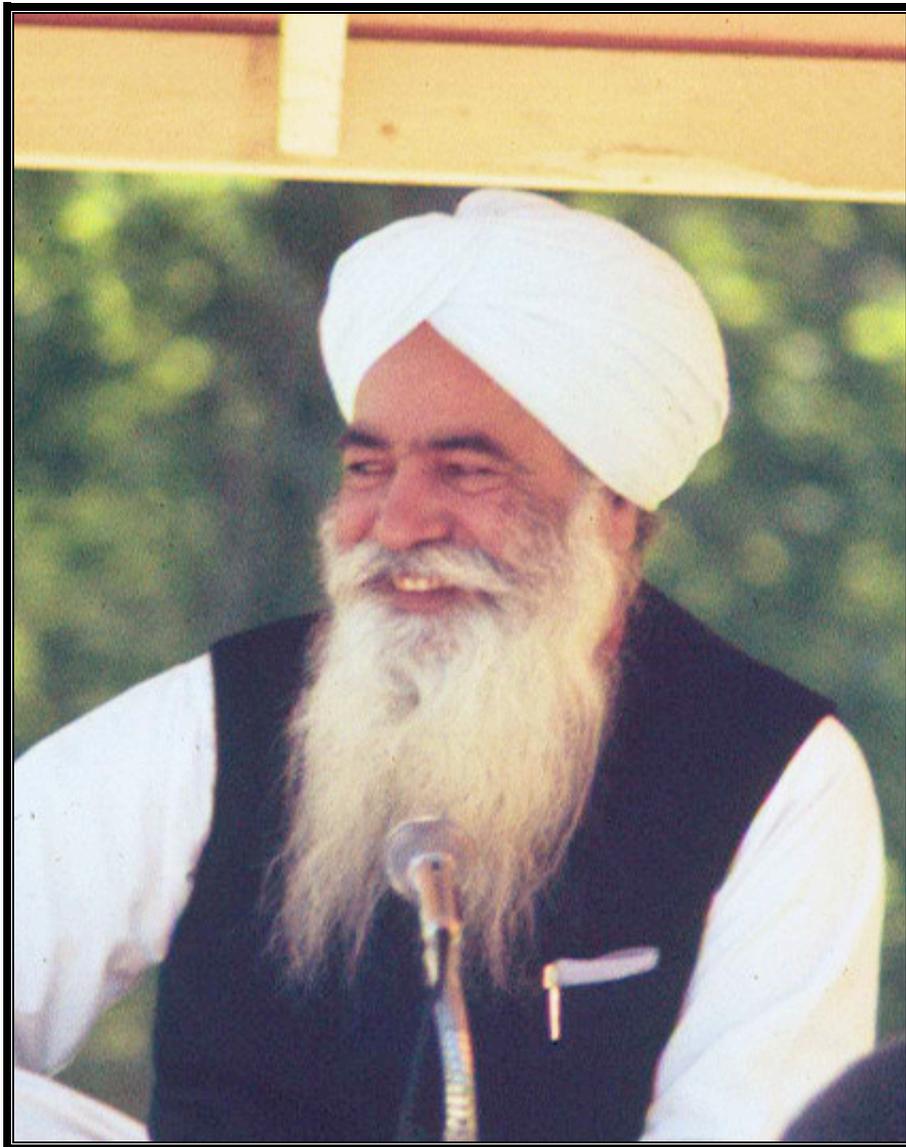


The Light Of Ajaib



Questions and Answers from Sant Bani Magazine

Volume 1: 1976 – 1983

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Introduction

Among the many treasures Sant Ji has given us are His answers to numerous questions put to him by disciples and others who sought His advice. The questions span over 20 years, and cover so many aspects of meditation, marriage and family, personal conduct, and so forth. Sant Ji would often precede His answers with what some have referred to as “the Sant Bani answer,” meaning that the question had already been answered in the *Sant Bani Magazine*, and we should read it! This also sent a strong message to us that the magazine was important to Him, because it would be a helping factor for us if we read it carefully and tried to understand what He was saying to us. In fact, Sant Ji went further, stating:

You people should read Sant Bani Magazine carefully because by reading that you can get the answers to all your questions. Only by reading Sant Bani Magazine you can know what you are supposed to do and how you are supposed to do things.¹

Most of the questions which are asked here have been asked many times in the past, and I think that most of them are even published in Sant Bani Magazine. So I would lovingly request you to read Sant Bani Magazine, especially the Question & Answer articles, so that you may not have to ask the same questions again and again.²

The six volumes comprising *The Light of Ajaib* contain all of the question and answer sessions published in *Sant Bani Magazine*, from July, 1976 through June, 2005. This first volume also contains two very important messages sent from Sant Ji during the very beginning of His mission: His *First Message to Western Disciples*, and His *Message of Love*. These are included here because they appear to capture so much of the essence of what He tried to communicate to us over the years.

We are grateful to those who contributed to *Sant Bani Magazine* by painstakingly transcribing the question-and-answer sessions from audio tapes, editing them, and publishing them in the magazine; and to sevadars at mediaseva.org for scanning nearly all of the *Sant Bani Magazines*. These scanned documents provided much of the source text for the contents of these volumes.

Great care was taken to extract the text exactly as it was originally published; but in the scanning and subsequent proofreading process, it is possible some errors have been overlooked. For these errors I ask the reader’s forgiveness.

We are also so very grateful to Sant Ji for the Love He has sent to us, and the numerous ways His love has become manifest in our lives.

Media Sevadars

January, 2007

¹ August, 2002, *Sant Bani Magazine*, page 18.

² November/December, 2004, *Sant Bani Magazine*, page 18

1976**1976 July: Sant Ji's First Message to Western Disciples***Originally sent in May, 1976*

Dear Satsangis, brothers and sisters:

Master Kirpal has not left us. He is always with us and protecting us in every aspect of our life. Master never disappears from this world. He never dies; He is eternal. His soul is deathless; He leaves only His physical body but His presence is still to be felt. And we should love each other in order to carry out the teachings of our Master.

Meditation will bring peace to our soul; and if our soul is at rest and at peace, then only will we love each other. All Satsangis are related to one another by the ties of brotherhood and sisterhood; so we should respect and love each other. Hazur Babaji (Master Kirpal) has left a message of love for us. It is our duty to take care of His message and follow His teaching.

If we criticize or talk ill of anybody, it is our great loss. Our Master used to say that if we criticize others, all their sins become ours; and all our good deeds become theirs. The one who finds fault with others always loses; so we should never do it. Guru Nanak also says that by criticizing others we make our tongue, mouth and mind dirty; by finding fault with others we are making our way to hell. Baba Sawan Singh also told me the same thing; that there is no taste in speaking ill of others. He said that there is taste or pleasure in sense enjoyments, but where is the pleasure in finding fault?

So, dear brothers and sisters, I request you not to criticize any Satsangi or any other person because when anyone is initiated by a Master, the Master takes His seat within the disciple. So if you criticize or abuse any disciple, then it is the same as if we were abusing our Master. So I request you not to find fault with anybody, to put in more time in meditation, and Bhajan and Simran will be very good for your life.

Our Master told us to leave a hundred urgent works to attend Satsang and a thousand urgent works for meditation. I request you to put in more time for meditation, to attend Satsang, and not to criticize anybody because criticism will not help your meditation. It is the ones who are not meditating who are abusing others. So you are to be careful that you are not criticizing or speaking ill or abusing, and are putting in more time for meditation.

I hope you have followed what I have said.

AJAIB SINGH

1976 July: The Essence is Meditation

Sant Ajaib Singh Ji answers questions on the morning of April 3, 1976

QUESTION: May I ask you some questions, Sant Ji?

SANT JI: Whatever you like.

QUESTION: I have general questions and personal questions. I'll just start with personal. When I sit for meditation Master is very loving to me and he gives me something, but I'm not worthy of it. I have difficulty with being chaste, with *brahmcharya*. I have trouble being pure. For a short period, a few days, I am okay. I remember the Master. And I have no desire for sex, for *kam* – lust. But then after a few days my mind demands and I am weak. I need help. My wife is very beautiful and she has no trouble with this problem. So it is really my problem. I want to become pure. But it seems... I don't try hard enough. I lack the strength. I lack the love for the Master. So I am praying for that.

SANT JI: Well, when you are feeling *kam* [lust or sexual desire] you start meditation. You have mind on one side and Satguru on the other side. If you are diverted toward mind and your own feelings then you are going to be a slave of mind. And if you divert your attention toward Master then you can get Master.

Meditation is just like lighting up a light within. And if you go to the light that will go on increasing. And in the place that is full of light, no thief is going to come. The thief of *kam* will not come to you if you are meditating properly and meditating for a long time. If you are going to meditate continuously for a long period then you will be getting more love from Master. And if you have left meditating after ten or fifteen days that will not bring so much love.

Unless you give time for meditation, two and a half hours or three hours, you don't get to eat anything. As it is necessary for our body to have diet it is also necessary for our soul – the diet of meditation. So first you give food to your soul, then afterward to your body.

The knot that is tying up all those things, *kam*, or lust, *krodh*, or anger, etc., that knot lies behind our two eyes, where the soul resides. And when the soul gets free from this body and we rise above *Trikuti*, then this *kam*, *krodh*, are not going to destroy anything. They are not going to come attack our soul. That stage has nothing to do with these things. All these things are tied at that place behind the eyes. If you go riding up and up by doing meditation daily you are not going to feel anything about *kam*, or *krodh*, or the other passions. And it is necessary for a satsangi to do meditation and to be free from these diseases: this is one type of disease, having *kam*, and *krodh*.

Because of *kam* or lust the soul comes down again in the body. And because of anger the soul spreads all around. Where there is *kam* there is no Naam. Where there is day there is no night and when there is night there is no day.

So one who is desirous of *kam*, *krodh*, or one who is greedy, he can never do meditation. Meditation is done only by the brave people. In meditation we have to give up all our mind and our heart to Master. We have to wander in search of Master. And if you have given up your heart or your mind to Master then why do you think about *kam* or *krodh*? Or why do you give your mind to *kam* or *krodh*?

If you want to be a true disciple of Master you will be away from this *kam*, and the way of being away from *kam* is meditation. If you meditate you will be heading away from *kam*. And if you are going to meditate for two and a half or three hours in the morning and the same time in the evening also, three hours; if you are going to give that much time for meditation you will be happy. And you will not be having any desire of *kam*.

If you are doing meditation properly you will not be getting anything in dreams also. When you are not stable in this world, then what are you going to do on the inner planes, where there are temptresses and spirits who are very much more beautiful than anything in this world.

So there is one shabda of Kabir that says, if you are going to do *kam* with your own wife, or with any other's wife, or any other woman, you are definitely going to suffer. It is the same thing: if the fire is burning then if you put your hand inside, definitely you are going to burn your hand. All fire is one. So if you put your hand in fire you are definitely going to burn. This was said by Kabir.

Woman is a life companion but not for *kam*. We can get children by having it once. Afterwards you are to clean your mind and go towards the path of Truth. And neither the woman should look at you in that way nor you should have any desire after having the child.

Take the example of a dog. He is desirous of *kam* only at certain times, and the other times he doesn't go to any bitch. But man is always desirous throughout the year. It is a very dangerous disease. And to prevent this disease, whenever you have desire of *kam* you sit for meditation. If you meditate you will never have such problems.

QUESTION: I have difficulty taking more than three hours a day for meditation because of all the things I'm involved in. Should I leave off some of the things I'm involved in?

SANT JI: If you're going to take time for all these worldly things then you should also have time for meditation. You can carry out the things in which you're involved and side-by-side you can also do meditation. There's no need to leave off these things.

QUESTION: I also have trouble with lust, and with my mind. Sometimes I don't seem to have any control over my thoughts, or very very little. And I'd like help with that.

SANT JI: Well, the helper is residing inside you. And if you are going to give attention to Him He is going to help you. Whenever a Sant initiates us, the Sant always resides above all the nine openings of our body. If you take your soul above these nine openings, then you will meet the Satguru. When you get above the nine openings it's the duty of Master to take care of you, just like a good mother cares for her child, that he should not put his hand in the fire or go out. She looks after him.

Once somebody came to Master Sawan Singh and bowed down at his feet, and the Master told him to go away. The other devotees said, "Master, give mercy." But the Master said, "At three o'clock in the morning I go to each and every door with a basket full of mercy but everybody's sleeping then and there is nobody to receive mercy from me." That is the time of giving mercy, early in the morning.

There is one verse of Kabir: "A Satguru is always meant for giving and not for taking. He always gives all things to others, to His devotees." Master used to say that the Saints are

always coming for giving to people, not to take. And there are very few people to receive from them.

We see the physical body yearning in this world. But that is going to be destroyed one day. And if we go and see in Sach Khand, we see the form of Word, the form of Naam. Because we are the slave of our mind and of our body we think that Sants and Masters are also the slaves of their bodies when see them in the same form. But they are entirely different from us. They go to Sach Khand and come back while living in the body. So neither the body of a Sant nor the body of a devotee is going to remain for a very long period.

The form of Satguru is Shabda or Naam and the form of the devotee is soul. So our soul is the servant and our Guru is the Shabda. The soul and the Naam are not going to be destroyed anytime. They are immortal. The Kal power has attached mind to the soul; and the reign of mind is given to all these *indriyas*, all the organs and faculties of our body. Whatever the mind wants us to do, we do. And it doesn't allow us to take the name of Satguru or to do meditation.

Whenever Satguru comes to this world, He always teaches how to fight against this Kal power. The biggest enemy in this world of all mankind is our mind. There is nobody else who is the enemy of man. So we are not to bow down to our enemy. We are to fight against him. You be brave and fight with mind. So the weapon to fight against the mind is the Naam. Satguru is always ready to help you. Remember Satguru, every difficulty will be removed. So you are to give more time for meditation. Any other questions?

QUESTION: I have some questions about meditation. Master said that we should meditate two and a half hours a day. But I'm not initiated. So when I try to meditate for a long time I get very bad headaches and have to stop. So one question is how should I meditate? What should I use for Simran and how long should I sit at a time? Also, sometimes the sound comes into my right ear or it just seems to pour down from the top of my head. Should I try closing my ears and listening to that sound even though I'm not initiated?

SANT JI: You will be initiated before long – I promised to Russell and all other satsangis, so at that time all your difficulties will be removed. Because you don't have that power inside you right now, the power which is to guide you is not residing in you just now, that is why you are having some difficulties. Don't leave this sitting for meditation, just remember the form of the Satguru. And if you are going to sit daily you can control your mind or you can divert your direction of mind towards Satguru. And if you sit daily you will be helped within yourself.

QUESTION: I will be helped within?

SANT JI: It is just like working. If you are working for a man or if you are working in a company, the company owner is going to give you some wages. And it's just like if you're going to work for Master, that is you're going to sit for meditation, Master will also pay you for your sitting in meditation. If you are getting desserts, if you are getting fruits of doing sins, then you will also be benefited by the fruit of doing bhajan. Don't think you are simply sitting and the Master is not listening to you. Each and every one of your feelings is listened to by Master and He does reply to your questions. But as you're not

guided by that Power you are unable to hear that. He is replying to each and every thing. Any other questions?

COMMENT: I'm so happy to be sitting here and looking into your eyes.

[laughter and some conversation ensue.]

PAPPU: Well they are saying that before you get to Sant Ji you have many questions arising in your mind but when you see Sant Ji you forget all these questions.

SANT JI: Jim Russell also told me that, "When I'm not with you I have many questions to ask you and I make up my mind that I should ask each and every one of the questions which I have. But as soon as I see you I forget all these questions."

QUESTION: Oh, I have another question. [much general laughter] I just looked in my book where I wrote some. Should people who are not initiated try and keep the diary daily the same way that initiates do?

SANT JI: It's necessary. It's good for each and everybody. To raise the spirit is the goal of education. Everybody knows how to read and write. But in the old days there was a Muslim Sant. He used to throw one stone in a ditch whenever he did any wrong thing. And once he got a lot of stones. And he tried to reduce them. Diary makes the man perfect; it makes the man's life. Because we are not remembering the Saints, that's why we are going on doing sin. And diary is the thing which can tell us the part we are doing wrong. If we are noting down all the sins which we are doing by mistake, knowingly or unknowingly, then we are going to reduce or at least we are going to prevent ourselves from doing those mistakes. And when we are going to write down with our pen what mistakes we did we will be ashamed to think that, "I am so much downward that I am doing this type of mistake." So that's why you keep writing diary.

QUESTION: I have a question. Master Kirpal Singh said that it was important to try to have a ruling passion in one's life. And I'm wondering if you could say more about how to develop a ruling passion for God... a controlling desire for God?

SANT JI: The essence of it is meditation. You develop after meditation. The answer to all questions is meditation. The more time you give to meditation the more happiness you find.

Master Sawan Singh used to say to his servant, "You prepare my food and put it on the shelf and whenever I would like to I would have that food. No need to ask me for eating." And whenever he came from his office he started on meditation. After four or five hours his mind asked him to eat some food, and he started eating. This is how he controlled His mind – first He gave diet to His soul and then to His body.

We are like dead bodies before our mind. Whatever mind wants us to do we do. And the work of the Satguru is to give life to us so that we can fight against mind. Because life comes from life. If we are going to remember the true holy man we can at least get some of his qualities. We can get radiation from him.

Well, there are a few who are slaves of Master or are like a dead body before Master; they are doing what Master wants them to do. But there are many who are dead bodies before the mind and they do according to the mind's will.

So there is one verse of Kabir that says there are many people who are working according to their mind's will. And there are very few who are working according to the desire and will of Master. So we eat, we drink – whatever we do in our daily life we are all doing according to our mind's will.

Meditation is the medicine to control mind, or to destroy your mind's feeling. We have got this man's body, and we have to use it in diverting our attention towards Satguru. It is the form in which we can get Satguru, and not in any other form. There is a verse of Guru Nanak that you have wasted your day in playing, you have wasted your night in sleeping, and this life is as precious as a diamond. You have to use it in meditation and searching for God.

There is one verse of Kabir Sahib that [says] the birth as man is very precious to us, in the same way that if fruit falls down from the tree, it is not going to get again to the tree – it is very precious. If you are not using this body for meditation you don't know where you are going to go in another life. It may be possible that we will not be diverted towards Satguru in that form. So these *devis* and *devtas* (gods) – they are also waiting for this manbody so that they can meditate and get Satguru. So the only benefit, the only special thing about having man's body, is the search for God and getting Satguru. You can get everything else in any other form. If we are beasts, wild animals, we can still eat and sleep, and we can do all these things – *kam*, *krodh*, *lobh*, *moh* [lust, anger, greed, attachment] – but we don't have such a mind – such a feeling – as will enable us to get Satguru within us. That we have only in the man body.

Kabir described the form of cattle: they have four legs, they are dumb – they don't know how to speak, how to remember – they don't have such type of mind. So how can they get God? How can they get Satguru within? The owner of a cow will always give a strict blow in order to make the cow stand up, or sit down, or in order to carry the burden. In that situation, how is the cow going to remember God? The owner puts a ring in the hole in the nose; and the cow has to carry a plow with its shoulders. They have to do a lot of hard work, and in that situation they are unable to remember Master. It gets cattle feed for eating, and not good proper food. After working for the whole of the day on the farm, he is tied up in the owner's house – then also he doesn't have any free moment. So he is always bound just like a slave. He doesn't have any special mind to think about Master or anything else except his work. The form of that cow is got because in the former life he did not work according to the will of Satguru, so he is now getting such troubles.

Kabir used to say to one old man who was sitting there, "Old man, you go and meditate." That old man always had some work at home to do first: "Well, I should give water or feed for the cattle." He always put his cattle before meditation. So in the next life, when he died, he came in the form of a calf in the same home. Kabir was a very knowing man and he saw that that was the same old man in the form of a calf. He told that calf, "Well, now you have become a calf. As soon as you will be grown up you will be sold away to another man to pull a cart so that he may ride. And you will have to carry heavy burdens. And afterward those people will sell you to those who take oil from seeds, so you will have to go round and round on a treadmill. And afterwards, when you will be useless, they will sell you to the butcher. The butcher will cut you up and will sell your skin to the drum makers, and they will beat you every morning, playing the drum." So Kabir told

him that, "Well, you have earned so much bad karma that after you have died, all of your flesh is eaten up. Then also you are getting a beating daily."

So we have to use our manbody for meditation because we can get each and every thing in any other body, but not this gift of meditation. We can get children in each and every form. When we are going to die then nobody will come to our rescue – neither our wife nor our sons nor our brothers – nobody else. Moreover all our wealth will remain here – nobody is going to keep us from dying. The One who helps in crisis is the true friend; Satguru is the true friend. That's why Guru Nanak said that you don't make friends of this type of people – you make only one friend, and that is Satguru. And that true friend will never leave you even after you die. All these worldly friends are going to leave you when you die. The relation with Master is forever. It is not going to end when you die, but will continue in the other world also. Whoever is an initiate of the Master will go to Sach Khand. Masters come into this world with responsibility to carry people to Sach Khand. They don't come to build any new religion. They only come to unite the soul with the Oversoul.

The false gurus teach us to attach ourselves to all these temples. They teach us that you go to temples, gurdwaras, and churches, etc. So Satguru sends his man (the Guru) to prevent us from attaching ourselves there, because if we go to the temple and do this sort of thing, we are not giving any time to our soul. That we are doing because our body needs it. So the Satguru sends someone in the form of Master for us – to take us to Sach Khand. So that's why the Master always used to say, "Oh man, you have seen all your surroundings – all temples and churches which are surrounding you – but you have never seen within. So now you look in yourself and you try to know what you are, hlan know thyself."

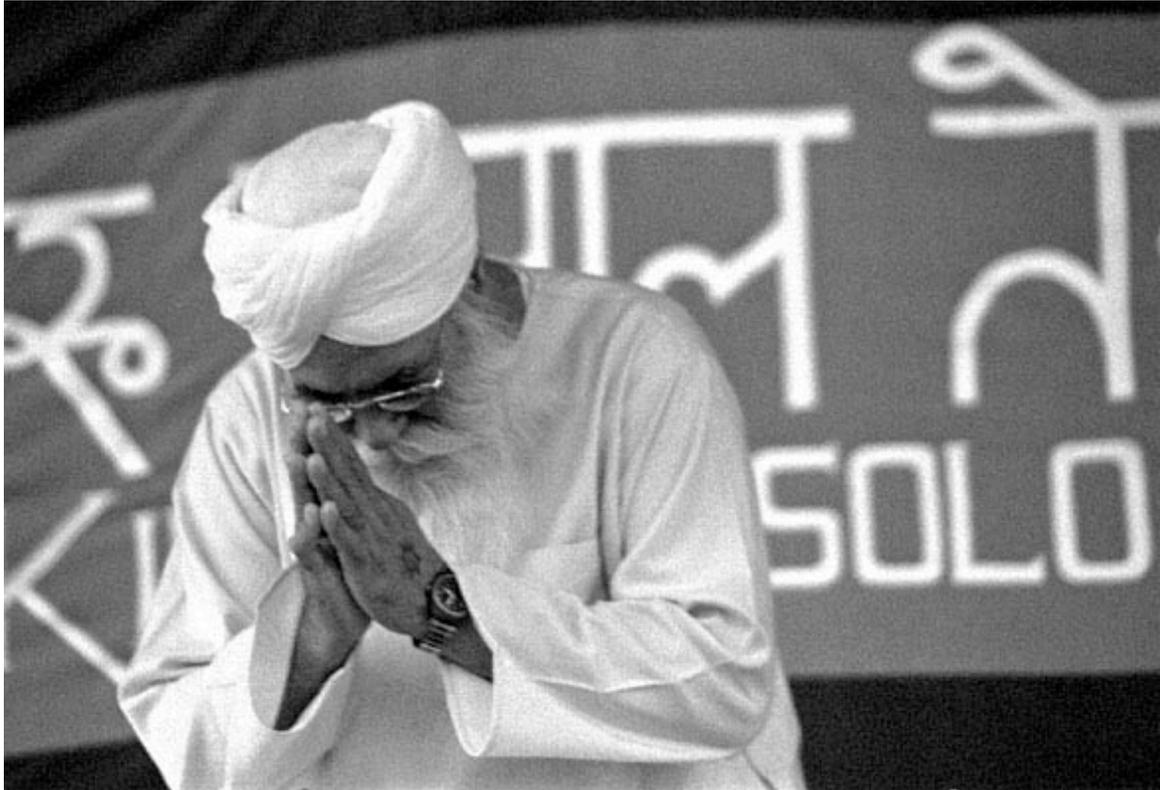
The Master used to say that you have read all these books and experienced all about your surroundings. Now it is time that you should have knowledge from inside.

Well, we have kept clean all the temples which we have made for Satguru. We make temples that Satguru may come and reside in this temple, and we put the incense there and keep them very clean. But Satguru is residing within our own self, and in our body we go on drinking and eating meat and wine, and all these things. So how is it possible that Satguru, who is living in Sach Khand – so clean and pure – could come into our body if we are eating all this stuff?

We used to clean the temples and all these things which we have made for the Master to reside in, but the place that Master has made for Himself in our body, we don't clean that place. And He always used to say that there is no Satguru in the temple. Satguru resides within us and we have to clean our body by not having such food and drink. We are like the patient who goes to the doctor and has some medicine from there, and when he comes home he puts away the medicine and doesn't take it. Then he abuses that doctor: "Oh, he is not a good doctor. I am not cured." So in the same way we have the knowledge of Naam and we don't meditate. We abuse all these holy men – we are not benefited. Unless we use that Naam, how can we get benefit of that?

When we are on a treatment and we take medicine, then we are not to take heavy food. Similarly, if we meditate sometime and also keep on eating and drinking all this stuff, we are not going to clear ourselves. So we have taken medicine of the knowledge of Naam of

the Master. We have to use that in order to make ourselves clear and very good. That will help us to fight against mind and prevent us from succumbing to *kam*, *krodh*, and all the other passions.



1976 August: The Message of Love

Published in August, 1976 Sant Bani Magazine

Dear brothers and sisters in the West:

I send you Namaste and Love. Previously also I sent a message in the form of a tape recording, and it was that all brothers and sisters should be one and should meditate. Our Satguru, Maharaj Kirpal Singh Ji, came into this world with the message of love, and He taught us to love. And even now we should work according to His message and teachings.

Everybody should have love for all and should meditate. We can see Him and receive His love even now, if we go in. He is all pervading – He is residing in everybody. Unless we have more love for Him, and a keen desire to meet Him, we can't go in and see Him.

How can one love God if he or she is not loving His creation? One Saint says, “When a disciple meets a fellow disciple, both are happy and both bow down at each other’s feet.” This only is the Path of the bhaktas or devotees and this only is the true discipleship. But the Path is very sharp and smaller even than the size of a hair.

The Guru will not manifest where disciples do not respect each other. Saints say that the Guru will never be with those who do not have love and respect for others. So all we gurubhais [brothers and sisters in our Master] should love each other, and whenever we meet any initiate of our Master Kirpal we should be very happy to see him and should understand him as our own brother. If we are treating others badly, Master will never help us and He will never manifest within us, because our Satguru has taught us to love. Our Master Kirpal Singh Ji brought many communities and religions together on one level and one platform; can’t we brothers all sit together?

Why are we lacking in all this? Because we are not doing meditation and we have forgotten the Master’s message. Even now, those who are meditating are accepting the Master’s message and will. And they see Him. What was the Master’s message? First of all, to “know thyself.” We can know ourselves only when we rise above the influence of mind and Maya; then only will we realize for ourselves who we are. We are one ray of God. Our soul is of the essence of the Oversoul. And when we experience this within us – that we are all souls and of the essence of the Oversoul – we see soul in everybody and we love everybody, understanding him as a soul and not the body. It doesn’t matter whether he is good or bad in nature – we have to love him, knowing that he is soul, and of the essence of the Oversoul, and that Master Kirpal is sitting in him.

It has come in my experience about Master Kirpal that He is the owner of all creation – that He is all pervading. In water there is Kirpal; on earth there is Kirpal. It was Kirpal, it will be Kirpal, it is Kirpal. Here is Kirpal; there is also Kirpal – that Kirpal Who gave salvation to our soul; that Kirpal Who has united us with our long-separated God, and even now Who is all pervading.

Those who are meditating can go and meet Him even today. And that Kirpal was never born; never died: and He was never in the cycle of birth and death. As long as there was Hukam [God’s Will], He worked while staying in the body, and only with Hukam He left the body. He comes in the body with Hukam and leaves it with Hukam. He disappears for those people who are not doing meditations, but He never disappears for those who are doing meditations and who are contacting Him.

Why do I always praise Master Kirpal – and why am I so grateful to Him? Consider, that if one man loses some gold, and somebody helps him to get back the gold, with which he makes many buildings and does other things – whom do you think he will thank? Will he thank the gold? – or that man who helped him to get back his gold? In the same way, Master Kirpal Singh Ji united us back with the long-separated God; so I am always grateful to Him that He has united me and us with our long-separated God Who resides within. That is the reason why I am always grateful to Him. He is the King of Kings – He is the donor – He is full of mercy, and He came down to be kind to us and to love us. Even now He is showering mercy and blessings and grace while residing in Sach Khand. He is merciful to everybody. There are no differences – He is above the pairs of opposites.

We should also try to become beggars for His mercy and blessings, and we should become claimants of His mercy and blessings. How can we do that? We can do that when we obey Him, when we work according to His message and teachings, and when we do the practices regularly which He taught us when He initiated us.

Hazur used to say to leave a hundred urgent works for attending Satsang, and a thousand urgent works for meditating. He used to say that as our body needs food in order to work properly, in the same way our soul, which is hungry from ages and ages, also needs food. And meditation is the food of our soul. He used to say that unless you give food to your soul first, never give food to your body. First of all it is meditation. Miss the worldly affairs; but never miss meditation. So meditation is a necessity, and it is the first thing; it is most important. If we will not meditate, we will forget the message and teachings of our Master, we will be divided into parties, we will forget meditations, and we will forget Master's theme. And then lust, anger, greed, attachment and egoism will conquer us.

Swami Ji says that those who are not meditating are suffering. Sleep and laziness trouble them, and they fall in illusions. So those who do not meditate become lazy and spiritually poor, and they fall in the great illusion. What is the great illusion? The great illusion is, that what we see according to our own level – that this is my community, this is my religion, I am a learned man, I am intelligent, etc. is reality; but Saints see this world according to the other level, and they warn us that nothing will accompany you after you die, not your wealth, not your health, not your sons, not your daughters, no skill will accompany you, not your intelligence – nothing will go with you. The only thing which will accompany you and help you is God – Satguru, Who has initiated you and taken responsibility for you – and Whom we are not loving today.

So Saints say that if you will not meditate, then these things will put pressure on you because lust, anger, greed, attachment, egoism, all lie within. Nothing comes from outside. If we manifest Naam within us, then “where there is Naam there will be no kam.” Kam means “lust” – and where there is lust, you can't manifest Naam within you. As day and night cannot exist at one time in one place, similarly Naam and kam cannot exist at one time in one place. When the eagle of love comes, there is no place for the small birds of sins. So everybody has to meditate; meditation is the first thing. When we will meditate, love will be manifested automatically within us. And if love is manifested within us, since God is the form of love, God is manifested within us. Guru Gobind Singh said, “I am telling you a true thing – a true formula. Listen very carefully: Only those who love can know God.”

So the first thing is meditation and the second thing is love for all. If we will meditate, love will start manifesting in us. Meditation and love go side by side. So as I told you first, when a disciple meets a fellow disciple, both should be happy seeing each other, and be respectful, and have love. And they should understand each other better than themselves. That only is bhakti or devotion. But the path of devotion is sharper than the razor's edge. We have to prepare ourselves to walk on that path. Moreover, that Path is thinner than the thickness of a hair. So we have to walk on that; we are supposed to walk on that; we have to prepare ourselves to walk on that Path. Where disciples do not have respect and love for fellow disciples, the Guru will not come.

The five dacoits will find no place where the Guru's love is there. There will be no party propaganda, and there will be no other evil things. So we have to do meditation as our Master has taught us. We should be responsible for our own selves, and we should remember that our Satguru has told us to meditate; and we should meditate. Generally what do we do? We do not meditate, but start finding fault and commenting on others and abusing others. We do not save our own house which is being burnt by the fire of lust, anger, greed, attachment and egoism, but we are carrying water for others. So Kabir says that those who do not meditate but teach others will get sand in their mouths. One who is not worried about his own farm but is only concerned about others' courtyards – what will happen to him? His farm will be destroyed.

So what do we have to do? We should think as to whether we are protecting ourselves from all of these bad deeds or not. Are we being looted by them? – or are we protecting ourselves from them? Because the power of destruction is residing within us, and so is the power of survival. Badness is within us, and so is goodness. We have to select the path, either good or bad. If we want to meet the Satguru within, we have to choose the good path.

When Hazur Maharaj Baba Sawan Singh Ji left the body, people celebrated the “death” anniversary on the 2nd of April. But Mastana Ji – an advanced disciple of Baba Sawan Singh Ji (I had many chances to be with him and listen to his Satsangs) – what did he do? He celebrated the birthday of Baba Sawan Singh Ji, and he always used to say that Master never dies. Guru Nanak also said, “My Satguru is ever and ever. He never comes; He never goes. He is immortal; He is all pervading; He never dies.” Mastana Ji had manifested Sawan Singh in him, and that was why he could say that Master never dies. He had manifested the truth within him. And when people celebrated the death anniversary, he celebrated the birthday. He used to say, “Why did you have a guru who is subjected to death and birth?” So now, as to those who are saying that Satguru Kirpal Singh has left, I truly say about them that they have never smelled the fragrance and were not aware of Master's power.

Master Kirpal – Who is the Master of all creation and Who was never in the cycle of birth and death – is even now residing in the higher planes. Those who are approaching Him are receiving His message and seeing Him. But those who are not approaching Him are wandering here and there and asking others. This is not a matter of asking; it is a matter of experience. Those who go to higher planes are aware of every Satsangi's position in meditation. One who is standing on a high place sees everything. There is no necessity for asking a wrestler, “Are you stronger than me?” Wrestlers know the wrestlers; Saints know the Saints. One who reaches Sach Khand knows how far the other goes; but those who are not going in, how can they know who has attained what position? If by asking they believe somebody for a while, then after a few days they do not believe because of the mind. Mind is there for deceiving. That is why Saints say, “Go in and look within, Manifest the Shabd Naam within you – that Shabd which you can't describe in words. It is a matter of experience and seeing, so go in.”

Kabir says that Shabd is not body; it is bodiless; it cannot be described in words. Go in and see that Shabd working in your body. That is why Saints and Masters give us Simran, so that we can rise above our body and reach up to that bodiless Shabd. Unless one rises

above this body, and Master's body, he can never progress because neither the Guru's body is going to live forever, nor the disciple's body is going to live forever.

In reality, what is the form of the disciple? The soul is the real disciple – not the body – and Shabd is the only Guru. The Guru is not the body; moreover, the disciple is not the body. Our soul is the disciple of the Shabd which is working in the Saints, and that is our real Guru. When seers and sages asked Guru Nanak, "Who is your Guru?", Guru Nanak replied, "My Guru is Shabd. My soul is the disciple of the Dhun [Sound] which is coming from Sach Khand." When our soul wakes up and Shabd is manifested – at that time every problem is settled within, and there are no questions whether our Guru is Shabd or Naam, or whether our Guru is body, or whether the Power which is never involved in birth and death is our Guru.

Kabir says that we have the body of the Guru, but we have not realized the real Shabd Guru. We are attached to the body, and as long as that body remains in front of us we say, "Yes, Sir, Yes, Sir – Our Master, our Master," but as soon as that body goes away from us we wander here and there and go astray. What was required at that time? As long as that body was in front of us we should have taken His help to improve ourselves, to remove our shortcomings; but at that time we were never worried about meditation and progressing. And now when that body has left – that body has gone away – we go astray of the Path which was shown by Him. During this time also we are not seeking somebody's help to benefit ourselves. Even now those who have manifested Kirpal in them advise us to love each other and manifest the Truth in ourselves. Even now we can progress on the Path which was shown by our Master. Even now we can reach the goal if we seek somebody's help who is perfect.

Perfect Saints who have earned their meditation will never say, "I am your Guru," but on the contrary they will fill us with the love of Master Kirpal. They are here only to help us remember and to fill us with Master Kirpal's love. When Baba Sawan Singh Ji left his body – this is a well-known fact you may be aware of – when he left his body, at that time those who loved and came to Kirpal Singh received the same love and were benefited by Him because He was a true disciple – a perfect Saint. He had love for and was always praising His Master, Baba Sawan Singh. Accordingly, those who went to Mastana Ji also received love and were also benefited. So Kabir says, "The Guru says to respect the Saints, and Saints say to worship the Guru. Living in the company of the Saints you can go up to Agam" (the plane above Sach Khand; the unreachable plane). A Saint says this because he has experienced that and has manifested his Guru within. He says that this is his personal experience, and we should also try and go ahead. He inspires us. We can understand him as our brother, friend, or whatever relation you feel like giving him; but he will never become your Guru.

No Saint up to now has come into this world saying that he is a Guru. Perfect Saints will never say, "I am your Guru, or Master, or Pir." Our Hazur, Master Kirpal Singh Ji Maharaj, always used to say, "Understand me as your brother, your friend" – but He never said, "I am the Guru."

So now we should take benefit from any perfect Saint who has earned meditation and who is immersed in the love of Kirpal. He is intoxicated with Kirpal's love, and we can also gain something from him: we can also take a drop of love from him. The only thing

is that we are not to understand him as our Guru. And moreover he will never become your Guru, but he is your true servant. He is the server of the Sangat. Hazur told me, “You have to understand yourself as a server of the Sangat – a shoe-wiper of the Sangat.” He told me that if we will become more humble, then Master will shower more grace on us, because water will always flow down to the lowest place; it will never remain on the high place. Guru Nanak also said, “Those who will become humble will get more and will carry more. The branch of a tree which carries the most fruit bows down.” In the same way a perfect Saint will never understand himself as great, but shows himself as a servant – and there is no doubt that he is the true sevadar. He helps us as a true sevadar, and helps us to remember the love which we have forgotten.

So we should take benefit of his company. All of us should sit together and love each other and remember our Master Satguru Kirpal Who is waiting even now to receive us in Sach Khand. And I tell you truly that even now, even today, if any disciple vacates the nine openings and rises above the outgoing faculties and reaches behind and between the two eyebrows, he will see how Hazur is working there – how Hazur is present there.

If we say that we will not go to school and that the teacher should do our work – how is that possible? It is the student’s duty to go to school, and after that it is the schoolmaster’s duty to teach him. Master will never come in the nine openings, so you have to vacate the nine openings and reach the place which you are shown by the Master – behind and between the two eyebrows. So it is the duty of the disciple to reach that place behind the two eyebrows after controlling the outgoing faculties. There you will see how Master is working.

So everybody has to meditate and they should earn their meditation – Shabd Naam – and always feel Master Kirpal’s presence at every place. See Him in all; He is sitting in all. Thank you.

Ajaib Singh

1976 September: No Burden or Pain in Love

Sant Ajaib Singh Ji answers questions, August 23, 1976

QUESTION: You have given me some helpful tips on sitting so as to get more results, and the question of pain came up. Should we always sit in a position that is most comfortable? Or should we pick a position that might be a little painful? – not harmfully painful, but slightly painful, to help our attention come up. Maybe you could comment on that?

SANT JI: If we sit in a position that is too comfortable we will feel sleepy and we will go to sleep. You will think that you are doing meditation, but in fact you are sleeping. If you sit in a position and feel some pain, you will notice that pain only for the first two or three days; after that you will forget all about it. For Westerners it is very difficult in the beginning to sit in the cross-legged position but with some practice, many people have accustomed themselves to sitting in that position. Yesterday I told you that I never used any mat or cushion or carpet under me when I was meditating. In the beginning I also felt some pain, but after a while I became accustomed to do that, and I did meditation without keeping anything under me. Mastana Ji – a disciple of Master Sawan Singh – when he

received initiation from Master Sawan Singh, he prepared a bag and filled it with stones and small particles of brick. And he sat on that cushion for meditation.

At 16PS when I was meditating underground, there was a wooden bench – you might have also seen it – and I never put any cushion or anything on that bench but I simply sat on it.

QUESTION: How many hours a day?

SANT JI: I was not aware of the time. Whenever my soul went to the Court of the Master – Sach Khand – then I sat for twenty-four hours or more. I was not sure of the time.

QUESTION: But very long periods of time without moving.

SANT JI: Yes. If I had moved I would have felt hungry, and I would have had to eat. But when I was sitting there I only had to come out to answer the calls of nature. But whenever I wanted to sit and do that type of meditation, for two days prior I used to take soups of vegetables like pumpkins, and other light foods, so that I did not have to go again and again to attend the call of nature. And if I sat for two days continuously, then also I did not have to go out to attend the call of nature. The appetite of hunger will trouble you in the beginning, but afterwards it will not trouble you. In the same way you won't have any problem with sleep afterwards, but in the beginning you will have problems with sleep.

QUESTION: You have more energy as a result of raising the vital fluids? That gives energy to the body, as well as resting the body because you are in deep peace? Is it accurate to say that?

SANT JI: Yes.

QUESTION: So this is one reason then to have chastity and preserve the vital fluids – the sexual energy. It is not strictly for social or moral reasons, but for this very practical reason that it provides strength and energy for the body as well as the soul.

SANT JI: Before getting the initiation of the Two Words from Bishan Das, I was seeing light – like a diamond light – in my brain, and I was intoxicated with that light. I was very happy to see it. That was because of chastity. But by seeing that light I was in illusion, because I read what Guru Nanak has written: that seeing the Inner Light and hearing the inner Sound means you are contacted with God. So I thought that I was contacted with the Light, but I was waiting for the Sound Current.

QUESTION: It was a lower order of light, or a reflection of the higher spiritual Light?

SANT JI: That light was only because of the preservation of my vital fluids. It is said that it takes one hundred pieces of food to produce one drop of blood; and one hundred drops of blood for one drop of vital fluid; and one hundred drops of vital fluid produces one drop of ojas – that resides in the brain. Because they are able to store that ojas³, the yogis don't sleep at night and do tapas or austerities. That light was of that ojas.

³ Ojas: the fruit of chastity, the power which makes transcendence of physical consciousness possible. For a complete discussion of this subject by Master Kirpal Singh, see “The Power of Ojas,” *Sat Sandesh*. November 1974, page 2.

QUESTION: So it was still within the realm of the body – it was not of the highest spiritual regions?

SANT JI: No. It was of the brain. Because of the ojas.

QUESTION: So it wasn't being above body consciousness, but still within the range of the body.

SANT JI: Yes. And Bishan Das cleared up this illusion from my mind. When he told me about the light of the first plane, and he told me I would see the sun and sky in the second plane, I told him, "I am seeing the light. What are you going to tell me?" Then Baba Bishan Das told me, "You sit for meditation and the light you are seeing is the light of your own body – of the ojas. I will show you the Light which is coming from God's place – the Home of God. That is different."

QUESTION: Uh-huh. Did you see that immediately after you received initiation from Baba Bishan Das?

SANT JI: Yes.

QUESTION: At the time of initiation. But afterwards did you continue to see that light that you received at initiation?

SANT JI: I went on increasing that light. I never wasted any time, and I continued practicing. I was remembering Baba Bishan Das, and moreover, the pangs of separation from Baba Bishan Das were troubling me. [Bishan Das left the body the day after Sant Ji's initiation.] But I continued doing the practices which he told me.

QUESTION: How much time – approximately – would you average in meditation each day?

SANT JI: At that time I was doing – eight hours – sometimes six – a day. And sometimes I never came out for two days also. I used to close the door, but sometimes people would bang the door, and break it and take me out.

QUESTION: They were afraid something was wrong with you?

SANT JI: They were afraid that probably I had left my body. They were thinking that without any food or water, how can a man live?

QUESTION: The other day you told me that after initiation it was six years before you had any real progress. What did you mean by that? I mean compared to my experience and many others who haven't understood and applied themselves, and we feel that we have not made best use of our time and did not get much spiritual progress as far as inner experience is concerned. What did you mean in comparison to that?

SANT JI: Guru Nanak practiced this meditation for eleven years sitting on stones; and Guru Amardas used to tie his hair to a nail and sit for meditation. If they had seen the real thing – the glimpse of happiness – within on the very first day, then what is the need of practicing for so many long years? Swami Ji Maharaj from his very childhood – the age of five years – sat in a dark room for meditation. He did it for eighteen years. If he had seen or experienced the real thing in a very short time, what was the need for practicing long years and giving pain to the body? When Baba Jaimal Singh was meditating in the ditches, he used to bring food for one week from the railway station. He put the chapatis

in one place. Whenever he was feeling hungry he would take out the food and wet it in the water, and then eat it. Whenever he was feeling sleepy he would beat himself on the back with a stick. So when I was initiated by Baba Bishan Das into the knowledge of the first two Words, if I had seen the glimpse of happiness on the very first day, then what was the need of eating the vegetable soup, and doing meditation? Master's initiates get a first hand experience and a little bit of capital. If they don't give that capital, then how can the disciple work on it?

PAPPU: He was given first-hand experience and some capital to increase, and he worked on that doing meditations. He reached the goal after six years – the goal of the two worlds. He attained that position in the second plane, and merged with the God of that plane. Just as we are given the knowledge of Five Words, and we know that Sach Khand is our goal but we are not going to see Sach Khand on the very first day. We are given a first-hand experience and a little capital; we are given the knowledge and glimpse of the first stage.

QUESTION: Some of us – by being lazy or not being properly disciplined – have even lost the light that we were given the very first day. You never did. You got the Light at the time of initiation and you worked at it steadily and faithfully so it grew and grew, and within six years you had accomplished the goal that Bishan Das had set before you. Some of us don't even see Light because we have been lazy.

SANT JI: That is not good for them. And they will never progress. Those who are working according to the instructions of the Master from the very first day, and those who daily first give food to the soul in meditation, and afterward they eat, only they will progress and attain the position in the place from which Master comes. They will attune themselves with Master.

QUESTION: How long was it from the time you were initiated until you began seeing Master Kirpal Singh inside?

SANT JI: [Long pause] I am not sure about the dates because I do not remember them; but it is my guess that it was approximately twelve years.

QUESTION: So you knew that you had to go further than just the second plane – there was more for you to traverse in the higher spiritual regions?

SANT JI: Yes. Bishan Das had given me a promise that “The Guru will come to your place to give you more.”

QUESTION: Many of us who haven't had this long background of spiritual awareness and development may progress slowly and think that this is only for exceptional people who can achieve this human evolution to the highest spiritual perfection. But I spoke to Babu Ji yesterday. He said he had worked for 37 years and then retired as a station-master. All that time he was sitting on chairs – he had not been sitting cross-legged. He is an older man. I just wanted to raise the point that Westerners also, even though they have been sitting on chairs and are not accustomed to sitting still for long periods of time also progress if they apply themselves. Would you agree and comment on that?

SANT JI: When Babu Ji was retired and he came to me, I told him that he should sit on a chair, and he should also try to sit on a wooden bench, and then on the earth. So he used to sit on the chair for two hours, and then he sat on the wooden bench for ten to fifteen

minutes or half an hour. In that way, he learned to sit on the wooden bench and then on the earth. Now he is always sitting on the wooden bench. There is no burden and pain in love – if you have love for God, and if you want to meet Him, you will not be having any pain or any burden. You will never hesitate in helping your friend, on the worldly level, if he comes to you and asks for your help in the night time: it doesn't matter to you if you have to go across a very dangerous road. Even then you won't hesitate to go with him. So can't you understand the love for your God as much as the love for your friend?

QUESTION: Masters say that we have to leave the body sometime. Now many people in the West do not understand that we can learn to leave the body now. It's not just a fairy tale, or fantasy, or imagination; it's a fact. It was interesting to me to meet Babu Ji who is 65 or 70 – and his father is 105 years old and has only been meditating for eight years – yet they have begun at this advanced age and are putting in time regularly. So people in the West I think could also do this.

SANT JI: To leave the body is not a story or fairy tale – you can do it practically, and it is a practical fact. And they can also do it if they wish to do it. In Sant Mat, leaving the body means that you can leave the body whenever you like by closing your eyes and doing Simran, and afterwards you can again enter the body. To most people, to leave the body means you have to die. But in Sant Mat it means that you can leave the body as many times as you want, and you can again enter the body.

QUESTION: You mentioned that before you had met Bishan Das or Master Kirpal Singh, you had been involved all your life in doing different practices. One thing that you mentioned was the practice of sitting in the circle of fires, and even though that had no spiritual results for you, it did help to discipline your concentration and control of your body. Could you describe that a little bit so we might get a little understanding of the background that helped you grow quickly when you did receive Naam?

SANT JI: The only thing about that I would like to say is that if one has diverted his attention toward the way of God from his very childhood, he won't have any problems about progress. But you should not have any problem after you get the Naam initiation. After getting Naam you should cut your attention from the worldly things and you should give more attention to spiritual things. Then you can progress.

QUESTION: But the key to success as I interpreted what you told me in the last few days is to be able to give full concentration – full attention to the inner practices. And the problem that most of us and most of the world has is that our mind is so scattered through the senses into the world outside that we cannot concentrate our attention inside at the third eye center.

SANT JI: You have to think why you were given the man body. What is the purpose of your existence in this world? After death where are you going to go, and what are you going to do there? What are you going to eat and drink there? So you should be prepared for the journey beyond your death. You should utilize your mind in preparing for the journey of beyond. You should utilize your mind in the spiritual practices, then only can you concentrate.

QUESTION: A practical question that is of value for us to understand in our practices is the question of controlling the vital fluids in our practice. I often lose those fluids in dreams. Maybe you could comment on this.

SANT JI: Those who are losing vital fluids are doing so because they are not having good thoughts. So whenever they go to sleep and have bad dreams – any woman inside the dream – they will lose vital fluid. You are a young man... in Delhi also I was trying to tell you that you are not a married man, but you are not in a position to store your vital fluid. I was going to tell you but I thought that probably you would ask me this question. And now I will tell you about my own self. I have never seen any woman dancing. I never went to see any movie in my whole life. In the military they were showing movies free, but I was praying to my commanding officer to give me any duty rather than to tell me to see the movie. So my officer never forced me to go and see it. And he used to tell me, “OK, if you are not interested in this, you go and rest.” The other people used to go to the movies, but I always sat and repeated the names “Hey Ram, Hey Gobind.” I never played – I don't even know how to play cards, or chess. I don't have very much knowledge about worldly affairs.

Secondly, Bishan Das told me to always eat simple food. And Bishan Das Maharaj Ji always emphasized to live chaste: he used to ask me if I was losing vital fluid in dreams. He never allowed me to eat onions or garlic; he never allowed me to eat much – he did allow me to drink milk and eat light food. And he never allowed me to sleep deeply. He used to put wooden sticks on the bed in this position – like a “V” – he did this so that I would not have deep sleep and lose control over kam, krodh, etc. I was young, and according to the nature of my age, I sometimes tried to sleep very deeply. But whenever he saw me, he would come and give me two slaps. That's why I am very grateful to Bishan Das and I still love him – because he was the maker of my life, and he put the cornerstone in my life.

Even now I was sick for the last twenty days, and only yesterday I have taken food. But still I am sitting in a very good position, and I am ahead of you because while you are sitting here you are changing your position, and I am still in one position [laughter]. I had fever and I was vomiting whatever I drank or ate; even so, I am not more tired than you. About my diet you can ask Pappu; I have stayed at Pappu's house and he knows what I eat.

PAPPU: Very simple, light. Twice a day he took food – one vegetable and chapatis. And twice a day he took tea and nothing else.

SANT JI: Anyway, this was my personal experience, and now I would like to advise you. The first thing is: never go to see movies. Never read romantic or obscene literature. Never look at pictures of women from which you get a feeling of lust. Use radio and television only for the purpose of listening to the news, and don't watch any movies or any other thing on television. Moreover, you should read only spiritual literature. If you do what I have told you – that you should not use radio and television, and if you want to read something, read the literature written by Saints and Mahatmas, and live on simple diet – then your diet will go on decreasing and your vital fluid will still be in your body. When you stop losing your vital fluid, then your diet will also decrease and you will eat less. And start giving rest to your body only for four or five hours in a day. And do

Simran whenever you are doing any other work also. Then you will never lose your vital fluid. And if you will work according to what I have told you, you will know, and you can write me once a month about it. You will never lose your vital fluid; you will never feel tired while you are sitting; your attention will never come down from the eye center. Meditators should always protect the vital fluid. If you will not protect it, you will not progress and you will not succeed in meditation.

QUESTION: So we can say that the effect of the mind is very powerful on the body, and if through our experience over the years we have developed certain habits of thinking and feeling, then this will automatically affect such things as our fluid. So this is why we should practice chastity, love for all life, etc.: so that we can transform our habits to where the mind will always be directed towards God in this practical sense – and not merely for social benefits.

SANT JI: Yes. Chastity and the other things will help in every aspect of life, and also in the worldly affairs to which you have to attend.

QUESTION: In the West there is a lot of influence – they sell commercial products by appealing to our sexual desires. In the entertainment shows, and in commercial advertising, they are using our sexual desires to make money, and so it is everywhere you look. So the practical thing is that even though we may have developed these habits of mind or attitudes which may be misguided, we can change our mental and emotional orientation so that we can become pure and have control over our energies and our mind so that we can have better meditations – through Simran.

SANT JI: In military there are various types of people: some of them drink wine and go to prostitutes. But I was never affected by them, and I was never worried about them. In the evening some people used to drink wine and come to my bed, dancing and using very bad words, but I used to sleep like this [sheet up over his head] and I never paid any attention to them. Sometimes they would pull the sheet from my body [laughter] but I never allowed them to take it from my eyes. So in the same way in the West: if people are doing such shows or things which give rise to lust, then you don't look at that. You can control your mind. At that time you should have your Guru on one side, and your mind on the other side. If you will obey your mind – if you will become the disciple of your mind – you will have to watch the shows and television and things like that. But if you will become the disciple of your Guru or Master, you will have to do Simran. That you have to choose; and you can do it...

What do we have to take from the world? The life of a satsangi is different from other people. Guru Nanak also said that there is no comparison between those who are doing bhakti or meditation and those who are living a worldly life. That is why I was asking you about your intention for marriage.

QUESTION: Well, the ideal that I love is to have control of my desires, my senses, to be able to love purely and be in control, because Master Kirpal has said marriage is no bar to spirituality. But it is a bar if we are not in control of our desires, emotions and our senses.

SANT JI: Those who are the slaves of mind and senses, how can they control their senses and outgoing faculties? Saints never say that you should leave everything, or that you should leave the worldly life, but they teach how to control the mind and senses and your

outgoing faculties. Many boys come to me and ask whether they should get married or not, and I tell them they should. And many boys come saying that they don't want to get married, and I tell them, "If you can control yourself, then it is all right. But first you should see whether you can control yourself or not." Babu Ji's son always used to come to me and now also he is coming here. He was not ready for marriage. Babu Ji told him many times to get married, but he always refused. So he came to me and I told him that, "If you are very pure in your mind and you don't have any feeling of lust, and you have never used your feelings of lust, I am ready to bow down at your feet. If you are looking at other women, then it is better to have your own woman in your house." He was married in June. He is a nephew of Pathi Ji, and whenever he came here, Pathi Ji also told him to get married. But when he came to me I told him only the one thing: that if you are very pure in your mind, and if you are chaste, then it is all right to be single. But if you are not chaste – in thought also – then you should get married. It is better to have your own woman in your house than to look at other women. Many people do not get married but still they are not controlling their minds and their senses and desires. What is the use if they are not married but still they are repeating women's names like a rosary? In the Vedas also it is written that the sexual act in marriage is only for the birth of a child, not for pleasure. Guru Nanak Ji – He was also married and he also led a worldly life – but what has he written about lust? That "for the pleasure of one minute you have pain for a long time."

QUESTION: In my case, and I know many other Americans who try to improve themselves through their spiritual practices, it has been a struggle because we want to love everybody, and we want to love also women. At the same time we want to have pure love and not be lustful towards them. But getting married, as I saw it, does not solve the problem of lust because I know many married men who have lustful feelings for their wife, but they also continue to have lustful feelings for other women. So in order to overcome the problem of becoming a slave to our blind desires of lust then it's part of the process of self-awareness, self-knowledge, on the way to God knowledge. Before I could make a commitment – just speaking personally – before I could make a commitment to go ahead and get married, or to say that I don't want anything to do with women, I had to understand what it is that cause me to have the feelings that I have so that I can be freer to love and to choose my relationships with people on the basis of love and goodness as opposed to being a slave to desires.

SANT JI: Mind is only pulling you toward your desires. You are thinking that when you are loving all – and especially women – your love is not remaining pure; but your thinking is wrong. Because that is also of our own feeling. If we understand that someone is our sister and she is beautiful, then also you are loving your sister, and Indians embrace their sisters; but their feelings are not polluted. If the woman is younger in age you understand her as your daughter, if she is of your own age you understand her as your sister, and if she is older than you, you consider her as your mother. It doesn't matter to a father if his daughter is beautiful. She may be loving her father, but he will not have any feeling of lust – even if she puts her head on her father's breast. The feeling of lust arises – in your mind when you have not controlled your mind, and when you are not seeing that woman as your sister, mother, or daughter.

QUESTION: Yes, I understand. I was bringing up this point because I know as a man of the world I have experimented with sex until I discovered something higher to experiment with. And I know that these desires both in the woman and in the man exist. And in the West this is an endless cycle that keeps us enslaved to each other – the man to the woman – because we do have pleasurable experiences through this. And in the West it is very popular; now especially, we have lots of contraceptives for birth control. We seem to have talked a lot about this subject, but it is something in the West today that we need to understand so that we can direct our attention to something besides the body of the opposite sex, so that we can begin to see the love in each other and not merely have the physical attachments.

SANT JI: Unless we raise our love above the body and attachment to the body, we can never progress. Those who are loving the body – it doesn't matter if they are loving the body of their Guru, their wife, or other relations – it is still the body, and they have to face sometime that it is an illusion – because the body is not going to stay there forever. One day will come when it has to be destroyed. So those who are attached to the body and who love only the body, they will not progress.

QUESTION: So we have – through Simran, Bhajan, and having a right understanding – we can direct our mind, to attach it to the higher center of concentration so that we can begin to change those mental habits that we have acquired over a lifetime.

SANT JI: The love of Satsangis is different from the love of the worldly people. You see, the body with which we are enjoying pleasures is not going to last long, and the pleasures will not have the same enjoyment if you enjoy them daily. They will lose their interest. Nobody's body is going to remain as it is now. When time passes by and old age comes, the face of the woman grows bad, and it is the same with the face of the man and the body of the man. They will not like each other, and they will hate each other [if physical desire is their only bond]. And they will also not enjoy that pleasure anymore. They will not like it.

QUESTION: Well we have talked a lot about this physical attachment that limits us. I found part of the difficulty that I have experienced in not having a clear understanding, I found that I could not make a total commitment since I still had the attachment for women. And I know many satsangis who have the same problem. So without having the understanding of why we need to control and direct our energies upward to the eye center, we're afraid we will lose something in life if we don't associate with women on this physical level. We haven't learned to love purely – it would always be mixed with lust.

SANT JI: Men are not loving women, but they are loving to lose vital fluid. If they love women, they will never enjoy pleasures with women. As it is, unless a woman satisfies the feelings of lust in a man, the man will not be happy with her. And women also are not aware that we should preserve our vital fluid. They are also doing the same thing.

1976 October: You Have To Be Brave

Sant Ajaib Singh Ji talks with disciples on October 16, 1976

QUESTION: The story you told yesterday was the funniest story I've ever heard in my life.⁴ Do you have any more stories like that to tell?

SANT JI: The meaning of the story is that in the beginning, Mastana Ji gave them many comforts – gave them very good beds and two sevadars to do massage – but when they fell asleep the same sevadars were told to give them a scolding. First the sevadars were in the form of Master Power which means they were kind to the person but the same sevadar turned into the form of Kal Power and he started giving a beating. So in the same way, God has given us many comforts; God has given us cars, jeeps, many things to use to make our life easy. You see how He has painted the sky with stars and moon and how He is supplying us with everything and in spite of getting all these things, if we fall asleep and if we're not remembering Him, the same God will manifest as the Kal Power, and as they got the beating, Kal Power will also trouble us.

Mastana Ji used to say that those who have been given cars and jeeps and many other facilities, those rich people who have been given such facilities by God and have not remembered God, they will be given the form of a camel in the next life. And they will have to carry the burden without having any limit. Or they will be given the bodies of a bullock which goes around the grinding mill daily with its eyes closed.

QUESTION: I have some fear that when we get hack into the world there will be big jaws ready to eat us, to eat me, and I'm just praying that I'll be strong to resist the tremendous attraction that the world has on me.

SANT JI: You have to become brave in attending your worldly responsibilities and moreover you have to be brave to carry out the work given by Satguru. The worldly attractions or the worldly duties, that is concerned with our body and that will not go with us. But the work of Satguru, Simran and Bhajan, that will go with us. Because the only thing that will be our companion is Bhajan – that's meditation. And the human body in which we are living is also a rented house; we have to leave that someday. And we will not be ready by our own self to leave that place, leave that house, and God will force us to leave. So if you will not learn to leave the body while living then at the time of death you will have to face a lot of pain. If the disciple will not do meditation and then at his end-time he prays to Satguru, Satguru is not owing him anything. Why? It is His Will whether He comes or not. If the disciple can do it his own way, Satguru can also do it His own way. So, honestly, lovingly and with full devotion, we have to do the practices which our Satguru has given us. If you think that you can remove all the thorns in the world, that is not possible, but if you have very strong shoes you can walk over these thorns.

QUESTION: I would like to hear a love story – a story about love.

SANT JI: This is an incident of the time of Guru Arjan Dev, the fifth Guru of the Sikhs. There was one disciple of the Guru named Bhai Tilkul who was fairly advanced. And this incident took place at a place called Garshankar in the Punjab. At that place there was one yogi who had many supernatural powers, and everybody was going and worshipping

⁴ The story was that Mastana Ji had told two sadhus that He was going to give them two sevadars to massage them when their bodies were tired or stiff from meditating. But He also gave the sevadars sticks to beat the sadhus with if they got lazy and slept instead of meditating.

him. But Bhai Tilkul was not going to have his darshan. Once that yogi thought, “Bhai Tilkul is always going to Guru Arjan Dev and he is encouraging people to have darshan of Guru Arjan Dev. If Bhai Tilkul comes to my place and he has my darshan then he will encourage people to come to me.” So he told his disciples to go and tell in the nearby villages that “those who will have my darshan will be given heaven for one year.” So for the villagers, to get heaven for one year was the very cheapest merchandise, to have only by seeing him once! So everybody went and had his darshan. But Bhai Tilkul was not there; he never went to have his darshan. So the yogi asked his disciples, “Did everybody come to have my darshan?” They told him, “Everybody came except Bhai Tilkul. He is not coming to see you.” So the yogi told his disciple, “You go and tell him that he will be given heaven for two years.” Then he went and told Bhai Tilkul that he would be given heaven for two years, to come and have the darshan of the yogi. But he said, “No, I don’t want to go to heaven.” Then he was told, “All right, you will be given three years.” They went on increasing up to five years. But Bhai Tilkul told them, “I don’t want to go to heaven, because I want to go to Sach Khand. My path is different from yours and I will not have anybody’s darshan except my Guru.”

So when the disciples came back to the yogi and the yogi heard this he started using his supernatural powers, in the form of ghosts, on him to distract his mind. But Bhai Tilkul was sitting there for meditation and Satguru Power was protecting him. So Bhai Tilkul was not affected; it didn’t have any result; so the yogi went himself to him. He said, “I will give you heaven for ten years; please have my darshan.” But Bhai Tilkul told him, “No, I don’t want to go to heaven and I will not have your darshan.” So looking at the firmness of Bhai Tilkul the yogi told him, “Please open the door, I also want initiation from your Guru. For the sake of your Guru, please open the door.” So Bhai Tilkul was a very good disciple, a very true disciple; when he heard “for the sake of your Guru” he opened the door and after that the yogi went with Bhai Tilkul to get initiation. On the way, when they were crossing the river Beas in Amritsar he asked Bhai Tilkul, “How old is your Guru?” So he replied, “He is 35 years old.” Now the yogi was about 100 years old; so his mind started again deceiving him: “You are an old man and you are going to have a Guru who is very young?” So he went to Guru Arjan Dev. At that time they did not have buildings like this, so Guru Arjan Dev was sitting in a tent and the yogi was standing outside the tent and Bhai Tilkul told Guru Arjan Dev, “A yogi has come to have your darshan and get Naam initiation.” So Guru Arjan Dev said, “All right, he’s welcome.” But that yogi stood outside the tent thinking, “I’m older and he will call me or he will love me; first he will come and call me and love me.” But he was doubting Guru Arjan because of his young age. “That Guru will come out and love me or bow down to me.” So he was standing outside. While sitting in the tent Guru Arjan Dev asked, “How are you, Yogi?” You see he asked, “How are you?” So he said, “I’m fine.” (The yogi was missing one ear. It was cut off.) Guru Arjan was All-conscious, he was knowing everything – so he asked, “Yogi, where is your other ear?” The yogi replied, “Once I was traveling on the sea, and one fish came up from the sea and took away the earring along with the ear.” So, hearing this, Guru Arjan Dev, who was sitting in the tent, put out his hand with that earring and said, “Is this it?” And it was the same. And looking at all this, he went in and bowed down at Guru Arjan Dev’s feet and got initiation. So because of the firmness of Bhai Tilkul, the disciple of Guru Arjan Dev, even the yogi got the Naam

initiation. So the disciple should be like Bhai Tilkul and the Master should be like Guru Arjan Dev.

QUESTION: Can you describe your first and last meetings with Kirpal Singh?

SANT JI: Only He knows about the first meeting, why He showered grace on me, and when He came to my ashram I was completely lost in His darshan and I was not aware whether a God has come here or there is a man who has come. And after that whenever we met He was always talking with me lovingly, sending me very good loving thoughts and He always gave the opportunity to sleep with Him in the same room. And we also used to have food and I think that He was talking with me very broadly from His heart.

And when He told me about His leaving earlier, only I know I still feel the wound in my heart and only I know how I was screaming at His feet when He told me. Because my first Guru, Baba Bishan Das, also left soon after He gave me initiation into the knowledge of Two Words, so when He told me He was to leave earlier I was not able to speak anything but I started weeping because the pain of separation was too much. I said only one thing, “Oh Lord, the owner of all this world, only this is written in my fate, that I have to weep every time, that I have to be away from my Master?”

QUESTION: How long before He left did Master tell you He was going? When did You know – one year before, two years before?

SANT JI: When He came on His last tour in Sri Ganganagar, but I don’t remember the year; I am not good with dates.

QUESTION: There is one picture of you with Kirpal in the first issue of *Sant Bani Magazine*. Is that the only picture You have?

SANT JI: At that time in Rajasthan we were not fond of having photos. We didn’t have any arrangements for taking pictures or making movies, otherwise we would have made movies when I was having Satsang sitting with Hazur. You can see what arrangements we have here. You have to go ten miles to get anything. And in the town of Gajsinghpur only in the last year a photographer opened a shop; before that nobody was doing anything. And in the town of Raisingh Nagar, a photographer started only six months ago. And when we sent the photos that people send from the States to town to get them framed, people there stare at the photo for many hours in amazement: “How did they get this very beautiful picture?”

Previously I told you that once in the Red Fort in Delhi there was one Rajasthani lady and a Westerner tried to take her photograph but she covered her face. You saw yesterday two girls came here; they were also afraid that you would take their photo. But we have told them – the villagers – that pictures are only for remembrance, that “we were doing this, and we were sitting there,” so that has inspired them to allow you to take pictures so that you can make movies or take pictures at Satsang.

QUESTION: It’s only for that purpose.

SANT JI: Yes. And when Kent came here and we went to 22 PS to the place of the retired police inspector, Mr. Kushi Ram, he himself had arranged for photographs for the sake of remembrance that “Master has come.” Now I think that, through looking at you

these people will also become fond of photography. But this area is backward, here people are illiterate, and there is no comparison with you.

Now also in villages the radios, the loudspeakers, the records, record players: people are not happy in playing radios or records. They don't like them. In the state of Punjab you have to give a fine, you have to pay a penalty if you play records. In Rajasthan also, in many big villages, the same thing is true: you have to pay a fine if you play records. Only for that reason the thoughts of the people of this place are pure. Because your mind is filled with records, TV, many things. But the people living here, their minds are empty of all these things so they have pure thoughts. And I think also that this thing will be spread all over India, because in Delhi too there is now TV.

And in Rajasthan now the people are not believing in television. One man will say, "There is a radio in which you can see a picture: along with the voice you can see a picture," and the other will not believe. He will say, "You are telling lies. This can never happen." And I think for Satsangis it is not good that all these things should spread. I think if a Satsangi goes within and sees the television or sees the picture within, then it is good for him. Unless he gives up the pictures of the world, he cannot see the pictures inside. To advance in Sant Mat, even the graduate, the scholar, has to become as a child of five years.

Bookish knowledge can give you information of outward things. If any person who has earned his meditation has the bookish knowledge, then it is like a garland of flowers on his head. But to go within, no book will help you. To go within you are to develop Satguru in your heart; as the Saints say, "You have sung many scriptures, you have read many books of the outward things, but now you read the book of your soul within." So when I went to Delhi many people came to me saying that "I have written this book, I have read many books – everybody was giving examples from the books but nobody was giving his experience or the example of his own self. And at that time I would advise them lovingly that if you have any experience of yourself, tell me that. And now also I say the same thing. Generally I ask, "Have you ever pleased your Master Who is residing within?" Now I am asking everybody: "Have you ever pleased Master Kirpal Shah Who is residing within?"

That God came into the form of Kirpal Shah and He gave out the grace with both His hands but we never thanked Him. God came in the form of Kirpal Shah in the man-body to explain to us and to give us the blessings and the grace and we never thanked Him.

QUESTION: I'd like to hear more about Dhyān.⁵

SANT JI: Yes. Anything specific? What do you want to know?

QUESTION: Well, I don't understand it.

SANT JI: The first step is Simran, the second is Dhyān. When we complete the Simran our soul will rise above the body – only through Simran. Daily I am emphasizing Simran, because unless you complete your Simran you cannot concentrate your attention –

⁵ *Dhyān* means "contemplation," and refers to seeing the Inner Light or the Form of the Master within, and to keep someone in mind throughout the day. In both meanings it is complementary to Simran.

concentrate your soul and bring the soul up to the seat of the soul. The soul is spread in each and every cell of the body; and our attention is spread out in the world.

Simran is the medium; Simran is the instrument through which we can concentrate our attention and concentrate our soul. Only through Simran can we rise above and come to this place. [Sant Ji points to the eye-focus.] And when our attention is concentrated through Simran, then comes Dhyān. So while doing Dhyān we have to do Dhyān of that person who initiated us. Guru Nanak said that we have to do Dhyān of the form of a Saint. Why do we have to do Dhyān of a Saint? Because when we do Dhyān of some person, some holy man, some good man, better man than us, we will start getting some of his good qualities – absorbing some of his good qualities. When you do Simran of the world, you are doing Dhyān of the world. When you do Simran of your Guru, then you are doing Dhyān of your Guru. Unless you give up Simran of the world, you cannot do Simran of the Guru and you cannot have Dhyān of the Guru. So two powers are working: one is surat, the second is nirat. The work of Dhyān means “contemplation,” and refers to seeing the Inner Light or the Form of the Master within, and to keep someone in mind throughout the day. In both meanings it is complementary to Simran. The work of surat is to listen to the Sound Current, and the work of nirat is to see the Light. Unless we concentrate our attention which is spread, our nirat will not see the Light; and unless that is concentrated, our surat will not listen to the Shabd. We are habituated to do Simran of the world from ages and ages and when we are on our death-bed or when our end-time comes, if we are doing the Simran of the world, we will come again to the world. Where you are attached, there you will come again; but if we are doing Simran of our Guru and having Dhyān of our Guru while we are sitting or doing any other thing when our death time comes, we will definitely have the Simran of our Guru and the Radiant Form of the Timeless Lord will come through Simran and Dhyān.

It will be instilled in the disciple and only that disciple can have the Dhyān, only that disciple can see the Radiant Form of the Lord, who has been doing Simran all the time. And when you are on the death-bed and you are doing Simran of God, then you are not to come again.

As we can do Simran while walking or doing any other thing, in the same way we can have Dhyān of our Satguru while doing any other thing. It is very important to do Dhyān of Satguru because if you will do Dhyān of somebody you will start absorbing his qualities. Regarding this, Master Sawan Singh Ji used to tell one story: There was one guru who taught archery. His name was Dronacharya. The Mahabharata tells of five Pandavas and one hundred Korovas, who were all learning archery from Dronacharya. Once there came a boy of Bhil (a very low caste) and he also was eager to learn archery and he went to Dronacharya and requested him, “I would also like to be your disciple; I also want to learn archery.” But Dronacharya told him, “I am the guru of the princes; how can I teach you? I will not allow you to become my disciple.” But he was eager to learn archery so he went back to his home and he made an idol of guru Dronacharya. And through Dhyān he always thought of Dronacharya, and through Dhyān he got all the qualities of Dronacharya; and he learned archery. So once Dronacharya was along with all the disciples in the forest, testing them. There was one dog barking there, and Dronacharya told his disciples, “Stop his barking but you should not hurt him. Stop his barking through archery, through your skill, but you must not hurt him.” Everyone tried

but no one was successful. The boy of the Bhil caste, whose name was Eklavia, knew that skill; and he stopped the barking of the dog without hurting him. Now Arjuna was a very good disciple of Dronacharya and Dronacharya had given him a promise that nobody would be more skilled than him in the art of archery. So now Arjuna asked Dronacharya, “How is that, you never taught me how to do this and you have taught him?” So Dronacharya said, “He is not my disciple.” But when he asked Eklavia, “Who is your guru?” he replied, “Who can be my guru except you? – you are my guru!” And he took them to the hut and showed them his idol. “I have learned all things from you. I made this idol and I got all the qualities that you have got through Dhyana.”

So because Dronacharya had given his promise to Arjuna that no one would be more skilled than him, he told Eklavia, “All right, you have made me your guru but you have not paid me anything as a guru diksha – you have not given me any seva.” Eklavia said, “Whatever you want I will give.” So to keep his word which he had given to Arjuna, he told him to cut off his right thumb and give it as guru diksha. (The right thumb is the important one in the skill of archery.)

So the meaning of that story is that Eklavia, in spite of the refusal from Dronacharya, made the idol and by doing Dhyana he absorbed all the qualities and he was more skillful than any other disciple of Dronacharya.

QUESTION: If Satguru is all knowing and Satguru knows what is in each one of our hearts, why was it that Satguru did not know ahead of time that there was going to be a problem in your coming to America? Why was it that Satguru did not know the procedure? He knows everything, my mind tells me that He should have known that too. Why did He have to endure that suffering? Because He is all-knowing, He could have obtained that information.

SANT JI: Satgurus are the children of God; they will never do any alteration in the schedule of God. And they are always happy in the Will of God. If He wants them to be happy, they will be happy while living happy; and if He wants them to be in pain they will be happy in pain. But they will not make any changes in the Will of God.

QUESTION: Then I would assume that He knew this was going to happen but He could not change it. Is this correct?

SANT JI: This is the only quality of Saints that they never change the planning of God. And nobody did, no Saint ever did. Was Hazur not knowing that He would be unhappy at Sawan Ashram? Tai Ji told me that Hazur said at His end-time that, “If there would have been no ashram and I had been in the jungle I would not have suffered all this pain.” Hazur was knowing everything, that this thing would happen, and he was also not happy there, but whatever God wanted him to do, wanted him to build, he did.

When Guru Arjan Dev was tortured by Jehangir, by making him sit on the hot coals and putting the hot sand on his head, then Hazrat Mian Mir, one of the friends of Guru Arjan Dev, came and asked, “Why are you suffering? Please allow me to destroy the city of Lahore.” But Guru Arjan Dev said, “I can also do that, but to be in His Will – that is important.”

You can read the story of any Saint or any Mahatma, and you can read the story of Christ – was he not knowing that he would be crucified? And one of his friends would do that?

If there is any perfect Saint or Mahatma he will not let the God work according to his fani, but he will work according to God's fani [Will].

Guru Gobind Singh had a servant named Gungu and he served for 21 years; and he was the man who buried Guru Gobind Singh's sons alive in the wall, and his mother also, and the Guru knew that he would do that. But still Guru Gobind Singh never made any changes.

Our Master was All-conscious. If He had wanted to live for many more years He could have stayed here, but He was happy in the Master's Will and He went.

In the beginning I was always doing Simran of one or another kind, and when I was doing Simran of "Hey Ram, Hey Gobind," I had many supernatural powers and I would show miracles to people. And many people were praising me, saying, "This Sadhu is very good, he knows everything." But still I was afraid from within that I was not doing well. So when I came to the feet of Baba Bishan Das he warned me, and gave me the example of a turtle: when that animal sees a man he withdraws within himself; so in the same way the Sadhus have to beware of this. Swami Ji Maharaj said, "If Master is showering some grace on you then don't tell the world, don't show the world."

Master Sawan Singh used to tell an incident that took place near the Murree Hills where Master Sawan Singh was working. There was one man there named Baba Khala who was a man of miracles; he used to show miracles. And there was an old lady who took the cows on the other side of the hill for pasturing. Once a tiger came and ate two cows. So she went to Baba Khala telling him that the tiger has done this harm. So Baba Khala came out and went, "Dhuru, dhuru," – he made some type of noise. And the tiger died and the two cows came back to life. He showed a miracle. His brother was a fairly advanced disciple of Baba Sawan Singh, and he tried to explain to him many times, "Don't do this, otherwise you will have difficulty at your end-time." But Baba Khala was not worried about that. So when his end-time came his soul was neither going up nor staying down. He had a very hard time. He was not like a dead body and he was not like a live one; he was in-between. He had a lot of pain. And while this was happening, his brother said to him, "Now you can show the miracles. Or you can pray for going up." Saints never show miracles. They never show this type of cinema to the people.

QUESTION: Because you do not speak English and we do not speak Punjabi it takes longer to go through Pappu, we have twice as much darshan.

SANT JI: This is all done by Baba Ji [Master]. It is all in His hands, whether you get double or four times. If He wanted me to give you less time He would have taught me English.

QUESTION: Sant Ji, you mentioned something about there is a secret in that.

SANT JI: Yes.

QUESTION: Is there any way you can give us a little hint of what it is.

SANT JI: It is not in His orders.

QUESTION: I don't think we are going to want to leave tomorrow.

SANT JI: This is all in Baba Ji's hands. Not a leaf can turn without His Will. Wherever He wants us to go, we have to go; wherever He wants us to travel we have to travel; whenever He wants us to leave we have to leave. Everything is in His Will.

1976 December: Our Soul is Crying

Sant Ajaib Singh asks and answers questions on the evening of November 13, 1976.

SANT JI: How long have you been initiated?

QUESTION A: Eight years.

SANT JI: In the last eight years how much meditation have you done and how much have you progressed?

QUESTION A: It's varied – the amounts of time. It's been very good to meditate here.

SANT JI: What is your occupation?

QUESTION A: I am a cook.

SANT JI: In that you get only time to meditate in the night time? You work all day?

QUESTION A: From early in the morning until after noon.

SANT JI: And what do you do in the evening?

QUESTION A: I usually... I go to bed quite early.

SANT JI: Eight years is not a little time. It is a long period. Swami Ji Maharaj said that those who are not doing meditation, only they are troubled by laziness and only they feel sleepy. But those who are doing meditation, neither laziness nor sleep will trouble them. So you should sleep only that amount of time that is necessary for your body. And only four or five hours is maximum for that because you can refresh your body in that time.

And after that you have to do meditation because we have got this man-body only to meditate and to remember our Lord and it is a precious occasion we have got. And we can meditate only in the man-body. So we should meditate each and every moment, each and every second. And you should carry out your worldly responsibilities also; and besides that you have to meditate. You should meditate regularly, daily, without missing your meditation. Don't you meditate for two days and give up meditation for a week and then again start. You have to continue your meditations daily.

Time is fixed for everybody. You have got each and every breath – that is all limited. You will not get one more breath or one less breath at any cost. So you have to utilize your each and every breath.

You have got such a Guru; you will not get such a Guru anytime. And you have got this man-body; nobody will give you the man-body again. And you have got Naam. Naam came in the flesh and He appreciated your love but now you have to appreciate the Naam. You have to work for Naam. That Naam or Shabd, He came in this world in the form of flesh, in the man-body, and He remained among us. He came into this world and recognized us: that we are all souls and the essence of the Oversoul. But we are not recognizing Him – that He is our true Father, and that we should catch hold of Him and we should go back to our real home.

So now don't you be lazy; refuse your mind; say that you will not obey him, and you will obey Satguru. Do not be the disciple of mind, be the disciple of Satguru. When you are sitting for meditation at night time your mind will advise you, "Now it is night time and we should sleep." But when you sit for meditation in the daytime the mind will tell you, "We will do it later." In this way the time goes by. So if you give attention to the orders of your mind or the advice of your mind, then you are the disciple of mind. If you pay attention to the pain or sleep, then you are becoming the disciple of mind. But you have to become the disciple of the Satguru.

In Sant Mat or the Way of the Saints it is a rule that whatever you have to do tomorrow, do it today. So Kabir Sahib says, "Whatever you want to do tomorrow, do it today; and what you are going to do today, do it just now." If you will go on postponing your work the time will pass and you will not get this time again.

Swami Ji Maharaj also said, "Don't be lazy for meditations and never think that we will do it later."

Guru Nanak Sahib also said, "Now you are not doing meditation and you are saying that you will do it later. In this way the time will pass and when your end-time will come, then how will you do meditation?"

Some disciples of Baba Sawan Singh Ji requested, "Liberate us without doing meditation." But Master Sawan Singh told them, "No, this is the wrong thing to ask. You have to do meditation. Either you do it in this life or in the next life – but without meditation nobody will liberate you." So meditation is a must, it is most necessary. Now you have to obey this advice and you have to meditate.

[SANT JI, to next person.] When were you initiated?

QUESTION B: Three years ago.

SANT JI: When Master was on the third tour?

QUESTION B: After the third tour

SANT JI: How are you doing in meditation?

QUESTION B: [He's practicing his Hindi for the first few sentences. Then,] My meditations are improving.

SANT JI: Do you have any responsibilities?

QUESTION B: Only to myself.

SANT JI: And what responsibilities have been given by Satguru?

QUESTION B: To do bhajan and simran.

SANT JI: And to go back to your home – Sach Khand. You have to remember this also. To remember someone is good but it is better to reach, it is better to meet Him. The remembrance alone is not sufficient. You have to go and meet Him also.

QUESTION C: [To Pappu] When He looks at me He makes me want to smile. Does this displease Him or is this disrespectful? [Pappu asks.]

SANT JI: No, I have no objection. If you will not smile looking into my eyes then into which eyes will you look and will you smile? You can get the real love only through the eyes of Saints. Hazur took me into a separate room and He pulled me up and told me, “Come on, look into my eyes.” One man came to Baba Sawan Singh Ji and he bowed down to His feet. So Baba Sawan Singh Ji said, “What is there in my feet? Look up! Everything lies in the eyes.” You will smile only looking into the eyes where there is light.

[SANT JI, to a different person] Were you initiated on the fourth of November or the sixth?

QUESTION D: Sixth.

SANT JI: Make a regular schedule for meditation and don't miss meditation even for one day because only Naam will accompany you. As food is necessary to run your body – in the same way meditation is necessary for your soul. It is also necessary to attend the Satsang. Maharaj Ji used to say, “Give up hundreds of urgent works to attend Satsang and thousands of works for meditation.”

Where do you live?

QUESTION D: Between Kirpal Ashram and Sant Bani Ashram.

SANT JI: So you can be benefited by both places. [To Nina Gitana] Do you have a weekly Satsang in Kirpal Ashram?

NINA: There is satsang, informal satsang, every day.

SANT JI: [Continues to Nina] You have a lot of responsibilities. Whoever comes to you, you have to encourage them for doing more and more meditation. Guru Nanak Sahib has written in His writings that only he is called gurusikh or the disciple of the Guru, who wakes up early in the morning and meditates on Naam. And early in the morning he does some meditation and goes and takes a bath in Amritsar (the pool of nectar). When the sun is rising he should sing the praise of the Guru. While sitting or standing or doing any other work he should remember his Guru. Those who are remembering the Guru with each and every breath, only they are gurusikh or the very good disciples of the Guru. Nanak says, “I want dust of the feet of that gurusikh who himself meditates on Naam and encourages others to meditate.”

So in the hymn Guru Nanak Sahib says, “Who is a gurusikh? Those who wake up early in the morning and give up laziness and go up to the third plane in this gurdwara [temple of the body] and bathe in the pool of nectar that is Amritsar.” And after that, when the sun rises, he sings something in praise of the Guru. Then, after that, for each and every second he remembers his Satguru. Even the gods and goddesses want the dust of the feet of that type of gurusikh who meditates and encourages others to meditate.

So you should advise everybody, whoever comes to you, to meditate because meditation is the only thing which will accompany and help you. If someone comes to your ashram and he's not meditating there – you lovingly throw him out [laughter]. You should not scold anybody but lovingly you should love him so that, feeling ashamed, he should go away. If people will meditate more in the ashram, that is beneficial for everybody; if people will meditate more in the ashram the fragrance of the ashram will spread all over.

Do you have any household responsibilities? Remove all attachments from within. Only attach to Satguru.

Guru Nanak Sahib says that, “In this world I have seen the false love. For their own benefit people come and love. But it is a surprise that at the end-time none of them will come and accompany you.” The foolish mind is not obeying us. We are telling him again and again to meditate but he is not doing meditation. Nanak says, “You will cross the ocean of life if you will sing the praise of the Guru.” The worldly people love each other for their own benefit whether it is the son and mother or whether it is love of husband and wife. He says, “I am telling this mind again and again that nobody is going to accompany you, nobody is your true friend. These are all loving you only for their own self – they are all selfish.” But the mind is foolish; he is not obeying this thing. He says, “If you want to cross this ocean, the Satguru must dwell in your heart. Sing the song in praise of Satguru.” And what is the song for Satguru? – that is meditation.

[SANT JI, to another person] When were you initiated?

QUESTION E: Three years ago.

SANT JI: How much time do you put in daily in meditation?

QUESTION E: It varies from day today. Some days not at all, some days a couple hours.

SANT JI: What is your business? What do you do?

QUESTION E: I manage a food store.

SANT JI: And in that how long do you work there?

QUESTION E: About twelve hours daily.

SANT JI: And how much time do you want to give for Baba Ji?

QUESTION E: As much as needed.

SANT JI: You see you are giving twelve hours for the world and you should give at least three or four hours for Baba Ji. As you manage your food store daily – you daily go there at a definite time and you manage your store whole-heartedly – so in the same way now you should put some time to manage the store of Baba Ji.

QUESTION E: Would it be best to put less time into my worldly pursuits and spend more time in meditation and reduce my responsibilities at the store?

SANT JI: Try if you can. It will be better for you if you will have less responsibilities.

QUESTION E: Pappu, we spoke to Him last time . . . He mentioned again yesterday about the need to see the Guru within before working in the city, living in the city. Are we to take Him literally on that? He said find a quiet place in the jungle and meditate and see your Satguru within. And then we would be able to live in the city. Does He mean that literally? Is that necessary?

SANT JI: I do not mean that you should give up your jobs and go into the jungles. I meant to say that for doing your business you have to live in the city. That's good. But you should take off some time for attending Satsang or for meditation. Just as you have come here, so in this time you should give up everything and concentrate on meditation. There should be no other thing in your mind. This advice is for those people who come to

India for seeing gurus and wander from one city to another. But Saints never advise anybody to give up their jobs and go away into the jungle. You have to live in your household and you have to be brave in that. Just as you take your worldly responsibilities as a necessity, just as you think it is necessary to do this, in the same way you should also think about meditation. That is also a must. As you do your business regularly in the same way you have to do meditation regularly. I advised one person that if you are doing your business and you have to travel from one city to another, then it is good – there is no harm in that. But when you are here for meditation you have to meditate only and not wander from one city to another.

Maharaj Sawan Singh Ji used to explain this by giving this example of two flies. There is one fly, like a bee, which comes near a bowl of honey and sits on the edge of the bowl and eats the honey and flies away. But there is another fly which comes and sits in the center of the bowl and she cannot eat the honey and she dies there because she cannot fly again because her wings are attached to that honey. So Saints always say that you have to become like the first fly. You must do all the worldly duties but still don't attach to anything. Attend to your worldly responsibilities and also your meditations. When Master was living, He used to lay stress that when you go for your meditation, unless you go with a yearning or with a longing to see Satguru, you cannot get more benefit. So when you are going daily to see Master or to have the darshan of Master you should only go with thoughts in your mind that you are going for the holy cause and you are going for darshan and not other business.

Guru Nanak Sahib says that people leave their houses and they go away in the jungle but still they are carrying the five enemies which keep them away from God. So there is no use. Guru Nanak Sahib asked, “What are the things which we have to give up?” You have to give up lust, anger, greed, attachment, and ego. And you can do that even living with your family. And He said, “What do you have to ask from Satguru? What thing do you have to beg from Satguru? Only Naam.”

I didn't mean that you should give up everything and go into the jungle. Those who are married should love each other and they should do their meditation living in their family. I am not against marriage; I never advise anybody to get married and I never tell anybody not to get married. But you should do meditation also. Saints always say, “Do whatever you want; but you have to remember one thing, and that is meditation – and you have to do that.”

[SANT JI indicates next person.]

QUESTION F: I was initiated on November 6th with Beverly.

SANT JI: Just as I advised Beverly, the same advice is for you. You should try to attend Satsang. Just as food is necessary to run the pranas, if we do not take food our body will grow weak; in the same way our soul is weak from ages and ages. We were not feeding our soul and now we have to feed our soul with meditation.

QUESTION F: I did make a schedule before I came and the most I could fit in is four hours a day because of my job and I live in a co-operative house; so that's about all.

SANT JI: That's very good. But you have to do it regularly. Never think, “We will do it tomorrow or we will do it later – because in regularity you will get more profit, more

benefit. If you will think that we will do it later that will spoil your habit and it is not good for a satsangi.

[SANT JI points to the married couple.] How much time is there in your schedule for meditation – both of you? Both of you should anchor each other for meditation and you should help each other.

QUESTION G: [Wife] We've been trying to do four hours daily...

SANT JI: And you have to spend your life lovingly.

QUESTION C: [Husband] With Master's Grace.

SANT JI: At the time of your worldly duties or your work do your work, and after that advise each other to do meditation and encourage each other to do meditation, reminding each other that only meditation is going to help you.

[SANT JI, to another person] When were you initiated?

QUESTION H: Nearly four years ago when Master was in America.

SANT JI: How is your meditation going now? How much time are you putting in?

QUESTION H: It's been varying. Sometimes as much as four hours and the last few months it's been down to about two and a half. I've been trying to build it up but...

SANT JI: Why did it come down? Do you have any trouble with your body?

QUESTION H: I think when I heard that You weren't coming to America my mind thought that it would like to run into worldly things again and I just... I don't know why.

SANT JI: Don't think like that. This is the advice of the mind. Don't obey that advice. Don't work according to the advice of your mind. For the Saints there is no problem whether you are sitting with them or whether you are far from them. It doesn't matter if I am sitting here or if I am in America. Those who remember them with love they are always with them. And try to put in more time.

[SANT JI points to next person.]

QUESTION I: Four years ago at Sant Bani.

SANT JI: How is your meditation going?

QUESTION I: I haven't been very regular. It's been better here.

SANT JI: Try to become regular. You are eating daily. Then you should meditate daily also. Those who are not doing meditation are murdering their souls and this sin will not be forgiven. If you murder a cow that can be forgiven, Satguru will forgive that sin, but if you murder your soul – when you are not doing meditation that means you are murdering your soul – this sin will not be forgiven. We are not hearing our soul's voice. Our soul is crying from within, “I am hungry, I am hungry. Do something for me.” But we are not listening. So I am telling all of you – I am telling you lovingly and with sympathy for everybody – that you should do more meditation. You would like to say something?

QUESTION J: It seems that when we sit... I try to sit two hours a day but it seems that of that only a minute or two is fruitful.

SANT JI: Well, try again and try more. And all of you should never think, “We have meditated a lot.”

QUESTION D: It would be years before I could think that.

SANT JI: To the new initiates my advice is: don't spoil your habit; don't obey your mind. Be regular in your meditation. [To another person] When you are going around the cities for your business, at that time how much time do you put in?

QUESTION K: Sometimes one hour, sometimes two, sometimes three, sometimes four – it depends on the city.

SANT JI: At that time how much time do you give to your business? How many hours?

QUESTION K: It varies from day to day up to twelve hours a day – sometimes as few as six hours. Ten hours is about average. But I was also going to movies afterwards sometimes there. But I got good advice in October not to see any more movies. So there's plenty of time to meditate.

SANT JI: And how many are your victims? [Pappu: “He means those whose palms you read.”] How many are your victims who are coming to you and you are helping them to fall in illusion? – because the work of the palmist is to say, “You are this... You will be...” – to tell about the future; but that is all illusion. Nothing is real there.

QUESTION K: I usually say when I look at someone's hand that they should meditate more or that... [laughter]

SANT JI: [laughing] Well, that's good. You should always do that. Are you not telling them that, “You should do business with me only?”

QUESTION K: No. Sometimes that happens but I don't usually tell them that. [laughter continues]

SANT JI: [laughs] There was one initiate of Master Sawan Singh named Sunder Das. He was living with me in my ashram at Kunichuk. And once four pundits came to me, saying, “We are palmists. We will tell you everything about your past life and your future.”

So hearing that, Sunder Das took a long stick and started giving them a beating, saying, “You were knowing this? – that you were going to have a beating from me?” [laughter] He was not afraid of anything.

One fortune-teller or astrologer went to Master Sawan Singh Ji. And at that time Sunder Das was living with Master Sawan Singh. So Master Sawan Singh said that, “I also have one astrologer. We will compare your competency.” So then He called Sunder Das, saying “Come on, show your astrology.” And soon he came in with a stick. And that astrologer said, “Maharaj Ji, please forgive me.” [Everyone, including Sant Ji, is laughing throughout the story.]

So I think that he was a very good astrologer. If he were living at this time – now he has died – he would have shown you his astrology. [laughter]

And Master Sawan Singh Ji took Sunder Das with all His glory. He left the body in our Ashram.

QUESTION K: I hope to be a palmist like Sunder Das.

SANT JI: [chuckles] You should do only one thing: advise everybody for meditation; because you can't give up your habit. So whenever you see anybody's palm you should tell them that, "In your lines it is written that you should meditate and you should remember God. Why are you not doing that?" And you should do like that.

1977**1977 January: We Came Down to Love**

Sant Ajaib Singh talks with disciples after morning meditation. This session was just after the morning meditation session with Sant Ji on October 10, 1976 – the first meditation the October group had with Him.

SANT JI: The main thing is that we should forget where we are sitting. As long as we think of our body our attention goes to our body, but when we forget about our body then our attention goes towards the Light and sees the Light. Light is at that place and peace is also at that place, but after getting some peace or seeing some Light we start thinking about our pain in our body and then we don't see the Light. So we should not think of the pain in our body.

QUESTION: The Light moves, it moves.

SANT JI: The Light is not moving. Only your concentration and your mind is moving. So you have to control your mind. Light is not moving, but we feel as though the Light is moving because our mind is moving.

QUESTION: I feel like I made a mess of the whole thing. I was doing it like I do an exercise in schoolwork but not for meditation. I was just doing it with my mind and only once did I feel like I really saw Light. And immediately I thought of You – that You were making me see the Light. And then I felt ashamed and I felt it was ironic that You were doing it and just all kinds of thoughts. And the Simran was messed up. I felt ashamed.

SANT JI: When you saw the Light, why did you stop seeing the Light? Why did you leave the Light? Don't you like the Light?

QUESTION: I like the Light.

SANT JI: You are allowed to sit here only so that you can see the Light. When you start seeing that you should try to see it continuously; why leave it?

QUESTION: I don't understand.

SANT JI: You are allowed to sit here. You are sitting here for seeing Light and when you see the Light, then why do you give up seeing that? Yesterday also I advised you that you have traveled a lot and come here. As you have brought your body here, you should also bring your mind here. Only then will you progress. You can't do any work back home or anything like that while you are living here. So don't worry about America and don't worry about your work.

If you can do anything in America by thinking, while sitting here, then you are most welcome to do that. But you can't do that. So as long as you are here you should do meditation. And we have told everybody that you should be given much time and no disturbance so that you can do meditation. So long as you are here you should take the most benefit from this place and do meditations.

Personally also I feel that it is essential for a Satsangi to do Bhajan and Simran. No child is born without pain. For doing any worldly things we have to suffer pain. So in the same way you have to do meditation, and I am not talking about anything other than

meditation. So you have to do meditation. I always ring the bell at three o'clock sharp. You can see on the watch, it is never late or never early. And I wake up at least two hours before. And I never drink tea before sitting. And after that I never again sleep. And you people wake up at three o'clock and sit for two or three hours and then again try to sleep.

COMMENT: We are not very good disciples.

SANT JI: No. You are here to be perfect disciples. You try to do that. I appreciate that you have traveled a lot and come here. And I also feel in my heart that as long as you are here you should be benefited and you should progress. Because some of you have left your children back home, some of you have left your wives; and you came here for what purpose? Only for peace. And secondly you will not get such an atmosphere like this in other places, because this is not a city in which you can do sight-seeing or shopping. You are not to worry about anything – only meditation. And you will not get such an opportunity again that any fakir or any sadhu will say to you – “Come on, do it with me.”

In the world people don't do for their own self, but they teach others; they say: “You do,” but they are not doing. But here you see – first we do and then we demonstrate; then we say for you to do.

QUESTION: I have developed a very, very poor method of meditation, very inaccurate, very sloppy meditations and sitting with You here – if we could do it as often as possible it would be very, very, very helpful for all of us.

SANT JI: Definitely you will get help. Then after going back to Sant Bani Ashram you also sit and give advice to other people to sit. Because this is the advice only for sitting for meditation. When you sit with support you are thinking that you are doing meditation and you have done two hours, but most of the time you are sleeping. So try to sit without any support so when you feel sleepy you will fall down and you will know, “I was sleeping.”

QUESTION: What to do with severe pain in the legs and the knees?

SANT JI: You have the pain whenever you sit, or you have it always?

QUESTION: When I cross my legs only.

SANT JI: You do it gradually. Just sit for fifteen minutes today, then half an hour, like that. Don't give more time only on one day – do it gradually. Sit cross-legged only for short times.

QUESTION: Then the rest I can sit differently or on chairs?

SANT JI: Yes. And sometimes massage here. You can sit on a chair, but you develop this type of sitting also.

QUESTION: I have had these problems for about five years now. It has been a big problem.

SANT JI: That will go away if you will gradually develop it.

QUESTION: I haven't been meditating as much since I had the baby and now you explain that it is best to sit without back support. I have told myself that I should first start meditating more and then become accustomed to not sitting with back support.

Would it be best to just begin meditating more without back support? Or should I do what I said the first thing.

SANT JI: If you can control your sleep. If you are not feeling sleepy when you are sitting with back support, then you can sit in that way. Sitting without support is only to control your sleep. This type of sitting is only to control sleep. If you can control sleep then there is no harm in sitting in a chair or with any back support. And while you are sitting in a chair don't move any part of your body. Be still when you sit on a chair. And if you will move then whatever you see within will go away and you will be confused.

And for the ladies, we have to attend the worldly responsibilities, our babies and like that. But in doing Simran we don't have to sit. We can do that while we are working, while we are walking and even while we are talking. So we should develop that practice also – repeating the Names.

QUESTION: Does this mean that when we do sit for meditation we should do more Bhajan – practice more Bhajan – because we have done more Simran while we have been doing our responsibilities?

SANT JI: You can't do more Simran and you can't tell that you have done more Simran. The people who do more Simran – Simran is going on automatically within them. And only because of Simran can you take your soul upwards to the seat of the soul that is behind the two eyebrows. And you can't say that you have done more Simran. So while you sit for meditation you are not to sit more for Bhajan but also for Simran, seeing Light.

And you people forget Simran sometimes for many hours, sometimes for many days, unless you meet some Satsangi or you go to any Satsang, you don't remember the Simran, or unless you sit for meditation. And even when you sit for meditation the mind brings so many other thoughts and you forget Simran then also.

I give you this advice only because if you will do Simran while you are doing any other work, when you sit for meditation you won't have to sit for a long time repeating the Names to bring your attention to the seat of the soul. As soon as you sit for meditation, within a few minutes you will go up. In the ancient times, Saints gave only the Simran to the true seeker. And when he completed the course of Simran, then only, they gave the Sound Current. But many incidents happened that before the disciple could complete the course of Simran, either the disciple left the body or the Master left the body. So Simran is only to vacate the nine openings and to bring the soul to the seat of the soul and after that it is the work of Sound Current to pull your soul. In Kali Yuga or the Iron Age, Guru Nanak and Swami Ji Maharaj and many other Saints started giving full initiation, that is for seeing Light and hearing the Sound.

But we are not doing Simran and are always thinking about the worldly things while we are traveling or doing any new thing.

And now you can think of your own self whether everything I am saying is true or not. The satsangi who has completed the course of Simran – he has not to sit for a long time – as soon as he will sit he will be up. He will have no problems, no complaints. His problem is solved.

COMMENT: It's hard to believe that this might really happen.

SANT JI: What do we do? Master Sawan Singh used to say that it is a Punjabi proverb that we ask for the cart and we ask for the luggage and moreover we ask for the luggage to be put on the cart – we are not ready to do anything. We want everything ready-made. So in the same way what do we people do? After getting initiation we always say to Saints that we should not do Simran; we should not suffer the pain; but you should give us all things ready-made.

When Saints come and hold classes and teach you and say to sit like this, you will obey them and you will sit; but when they say to control your mind, you will not do that and you will allow your mind to go and wander wherever it wants.

The main thing is that you should control your thoughts. You should not let your mind think anything else while sitting in meditation. While sitting in meditation if you are going to think any evil thoughts it is as if you are abusing your Master, you are insulting your Master. It is the same as if you are doing any wrong deed in front of your father or elderly people.

QUESTION: I don't think I have ever, maybe only about four or five times since I have been initiated, had successful meditations because I have always given in to lust and I have always given in to anger and pride and I haven't put in much time. And I have done many things to insult my Master. And since I have been here I have done many things to insult Him too, and even hearing You say it, I know it is true, but my heart is like a stone. I'd almost rather he dead than be like this. But I can say that and even now I should just be crying to say something like this to a Saint because it's such a horrible thing to admit. How can I be such a heartless person?

SANT JI: Gradually you have to leave the pride which you have in your mind and completely surrender yourself to Master. For what thing are you having pride – for your health or for your young age? If you have pride for your health you can see any man suffering and if you have fever for two days, then you will no longer have very good health. And if you are having pride that you are wealthy, then you can see the poor man. Nothing will go with us. Then why should we have pride of all these things? So the disciple's mind should always be humble in this world.

Daily I am saying to you that you are the fortunate ones and the blessed souls that you have been given the opportunity to do seva and to run the Ashram and only through seva can you make your mind low and can you humble your mind.

QUESTION: I know that if it wasn't for Master's grace and if it wasn't that I was able to live at the Ashram I would long ago have gone – just ruined my life – just thrown it away. All my life, it's been like I've been trying to throw my life down the drain and even at the Ashram I once realized – once in a low moment I decided I wanted to run away and get drunk and I realized that I didn't know anyone now that drinks. And I laughed to think that Master has put me in a very special kind of prison where I can be made into a good man and I am grateful for that.

SANT JI: If anytime you have any bad thoughts which arise in your mind then you scold your mind a hundred times and never let that thought come again into your mind. If we have thoughts – if we think of doing any wrong deeds of drinking or eating, it is the same as if we are doing the deed. Better than that is if you always think of your Satguru and if

you always think of the Radiant Form of your Satguru and always think that maybe sometime Satguru will call us and maybe sometimes we will see the Beloveds of Satguru who will again tell us to meditate and in that way you can develop your Simran and that will be very good for your meditations.

Not everybody in this world is fortunate to get initiation and not everyone in this world is fortunate to get seva. When you are doing seva you are getting something from the meditation of the people who are served by you and most of your sins go to the people who are being served by you. So you are the fortunate and you are blessed ones that you live in a very good and blessed atmosphere and do seva.

QUESTION: Our sins go to the people that we are serving? Did you say most of our sins go to the people we are serving and that the fruit of their meditation comes to us?

SANT JI: Yes.

QUESTION: But not everyone is fortunate enough to be able to be in a position to do seva. What about the householders? We just meditate, is that all?

SANT JI: If possible the householder can also do something in running the Ashram. For those who are not living in an Ashram they can do seva in any other way by helping to meet the funds and like that.

QUESTION: But our seva should be directed towards the Holy Cause?

SANT JI: Yes. The seva of a satsangi should never be given to any other except to the Ashram.

COMMENT: Oh, I see. It would be better to do seva to the Ashram than to do seva to someone else.

SANT JI: Yes. If you will serve the Ashram, you will have done something in the Ashram, then you will serve the people who are coming to the Ashram with what you did for the Ashram. It means you are serving the people through the Ashram.

QUESTION: What if you have a choice between someone on the outside who needs help and the Ashram also needs some work to be done. Which should you do, should you help this old person because he needs help or should you do the Ashram work?

SANT JI: You have to choose. You have to see, if you are going to serve or if you are going to help anyone, what he will do with that. If you are going to help with money, then how will he use that money? Will he use it for liquor or like that?

QUESTION: At Sant Bani Ashram we have found out about a lot of old people who need help. Some of them don't have transportation to go to doctors. Some of them are very lonely, they just need someone to talk to. Some of them need one thing or the other – a little help from outside. And we have gotten together and we have taken some time from our busy schedule to help these people. Is this good to practice?

SANT JI: Yes. That seva is good.

QUESTION: They are not initiates or anything like that.

SANT JI: But they still have Master in them. They still have God in them. This is my personal experience, a personal incident from my life, that there was one dog, he was a

pet dog of some man, but once when he was walking he was shot through the back. He dragged himself back to the door of his owner. But the owner, now that the dog was useless, didn't even care to give him water or any help. So the dog was on the ground and couldn't walk. After that he was thirsty and hungry and he started crawling in the direction of my house. Somebody told me that there was a dog lying on my doorstep so I went there and found him. I went inside and first got a pan of water and put his head in the water and after four or five minutes the dog was aware that he was in water, and he was thirsty so he drank all the water. I took him into my home and gave him some medicine and some help and took out that bullet and after that I nursed him. In four or five months he was all right but his back was not in a good position. He couldn't walk. So after that he lived for five years and I kept him in my room. And at that time if I had thought: "he is not initiated" – even "he is not a man" but no, I thought, "God is in him," and I helped and I did seva only thinking that he was also a creation of God.

QUESTION: Can I ask one question?

SANT JI: Yes.

QUESTION: I have developed such poor meditation habits that sometimes I think I need something to really shock me into doing the work. Will that shock ever come? I want it; I want a major change – not just wishy-washy every day and nothing happens.

SANT JI: Which type of shock?

QUESTION: I don't know. Sometimes to have good fortune I think is not so good and I think that if I was in not such a good position in life it would be better for my meditation or my realization if I had a strong shock. I don't know. This is what I am asking. I want Him to take me by the shoulders like this [takes Pappu by the shoulders] and hit me against the wall . . .

SANT JI: Don't ask like that. Pray that Master should never put you to test, because it is very hard to pass the test. You are not obeying Him when He is explaining so lovingly, so when He will give you some pain or some shock then how will you tolerate that?

QUESTION: Yes, but Master has been explaining lovingly and I have been initiated for ten years and I'm still disobeying.

SANT JI: Master Sawan Singh used to say, "I pray to God that He should not put us to test." If you were going inside and could see what Satguru can do, you would never ask for that type of shock. You always pray to God, "Oh God, never give us any moment of pain. Now You have initiated me and I have surrendered to You. So now you take my care." Guru Nanak also said the same thing, that now I have surrendered my own self to You and now it is Your duty to take my care. Pray like that.

It is very difficult to pass the test. If the Guru gives any shock or puts the disciple to the test only one from millions can pass the test.

COMMENT: I think this is true. This is true what He said, because in my own life I was like with no parents and the people who raised me I always felt they did not love me and because of this I used to think, "Well, if no one else cares about my life then I won't care about it either and I will throw it away." And then only when I met Master did I see that someone did care about my life. And only since then have I started to care and I think it is

a very great blessing that Master cares about my life. He cares much more than I do and I will try to live up to His example.

SANT JI: We came down to love, but we have forgotten. It doesn't matter if anybody is loving you or not, but you have to do your duty – that is to love all. There is no expense, there is no burden in love.

QUESTION: That's why all men came to the world is to love?

SANT JI: Yes. And only in man-body can we love all. If we are given any other body we don't have any sense of empathy with others. But only in man-body we can do that. You always have love in your mind and never let your mind be dry – without love.

1977 February: One Who is Thirsty Will Ask for Water

Sant Ajaib Singh Ji answers questions after meditation on the morning of December 12, 1976

QUESTION: I'm finding when I have a penetrating gaze as my primary attention, I see more light but if my first objective is to hold the Simran steady, then I don't see as much. What I see is steadier but there is not as much to see. Is it better to put the primary attention on the Simran and to see less but have it more still, or to have a more penetrating gaze and then have the Simran come along from time to time as an added boost?

SANT JI: The best thing is first to make your Simran perfect. It would be better for you to do more Simran first because, if you will be perfect in your Simran, then for your further progress, you will not have any difficulty. If you will not be perfect in your Simran, you can't go ahead. Where you are, you will stay there. You can overcome the lacking of Simran by doing Simran while you are doing any other work, and then while you are sitting, you will not have to put much attention on your Simran. It will come by its own self.

QUESTION: [in Hindi, the idea being:] The inner cinema is the best cinema.

SANT JI : I had told you previously also that it is *bhot achcha* [very good]. Now you have to see only this cinema. Give up the outer cinema.

QUESTION: Very good. I have a question about the different color lights within: is there any gradation in them? For instance is red better than white or is white better than green?

SANT JI: The Light which will give you bliss and happiness is the best. Ultimately, you will see that Light which was described to you at the time of initiation. On the first plane, you will see that Light; on the second plane, you will see that Light. So in the beginning, you are seeing these different colors of Light, but this will culminate in the Light which you were told of at the time of initiation. Yesterday I told you that there is a movie within. You will see sometimes very good things which will please your mind in the beginning. Then better will come, and then again better than that, and in the end the best will come. Within is more bliss and happiness.

QUESTION [young boy]: I saw more Light than yesterday.

SANT JI : Try to see this Light daily. You have to increase the Light and don't lose the Light. Whatever you have, you have to maintain and increase it. You should tell your daddy, "You see, you have been initiated for so many long years and I am initiated just now." When you see that your father is going out for useless things and wandering here and there, tell him to do meditation.

[To boy's father:] You have to obey his advice on meditation. You should not say, "I am senior to you. You have just been initiated and I have been initiated fourteen years or more." Maharaj Kirpal Singh, the True Lord, He used to say that in Sant Mat there is no difference of years. A pure and loving soul, if it comes in contact with a Saint, is just like putting fire near dry gunpowder. Many people say of somebody, "he is a new initiate;" but what is there, new or old? This is not government service!

In Lahore, Master Sawan Singh initiated one general. He had initiation from Agra also and from many other places. He also went to a man named Shivbrat Lal and got initiation from him. And when he came to Master Sawan Singh, Master Sawan Singh initiated him. But at the time of initiation, he didn't see anything within – no Light, nothing. Master Sawan Singh told him, "Well, now you have got the initiation and now you should do meditation and then you will see Light within." But after a few hours, Master Sawan Singh felt that he was a good loving soul and He should give something to him – some Light for him to see. So He called him and He put one statement before that general: "that the educated man or the worldly-wise man, his thoughts are very potent." But that general did not agree with that. He said, "I don't agree." So Master Sawan Singh said, "Come on, I will show you."

And He called the general's daughter, who was nine years old. And then Master Sawan Singh told him, "All right, now I will give you living evidence of what I said." And Master Sawan Singh told that girl, "Come on, daughter. You close your eyes and look between and behind the two eyebrows." And Master Sawan Singh then gave her the slightest attention and she was going up. She was reporting the various lights and many good things which she was seeing within. And after that, that man agreed, "Yes, because the children don't have very many thoughts scattered in the world, it is very easy for them to collect their thoughts." And whatever attention they have been given from the Master, they are very receptive to that. But the wise people or the grown-up people, they always compare the statements of the Master, either with books or with other things. So they are not so receptive to the Master's good. But the children, because they have not read many books and their attention is not scattered in the world, are more receptive. So in the same way, in Sant Mat, it makes no difference whether you are a child or an old man, but everything depends on your thoughts and your attention.

QUESTION: I teach public school and I teach children that are Thomas's age and I've often wondered if periods of meditation for them as a whole class would be a good thing.

SANT JI: Who will be responsible for them?

QUESTION: I don't know.

SANT JI: Swami Ji Maharaj says that unless you cross the Daswan Dwar or unless you reach the third plane, never advise anybody about meditation. If a Saint or a Master is authorizing you to do that, then He is responsible. If they meditate and if Kal takes some

demonic shape and comes within them; and if they are afraid of that and fear fills their hearts, then what is the remedy for that? What can you do then?

QUESTION: Nothing.

SANT JI: I have seen many grown-up men also who have been suffering from this thing.

QUESTION: I also teach young children and one of the exercises I'm supposed to teach them is that they all sit quietly, not making any sounds. They can close their eyes or open their eyes, whatever, but they're supposed to sit quietly.

SANT JI: Well, you are telling them only to sit quietly and that's good. To be quiet sometimes is good; but he is talking about meditation. To be quiet for some time in the day is very good.

QUESTION: Sometimes I sit with my daughter who's not initiated. Would it be better to just tell her to sit quietly or should I tell her more about meditation? She's inclined toward being initiated but she's not.

SANT JI: What more can you tell about meditation? You can tell her only to keep quiet and to sit. Only a perfect Master or the person who has been authorized by the perfect Master can tell them more about meditation. If you tell them, it is not to their benefit, and you will also lose.

QUESTION: It's not good to tell people to look between the eyes and be quiet, if they ask how we meditate? Not giving them the Names of course, but just to tell them to look between the two eyes, straight ahead?

SANT JI: It would be better if you give them literature regarding Sant Mat rather than to tell them anything; because after reading that, they should be more inclined towards the Naam and then they can progress very rapidly.

QUESTION: Something to read?

SANT JI: Yes, some literature to read. This is an incident of a place named Karunpur. There was one man there who was initiated by Master Kirpal; and once he told his wife to sit and look between and behind the two eyebrows. And she sat there and when she got up from that position, after an hour and a half, she went mad. She was an illiterate girl but she was speaking Arabic, Persian and many languages. And after speaking with other people, she would get a stick and beat them. She was mad. So both husband and wife came to me. At that time, I was living at 16PS and that husband told me everything. So I asked him "Why have you done this thing?" and I told him to go see Master. They did go to see Him; but on the first meeting, Master told him "because you have done this mistake, now you have to suffer for it. What can I do for you now?" But after requesting, He was gracious to them and with Master's grace, she was all right.

Naam is not an ordinary thing. It is a responsibility. One who initiates takes on the responsibility to take you back Home. So don't tell anybody about meditation: only if you can be responsible. You can give literature to the people to read. If Master authorizes you, then you can frequently do His work.

QUESTION: In Spiritual Elixir, the Master gives a description on how to meditate. Should that not be given to them?

SANT JI: No, that may be given to them. Because if they will read, they will also be desirous to know more about that, to put it into practice; they will be more desirous after reading from books. And then they will have a yearning to learn that practice.

QUESTION: At my work, because they know that I meditate, people ask me a lot about meditation but I don't think they are so interested that they want to make the commitment that has to be made on this Path. When they ask about meditation, if I say to do something that helps their concentration, is that bad?

SANT JI: Guru Nanak Sahib said that only if you find a good customer should you sell your goods; otherwise you will be throwing them away. So you have to be very selective in who you give advice to. It would be better if you simply give the literature of Master to them. Here also many people, some of them officers, or government officials, come to me and start arguing with me. They're not interested in this Path but they want to know, "Who is God? Where is He living?" They ask this type of question. What do I do? I simply tell them to read the books written by the perfect Masters or to read the literature regarding Sant Mat; and after reading those books, they may get interest.

I know one thing: one who is thirsty will simply ask for water but one who is not thirsty will inquire everything about water – from where it comes; how is it made; is it tasty or not? So you should be very selective and you should see whether he is a good customer and will absorb your teachings, and only then give the literature to him.

QUESTION: I wrote a book about the Ten Gurus and I gave one copy to Master and gave a copy to Russell. He was going to put it – the last I spoke with him – in the *Sant Bani Magazine*. And Judith suggested I mention it to you.

SANT JI: I have not seen what you have written in that. If I had seen that I would have commented. But if you find that it is good, that it will help the people, then it is a good seva.

QUESTION: Shall I send a manuscript to you?

SANT JI: Send it to Pappu, and I will read it. To publish good thoughts and good articles in Sant Bani is one of the good sevas for mankind because when people will read that, their thoughts will be diverted towards God.

QUESTION: Will you bring most of Master's children in America to you eventually? Will they understand who you are?

SANT JI: If they will get rid of their mind, they will understand. If they will be under the control of the mind, they will never understand. Because if they are going within, they will understand now also. There are many pure souls on whom Master is gracious; only by the slightest glimpse, they understand. But there are many souls who are neither doing meditation nor are understanding other people. And Master is also not gracious to them. This all depends on fortune. You see, the initiates of Master Sawan Singh who came to Master Kirpal Singh, they were benefited and they got something. But those who were always opposing Master Kirpal, they didn't get anything. Those who came in the refuge of Master Kirpal Singh, those initiates of Master Sawan Singh, I have heard from many of them that they were seeing Master Sawan and Master Kirpal. And I met many people who were opposing Master Kirpal and I found them dry; they were dry.

QUESTION: It seems to me that people can't help the way that they're inclined though. I was inclined to follow Sant Ji before I even saw Him. And the way became open, not because I have any virtue but I just got the money and the good fortune to come here to see Him. Why is that? Is it all due to the past karmas?

SANT JI: It is Master's grace.

QUESTION: It's not because I controlled my mind to tell the difference, I can guarantee that.

SANT JI: No, this is Master's grace.

QUESTION: I have heard that it says in the *Adi Granth* that "God leads people to the Path and He leads them away from it." Is this true?

SANT JI: God leads them toward the Path, but He never leads them away from the Path. It is only the mind. Mind deceives them and mind is the agent of Negative Power, Kal. And because of the mind, they go away from the Path.

QUESTION: I was told this and I had trouble believing it – that God leads the chosen few away from the Path, so I wanted to ask.

SANT JI: You can make an entire study of the *Adi Granth* and you will find that nowhere is it written that God leads you away from the Path.

QUESTION: I'm glad it's true.

SANT JI: In *Adi Granth*, it is written "O Nanak, only they come to the Path who have been chosen from Sach Khand." It is also written in the *Adi Granth* that the unfortunate ones will never come to the Path whether the Guru is sitting near them or whether the Guru takes birth in their own homes – the unfortunate ones will never know about it. Those who go away from the Path go because mind troubles them. That's why they go away from the Path, and they have to take one or two lives more. But Maharaj Sawan Singh Ji used to say that someone like that has to come back on the Path and he will start from where he left.

QUESTION: How do you tell when the mind is telling you that you're tired and when you are really tired? Do you look to the amount of hours you have slept and do it in that way accordingly?

SANT JI: I told you previously how to distinguish between the dictates of mind and the voice of soul. Your mind will always tell you that you have meditated a lot because you are tired. It will say: "Now get up from your meditation and sleep. You need some rest." But soul will never tell you that you have done much meditation or that you are tired.

QUESTION: But what happens when you're really tired?

SANT JI: Then what is there? You take some rest. And then after you are refreshed, again continue your work. You have to take care of your body also.

QUESTION: So we have to be practical: make sure we have enough sleep and then be done with sleep after that? That's what you're saying?

SANT JI: Once you have slept the amount that is required by your body, then what is the need of sleeping afterwards? But if you will not take care of your body, how can you make this body meditate?

Yesterday also I told you and I am telling you daily that you have to make a regular schedule. That you have to go to work at this time; you have to get up at this time; you have to meditate at this time. Make a regular schedule.

1977 April: No Fixed Time for Lovers

Sant Ajaib Singh asks and answers questions after meditation on the morning of November 14, 1976

SANT JI: Yes, Mr. Astrologer? [Laughter]

QUESTION: Well, I was at the eye focus most of the time but it was hard for me to concentrate at one point. I guess that is just a matter of practice.

SANT JI: How was your meditation early in the morning?

QUESTION: It was – experience wise – it was better than just now. But I don't think I was as concentrated. But I had more experience.

SANT JI: For how much time do you sit in the morning?

QUESTION: Well, I got up at one, for a little while, then went back to... I wanted to ask You about that. I got up after having slept for about three hours. And, I got up to meditate and I meditated for a little while and I thought, "Oh, I'll be real tired later on if I don't go back to sleep and then get up at three." And so I went back to sleep until three. And then I meditated from three to seven or seven-thirty. Or rather I was trying to meditate during that time. I was, you know, sitting for meditation. I wasn't fully conscious the whole time, I guess.

SANT JI: You people, when you sit for meditation, you should try to get more benefit when you are sitting. First of all, you should try to weed out the worldly thoughts from within. And then you are to see that your Simran is going well and your mind is always occupied in Simran. You are to notice if your mind is doing Simran or if you have stopped doing Simran. And when you sit you should be fully concentrated. Many times we are saying that we are not seeing light or light is not standing still there. This is because of our mind; because our mind makes us forget our Simran. And that's why we are not seeing light or the light is not standing still there. So when you sit you should be fully concentrated and you must do Simran all the time.

We have seen many lovers who, before sitting for meditation, they will look at their watch and note the time. And after two or three hours, when they will get up from the sitting, again they will look at their watch and they will say, "Oh, I have sat for three hours." But they will never think that, "From this three hours how much time was I fully concentrated and how much work have I done?" So we should always be aware of how much we have progressed or for how much time we have been fully concentrated; we should not only note the time of our sitting.

You?

QUESTION: Things would come all of a sudden. I would say that for the first forty-five minutes my mind was very concentrated and I was at the eye focus. There were many different lights. And then the next ten or fifteen minutes I became aware of my body again.

SANT JI: Yesterday also I advised you – don't give any attention to your body. I am giving you only that much time in which you can sit very easily. I didn't have any fixed or limited time when I was sitting. And I never thought I had to sit for two hours, four hours or six hours. And now I am giving you only very little time. One hour is not much.

But I am giving you only a little time because you are not accustomed and you can sit easily for this time. It is not much time; it is very little.

QUESTION: [To Pappu] I was trying hard to concentrate and I was keeping my posture steady. After He closed the window it was hard to re-concentrate again. And then my attention dropped because my legs started hurting.

SANT JI: I closed the window because the boys were making noise but you have not to notice what is surrounding you. You have to do your work. You have to be fully attentive to your work. It doesn't matter if anything is going on around you. You should not pay any attention to that, but you should be attentive to your own work. Understand it like this: when you are driving a car and there is a big crowd there but you are fully attentive to the road. If you are attentive to the side of the road you will definitely meet with an accident. So this is just like driving a car in a very crowded place, you should be fully attentive in front and not on any side.

QUESTION: It was much better, more easy to sit without the back support. The first part mind was exercising opposition. But later it was much better. It was like Master has the story about the calves coming from a long distance and how... it felt very much like that, very delicious.

SANT JI: You have to try more. And when you go back to your home you should try to sit without support. [On to next person]

QUESTION: It was very good and I'm having the best meditation of my life. I'm being able to stay at the eye focus much more than I usually am. Similarly to what Richard said, I'm there but not always really penetrating within. I'm usually at the eye focus and being able to do Simran. Feeling a lot of things. An experience that happened once, it happened also at the time of initiation and a few other times, that during meditation I felt a definite separation from my body. It was like my mind says, "Maybe I should open my eyes to see what is going on." You know, that sort of feeling like that. And feeling very much being separated from the body and then slowly I get attached again.

SANT JI: You should never try to open your eyes and see what is going on.

QUESTION: That was just a curiosity. I did but it was just to sort of indicate what the feeling was like. It kind of was like, you know, just feeling like that of, "Wow. Something is happening. I wonder what it is?" That was the mind asking but I didn't actually open my eyes.

SANT JI: To distract you from meditation your mind was advising this thing. Yesterday also I told you that your mind is playing all the tricks. When you are having pain or when

you are having thoughts this is your mind playing tricks. He will not allow you to sit for meditation but he will always advise you to get up from the meditation or open your eyes. So whatever thing comes – whatever thing is negative for meditation – this all comes from mind. Sometimes it plays this type of trick that when the satsangi is getting interest in the meditation at once the mind will make him feel like he is dying; and the satsangi will at once get up from meditation because he is afraid of death. So he will lose all interest in the meditation.

QUESTION: The first part the thoughts were very scattered and the second part was much more concentrated.

SANT JI: You should eat after thinking what food is good for you; and whatever amount of food is good for your body, you should eat only that.

Maharaj Sawan Singh Ji used to say, “It is not good for a satsangi that he should first fill up his belly and then he should use some digestive tablets to digest that food. No, a satsangi should be in control of his eating and he should eat less.”

QUESTION: I had quite a bit of pain but it traveled up into a toothache and into a headache. [Everyone laughs]

SANT JI: Why does your tooth hurt? You have this toothache only now, or yesterday did you also have it?

QUESTION: Just now.

SANT JI: How is it now?

QUESTION: It’s all right.

SANT JI: Yesterday also I gave you the example of Swami Ji Maharaj’s hymn that sometimes the mind will act like a friend and he will give you advice to get up. Sometimes it will act like your enemy and will trouble you. This is all coming from mind. When you go back to your country you should not be a slave of your mind and you should never think, “I am feeling lazy so I should get up from meditation.” Or – “I have a little trouble so I should get up from meditation.”

I have done service in the army. And it is a rule there that if anybody is sick he should report to the doctor. And it is up to the doctor’s will whether he will give him rest for full day or half day because the doctor knows best what he needs. If he is needing rest for a full day, he will give him that. Or, if he will need rest for half a day, he will give him that. And he can even not give any rest. It doesn’t matter if he is having some pain or not; he has to attend to the duties of government.

So in Sant Mat also we have to be brave like a soldier. We should get up from our meditation only if our Satguru says to us from within, “You get up from the meditation.” Otherwise not.

And up until that we should sit for meditation. It doesn’t matter if we are having any pain or any suffering. You see, we are attending our worldly duties and our government duties even if we are having pain. So in the same way we should always be afraid of Satguru and we should obey His commandments. You see, attending to our worldly responsibilities if we have any pain we will take medicine and we will attend to that

responsibility. And the same thing is for meditation. But one can do meditation more when he's having pain.

QUESTION: About the first fifteen minutes it was very scattered. Then it was more at the eye focus and much light. But I have trouble when I get to the eye focus. I see a wide area and I try to concentrate in the middle and I seem to have trouble concentrating at one point – at the very center.

SANT JI: You should not have any difficulty in concentrating because now you are very far away from your country, from your family and from your worldly responsibilities. So weed out all the worldly thoughts from within and try to forget everything.

QUESTION: It's very sweet. I have lots of pain but it was – I am finding the refuge.

SANT JI: Try more. When you go back try more. You?

QUESTION: I was working too hard today. I was too tired.

SANT JI: Why?

QUESTION: Why? I was up very early in the night. I mean I should have taken rest again I think.

SANT JI: You should try to take some rest. When you go for sleeping after satsang, nine o'clock, you should take sleep up until three o'clock. And after that you have to put your time in meditation without having any rest or without sleeping.

QUESTION: I went to sleep right after satsang but I didn't sleep very long. It may have been a couple of hours. So it was... I was up probably . . . I don't know when. It was many hours before the bell rang.

SANT JI: I am ringing the bell only for your convenience, so that you can sleep without having any worries up to three o'clock. And after that you should sit for meditation. The bell is rung so that you should not think that, "We are too late," or "We are missing anything." Because up to three o'clock you are having full rest. And after that you should not be tired and you are refreshed and you can sit. Because when we are sleeping our surat is not there; we are not conscious of our body. So when we sit for meditation right after we get up, it is very helpful for our rising up.

QUESTION: I have a question similar to that. If we wake up before three o'clock – say if we wake up at one o'clock – should we get up and meditate or should we just wait until three o'clock.

SANT JI: It depends on your body. Can you sit for the whole night and meditate?

QUESTION: Not yet – no. [Laughs] I have a hard time doing it for an hour.

SANT JI: Sometimes it happens that because of worldly thoughts you wake up very soon. And, after that, when you sit for meditation, sleep is also bothering you and you cannot concentrate fully. And in that way you cannot get much benefit and you cannot put in much time. But if you get full rest and after that you sit, you can be benefited more. But there is no fixed time for lovers. Time is fixed only for worldly people because worldly people think, "We have to sit for two hours or three hours." But real lovers are always remembering Him and they are always in His sweet remembrance.

Hazrat Bahu says, “The time is fixed only for the foolish people but the real lovers don’t have any fixed time; they are always remembering Him.” And Guru Nanak Sahib also says, “If a lover forgets the Master only for one second even, he feels a very wide gulf in his heart, width of separation.” And again He says that if you forget Him even for a second a gap of fifty years is made. “I feel a gap of separation for fifty years if I forget Him even for a second.”

Mahatma Charan Das says, “We should remember Him with each and every breath and not waste time talking with others.” And he says, “Except Satguru there is no true relative.”

QUESTION: Sometimes, for long periods in meditations, one form is easier than another. For instance sometimes meditating for Sound is more productive.

SANT JI: That’s good. You should try to hear the Sound Current. When you get up early in the morning, you can do that also. That’s good.

QUESTION: I feel I’m missing something though there’s not light also when I’m meditating.

SANT JI: You have more worldly thoughts in comparison to the thoughts for meditation. So now you weed out the worldly thoughts and dwell on the thought for meditation – for Satguru. And you remember the lesson which Satguru has taught you. I am seeing in your forehead that you need to forget a lot of things about your worldly life, because you will get nothing if you will think of what has happened, so forget it. And now you spend your life either in doing seva in Sant Bani Ashram or doing meditation. And try to forget everything which has happened in your past life, and make your future.

1977 May: Weed Out Your Faults With Love

Sant Ajaib Singh answers questions after morning meditation at Sant Bani Ashram, New Hampshire, May 8, 1977

SANT JI: Yes, now you can ask any questions about meditation.

PERSON A: Very often when I’m reading the teachings from this Path I come across the statement that the Master is always protecting the disciple, and I find this difficult to reconcile with the statement that if the disciple does not do certain things, there is only failure.

SANT JI: If after going to school, we will not study what our teacher is teaching us, if the teacher is telling us to change our habits and study, but we do not do that, we will not progress or succeed very soon. Similarly, when we come to the school of Masters, that is Satsang, Masters tell us to change our habits and do what they are telling us; if we do not do that, they are telling us that we will not progress very soon. Once a girl asked Master Sawan Singh, “What is the need of doing meditation when Satguru is going to liberate us?” Master replied, “There is no doubt that Master will take you, but, at that time, you will have much pain, because you will be involved in the world, in the habits of the world, and you will find much pain in leaving all that.” Hazur Maharaj Kirpal Singh Ji used to say that if you want to take off a piece of silken cloth from a thorny bush, if you take it up at once there is some possibility that it will be torn, but if you take it off slowly, easily, it can be taken without tearing it. I have seen with my own eyes in my area that

the people who do not change their habits and do not meditate even after coming on this Path, no doubt Master is coming to take them at their death time, but, still, because they have not changed their habits, they cannot stand in front of the Light, the glory of Master, and they suffer much pain at that time also.

If we will change our bad habits, our worldly life will also become easy. Master Sawan Singh Ji used to say that a satsangi should present himself as an example to others. Once there was a time in India when the disciples of Guru Gobind Singh were called as witnesses because people knew that the disciples of Guru Gobind Singh would never speak lies. And there was a time when Maharaj Sawan Singh's disciples were also called as witnesses, for the same reason. Just think: because they had good habits and qualities people understood them as good. It is a proverb in India that if the dog becomes mad, the master is blamed.

If we have bad habits, what will the world say? That's why we have to change our habits. If a child says, "My father has a lot of wealth, why should I work?" that son's heart is dead. And people also criticize him because he is idle.

Similarly, we should try to carry our own burden. We should not give our burden to Master. If we give all our work to the Master, it is not our bravery. Master Sawan Singh Ji used to say that people who are repeating, "Master will take, Master will take," that condition is just like saying, "You give us the wealth, then give us the cart to carry that, you should give us everything."

There was one satsangi named Labh Singh in our area. He was initiated by Baba Sawan Singh. After getting initiated, he was drinking wine and eating meat. And in his last days he suffered for three years. He couldn't turn his side. He was not even aware of the call of nature. When he prayed to Master Sawan Singh, always a voice came from within: "I have to take you after purifying you." I went to see him a few hours before he left the body, because his house was just opposite to the ashram. He asked me whether he would be liberated, whether Master would come to take him. I told him that the brave Satguru has promised you and He will come, but now He is finishing your karmas. That's why the mistakes, the things which we have done throughout our life, become a problem at the time of death.

Similarly, there was a Master Kirpal satsangi in Ganga Nagar who sold vegetables. When his death time came, one month before he left the body, he said, "Master is now meeting me, and Master is telling me, 'you were putting water on the vegetables and you were cheating on weight.'" "For one month he requested like anything, "Please forgive me this time; I will not do it again." All his family came to 77 RB, Sant Bani Ashram. They said, "We are promising, if Master forgives him, we will never do it again." He was in the body for 15 days after that, and he didn't get anything from inside.

I have seen in my own life that those who are doing mistakes have to suffer; they have to finish off reaction of that mistake in this world. Guru is not softhearted, because he is determined to take us back to our home. With whatever way we can go back home, he uses that way. You see if a cloth is very dirty, the washer man is even striking that cloth on the stone; but still it is removing the dirt from that cloth. Similarly, there is no doubt that Satguru will take us. And when He's purifying us, definitely we will have pain. And that's why to bear that pain we are told to meditate; and we have to meditate. Master

Sawan Singh Ji used to say that the Negative Power is fighting with the Masters for every single account of karmas of the disciple.

That's why we should never have bad habits within us; instead, we should have good habits.

PERSON B: Master, the things that we do suffer, are they always from the Negative Power or is it the Master's way also, helping us to pay the karma that we owe?

SANT JI: That is because of our own karmas. Neither Master is giving us any pain or happiness, nor God is giving us any happiness or pain. Whatever karmas or whatever actions we have done in our past life, we are suffering or enjoying the reactions of that. This is the pralabdha karma. It is predestined and we have to suffer or enjoy that. Saints never touch anyone's pralabdha. But they extend all feasible help.

PERSON C: The five dacoits have made a wreck of my life to say the least; but, since I have been in Your presence, near You, anywhere near You, I feel Divine protection, like a big bird protector.

And I have no question; just a statement that I really feel protection from my own lust, anger, ego and I'm very glad that you have come.

SANT JI: The five dacoits are giving troubles to everybody. That's why we are going to any person who is free from all these five dacoits so that we also get some protection from them. Kabir Sahib says that the beating of Yama, the Angel of Death, is very bad. He says that it is very difficult to bear it; but, He says, I got one sadhu and he has saved me from it.

PERSON D: Master, when I am near You I feel very much love for You, but when I'm not near You I feel a loss like it is gone. I want more love for the inner Master. Will You give this to me?

SANT JI: Yes, I am telling you, I have nothing except love.

PERSON E: Could You speak on the importance of the diary?

SANT JI: Once Guru Gobind Singh went to a town named Roop Nagar in the Punjab. And there many satsangis came to him. Guru Gobind Singh asked them, "Have you counted your sins?" Then they replied, "We are illiterate and we cannot keep any account." At that time in India only a few were learned, one out of thousands. But Masters have their own ways of explaining things to the disciples; they have many ways. So Guru Gobind Singh told them, "When you fail in anything, when you make any mistake, you take one stone and put it aside. And at the end of the day you count all the stones: how many stones are there and how many piles you have done." When they had practiced this for a month, there was a big heap of stones. And when they all met again, they said, "This is a very great burden. How will we finish off this burden? How will we stop all these bad mistakes? Our Master has to finish off all this." So they made up their minds that from then onward they would not do any mistakes and they would not collect any more stones.

After some time when Guru Gobind Singh again went there to do satsang, he asked the disciples: "Yes, have you kept the accounts?" They said, "Yes, we kept account for one month and we collected a lot of stones; but now we have decided that we will not collect

any more stones because we will not do any more faults.” They obeyed the commandments of Guru Sahib only for one month and in that one month they perfected themselves.

The same power sat in the body of Kirpal and He advised us, He taught us according to the means going on in the world at this time. He told us to keep an account of our sins. You are learned people, so you can keep the diary. But it is a pity that some people who are initiated 25 years back, or 30 years back, are still filling out the diary forms; and the sin which we have done in the last month, we are again repeating that.

In India, in the villages, if anyone has to decide any lawsuit, five people of the villages get together and they decide. And it is a proverb that when those five people make any decision, the man to whom this decision is applied, he says, “Yes, well, I am welcoming this decision;” but when the five elders go away, he does not do what was decided.

Now we are filling in the diary forms but we are not giving up our faults. I tell you that if you keep account for one month, and you see how much meditation you have done and how many sins you have done, if you are really sincere, you will not need to fill out the diary forms again. We understand this as ceremony or custom to fill the diary forms. But whatever we are writing in the diary, we are not following that. We should weed out the faults with love, with the same love with which we record the mistake. According to the Masters, if everyone had kept the diary, all the souls would not be trapped, would not be deluded in the regions of mind, and Master would have manifested within them.

When I was initiated by Master, I was initiated in a separate room; and in the other room where the other people were being initiated I saw that they were given diary forms. So I requested, “Give me the form so that I can also keep the diary.” But Master replied, Your life is your diary.”

So we should mould our lives according to the diary. Master had not given us the diary to just keep filling up as a daily account. If we will keep the accounts sincerely for one month and count all the sins, our soul will tremble at how many sins, how many faults we have done in that month.

PERSON F: Well, I tried what Master Kirpal said – to take one thing at a time and work on it – and it looks like Kal pushes you harder on that one.

SANT JI: It is his duty. One who has sown the seed, he will try all his means to save it. But we should strictly follow this because a very great Power is protecting us and the hand of a very great Power is over us, working overhead.

1977 June: To Solve the Mystery

This Question & Answer session, which includes a complete discourse, was given at Sant Bani Ashram in New Hampshire, at 6:30 a.m. after meditation on May 4, 1977.

DISCIPLE: I thank Thee so much. Thou hast returned me to the Light. Thou art our new-old doorway back to God. My conflicts are resolved. The Light was fantastic. I kept rising from one level of light to another. It was all scintillating Light, it was more tremendous than I can say. I thank God for having sent Thee. And I thank Master for being in such close communion with Thee. I thank Thee again for being our guide. I want

to thank Master Kirpal for giving You so much love that You can give it to all of us. I want to thank God for giving You the strength that we all need.

SANT JI: Yes. Anyone can ask any question about meditation.

DISCIPLE: Since I've come here, every day my right knee becomes more sore, and this morning I sat, and within two minutes the pain was excruciating. I wonder if Master would recommend anything in particular? If I should sit less times? I'm sitting more times than I usually do. And when I walk the knee is sore, and when I sit the knee is sore, and it just seems to be sore all the time. What would you recommend?

SANT JI: You can sit on a chair for some time, that will help.

DISCIPLE: My knee is sore, but my heart is happy.

SANT JI: It will go away in a few days.

DISCIPLE: Master used to say to do Simran very, very slowly. Is it all right to do it very fast, if you feel that the pain is strong, and you can keep it away?

SANT JI: Master used to say this thing also: That when the worldly thoughts are coming in your mind very fast, at that time, to control those thoughts, do the Simran very fast. But when you are not having any worldly thoughts, when you are not having any thoughts which are disturbing you in your meditation, at that time you should do Simran neither very fast nor very slow.

DISCIPLE: I sometimes have problems with being sleepy. And sometimes taking a shower or taking a walk, or standing up, helps. But often it doesn't help, and as soon as I've stood up, I'm falling asleep. I'm wondering if there is anything else I can do?

SANT JI: I have told the dear ones who have been to Rajasthan, and those who are having the problem of sleep, that after doing all of the things you have mentioned, if still sleep is bothering you – I told them about Harmel, who is a sevadar there in the Ashram; he used to put a seed of black pepper in his mouth. And further, if sleep is still bothering you, you can carry a heavy weight on your head. Some people in our Ashram had a difficulty with sleep; in the morning time when they were meditating and sleep was bothering them, they carried a heavy burden on their head, and when they had practiced this for one or two days, sleep was not bothering them. And don't sit on any comfortable cushion or place. Then sleep will not come. Whenever we are sitting in a very comfortable position, no matter if we have taken a cold shower, or any other thing, when our body is getting any slightest comfort, then it feels sleepy, and sleep comes.

DISCIPLE: Master Kirpal used to say that if there is any tension in the body, our attention will go to that, and He used to say that there should be no tension in the body.

SANT JI: Daily I am telling everybody: "Don't make your body tense." If you are feeling tense at any time, you should not give any attention to that tension, and go on doing Simran.

DISCIPLE: On the subject of sleep, how long does it take the body to get out of the habit of sleeping about eight hours at a time – eight hours a night – and get into the habit of meditating more and sleeping six or less? And also, this morning, during the beginning of the meditation I was able to shout down the pain with Simran, as I had done before but

towards the end of the meditation, the pain was so bad that I was actually shaking. And what would be the reason that before I was successful in subduing the pain and today I wasn't?

SANT JI: There is no fixed time for changing the habit of sleeping less and meditating more. It just depends upon your devotion. You can change your habit in one month, or if you don't want to do it, you cannot change, even if you are trying for all your life. Very often, not only today, but very often I have told everybody this thing: that sleeping after twelve-thirty or one o'clock in the night – it is not written in my heritage. Regarding the pain: When your attention is only on Simran, then you are not feeling the pain; but if the pain is coming, and you are giving even the slightest attention to the pain, and if you are losing your Simran, you are feeling much pain. Sometimes it happens with a practitioner that all the attention goes toward the pain, and he himself becomes a form of pain. At that time, he needs to do more Simran. Right from the beginning, if we keep our attention on Simran, we will never feel pain. And the practices which you are doing, if you do regularly, the pain goes away for all time. One main reason for getting this pain is that we are not regular in our meditation; we are meditating for ten days and then giving up for two days, and then again starting the meditation. Try to be regular in meditation without missing it.

DISCIPLE: Does it matter if we should get so absorbed in focusing our attention that we forget the order of the charged names?

SANT JI: Yes, it does. In that way, we will only be able to sit – our soul will not go up. Daily I am telling every dear one that you perfect your Simran in this way, just as the worldly thoughts are coming within you, without thinking of it, or without making any effort for it. If you will perfect this type of Simran, then you will not have any problem, because you will not be aware whether Simran is going on within you, or whether you have to start doing Simran. If we perfect our Simran so that it becomes just like those worldly thoughts, there is no power within us that can stop us from rising above. As soon as we sit for meditation, our soul will go right up. You can perfect this type of Simran very easily. During the daytime, when you are thinking about the worldly thoughts, give up that, and instead of that, always do Simran.

DISCIPLE: I would like to ask Master – this morning during meditation, my body was vibrating a lot, and it seemed like I was frozen in one position with my head thrown back and I just felt a lot of energy to my throat, and I didn't know what to do, I just kept saying Simran more and more and focusing my consciousness on my third eye. Is there anything I can do when that happens to me? I get like wave after wave of energy....

SANT JI: Yesterday also I told you to do more Simran. Today I was looking at your body again, and I saw that you were having the same problem, of getting jerks, choking, just like you were having yesterday. For two times your body felt a jerk. When thoughts are concentrated and Simran is lost, at that time one feels a jerk. The key to success is only Simran. And if you want to succeed in doing constant Simran, always keep your thoughts pure. Maharaj Ji used to say that the key to Sach Khand is Naam, and you can manifest Naam only with purity. With the devotion and love with which we are doing meditation and practices – with the same love and devotion we should try to abstain from the retarding factors of which Master has told us.

DISCIPLE: I like to wake up at three o'clock. Normally before you came, I would go to bed at nine, and get up at three, so I would get six hours of sleep. But since you're here, I don't get to bed till around ten, and get up at three, and I think that with five hours of sleep I have less control of my mind. Should I continue to get five hours of sleep or should I get six, and wake up at four, and have more control of my mind?

SANT JI: This is up to you. If you want to sleep for one more hour, you can sleep. But I am telling you about my own life. Unless I achieved the goal, I was not thinking about whether I slept for three hours or five hours or one hour; and I was always keeping this in my mind: that to rest is illegal. In God realization, we are not to keep any fixed accounts like a merchant; that we are to do only this fixed amount, or we are to do this practice only for the fixed amount of time. The man who cannot give up sleep for what? – for one hour for the sake of God, what else can he do for that God?

DISCIPLE: Sant Ji spoke about doing Simran with love. I think He said that you can't progress by doing Simran without love. You must create love within you. And I was wondering how we create love within us. Is it by obedience? or just doing Simran? Is it by Grace? I don't think I could create love within me...

SANT JI: Always frighten your mind, saying that the worldly things to which you are attached now, you have to leave these things – and they are all giving you pain and suffering. Always tell your mind about your real home, Sach Khand, and always frighten your mind with the torments of hell; tell your mind, "If you will not obey Him and if you will not do Simran, obeying your soul, you will have to again go into the earth." And always tell the uses of his real home to the mind.

DISCIPLE: Many times, when I start to concentrate, I feel like my body is falling backwards, and I'm afraid it's going to fall over, so I divert my attention to my body, and feel more pain. What can I do not to have that thought that it's going to fall over backwards? And the second part: Will you please repeat what you said about sleep after twelve-thirty or one at night?

SANT JI: If you don't give up the Simran, your body will never fall. Regarding sleep, I would like to tell you that right from my childhood I was feeling that I had lost something. And I was feeling this lacking always, in the days, and in the nights also. When my attention first went towards that, at that time I was seven years old. I was thinking, "Where does a man go after dying?" Sometimes I would meet one old man who was sitting on the way. He was always sitting in this position, leaning forward. He was very old. So I asked my mother, that "Why is that old man leaning forward?" So my mother replied, "This stage comes in everybody's life. Everybody has to become old some day." And that affected me very much. And I thought, "Why is man always changing? Why is man not remaining permanently in one position?" Then I felt sorry for my own body also, for when we cannot maintain our body for a long time, then what is the use of being attached to this body? And I saw that old man sitting in that way for one year, and after one year he left the body. And again when I saw that he was not there, I asked people, "Where has he gone?" So my mother told me that he had died. And I asked my mother, "Where does a man go after dying?" My mother replied, "I don't know." And in that state of innocence, I questioned myself: "When a man does not know where he goes after death, and when a man does not know whether he is coming back in this world

or not, then why does a man like to be attached to this world?" This mystery of death troubled me always, day and night. My father had provided many facilities for my convenience, and he tried all his tricks, because he wanted to trap me in this world.

Because I was troubled by this mystery of death, I was always sleeping alone, so that I could think over this problem very deeply. But because I was a child, my mother used to come into my room, early in the morning – two o'clock, three o'clock – and she would find me sleeping on the floor, instead of in the bed. She rebuked me many times, "Why are you not sleeping on the bed?" She used to tell me that children should not think about devotion, that that was the work of old men. But the day before I had been thinking that when fires burn, the smallest sticks caught on fire very soon, and the bigger ones later. So I told her, "I understand that maybe I am going to die before you," and I was afraid that I should die without solving this problem of the mystery of death. Because I was thinking about this question so much, I lost my sleep. And I didn't like any worldly pleasures. Only to solve this mystery, I started off in search of Saints and Mahatmas. There was one brother-in-faith of my mother, who was living in our home; and when I asked him about my mystery, he told me to contact any Saint or Mahatma, because only they could solve that mystery. That's why I went to see many Saints and Mahatmas in India. I went to see all the Sikh so-called "Mahatmas," and many different types of Sadhus. At that time I was understanding that God was residing only in the holy temple of the Sikhs, which was a very costly building, and at that time I was understanding that the priest of that temple was very much respected by many people who were going there, so I thought that he would have met God or known God. But I was not satisfied with him; I was very much disappointed. Then someone told me about a mahatma in the Punjab who could transfer from his body into the body of a lion or tiger or any animal, and he could fly also, after transforming his body. I spent six months with him and I served him daily with my whole heart and being. And when he was pleased with me, because of my seva, he wanted to teach me his skill, without my asking; but I knew his real state. I told him, "I want to rise above the human body; I don't want to change my body into the bodies of animals. If I don't make the best use of this human body, then naturally I will come back in a lower body; but I want to rise above." So I didn't like the skill of transforming the body, and I didn't learn that. After that I was going to see another Mahatma, who had some knowledge of higher consciousness. And to whomever went to him, he would tell what was in that person's heart. But there also I was not satisfied, because I thought, "What is the use of doing the practice from which the soul gets no peace?"

After that I went into the refuge of Baba Bishan Das. Baba Bishan Das had many qualities. He was very strict; not everyone could go and stand in his refuge. And many times when I went to him, he did not treat me well; but when I came out of his room, feeling sad, I would see an old man sitting outside, who would sing a shabd about the diamond hidden within each of us. He was always telling me, "Maybe he will shower grace on you."

Baba Bishan Das didn't allow me to wear any good clothes and he didn't allow me to eat any good food, because in those days I was a young man.⁶ And when the Second World War started I joined the Army, with God's grace, because at that time people were not

⁶ At this time, Sant Ji would have been in his late teens.

happy joining the army, and the government was putting them in the Army by force. But even after joining the army, I didn't like to go into cities, and I didn't eat any meat, or drink any wine. And the duty of the Army was very strict. But there also I had the same problem, that is, the mystery of death. I met a Mahatma there who told me that if a man dies in the Army, he goes to the heavens. That is why, even though I was not ordered to do so, I gladly accepted the offer to go into battle – because I wanted very much to see the heavens. But when I again came to Baba Bishan Das, he asked me, "What is there in the heavens?" He told me very clearly that in the heavens, birth and death are there also; fighting and enmity and love are also there – everything is there in the heavens. And whatever money I was getting from the Army, I was giving all that money to Baba Bishan Das and he was giving me only five rupees for my personal expenses. And whatever property I had of my own, from my family, I was giving that also to Baba Bishan Das, and he was making an Ashram of that. When we came back after fighting, after the war was over, we were posted in the hills of Simla for resting. One night, I felt a great longing to see Baba Bishan Das, and I started out at midnight to see him. At that time I was feeling that I was doing a lot of work – I was doing the work of bravery for Baba Bishan Das. And in the village in which he was living there were many relatives of mine living also. In order to get to his ashram, I had to go through that village, after getting off the train. Because I was a Sikh gentleman, and because I was a military man, and in the military they have orders that you have to fix your beard and mustache very well, using some fixer, because of all this I was well-dressed and I had fixed my beard and mustache; I was looking just like a gentleman.

So when I was going to see Baba Bishan Das, and the villagers, because they knew how Baba Bishan Das was going to treat me, were very much curious, and started talking with each other: "Look at this man! Now he is well suited and booted and when he goes to Baba Bishan Das, let us see how he will treat him." And when I went to see Baba Bishan Das, and I bowed right down to him, he pulled my beard and mustache down, and he removed all that fixer I had. My relatives who lived right there felt very sad, and they rebuked me. But my heart was not affected by any public shame. I understood this: "I am lacking in Karmas. My Karmas are not good, that is why the Mahatma is not gracious to me." And after some time, he gave me all he had, with very much grace.

After showering grace on me, he told me, "The Ashram that you have paid for – you have no right in that Ashram." He told me, "You are not to get attached to this place, because you have to travel a lot. Your goal is a higher goal." And he told me, "The One Who has to give you the rest of the thing, He will come to you by Himself."

Before getting initiation from Baba Bishan Das, I had the confusion, the problem of solving the mystery of death, and I was not sleeping much. In the same way, after Baba Bishan Das told me that my goal was higher, I was always waiting for the Person Who was to give me the rest of the thing. For that reason also I didn't sleep very much and I built a big Ashram in Rajasthan, and spent lots of rupees. When I sold my property, and started building the Ashram, many people were upset with me, but I was building the Ashram with full enthusiasm. Day and night people were working there, because I was telling everyone that a Maharaj would come there. But I did not know who the Maharaj was who was going to come. But that God Kirpal was gracious upon me, and he Himself made up His mind to see me. And showering much grace, that God Kirpal, my God

Kirpal, Who was separated from me from ages and ages, He came into my Ashram by Himself.

When He came, I didn't put any question to Him, I didn't even ask Him, "Who are you?" Once Master asked everybody: "Do you want to see God?" And everybody raised their hands and said, "Yes, we want to see God." Then Master told them, "Those who want to see God, close your eyes." Everybody closed their eyes. But I didn't close my eyes. There were some dear ones who complained that I wasn't closing my eyes. Hazur smiled, and he told them, "Yes, he has understood." Because I said, "You have told them that those who want to see God should close their eyes, but I am seeing my God with my open eyes. Why should I close my eyes when I am seeing my God walking and all other things?"

Once I was sleeping in the room with Master Kirpal, and we were both lying down, and I was looking at Master Kirpal and Master was looking at me. Suddenly He asked me, "Are you awake?" and I answered, "No, I am sleeping from ages and ages." Then Master called me near Him. He told me, "Come on, come here," and He sat on the bed, and he told me to sit on the chair. And then He looked into my eyes, very deeply. He awakened my soul with that one look only.

So, if you also feel as I did, that you are missing something, and you are lacking in something, I am telling you that if you are feeling like that, what is the question of staying awake for one night? Or for one more hour? You will never sleep if you feel that lacking in you. If you are losing something in your work, you are not sleeping – you are always worrying about that – we are not sleeping in the nighttime. I have seen many businessmen who, when they had to face any loss in their business, went mad. But we do not understand the loss which we have – the loss of, the separation from, God. We are not even taking that as equal to a worldly loss. If you understand that God is the precious thing – just think, if anybody offers you 10,000 rupees for your eyes, you will not be willing to give them even for that much money. Similarly, if you offer any amount of money to anybody to get any part of another's body, then also, nobody will be ready to sell it to you. But that God has given us all these things, all parts of the body, free of charge. And even after getting so many precious things from Him, we are not grateful to Him.

That is why if some of you also feel that you are losing a great deal because you are separated from God, if you feel like this, you will never have any problem of sleep. In the Way of the Saints, one has to become Majnu. Majnu was very much in love with Laila. She was a princess, and it is said that she was black. So people taunted Majnu and asked, "Why do you love Laila, who is black?" But Majnu replied, "You are not looking at her with my eyes." Majnu was so much intoxicated with the love of Laila that he was not eating good food, and he was not sleeping in the nighttime. Because everything was Laila. Once, for the convenience and facility of Majnu, Laila told all the shopkeepers that if Majnu came to their shop, they should give him anything he liked. So, hearing that announcement, there were many "Majnus" who came there to get things from those shops. So when there were many "Majnus" instead of one coming in taking things from shops, saying that they were Majnu, the shopkeepers went to the King, and said, "Tell us whether there is one Majnu or many." So the King, Laila's father, said, "All right, I will ask Laila how many Majnus there are... whether there is one Majnu or many." When

Laila was asked that, she said, “Yes, I will decide this very soon.” So she gave bowls to all the shopkeepers, saying that when Majnu comes tell them that Laila wants one cup of blood from him. The so-called Majnus were coming to the shops only to take the goods away, or to eat the food, but when this was announced, that Laila needs one cup of blood from Majnu, all the false Majnus went away – nobody came there. When the real Majnu was told that the other people were doing this in his name, but that now Laila needs one cup of blood, even though he was very thin – he was dry in the love of Laila – whatever blood he had, he sent that blood to Laila. In the same way, we all want to become Majnus, but when we are experiencing a little bit of pain... as you know, without experiencing pain, we cannot give our blood. When Master tells us in the Satsang, “Get the Naam initiation and you will realize God,” at that time we understand that it is a very easy thing. But then they tell us that our work, our responsibility, is to collect our scattered thoughts and bring our attention in between and behind the two eyes; they tell us that if we will succeed in concentrating the attention between the two eyes, the prize for that is a high position from God. But what are we doing when we are sitting for meditation? If we are collecting our thoughts a little bit, then also we are having the problems of sleep and pain, and things like that. Majnu loved that thing which was not everlasting and which would go from this world one day. Love for a body is just like crossing any river. When Laila died, at that time Majnu realized what he was doing – He was attached to the body only. That’s why Masters tell us, “Don’t be attached to the body – don’t love the body.”

Kabir Sahib says that no one’s body is our Guru; but we are getting only the body. The Power Which is working in the body of that Guru, we are not catching that. So Kabir Sahib says that we have made the body as Guru, but we have not realized the Satguru. And in that way, we are always coming in the cycle of births and deaths, of 84 lakhs of incarnation. Because as long as that body is standing in front of us, we are happy, but when that body goes away from us, we become unhappy, and we go astray. But the Power Which is assuming the body to explain to us, if we catch that Power, all our doubts and suspicions can be cleared while we are living in the body.

There was one disciple of Master Sawan Singh named Mastana Ji, and he was from Baluchistan. And when Master Sawan Singh left the body, the other people at the Ashram at Beas celebrated the death anniversary of Master Sawan Singh. They announced that on April 2nd, Master Sawan Singh had left the body. But on that date, Mastana Ji celebrated Master Sawan Singh’s birthday. Because he was saying, “Those who say Master Sawan Singh is dead, people should go ask them in the court why they had taken Him as Guru who is subject to birth and death? Because our Sawan Shah is never dying.” He was saying, if Sawan Shah himself is involved in births and deaths, what good can He do for us? Because Shabad is our Guru, Naam is our Guru; Shabad or Naam has assumed the body – has come into the body – only to make us understand the reality. That’s why Master never told us that He is our Master or He is our Maharaj. That’s why Saints tell us, “Your Guru is within you.” But we are not catching the Guru Which is residing within us. Whatever sacrifice we have to do to meet that inner Guru, that is little in Sant Mat. And those within whom the love is created for that inner Guru, they are not sleeping much, they are not eating much, unless they are meeting their Guru within.

When I was meditating in 16 PS Ashram, I had a sign put outside the Ashram saying that those who want to be crucified while living, only those should come in this Ashram. There was one more sign board there: “Rest is illegal. Those that want to rest, they should not come in the Ashram.” Those that wanted to stay there and meditate, I had told them to sign a paper that they had to be up before three o’clock. In the beginning some agreed that they would get up at twelve o’clock, some agreed to get up at two o’clock (at that place we were not ringing any bell). Because it is our responsibility to get up – why should we ring a bell? – we are getting up for God. According to his promise, if one was not keeping his promise – not getting up at the scheduled time – he was not allowed to sit for meditation. He was not even allowed to come into the Ashram again. Nobody was allowed to sit after taking tea. We were throwing out their bedding saying, “You are not the lover of Hazur. You only know how to talk.” But now, you see, after sleeping for all night, if we are sitting for one hour then also we have so many complaints for our Master. Someone is complaining because of the pain, someone is complaining because of sleep – just think of how many complaints we have. When you go within you will know how much our Hazur is waiting for us. When He was living in His physical form at that time we didn’t have so much responsibility to go within and see Him, but now that He has left the body, He has left the physical plane, now it is our responsibility and duty to go within and see Him, as soon as possible.

1977 July/August: What Is A Sikh?

EDITOR'S NOTE: This remarkable interview was recorded on June 22, 1977, at the home of Arran Stephens, Surrey, British Columbia, Canada. The questioners were the Editors and staff members of a magazine published in Vancouver by the local branch of the 3HO – the followers of Yogi Bhajan. The members of this organization adopt the outer form and perform many of the outer practices of the Sikh religion – the religion in which the last four Masters have been born – (including Sant Ji) hence the large number of questions about the Sikh scriptures, Sikh Gurus, and the relationship of the Sikh religion to the inner Path. Whether or not this interview will be published by the interviewers is not known; but we were present when it was given and made our own tape (from which the following transcript was taken) and feel very strongly that it is far too important a discussion to be lost.

QUESTION: What was your relationship with the late Sant Kirpal Singh ?

SANT JI: My soul was related to Him.

QUESTION: What was the relationship in physical, and social . . . ?

SANT JI: Physically I received that great teaching from Him for which my soul was longing from ages and ages. In this birth also, since my sixth year, I had that inner longing and when He met me, He quenched my thirst and that longing was satisfied. Suppose if anyone lost a great amount of gold, wanders here and there on the streets as a beggar, and if someone helps him to again get that gold, now you tell me, to whom should he be grateful, to the gold or to the person who has helped him to regain that gold? Kirpal helped me in regaining God from Whom I was separated for ages and ages. That is why I am very grateful to that Kirpal, and that is why I'm telling this thing: On the earth there is Kirpal, in the water there is Kirpal, in the sky there is Kirpal. Kirpal was in the

beginning, now also is Kirpal and in the future also will be Kirpal. He Himself creates, He Himself destroys, He Himself speaks, everywhere there is Kirpal.

Right from my childhood, when I was six years old, from then I started searching for God and engaged in all types of religious and spiritual practices. Since I was born in a Sikh family I was believing in the Gurdwaras (Sikh temples), and I became a Bhai or priest of the Gurdwara, so that my mind and soul might find peace. My father was also a very great lover of the Gurdwara; once every six months he would perform Akhand Pat'h in the home. where Sikh scriptures are recited non-stop day and night. I myself had a miniature folding Gurdwara constructed especially, and always kept it with me. Even when I was in the army, or in the battlefield, I carried that Gurdwara everywhere. I used to burn incense and worship the Darbar (*Guru Granth Sahib*, the Sikh scriptures). And for many years I performed tapas⁷ or austerities also.

QUESTION: This was all before meeting Kirpal Singh?

SANT JI: Yes, before. Before meeting Kirpal Singh, I had the knowledge of two Shabads, two spiritual regions, which I received from Bishan Das. After that Master Kirpal Singh met me to quench the thirst of my soul, and I came to know the philosophy of Guru Nanak, and what Guru Nanak was teaching to the people. One year before ever meeting me physically, Master Kirpal Singh started manifesting within me (1966). In my own farm, Master Kirpal came to liberate one garbage collector who was working in my field, one year before He met me physically. I will now tell you the story of how that happened.

There was one low caste man by the name of Harnam who had Master Kirpal's brief darshan in the village of Aboor. When Master was going by in the car, Harnam happened to be standing there; he was not initiated, he knew nothing about Master Kirpal. Afterwards that man came to work in my fields, and one day while we were harvesting the fields of gram (a type of dahl-bean), he felt very nervous and lay down on the ground, saying, "Now that old man with the white beard and turban whom I saw at Aboor has come for me. He has an airplane and He has come to take me to Sach Khand." And so when I asked him, "Harnam, what is the matter?" he replied, "I have seen this Mahatma, this great man at Aboor and now He is here to take me. After one year He will come here in your ashram, and you are to appreciate Him." Even though he was not initiated and knew nothing about the Path, because he had had the darshan of that great soul for once only, he was liberated.

QUESTION: Are you saying that, from doing Pat'h (non-stop recitation of the Sikh scriptures) and Gurbani and Kirtan (singing God's praises as composed by past Masters) and reading of the *Guru Granth Sahib*, there was no spiritual peace that came?

SANT JI: No, I didn't get any. But on the contrary longing was created, Gurbani created the pangs of separation. Gurbani was helpful to me because Gurbani inspired me to go to some perfect Saint. My life started with Gurbani; and Gurbani inspired me and told me that there is another Bani also which will give the peace to your soul and there is some Bani other than what can be spoken or read, which will liberate you.

⁷ For example, Panch Agni Tup: sitting under the blazing sun, surrounded by four burning fires.

QUESTION: So it is not the Gurbani of the *Granth Sahib*?

SANT JI: It shows the path of that Bani. Guru Nanak Sahib says, “Within us the Light of God is burning and from that Light the Bani is emanating.” Those who come into contact with the Lord see this Light and hear that internal Bani.

QUESTION: What about, “Bani hai Guru, Guru hai Bani.” (Bani is Guru and Guru is Bani [Word])?

SANT JI: The same Bani which is in the Light is in everyone, only that Bani is our Guru.

QUESTION: What is a Sikh . . . definition?

SANT JI: He is the Sikh, who goes within, and, rising above lust, anger, and all the other evil impressions, reaches Daswan Dwar (Third Region); he is called Sikh (disciple). The physical knot or bonds of lust, anger, greed, attachment and egoism can only be untied when one passes through the tenth door behind the eyes. The astral knot of all these evils is in Trikuti, that is the Second Plane or Causal Region, and as long as we are below the Second Plane, we are not Sikhs. Until then we are only the Sikh (disciple) of lust, anger, greed, attachment and egotism. When we cross the second inner region and go into the third region, only then can we be called a Sikh. Guru Gobind Singh has also defined that soul as the Khalsa (Pure Soul).” When he goes to Daswan Dwar (Third Spiritual Region) and has the darshan of that complete Light, after that he becomes pure (Khalsa). Unless and until he reaches that stage, then he is impure, Na Khalis. Guru Nanak Sahib also says, “The Unspoken Bani of the Perfect Master is within everybody. Mahatmas and Saints, they themselves practice on Bani and they themselves make other people also hear that Bani.”

QUESTION: Is it correct to refer to Sant Kirpal Singh as Satguru?

SANT JI: I call Him as the Kul-Malik, the All Owner.

QUESTION: Is the title Satguru proper to use?

SANT JI: This word is only on the level of this world. Guru Arjan Dev says, “You are the Sultan, You are the Emperor; then also we are unable to praise You adequately. If we say You are the Emperor of the emperors, then also we are not praising You in Your full glory.”

QUESTION: Were the ten Sikh Masters who are recognized in history of that same stature, from Guru Nanak to Guru Gobind Singh?

SANT JI: They were the same. Now also you can see Them, that they are One. You go in the higher planes and you will see Guru Nanak, Guru Gobind Singh, Guru Ram Das . . .

QUESTION: What about the Tenth Master’s assertion – “After I am gone then *Guru Granth Sahib* will be the only Guru?”

SANT JI: First of all this saying is not in the *Darbar Sahib* (*Guru Granth Sahib*). These words are not in the *Darbar Sahib*. I was also attached to this saying for a long time. I have performed the Pat’h of the *Guru Granth Sahib* many times, but when I met Baba Bishan Das, I told the same thing to him. He said that this hymn is not to be found in the *Darbar Sahib*. Afterwards, for six months I searched in the *Darbar Sahib* but when I couldn’t find it there I was satisfied that this hymn does not exist in the *Darbar Sahib*.

But suppose that if he had said this thing, that was only for the disciples at that time; but as we have not met Guru Gobind Singh this does not apply to us.

QUESTION: So we have to find a Master? Everybody has to find a person as their Master?

SANT JI: Guru Nanak Sahib's Bani says so. You take any of the shabads (hymns) of the Bani, they are all praising "Guru, Guru." The Bani is respectfully appreciating Gurus, Saints, and Sadhus and is worth respecting but we are not taking advantage of the Bani or following its advice. Guru Gobind Singh, whose Bani (sayings) we are talking about, and who has read as well as composed Bani in praise of the Saints, he could have written in the Darbar Sahib, "After me there will be no more Saints," but he has not. In the Muslim tradition also I have read the Koran very carefully and have found nowhere written that Mohammed Sahib says, "After me there will be no Nabi, there will be no Prophet," but the orthodox Muslims have made this rule: that there is no Prophet, no Master, except Mohammed Sahib. Mahatmas (Great Souls) come for all the world and their teaching is for all the world. As long as they are living in the body, in this world, their teachings are well understood and are propagated in their real meaning; everybody gets benefit from that; but when they leave the body, the disciples limit and confine the teachings only to a certain time, religion or sect, and I understand that this is the greatest injustice to the Mahatmas. Guru Nanak Sahib says, "It is not worth living, unless one has the company of the Sadhu." Truly speaking, the appreciation and the respect which I now have for the Gurbani, I didn't have before. After meeting Hazur Kirpal my faith in Gurbani became firm; before that I was not understanding what it was saying. When I understood by direct experience I had more faith in it, because this is the Bani of Sant Satgurus and only Sant Satgurus can make this Bani understood to us. Only he can talk about the philosophy of Guru Nanak, who has reached the plane where Guru Nanak lives.

QUESTION: I understand all that and I respect it a lot but, myself, I have not come to the stage where I can accept that, and I'm practicing Sadhna and reading the Gurbani, practicing yoga, practicing karma yoga, service and so on; am I doing something wrong?

SANT JI: I will not tell you there is something wrong with that but I will tell you my own experience: that I also did all those things but I didn't get any peace of mind.

QUESTION: There are some people who say they do get ultimate peace of mind. My teacher Siri Singh Sahib, Harbhajan Yogi, feels that his blessing came from Wahe Guru, not Satguru, not even Siri Guru first but Wahe Guru. His reverence goes to *Sri Guru Granth Sahib* and he feels that shanti (peace) came to him through those channels.

SANT JI: Achcha heh. If anyone has got Shanti, that is very good.

QUESTION: What I am concerned about is that some people, when they find a way which works for them, say that everybody has to do it that way. I hope that we don't have a case here of someone who has found a way which works for them and then makes a universal declaration that everyone must follow that way. I feel that such a statement actually has a negative effect on the evolution of human spirit.

SANT JI: Saints never impose their path on anyone. And they never hate anyone. Our Satguru Maharaj Ji used to say that if anyone is doing the business of paisas [pennies, i.e. little business] and if you tell them to do the business of rupees [the greater business] and

if he is getting angry with that, then it is better to keep quiet and not to tell him your business of doing with rupees. Master Sawan Singh Ji used to say that if you tell one who is making a sword of paper, “This will deceive you and you will be killed,” and if by that he is displeased, there is no need to displease him further, but let him do it his own way. He will learn that he was deceived and has done wrong by himself; no need to impose your suggestion on him. The disciples of the Saints come from all religions. If they try to impose their own path on everybody, the people who form the various religions cannot get any benefit from the Saints. Saints have respect, not only for mankind, but even for animals, because they look at the souls and not at any other labels or ornaments on the body; they look to the soul. People from all religions can come to them without any hesitations and ask any questions they want. Saints will also patiently respond to that question, and they will not have any hatred. For them, the enemy and the friend are one.

QUESTION: Are you teaching Surat Shabd Yoga? Initiating?

SANT JI: Yes.

QUESTION: Initiating into Surat Shabd Yoga?

SANT JI: Yes.

QUESTION: What is Shabd? How is that experienced? What is that experience?

SANT JI: When you are initiated, at that time this experience can be had. That Shabd cannot be written or spoken or talked about.

QUESTION: What is Simran?

SANT JI: Simran is the remembrance of anything again and again.

QUESTION: What is the relationship between Simran and Shabd?

SANT JI: Simran connects the soul with the Shabd, because Simran is the means of forgetting the simran (or remembrance) of the world. Simran of God is the means of forgetting the simran of the world, and the Shabd which is sounding, emanating, from the court of God, that Simran connects the soul with the Shabd.

QUESTION: What does it mean to be a Perfect Master?

SANT JI: One who reaches Sach Khand, the Realm of Truth.

QUESTION: So there could be many Perfect Masters at one time?

SANT JI: Guru Nanak and Kabir were contemporaries. Dadu Sahib and Guru Angad also were at the same time.

QUESTION: In America and Canada, what do you think of the spiritual movement among young people these days?

SANT JI: That is very good, if there will be more spiritual persons; good for that land or that country.

QUESTION: What does the future hold for us? Many people see great danger in the path which our civilization is taking danger of wars, calamities, etc. What does the future hold?

SANT JI: That will come. It came in the past also. Nobody can stop it.

QUESTION: What do you see as your function within Ruhani Satsang?

SANT JI: To give peace to the soul as much as possible.

QUESTION: I have read in *Guru Granth Sahib*, that if you are in the company of a holy man, ask him about the holy Naam. Would you please tell us about that holy Naam?

SANT JI: Call that as the Naam or call it as the Shabd (the Word). That is within everyone and those who manifest that Shabd or Naam within them, they become pure from inside. The Naam is also in Sach Khand, the Realm of Truth, and this world is also created by that Naam. It comes in the Bani also, “With the support of Naam, Khand (this world) and Brahmmand (the Beyond) all are sustained.”

QUESTION: And the only way that Sant Ji sees for me to relate to the Naam is through initiation? So the only way-for me to find or experience the Naam is through initiation by a Perfect Master?

SANT JI: Yes. He gives the experience of that Naam. Naam is not mere words.

QUESTION: How did Guru Nanak get his experience?

SANT JI: Guru Nanak was the Lord of this creation; he came from Sach Khand to this world in order to bring souls back to their Source. He came to give the connection and experience of Naam to the people of His time.

QUESTION: You mean He was graced with the experience, Himself? He was born in that experience and He didn't have to learn it from somebody else?

SANT JI: There are many historians who have various views about that . . . some historians say that He went to Kabir Sahib, some say that He had connection with another Saint, some say that He came direct, but we should not bother about that. But I can tell you this: now also you can meet Guru Nanak Sahib and you can ask Him yourself. This the only criterion by which you can judge correctly; you can go and see Him and ask Him, because the historians' views are different. I have searched for this also, reading many histories but to no avail; but when I met Hazur Kirpal, this problem was solved. If you will write you write according to your understanding; if I would write, I would write according to my understanding; so everybody has different views. Mold your life according to the Gurbani and now also you can go in the higher planes and meet the Mahatmas and the Saints who came in the past. Gurbani is the true evidence of all those things.

QUESTION: I was wondering what Sant Ji envisions as the function to the community, of Ruhani Satsang, like how does, what role does Ruhani Satsang play in the community, like are the teachings that come through Ruhani Satsang, can they only be given through initiation, because, well in our discipline we have like, a certain commitment, which is kind of like an initiation, a commitment that is made, and the people in that particular path, we have a particular way of experience where we also have a technique to pass on to people who don't have to commit totally or become initiated or anything like that; is it only for the initiate? In order to make the teachings available more expansive?

SANT JI: First of all a Ruhani Admi (a spiritual man) teaches in Satsang (a spiritual gathering) to love everybody and to rise above the labels of religions and communities; earn your own living and don't be a burden on anyone, give up speaking lies, give up

eating meat, drinking wine and don't think evil of others. They teach that only he is a man who helps others. And to have respect and appreciation for everybody, whether he is a man or animal. Just as they keep respect for man, in the same way they keep respect for woman. Anyone who has developed these good qualities within can serve his country, his community, and his society very well. Such a one carries out all his responsibilities very well, and without seeking it, also gains the praise of the world.

1977 October/November: The Last Darshan

Sant Bani Ashram, New Hampshire, the morning of August 23, 1977 – the last day of the tour – after meditation.

QUESTION: Yesterday You blessed some parshad for me and I was wondering – am I supposed to keep this or am I supposed to share it with my brothers and sisters?

SANT JI: [Laughs.] It is good to share with others.

QUESTION: I was told once that there are only six kinds of karmas: joy, sorrow, love, poverty, sickness and health. And everything else was choice: relationships, marriage, jobs, everything worldly. And I wanted to hear from the Master whether . . . because I've heard also from Master Kirpal that everything was karma, relationships . . . and other things too . . . so I wanted to clear that up.

SANT JI: Master Sawan Singh Ji used to say this very often in the Satsang: "Everyone has come in this world keeping all the six things in his fate: fame, happiness, poverty, wealth, good health and disease. And this is because of the karmas which he has done in the past." And the thing that Master Kirpal used to say that relationships, marriages and all those things, that is also because of the karma; that is true. Because all the Banis and writings of the past Masters were written according to the Indian culture. And in India, nobody chooses his companion; the parents always arrange the marriage and that is why neither the boy nor the girl knows whom he or she is going to marry. They do not even know each other until they are fully married. So that is because of the karma; and because they have some karma, some give and take, to finish up, that is why they are brought together by the unseen hand of God. The other things, births, making the relatives, and all these things, that is not in our hands. We cannot stop births and we cannot cause any birth. So that is also because of the karma. And nobody knows where he is going to take birth, how many relatives he is going to have, how many brothers and sisters; that is all because of the karma. So as far as Indian culture is concerned, all these things are true, but here in the West, people choose their own marriage companions. That is why it is not because of karma. When you see that there is fire burning but there is a well in front of you, and if knowingly you jump in that well to avoid the fire and then you say it is because of karma; that is not true. In the same way, when you knowingly decide whether this is a good or bad companion for you when you are choosing a companion, it is not karma.

If anyone sows chili and after that, when he harvests the chili, he doesn't like it, and then he says, "This is the will of God, that here chilies have grown"; that is not correct. He should know what he has sown, and whatever he has sown he has to reap that. The things we have done according to our own wish, how can we blame God for them? Farid Sahib has written: "The desire is to enjoy the sweet raisins of Kalwal (very famous raisins); but

the farmer is sowing a tree which has thorns and doesn't bear any fruit. How is he going to get the raisins? In the same way he is always desiring clothes of silken thread but he is making clothes out of the wool of sheep. So how is he going to get it? Whatever he is making, that he will wear."

QUESTION: Could you tell us, Master, what is the right speed of saying Simran? Sometimes I kind of speed it up and sometimes I slow it down.

SANT JI: Many times I have responded to this question. When the worldly thoughts are troubling you very much, at that time do Simran fast so that you can control that thought. If there are no worldly thoughts disturbing you, you should make such a speed that is neither fast nor slow and at that speed you should do Simran.

QUESTION: Why are some of the Master's initiates born so far away from the Physical Form, especially in the West? Why are we born so far away from the physical presence? It seems we would progress much more if we were near the physical.

SANT JI: The distance doesn't make any difference. This is an excuse of mind. In the article which Russell Perkins read the other day,⁸ I said: "It doesn't matter if the Master is residing thousands of miles away from the disciples if they are having love for Him." The Saints have come in India and there are many people living in India; but only a few fortunate ones get the great boon of Naam. Most of the people remain without the Naam.

QUESTION: I've heard also that the Master says, and that most initiates say, you can't underrate the physical presence of the Master. What does that mean – in terms of her question?

SANT JI: Master Kirpal Singh Ji used to say in the Satsang, "Those who are living very far from the physical presence of the Master, they always gain a lot. But those who are living nearby become blood suckers." Because when they are always living near the Master, the yearning to get His darshan goes away from them, and they cannot progress. Because in this Path, only yearning and love works. So those who are living afar, they can create more yearning and love for Him; they can get much.

Kunichuk Ashram was in such a place where highways and roads were coming from all directions and there were good means of transportation. So many people used to come there. But I left that place and now where I am sitting, 77 RB Ashram, there are no good roads or good means of transportation, and not everybody can reach that place easily. So the dear ones who used to come to Kunichuk Ashram write me letters, or sometimes when they see me they tell me, "No matter if you make an Ashram thousands of miles away from here, it should be on the road so that we can come by good means of transportation." But I tell them, "You feel very far, even though you are living in India. Just look at the Americans and other people, how far they are coming to this place. But still they don't complain like that."

So the real meaning of saying this is that only those who have the real yearning can get the full advantage. Now also, in 77 RB where the Ashram is, the people who are coming from the nearby villages and faraway places, come some two or three hours before the

⁸ "On Visiting India," Sant Bani, July/August 1977, p. I.

Satsang starts and they sit in meditation there: because they have that yearning. But what are the people of 77 RB doing? Most of the people come in the Satsang one hour after the Satsang has started. And in that way they do not get much advantage: because they don't have that yearning, because they see me very often. So that is the thing: if you are living very far you will have the yearning and you will do more meditation. When I was in Kunichuk Ashram, the same people of 77 RB used to go there one day before the Satsang and in that way used to spend most of their time in meditation, because they had the yearning. But now the same people, because I am living right near them, don't get the full advantage. You see, it is approximately four months since I came here to this country. And right from the beginning, I have seen that many people left their homes and everything and came with me on the tour. And some people have been traveling for one or two months and they have been spending their time here: because they have yearning and they know that I am going to go back today. That's why they have that yearning and they are sitting here giving up, forgetting all their responsibilities and everything. And if I didn't go back today, if I stayed here permanently, what good would it do? People would think, "O.K., Sant Ji is here so we will go tomorrow." And they would come only at the exact time and in that way the yearning would start decreasing and decreasing. And the day would come when they wouldn't have any yearning or desire to have darshan and they would lose.

Darshan has great value. In the month of May I gave a talk on Kabir's hymn about darshan and in that Kabir Sahib said, "You should have the darshan of the Master always, 24 hours a day. Every single minute should be spent in the darshan of the Master." And then he said, "If you can't do that type of darshan, at least do it twice a day." And then he said, "If you can't do it twice a day at least do it once a day." And then after that he said, "If you can't do it once a day, do once in two days," then, "once in three days," then, "once in four days," and like that he went on increasing and increasing. And then in the end he said, "One who doesn't have darshan once in a year, the relationship between the Master and the disciple finishes because all the yearning, all the desire goes away."

And regarding darshan or the condition of the lovers, Guru Nanak says, "Even after seeing my beloved Master many thousand times, still I am not satisfied. I want to see Him more and more." The work that darshan does, not even meditation does that work. The karmas that we finish up by having the darshan of the Master, we can't finish up by doing meditation. But when we are residing near the Master our mind gets lazy and has many types of doubts and things like that.

QUESTION: Since we can't be with you always, and many places don't have an Ashram to go to frequently, when we start "living centers," could you give us some advice and guidance on how we should conduct them?

SANT JI: All the Satsangis of that area should sit together and think over this matter: that is, what the place is, and what procedure for living in this type of center will be good for them.

QUESTION: Should people be permitted to live in such a place who are not initiated by you or Master Kirpal and Sawan Singh but are strongly attracted to you and like your guidance and your teachings? Like some people are initiated by Masters other than these, but they want to come to be with people who are following you. Should they get

initiation from you or should they be allowed to live with us and follow their own Master?

SANT JI: You should not ask questions like this. You should know that in my Satsang, people from all different sects and religions are allowed to come; because when we are sitting here to do the devotion of God, why should we have the feeling of duality?

QUESTION: Sant Ji, after Master Kirpal's last tour, I had difficulty keeping to the Path, living the Path the way it should be lived. I pray to You to give me the love and longing to be true to the Guru when you leave.

SANT JI: Master used to say, "When one goes away from his home in the morning, and after realizing his mistake returns home in the evening, we can't say that he has left his home." So now be careful for the future and don't go away.

QUESTION: Based on what you said a few minutes ago, if we can't be in your physical presence once a year, does that mean we can't make spiritual progress?

SANT JI: I am not saying that. This is the writing of Kabir Sahib. Kabir Sahib says it. [Laughter.]

QUESTION: At the beginning of the meditation, I saw a big black hole coming in front of me. I've never seen this before and I don't know what it is and I'm wondering if it is a preview of what is going to happen to me after Sant Ji leaves.

SANT JI: [Laughing.] No. No. [To someone else] Speak. Come on!

QUESTION: I thought it might be a foolish question so I hesitated. I was wondering . . . a question about the mystery of creation, and I just thought I'd unload it. Did all the souls come down at the same time? And also will all souls eventually be liberated no matter where they are in the three planes? Also will there come a time when Kal Purush tires of his violence, his sport of creating three worlds, and eventually will we all go back to God?

SANT JI: Yes. All souls reside in this world; they were given to the Negative Power by Almighty God. And when the time is coming for the liberation of souls, Saints come and they come in the contact of Saints, they get liberation and they go back. This is not a problem which can come to an end.

QUESTION: Forgive me for asking this question; it's a very worldly question, but the implications implied by it have given my mind a wonderful opportunity to disturb me very much. It's about diet: I've been told that if we stick to a specific variation of the vegetarian diet it will help Master stay in the body, and it will help reduce the suffering and also it will help us to sit longer in meditation. In fact, I was told, if I stay on the diet I am on, my mind will get scattered and expand and I won't be able to concentrate. And I was wondering: is there any specific variation of the vegetarian diet which will help the Master to stay in the body? – because I don't want to do something that will make the Master leave early.

SANT JI: You see, there is no real meaning to this question. You know what Master has said about the vegetarian diet, and whatever He has written about diet, you should eat that type of food.⁹

You see, when you are given the opportunity to ask questions you should ask questions and not write any letters. Before also I have said this thing: you should not write any letters while we are here. Because we have only one translator and after translating a lot, if he has to go over all those letters and do all those things, how is he going to do that? Before also I have said this thing, but still many people write many letters and there is a pile of letters in the home. How is he going to do that? It is a very bad thing: people come for interviews and they take a very long time; and after coming to the bridge, they give a letter also. How is he going to do all that? We have only one translator and he also gets sick.¹⁰ You should consider how much work he has to do. First he listens to you; then he tells me about you; then he listens to me; then he tells you about what I am saying. So in that way, one man has to do the three works. And after that, if he has to write all the letters and everything, how long can he continue that?

Everybody is very welcome to write the letters, but write very brief and to the point, once in three months, not before that. And we understand our great responsibility to respond to everybody's letters; and we do respond to everybody's letters. We appreciate everybody's letters and we appreciate our responsibility to respond to them. Now, those who want to ask questions may do so, and I will respond to them.

QUESTION: We're very sorry, Master. Please forgive us, but we thank you very greatly for all that you have given us, for the love and all the loving kindness for and to us. And we wish you the best in every way. Thank you once again.

SANT JI: [Laughs.] Saints always have loving kindness, but I am saying this only because of the translator.

QUESTION: Sant Ji, on Sunday morning, could we possibly protect the hour of meditation we have by giving people a certain amount of time to get to the Satsang and get settled? – and then after that time maybe lovingly ask them to wait if they are late? Or should people just come in during the meditation?

SANT JI: Make a fixed time for meditation and tell everybody about the time. And those who come late should not be allowed to come in the room. They should do their meditation sitting outside, and after a few days they will realize that and they will appreciate it and they will also come at the right time. If you allow people to come in the meditation while people are doing meditation, if you allow the latecomers to come in, that will disturb those who are doing the meditations.

Here also, the dear ones are guarding the place and those who are coming before seven o'clock or when I am coming, only they sit in the canopy and do meditation. Those who come late sit outside to do their meditation. And those who have experienced this once, next time they will not come late, because everybody has the desire to do meditations and

⁹ See pp. 43-57 of October/November, 1977 *Sant Bani Magazine*

¹⁰ Pappu was not in fact sick at this time (the last day of the tour); but he had been sick recently and he was at the very end of exhaustion. He contracted malaria almost immediately upon returning to Delhi.

they don't want to lose that. All the Satsangis should try to take advantage of the meditation in this way. If they will come late for whatever minutes left they will spend in meditation, that is bad for them. So everybody should appreciate the time for meditation and come then.

QUESTION: When we're meditating, if for any reasons we can't sit for two or three hours without moving, do we lose by getting up after one hour, or by stretching our legs or sitting down for another hour and then getting up and stretching and sitting down again; or would it be much better to sit for three hours without moving?

SANT JI: You do not lose anything for any moment you spend in the remembrance of God. If you are sitting for even one minute, that also is counted. But you should try to sit in one sitting.

QUESTION: Is greed for your darshan a sin?

SANT JI: [Laughing.] It is not a sin, it is good.

QUESTION: Is it not advisable for a mother to leave young children for any length of time to come to India? I asked if I could come a few days ago and since that time I've come to the Ashram to stay for two nights, and I don't know if it's my attachment to them, or my duty, or if they're calling me . . . but I'm . . . I wondered if I'm doing the right thing by being here or even by asking to come. I have three children and two of them are quite young.

SANT JI: You see, in India you will have only ten or eleven days. If you are not leaving the children here and if you are bringing them with you, your time will be spent in taking care of them and in that way you will not get the advantage, the benefit, for which you are going there. So that's why it is advised that first the husbands should stay with the children and the wives should come and after that the wife should stay with the children and the husband come. They should take turns in coming to India if they can do that.

QUESTION: I want to know what I can do, when you go, about depression and despair and the feeling of giving up that I am afraid is going to come, because yearning for the Master to come from within is there, but it is not strong enough, I guess, to sit for meditation. If I don't see the outer Master and I feel the sweetness that I feel when I have His darshan, I want to move, or I get pain, you know. And I want to know, what can I do when I get that depression?

SANT JI: In the [Unity of Man] conference Russell Perkins told a story about one man who had two servants as gardeners. And one of them used to jump around and dance when the owner was coming, saying, "You are great," and things like that. But at other times he would sleep and not do any work in the garden. The other one would always take care of the plants and water them and everything. And because of his effort and work, the garden was very good and everything was very fine there. Now you can think: with whom was the owner of that garden pleased? – with that gardener who was only jumping around and praising the owner when he was coming; or with the other one who was working even when the owner was not there?

So in the same way, those who are working even after Master goes away physically, far away from them, Master is always pleased with them. But to show love when Master is near you and not do the work that Master is telling you to do, that doesn't have any

meaning. Only they can be called wise people, and with them only Master is pleased, who understand the responsibility to work especially when Master is not physically there. With them Master will be pleased. And those who understand the responsibility to give the water of Simran to their soul, only those gardeners or those meditators will get praise. Only with them will Master be pleased.

You should never obey your mind: never miss your meditation. The habit of sitting which you have developed in these last few months, you should not give up or lose that. And don't put this condition before sitting for meditation: that we will sit or we will continue this only when we get something in meditation. Because this is from the mind, this type of thought; and we can lose a lot from that.

When Master told everybody in our Ashram, "Those who want to see God should close their eyes," – everybody did. But I didn't do that, because I knew that my Master, my God, was standing in front of me. And now also I understand and I am seeing that my Master is my God. Always I used to say, "Oh Master, if You give Your real darshan to everybody – if You reveal Your secret to everybody that You are God – then everybody will know that, and all the confusion and illusion that people have spread in the world can go away. The Pandits who believe that by coloring their foreheads and other things, they can get liberation, they may realize that all these things are fake. And the Bhais of the Gurdwaras, who blow conches in the evening to call God, they may also realize that God is nowhere else, that He is here in the man body. In the same way, the Mullah or priest of the mosque, who thinks that by calling God, by shouting aloud and offering prayers like that, he can realize God, he may also know that God is moving in this world, in the man body."

Then I told Him, "In this way, O Kirpal, we are low, and all the fighting that people are doing in temples and mosques – people say, 'Our temple is good,' or 'Our mosque is good' – all the conflicts that arise from this, all the delusions, they may also be resolved. And then people may realize that the man body is the real temple or mosque within whom Kirpal is residing, within whom that Kirpal is God."

QUESTION: Is it all right to borrow money from the Satsang in order to come and see you?

SANT JI: Those who have asked me these questions, I have told them they should not borrow money for coming to see me, and I have told the organizers also that they should tell people not to borrow money in order to come and see me. First of all you earn the money, and after that you are happily welcome.

QUESTION: What is the best way to develop constant Simran?

SANT JI: [Laughs.] Remembrance.

QUESTION: Is it all right for a person to ask another initiate the five names if he forgets them? And also, what if a person is giving out the five names to a non-initiate? I know the words are not charged, but what if this person is constantly doing this? Isn't that dangerous?

SANT JI: Well, if you are sure you are asking from an initiate or you are telling to an initiate, you may ask or tell to the initiate the five charged names. But if any initiate gives out the five names to any non-Satsangi, he will have to carry all the burden of all his

karma, and in that way all his progress will be stopped. It is very dangerous. Guru Nanak says, “Master is bound to whom He is going to put on the Path. Only He can carry the burden of the karmas.”

QUESTION: I work with a lot of traditional Sikhs, and I was reading in the *Sant Bani Magazine* the interview Master had with my friends in Vancouver ¹¹ and I’m sure when I get back they’re going to have a lot of questions for me. I was wondering where the information Master gave on Kabir and Guru Nanak comes from. Did Baba Kirpal tell Master that, or Baba Bishan Das; or maybe perhaps He was there? Also, what should we do if we’re in a situation where someone abuses our Master in our presence? Should we leave the place, should we just speak lovingly to them, or should we just say nothing and go away?

SANT JI: No, you should lovingly be with them. You should not leave that place.

Those who came to interview me, I told them, “Now also you can go and meet Guru Nanak or Kabir and all the Saints who came in the past .” People talk from books and Saints talk from their own experience, that which they have seen with their own eyes. They don’t quote much from books; they say what they have seen.

The world has come to this point: there were three religious people, a Christian, a Jew, and a Muslim, and they were traveling together. They came to a place where people were very religious, who understood them as very great religious men, and served them very good food: halvah and similar things. But on that day the Muslim man was having a fast and he was not able to eat that, and the other two people were constipated so they also couldn’t eat that food. So when the Muslim man broke his fast, he wanted to eat the food. But both the other people thought, “We can’t eat the food now and he is going to eat, so maybe he will eat it all. We must do something so that he will remain as hungry as we are, and we will eat the food tomorrow together.” So they told that Muslim man, “We should eat the food tomorrow and not tonight.” But the Muslim man said, “No, that is not good. We should divide the food in three parts and leave it up to each one to either save the food until tomorrow or eat it now. And those who want to eat now, they can eat now.” But the other two said, “No, that is not correct. We should save the food till tomorrow and tomorrow we should eat it after telling our experiences in our dreams. And the one who has a very great or good dream, he shall be the owner of all the food and he can eat it all.”

So early in the morning everybody got up and sat for meditation; and when they got up, the Jew said, “Last night I saw Moses and he took me to the Light and there I saw one small circle of light. And because the owner of Light was with me, he blew air on that small light and that formed a great mountain. And when he again blew there, that mountain was divided into three parts and one part went in the ocean and all the salty water in the ocean was turned into sweet water because of that part of the mountain. And another part of the mountain fell on this part of the world and one stream began flowing here because of that. And the third part went to Mecca. But now that I have got up, I see

¹¹ July/August 1977, p. 27

that everything is the same.” So in this way, he told about his very great experiences in the higher planes.

When the Christian got up, he said, “Last night, Christ took me to the first plane. And he showed me many heavens and many miracles; he showed me many things.”

But when the Muslim man started talking about his experience, he said, “Last night Prophet Mohammed came and he told me to get up. He said, ‘You see, both your companions are traveling around the world, climbing the horse of intellect. And they are enjoying. But this halvah and everything is for you, because they are wandering here and there in the world and they are getting a lot. So you should be patient and you should eat this halvah and finish this food.’ So Prophet Mohammed told me to eat all that food, and I did that.”

So when both the Christian and the Jew saw that all the food was finished they said, “Oh hungry man, you ate all that food?” And he said, “You tell me, what could I do? Prophet Mohammed, the owner of all creation, came to me and gave me the order to eat all the food. How could I refuse that order? I was lovingly compelled to eat the food and I did.” Then they said, “Now we believe your experience, your dream, was really true – because it really came true: you finished all the food.” So the thing is, people talk from books, but Hazur Kirpal told me to sit for meditation. And what could this poor one do? When He compelled me to do meditation, I did that. So whatever I saw there, I am saying that.

There was one minister living right next to the Beas Station. He always used to argue with Master Sawan Singh, and he used to ask Him, “Tell me, Who is greater: Guru Nanak or Kabir or Baba Jaimal Singh?” So Baba Sawan Singh lovingly replied, “You see, I have not seen Guru Nanak, I have not seen Kabir, so how can I know about them? But I know that Baba Jaimal Singh is here. If you can bring both of them, then I can see who is greatest among them. But because I am seeing only Baba Jaimal Singh, for me He is the greatest.”

And in Sikh history also it is written that two times Guru Nanak went to see Kabir.

Is that all right? Very good.

1978

1978 January: A Very Intricate Matter

A television interview with Maharaj Kirpal Singh Ji in Mexico City, Dec. 11, 1972

QUESTION: Master, we would like to ask you if you are in accordance with the opinion of Pope Paul?

THE MASTER: What is his opinion?

QUESTION: That the devil is the cause of all the ills and badness in the world.

THE MASTER: The truth remains that God made the universe. There are two aspects: one is going into expression, the other is receding back. The word Brahm is used to mean the Power going into expression, which is the cause of all expression in the universe. This is called “negative.” The other Power is “positive,” which brings back souls to God. The Power going into expression is called by some as “Satan” or “Devil”; it is called by the Rishis as Brahm. These are two Powers made by God just as electricity somewhere burns fire and somewhere congeals water into ice. The Power is the same, but it has two expressions: one going into expression, the other receding back. Had there been no Power going into expression called Brahm, there would have been no world whatsoever. That Brahm has the law, “As you sow, so shall you reap.” That Brahm Power is very just. Naturally, the incarnations of Brahm, when they come into the world, their job is just to punish the wicked, uphold the righteous, and set the world going. This matter is very intricate, I tell you. Further, I will just give an example: The King is the appointing authority of the Commander-in-Chief; he is also the appointing authority of the Viceroy. The two work for the sake of the King; it is the King who has given them power. But their work is different. When a city is in trouble, the civil officers hand it over to the military. What do they do? They punish the wicked, fire and kill some, save hundreds of the righteous. When it is in order, they hand it back to the civil.

[The television commentator tries to move on to the next question, but the Master says:

This is not the end-all. There are some things further to be explained, a few words more, if you want full; if you want half a reply, it is up to you. This will go to the world population, you see. Now we are responsible.]

The Commander-in-Chief knows fully well that he has been given power by the King by which he destroys, he kills, etc., etc., but still he never says, “I convey to you the orders of the King.” It is the incarnations of the Positive Power who say like that; they are the Saints. Those who come like the Commander-in-Chief, they say, “I order – fire!” Different expressions, but both at heart know that they have got this power from God. This is done only so that the Word can go into expression; otherwise there would be no world. So our own actions and reactions bring on these things – all the troubles, killings, this and that. As the incarnations of the Positive Power, the Saints look after the souls and take them back to God.

The world never ends. It goes on changing from Kali Yuga or Iron Age to Golden Age. The Negative Power goes on punishing, to set the world right and let it keep going – not

to depopulate, but so that it can continue to go on. And the Positive works to take our souls back to God. They work for the good of the righteous people.

Mind is the Negative Power working within each man. Its work is always to keep you away from God – to keep you awake in the world. So naturally punishment is there; killing is there; wars are there; sometimes plagues are there. These are functions of the Negative Power and come first; then the righteous people will come up. The Golden Age arises from the Iron Age – it won't fall down from Heaven all at once. So awakening is there, east and west both. People are fed up with all these things and they want the way out; the other way is what is wanted. The Negative Power is very equal: he does not spare the incarnations of the Negative Power even. He is also punishing the Negative. For instance:

Rama killed the brother of Ravana. Then Rama came in an incarnation as Lord Krishna. Then that man who had been killed came as a dacoit in the wilderness and killed Krishna. He came to Krishna and said, "Well, I have done wrong." But he said, "No, no, I killed you." So he does not spare even the incarnations, you see. The day of judgment is individual and also as a whole, as a class.

The other part, I tell you – the world is now entered in its changing from cycle to cycle. The Rishis say that four trillion years may bring the world to its end. The world is not going to end but change – for the better.

If the judgment as a whole comes, the land will slide, the water will come up, but the righteous men will be saved. Two or three years back, somebody wrote me from America: "The continent will be under water and people running to the hills. What is your opinion?" I told him no such thing would happen. Don't worry. If it comes, fix your faith, for already we have it. So mark my words. The day of judgment is for each individual and for classes also: Vietnam and other things are going on, but righteous people are also going on.

QUESTION: What is the meaning of "Science of the Soul?"

THE MASTER: The science of the soul is God's work. We are souls under the control of the Negative Power. So incarnations of the Positive Power come to save them and bring them back to God. The other day in my talk I said that there should be no revolution of the body – not the body – but of the evil propensities of the mind – that which takes man away from God. There should be a spiritual revolution, and that is going on. I replied to this question in my talk day before yesterday – everybody is now getting such an experience openly, to save, at large.

Awakening is going on all around, in the east and west. That means the Golden Age is arising from the Iron Age, and the Science of the Soul is for that.

All right; thank you for your cooperation. The real Life is going on, with God's grace... Well, it is – those who are wicked are punished; it is a probation, you see. I told you in my talk the other day that a spiritual revolution is going on now. The righteous will find that this is not the revolution of the body, but of the evil propensities of the mind. Mind is the slave of the Negative Power. Had there been no Negative Power, there would have been no world whatsoever.

1978 January: The Value of Parshad

Sant Bani Ashram, Bogota, Colombia, after morning meditation, July 20, 1977

QUESTION: When we have parshad, how should we use it?

SANT JI: As soon as you get the parshad, you should eat it.

QUESTION: Should we eat it and then sit down for meditation? Eat it all at once?

SANT JI: It will be better if you meditate after eating parshad. We people do not appreciate the parshad given by the Masters. In the parshad given by the Masters there is a lot of their spiritual power. We people take parshad and keep it in the bottle and do not eat it for many, many years.

QUESTION: If one has enough parshad, a little bit too much – not too much – if we have parshad, should we share with other people or should we keep it for ourselves?

SANT JI: This is an incident of my own life, that once my beloved Satguru gave me a lot of parshad. It was more than enough for me, but until I ate it all, I did not come out from the room. Many dear ones were sitting outside. A lot of foodstuff was brought for giving parshad to the people and everybody got a lot of parshad from Master. But because I was sitting in the room and eating the rest of the parshad, people thought that maybe I had gotten some special parshad from Master. And they requested me to share with them. But I didn't give them even a little bit of parshad and I didn't come out from the room until I had eaten it all up. Parshad has much greatness: it carries a lot of grace of the Master. Once Guru Gobind Singh when he was defeated by the Moghul army came to one village in the Punjab named Bina. At that time it was very difficult for him to take refuge in anybody's house because the Moghul army was so strong, and they had told all the people that those who gave shelter to Guru Gobind Singh would be murdered. So nobody was ready to give Him shelter. But there were two brothers named Lokmere and Shamere, and they were disciples of Guru Gobind Singh. Without having any fear of the Moghul army, they allowed the Master to come and stay in their house. When the Governor of Punjab came to know about this, he wrote a letter to Lokmere and Shamere saying, "He is a fugitive of the government and you should bring Him to the court, otherwise you will be put to death." But because both of them were very devoted disciples of Guru Gobind Singh, they wrote back to the governor, whose name was Mujit Khan, "You can capture Guru Gobind Singh only after killing us. As long as we are alive nobody can kill Him." So Guru Gobind Singh stayed in their house for six months, and they served Him with their whole heart; and He was very pleased with their seva.

Once Guru Gobind Singh gave some parshad to Shamere and told him to eat, and to give it to the other members of his family. The Master told him that this parshad would cut the cycle of births and deaths of him and his family. So when Shamere came with the parshad to his family, his uncle, who was devoted to Sultan Pir (Sultan Pir was a mahatma in India: nobody knows when he was born or when he died, but people still believe that he was God), told him, "How can he give you anything when he himself is homeless?" So he didn't have any faith in the parshad given by Guru Gobind Singh. He frightened Shamere by telling him, "Sultan Pir will come and give you trouble, because you are not believing in him and you are believing in Guru Gobind Singh." So Shamere, because he was afraid of his uncle, didn't eat the parshad and he didn't give it to anybody

else. He dug a small ditch in the ground and he put the parshad in that. But some of the little girls in his family, who saw this, came and took out the parshad from the ground and ate it. So when Shamere came back to Guru Gobind Singh, He told him that that parshad was going to cut the cycle of births and deaths of his family and it was very bad that he did not take advantage of it. “But,” Guru Gobind Singh told him, “because the little girls have eaten that parshad, it will do good for them. And from now on in your family, no girl will remain without any children.”

Then, because Guru Gobind Singh was still pleased with him, he gave His horse to Shamere and told him, “You go around wherever you want and the place you will cover with the horse will be yours.” Shamere was still under the influence of his uncle who had told him, “How can he give you anything, when he himself is homeless?” But on the other side he was afraid of Guru Gobind Singh, so he went around the village taking the Master’s horse.

When he came back, Guru Gobind Singh told him, “I wanted to give you the kingdom of all this world but still you didn’t take advantage of my boon. Now I am giving you one more chance because I am very pleased with you, and you can ask for anything you like from me.” So Shamere said to Guru Gobind Singh, “I am very much afraid that if you will give me any outward thing I will not be able to take advantage of that.” Then he requested Him, “Please cut the pain of births and deaths, and don’t send me into the cycle of 84 lakhs births and deaths.” So Guru Gobind Singh told him to go and sleep, and in the dreams he saw all the lives which he had to live. In the end he saw that he was going to be born in a very poor family and once there was going to be a drought, and he had to go into the forest to cut some wood. When he went to cut the wood, on the tree there was some fruit also; and he was eating one of those fruits when he suddenly fell down from the tree. And when he woke up he still had the fruit in his mouth. So in that way all his karmas were finished in the dreams.

When he came back to Guru Gobind Singh, he thanked him and told him, “I have undergone all the sufferings in the dreams.” Then the Master told him, “All your karmas are finished and you will not have to go in any birth and death, and now the door of Guru Nanak is open to you and you are already liberated.”

This was an incident of three hundred years back; but still the family from whom the girls ate the parshad, in that family there has been no girl who has not had children. The power of the parshad still works in that family. The area which Shamere covered with the horse of Guru Gobind Singh is still owned by that family. This is the greatness of parshad. Bhai Dhyani Singh was a devoted disciple of Guru Gobind Singh. Once he sent his son named Bishamber Singh to hear the satsang of the Master. He gave him five hundred rupees to give as a donation to Guru Gobind Singh. When he came to the Master he saw that there were lots of things in the Ashram. So he thought, “What is the need of giving this five hundred rupees as a donation to this place? – because already there is lots of wealth here.” But when he heard the satsang of Guru Gobind Singh, because other people were also giving, he felt that he should also give. But in his mind he thought, “My father is a crazy one, that he is spending this five hundred rupees uselessly.” But anyway, when he gave the five hundred rupees, Guru Gobind Singh gave him some parshad; but that was only a few pieces of sweets and some corn. So when he got that much in return for five hundred rupees, he became very sad; because in those days five hundred rupees was a

very great amount. On his way back home he spent one night at another satsangi's home, because in those days there were no motors, no cars, no jeeps, and the traveling was very slow. They were also disciples of Guru Gobind Singh, and they were very poor; but when they asked him, "From where have you come?" and he replied, "I went to hear the satsang of Guru Gobind Singh," they were very pleased to know that, and they started serving him. Somebody was giving him massage, somebody was washing his feet, and whatever they had they were serving him. So Bishamber thought, "They are also crazy like my father, that they are serving me." When they asked, "Did you get any parshad from Guru Gobind Singh?" he said, "Yes, my father gave me five hundred rupees and I gave that to Guru Gobind Singh, and in return He gave me only a few pieces of sweets. My father has done very poor merchandise and I have lost in this business." But because they were very devoted to Guru Gobind Singh, they asked him if he would like to sell that parshad to them. He said, "Yes, I will be very glad to give you this parshad if you will give me my five hundred rupees back." So that poor family bought that parshad from that person. They were so poor they had to sell the vessels of their home in order to collect that five hundred rupees. After getting the money, Bishamber continued on his way home. On the journey, he did some business with that money and he earned a lot more from that. But on the other side, the family who ate that parshad with full faith and devotion for the Master, their inner vision was opened and whatever business they did, they made a lot of profit, and in that way, in due course of time, they became very wealthy. When Bishamber came back to his father, carrying lots of money, he gave that money to his father; but after a few days it so happened with his Master's will that whatever business Dhyan Singh was doing, he was losing in that. So after some time he became poor. Then Dhyan Singh asked his son, "When you went to Guru Gobind Singh, did He give you any parshad?" He replied, "Yes, He gave me some corn and some sweets, but on the way back I met a crazy one like you, and he bought that parshad from me, giving me the five hundred rupees back." And then Dhyan Singh realized that he had lost a lot. He rebuked his son and told him, "There was Master's Grace in that parshad, and you have lost that; that's why I am losing in my business."

So he took his son and went back to the poor family who had bought that parshad from his son and he requested them, "Please give me that parshad back; I am ready to give you double or triple the amount of money which you gave to my son." But they replied, "We have already eaten that parshad, and that parshad has opened our inner vision. Moreover, that parshad is the main reason for our prosperity. From where can we give you that parshad?" Dhyan Singh requested them, "At least you say that you have given us parshad." But he replied, "I can't do that. But I can go with you to Guru Gobind Singh and plead on your behalf." So Dhyan Singh, his son, and that other person went to the Master, and they requested Him to forgive them. Guru Gobind Singh replied to them, "I can again give you those few pieces of sweets and corn, but in that parshad there was a lot of grace; now you have to meditate to receive that same amount of grace." In the same way, only a few people understand and appreciate the greatness of parshad. But foolish people like us do not appreciate the parshad, and that's why we share it with others, or sometimes we sell it. Once when Guru Gobind Singh came to Rajasthan, He stayed overnight at one Muslim's house, and the bed on which He slept is still with that Muslim family. The Sikh people are ready to give thousands of rupees for that, but they will not give that bed to them. Even though in the Punjab the Sikh people were ruling, and the

government of Punjab requested help from the government of Rajasthan to force that family to give that bed to the Sikhs, still that man refused, and said, “This is the parshad of our Master, and my fathers and forefathers have kept this. I won’t give you this at any cost.”

If I tell you all the stories of Guru Gobind Singh, all the things which He did in Punjab and Rajasthan, you will find that many things are still working and having the grace of Guru Gobind Singh in those places, even though those things happened three hundred years back. Hazur Kirpal was also the same Power Who came to this world, and He also gave a lot of parshad to this world, and through His parshad He gave a lot of His grace. And we people took advantage of that personality, depending upon our faith and depending upon our receptivity. And now also, those who are having full faith in Him, they are receiving His grace according to their receptivity.

1978 February: Anyone Can Do It

Morning darshan at Sant Bani Ashram, Aug. 8, 1977

SANT JI: Now, if anybody wants to ask a question about meditation, he can.

QUESTION: If the mind is wandering and I don’t seem to be able to get it together to meditate, is it better to do something else and then go back to meditate, or just stay in and fight it?

SANT JI: You should do Simran. Right from the beginning when you sit you should start fighting with the mind. And you should always tell him that you are not going to obey him.

Mind is such a power that to control it without Simran or without Master’s Grace is impossible for a human.

Even doing Simran, we need the Grace of Master Power. Because behind the Simran, the spiritual Power of the Sant Satguru is working. Swami Ji Maharaj said, “Kill your mind with the strength of Master. Only by using the power of Master can you control the mind.”

QUESTION: What should one do if one hears sound from the left side while doing Bhajan?

SANT JI: You should not listen to it.

QUESTION: Master, it seems that when I do Simran really well, my body slips down, and then my mind tells me my body is down. And I realize that I’m down, and if I don’t get up I’ll fall. What should I do?

SANT JI: When you are sitting, first of all sit correctly. Once you have taken any position, don’t move at any cost. It is the work of our mind to disturb us in our meditation. Either he will make you feel like stretching in the body, or he will tell you to get up early. He is always going to disturb you in your meditation.

Kabir Sahib said, “The mind is such a thing that first it brings the inspiration within us to do devotion, and after we begin, it tells us to leave it. And then we start thinking we will

do it later.” This is the way that mind is keeping us in the state of neither doing devotion nor leaving devotion.

QUESTION: When my body works hard, I have trouble sitting for more than an hour in the morning and a half hour at night because I fall asleep right away from being physically tired. This seems to be in the way of my meditations, but it doesn't seem right that I should stop work and just be – well, I'm not a Saint yet. I don't know what I should do about this.

SANT JI : [Laughs] You see, those who are working very hard, because of tiredness, they feel sleepy. And those who do not have any work to do, they have the problem that the mind always brings sleep to them. So the problem of sleep is for everyone, whether he is working hard or not. But when we have to do the devotion, and when we are here for doing meditation, we should understand that this is our most important job, and for that, no excuse is accepted.

Guru Nanak Sahib says, “Doing the worldly work all day, one does not get tired. But when the time comes for meditation on the Lord one feels as if someone has put stones on his head.” One becomes a Saint only after doing meditation. Without meditation nobody has achieved the status of a Saint. You can also become a Saint in this lifetime if you meditate.

Kabir Sahib has said, “Devotion is just like a ball with which people are playing on the ground.” Anyone can take that ball away, whether he is man or woman, whether he is of high caste or low caste, whether he is poor or rich. Those who have love and devotion, they can take that ball of devotion.

And Master also used to say the same thing. In the book *Pita Put*, He has written very clearly: “Spirituality is not for only one particular family, or one particular place. Anyone can achieve it.” One time that Lord manifested in Ravidas, the cobbler; one time He manifested in Kabir, the weaver. And the same Lord manifested one time in King Pipa and the same Lord manifested in Sejho Bhai [a famous woman Saint]. It is not true that only the poor have achieved it and not the wealthy people, or that only the wealthy people could do it and not poor people, or that only men have become Saints and not women. Those who have worked hard on this Path, those who did meditation with full love and devotion, they achieved that.

QUESTION: Sometimes I'm not sure if my focus is lower than it should be. It seems like it might be. And I was wondering if more concentrated Simran would bring it up – or maybe it's my head going down.

SANT JI: Many times I have said this thing: right from the beginning, when you sit for meditation, you should fix your gaze right in the center of the eyes. And after that you should not move it up or down. You see, when we are thinking, if we think anything about this world, then also our attention goes right into the eye center, because our mind and soul are tied together here. Whatever thinking or whatever mental activity we are doing, that happens only from this center. We people do not understand this. If we did, we would see that this practice which we have been given is very easy, simple, and natural, because we are very deeply connected to the eye center. Without exerting any

pressure and without making any effort, our attention, our awareness, goes right into that place.

QUESTION: Now that I'm sitting more and doing more meditation, my mind is cursing me. I grow very tense. I used to feel very much peace when I let the mind wander sometimes and come back to the center sometimes. Now it is such a battle and I don't know what to do.

SANT JI: We should always continue our struggle with the mind. If you are trying to throw out the enemy from your home, or you are trying to control your enemy, naturally he will rebel. Kabir Sahib has said, "In this world nobody is an enemy of anybody. Only the mind is the enemy who is residing in everybody."

QUESTION: Since I've been here I've noticed I have great pain in my back and my legs. I don't normally have that when I meditate; I don't know why only here. Is it the Negative Power working?

SANT JI: In India it is said that Harijans, or untouchables, who have not been given the opportunity to go to school and get knowledge, are mostly illiterate; and now also it is true. There was one man from that caste who didn't know how to read or write. But still he would pretend he was a learned man. He would always carry a book, saying that he was a learned man. Because the others also were illiterate, nobody knew whether he was learned or illiterate. But when he came to another town and some people brought some letters to him and requested him to read them, because he didn't know how to read, he made the excuse, "The book which I have learned, I left it in my home. This is not a thing that I have learned."

So it is the same thing here also. In your home, whenever you want, you can move, and you do. But here, when you have to sit in the battlefield with all the other soldiers, at that time you are feeling much pain. The Negative Power has nothing to do with it. And I saw that you were sleeping today. [Laughter]

1978 April/May: All Masters Had Masters

Sant Ajaib Singh Ji, Sant Bani Ashram, August 13, 1977

QUESTION: I have a very strong tendency to be lazy, to be easy on myself. And I was wondering what I should do to overcome that.

SANT JI: If there were no easiness in laziness then who would be lazy? [Laughs] And we should know that laziness is disturbing us even in worldly work. In meditation, if you are lazy, you can't meditate. Swami Ji Maharaj says that those who are thieves of meditation, those who don't want to do meditation, only they are troubled by laziness and sleep. You can increase the appetite and laziness as much as you want and you can decrease it as much as you want. There is only one way to give up the laziness: whenever the mind brings the feeling of laziness in you, on that day you make your mind sit for one more hour. In that way, if you punish it, it will not bring laziness.

QUESTION: Does the present Master take on the bad effects of deeds of disciples of the last Master? In other words, are the initiates of Kirpal Singh a drain on You?

SANT JI: If one loves the present Master, whether he is initiated or not, still the Master takes on his karmas. Saints are without any enmity and they understand the whole of creation as their own. Many times I have told the story of Harnam Singh, who was a certain man in our village and who was liberated by our Master, even though he was not an initiate. He just saw Him once when Master was traveling in a car. He had His darshan and he dwelt on that darshan in his heart. And only because of that, after six months, when Harnam left the body, Master came there. And it was in our own field that he came and liberated him.

QUESTION: I have a two-part question. First, should we look into the eyes of others? The second part, would the Master talk about the importance of the eyes of the Master... as our only hope.

SANT JI: At least a hundred times I have responded to this question, and it will be published in *Sant Bani Magazine*. But still I will tell you. Master used to say that whatever you can get from a Master is only by looking into His eyes. And all the past Mahatmas, those who came here, they also said the same thing. Bhai Nand Lal, who was an initiate of Guru Gobind Singh, requested his Master, “O Master, on Your side it is a question of one glance and on mine it is the question of my whole life. If You graciously look at me and if You give me Your sight only once, even then I can be liberated.”

Guru Arjan Dev Ji Maharaj says, “The nectar is flowing through the eyes of a Saint. If the Saint wants to make anybody else a Saint, He graciously looks with His eyes which are full of nectar.” Guru Nanak Sahib says, “Looking at the body of the Satguru, still I always want to look at it.”

Guru Arjan Dev Ji says, “Looking at the body of the beloved all the twenty-four hours of the day, still I am wandering here and there. Whenever I look at him, only then I find peace. Otherwise I am like a madman.”

And Hazrat Bahu says, “If Satguru gives one look He can liberate thousands.” And then He says, “If a thousand learned people look, it doesn’t have any meaning.” But it is a pity that we do such bad karmas that whatever the gracious sight they give to us, it is all wasted in purifying us again and again. In this way we are using the medicine and we are eating the poison also. We are doing meditation, but on the other side we go on doing bad deeds. So whenever They look into our eyes with Their gracious eyes They make us pure. But when we do bad deeds again we become impure.

QUESTION: Does the Master’s forehead have the same radiation as His eyes?

SANT JI: The radiance comes out from every cell of His body.

QUESTION: I have difficulty deciding something and then sticking to it. Maybe I decide one thing, to pursue one course, and then I lose interest in that. I feel I can’t devote myself wholeheartedly to anything for a long time. How can I overcome that?

SANT JI: You should meditate. In meditation, you will get some relief from this. Many people have this habit of thinking and making plans. But they do not put them into practice.

QUESTION: Have any of the past Masters achieved being a Master without the aid of a Master? Have they done it by themselves?

SANT JI: No. It is never possible. Mahatma Ravidas has written this very openly. He says, “Just as it is impossible to get a child without the union of mother and father, in the same way, without the aid of the Master we can’t succeed in the path of spirituality.” It is true that the Masters of some of the past Masters are known because they have been mentioned in the writings. And some Masters of the past Masters are not known because their name has not been mentioned in the writings. But the principle or the law is for everybody. Everybody had a Master; without a Master nobody achieved this position. When we read their bani, then we come to know that they also had a Master, because all the Masters have sung the praise of their Master.

The Hindu people believe that Dhanna Bhagat was a perfect Saint. They believe that Dhanna Bhagat was an idol worshiper who achieved God by worshiping idols. But the reality is exactly opposite to that. He was the Master of Trilochan, but it is written in the Hindu scriptures that Trilochan was Master of Dhanna Bhagat. Dhanna came in a family of farmers and Trilochan was a disciple, an initiate of some perfect Master in his past life. But because of circumstances, after getting initiation, he didn’t do meditation, and he did not go back to his real home. So again he was given the human body. In his next life, when he came into this world, he came in the body of a pundit in the Swaran caste – that is considered a high caste, and they worship idols. He also was involved in that worship that his parents were doing: the idol worship in the temples. So because Dhanna Bhagat had to liberate his disciple Trilochan of his past life, he came in the body of a farmer. And once he came to Trilochan, becoming as an innocent farmer, and looking at the idols there, he said, “Brother, the big things which I am seeing look as if they are five pounds, and the others are one pound each. And what are these small ones? Are they ounces? Please give me one little one.” So he said, “All right, I will give it to you.” But because Trilochan saw that Dhanna was very innocent and didn’t know what this was all about, he told him, “I will give you this god. But first of all you have to give me one milk-giving cow.”

Dhanna had a lot of cows because he was a farmer. And because he had come there to liberate Trilochan and teach him a lesson, he gave him one cow and he took one small idol from Trilochan. Then what did he do with the idol? He put the idol to one side and after a few days he went back to Trilochan, who was offering a little bit of food to one of his idols. (The Hindu people make some halvah or any sweet thing, and they come to the temple and put it in the mouth of the idol. Then the priest or those who are worshiping the idol eat all that halvah saying, “Now God has eaten, the rest is for me and I am eating that.” So to remove that, after putting a little bit of food in the mouth, they at once remove it with ashes and clean the idol with ashes and water.) So when Dhanna saw that Trilochan was doing this, he said, “Brother, why are you deceiving the god?” So Trilochan said, “Who says I am deceiving him?” Dhanna said, “The thakar (the idol) says so.” Trilochan said, “They never speak!” But Dhanna said, “No, that is not true. The thakar that you have given me, he speaks and he is doing all my work.” So Trilochan said, “I don’t believe that, because I gave it to you! I can’t believe that. Can you show me?” So Dhanna said, “Yes, I can show you.” Because it is a rule that one who has seen God, he can also make others see God. So when Dhanna Bhagat brought Trilochan to his farm, he told him, “Now, you look at my farm. He is plowing my fields, he is taking care of my cows, he is doing all my work. He is carrying water and everything.” But Trilochan said, “I can’t see him.” Because he was very much impure, he was not able to

see God doing all that work. So Dhanna said, “You can see that, but you have this fault,” and started pointing out all his faults: “You eat people’s donations, you enjoy lust. You have this bad quality, you have that bad quality.” Trilochan realized that he had all those bad qualities. So because he yearned for God realization and because he wanted to see Him working at all the places that Dhanna had told him, he said, “All right, I will give up this, I will also give up this.” When any patient goes to a doctor, the doctor doesn’t have any enmity with him. But first he removes all the pus from the wound and only then he applies the medicine. In the same way, when Dhanna purified Trilochan, and when he saw that now he was pure, then he gave him his attention and took him up, and then he saw that God was working at all the places.

So because first Dhanna went to Trilochan and got that idol from him, it is said that Trilochan was the Master of Dhanna. And because Trilochan was an idol worshiper, it is said that Dhanna also realized God by worshiping an idol. But it is not true. Who is Master in this case? The one who showed him that God is in all places. Dhanna was the Master of Trilochan.

So in the same way, the Masters who came in the past all had their Master. Without a Master, they couldn’t get the knowledge. And it is true that in some places their Masters are known because they are mentioned in the writings, and in some places they are not known. That’s why people who are sitting on the level of mind and intellect make up stories by themselves and in some places they say that such and such a Saint was an idol worshiper or such a Saint realized God by bathing in the holy waters, or things like that.

And Dhanna Bhagat has written himself in the bani, “Those who are worshiping idols, stones, and those who are worshiping water, they are making useless efforts, because our Thakar, our God, is speaking, He is living, and He does all our work.” And he has written that whoever has achieved God has done so only by meeting the Saints. When Masters leave this physical world, their disciples spoil their writings. And after that whatever they read from the scriptures, they believe that. Swami Ji Maharaj made this Path known to the people, and of him also it is written that he didn’t have any Master. But you can read in his writings, Sar Bachan, how much he has praised the Master. And many people say, and they know, that Swami Ji got the Light from Tulsi Sahib, and Tulsi Sahib was his Master. But when he left the body, his disciples at Agra wrote that Swami Ji didn’t have any Master. Baba Jaimal Singh told them, “Don’t say that my Master didn’t have any Master, because He Himself has written many hymns in praise of His Master.” In the same way you can read the bani of Guru Nanak Sahib. In all his hymns, every single word sings the praise of the Master. And one who has tasted rock candy, only he can describe the taste of rock candy. If he had not met the Master why has he written all this praise of the Master? Because he had a Master, that is why he wrote the praise of the Master. But after him, his followers have written in many books that Guru Nanak didn’t have any Master – because they understand that it is bad for them to say that Guru Nanak also had a Master. But the reality is that Guru Nanak used to go to Kabir Sahib, and he got the knowledge of spirituality from Kabir Sahib. Because of that fact, the other Gurus appreciated and respected Kabir Sahib so much that the loom on which Kabir Sahib used to work to earn his livelihood was carried by Teg Bahadur, the ninth Guru of the Sikhs, on his head, from Kashi where Kabir Sahib used to live, to Patna, where it is preserved in a museum. So much appreciation and respect the other Gurus had for Kabir Sahib! But

the Sikh people feel that if they say that Kabir Sahib was the Master of Guru Nanak, because he was a weaver, that means they will have to feel shame, because Kabir Sahib was low caste. Regarding Kabir Sahib also, Kabir was the first Saint to incarnate in this world and he came in all four ages. But he also observed the limitations of this world, and he also had a Master. But after him his followers say he didn't have any Master. In the same way, Prophet Mohammed has also written in the Koran – people say that Prophet Mohammed didn't have any Master, but he himself writes – "O man, go to the Masters, so that they can break the seal of your ears and you can hear the divine music of God which is resounding within you. Because I have got a Master I am able to hear that and you should also go to him." Kabir Sahib says, "Rama and Krishna, they were the greatest to come in this world from the Negative Power. But they also observed the limitations of this world, and they also had a Master."

Even though Kabir Sahib was all-power and even if he had not taken anyone as Guru, still it was not going to matter much. But still he didn't break the limits and traditions and that's why he took Ramananda as his Master. But the fact was that Ramananda was liberated by Kabir Sahib. Ramananda was an idol worshiper and didn't have any knowledge of spirituality. But the Hindu people were taking him as a very great holy man, and they were also criticizing Kabir Sahib because he didn't have any Master or guru, saying that to take initiation or to take a mantra from him is a sin. Kabir Sahib was a very clever Mahatma, and he thought that if he took any small Mahatma as his Master, then these people would not believe. So he should take somebody who is well-known among all these people as his Master. But since Ramananda was not happy in even seeing any Muslim, and because Kabir was born in a Muslim family, there was no question of taking initiation from Ramananda. It was impossible for him.

Ramananda used to go, every morning, to the River Ganges. So, because Kabir Sahib wanted to take him as his Master, Kabir changed his form into a small child. He lay down on the steps on which Ramananda was coming back. It was very dark, and accidentally Ramananda stepped on that child. And Kabir, who was that child, started weeping. Who knows whether Ramananda really stepped on Kabir Sahib or not?

But still Kabir wanted some excuse to weep, so he started weeping. Ramananda was very much afraid and he said, "O man of God, repeat God. O man of God, repeat God." – like that. But Kabir Sahib went on weeping. And he again said this thing, "O man of God, repeat God." And Ramananda came back home and Kabir disappeared from that place.

After that Kabir Sahib started saying to people, "Ramananda is my Master. I have got initiation from Him." So the Hindu people were very upset with Ramananda, and they came to him, saying, "You have got thousands of Hindu disciples but you are still hungry for more. Why did you make this Muslim your disciple?" In those days, people were believing very much in caste. So Ramananda said, "Who said he is my disciple? I do not know any Kabir and I have not given initiation to any Kabir." So all the Hindu people came to Kabir Sahib and told him, "You come with us to Ramananda. You are saying that he is your Master but he doesn't believe that. You come with us." So Kabir went to Ramananda's home. And at that time Ramananda was worshiping an idol of Lord Vishnu. Because he was never happy to see the faces of Muslim people, he had a curtain and Kabir Sahib was sitting on the other side of the curtain. Ramananda was playing with the idol and at the end he put the crown on the head of the idol, but he forgot to put the

chain on the neck. So he was very confused at what to do then, because if he removed the crown from the head that meant disrespect and there was no other way to put the chain on the neck. So Kabir Sahib, who was all-conscious, said, “Master, Guru Ji, why are you so confused? Just unhook the chain and then again hook it and then you will be able to put the chain around the neck.” When he saw Kabir Sahib was sitting there on the other side of the curtain and couldn’t even see him, he thought, “How did he know I had this problem? And he has solved my problem!” He was very surprised. So he talked with him and said, “When did I initiate you?” Kabir Sahib reminded him of the incident and he told him, “You stepped on me and you told me to repeat this thing, so I am repeating that, and you are my Master.”

So Ramananda said, “That was a child; but you are Kabir.” He said, “If you want me to become a child, I can show you. Now also I can change myself into a child and I can show you that I am the same thing.” So when Ramananda came to know all this he said, “If you are all-conscious, then why is there this curtain between you and me? So remove that curtain.” So after that Kabir Sahib liberated Ramananda. Even though Ramananda had received a lot from Kabir, still he was involved in all the practices he was doing, rites and rituals and idol worshiping. Once Ramananda was performing the ceremony in which they make many good foods and they give it to the people, saying, “This is going to our fathers and forefathers, those who have died and who are residing in the heavens.” For that ceremony Ramananda sent all his disciples including Kabir Sahib into the village to get some milk to make rice pudding and other things. So Kabir also went and there he saw that there was one dead cow, and by force he started putting some food in the mouth of that dead cow. Because she was dead, she couldn’t eat by herself. But by using a stick, he was forcing the food in her mouth. He started milking her. But she was dead; how could she give milk? So the other disciples, when they saw Kabir doing this thing, they came to Ramananda and reported it. Ramananda called Kabir and rebuked him and said, “Oh man, the dead cow cannot eat food and she cannot give milk.” So Kabir Sahib said, “Guru Ji, are you sure that the dead cow cannot eat anything or give any fruit?” So he said, “Yes, that is definitely true.” So he said, “Well, how are you sure that the food that you are giving to other people, saying, ‘This is going to go to your fathers, those who are residing in the heavens?’ will really give you fruit?” Ramananda didn’t have any reply to that. And Kabir Sahib only did this to teach him a lesson because Kabir Sahib had made up his mind to liberate Ramananda.

You see, no one can succeed even in worldly work without the help of a Master or teacher. The problem or the work of spirituality is very complicated and in this, without the help of a Master, no one can become a Master. But this is what happens: after the Masters leave the body, the followers change the form of the writings and in that way, for the coming generations, it becomes a matter of great confusion. No Master has written in his writings or in his book that he is the last Master or that no one will come after him; or only the books or the writings that he has written are the Masters, or that only by bowing down to him, you can get the benefit of liberation. But it is a pity that even though they have not written that, still we change their form and we make people bow down to the holy scriptures and we make people remember only them. Guru Gobind Singh has not written even a word in his writings that no one will come after him, or after him there will be no Saint, or only this book is your Master. But the Sikh people are always saying, “He has written this, and He is the last one.” Because I was born in a Sikh family and my

parents were also believing in the Sikh holy book, the *Guru Granth Sahib*, I was also devoted to that book. But in *Guru Granth Sahib* a lot is written in praise of the Saints and Satguru. And that's why whenever we were reading that, we were feeling very much in need of seeing the Satguru. In the beginning, when I used to go to Baba Bishan Das, and he would praise his Master, I would feel very confused and I would argue with him. And I would tell him, "Nobody is the Master after Guru Gobind Singh; it is written in the book." But Baba Bishan Das would lovingly explain to me and tell me that nowhere was that written. So I bought a little book of *Guru Granth Sahib* and for one year I read that many times to find out that word which would say that there can be no Master after Guru Gobind Singh, which is what all the people say.

It is not written in the *Guru Granth Sahib*, but in the other bani which they have made up and which is not included in the book. But if we explain that hymn, that hymn also says to go to the Master. He says, "When the timeless God ordered me, then I started this Path." The Hindi word which is used here is *punt*, which can either mean the Path or it can mean the community or religion also.

So then Guru Gobind Singh said, "When the timeless God ordered me, then I started this Punt, or Path. And now it is ordered for all the Sikhs to take the *Granth* as their Master." Now when we take anybody as the Master, or when we take a book as the Master, we have to obey what the book or the Master tells us. And every single line of the book says, "Go to the Masters." So he is saying that if you take the *Guru Granth* as your Master, then you must go to the living Master who has manifested in this world.

Guru Arjan Dev Ji Maharaj said, "Our mind started coming to rest and got peace only when it came in the company of the living Master." Then he continued that those who are pure in their hearts and those who will meditate on the Shabd which the living Master has given them, they will realize the truth. Then he said that the Khalsa or the pure one would rule over all and nobody else would be the ruler. Now we have to think: who is the Khalsa or the pure one? Guru Arjan Dev Ji Maharaj says that he who goes within and sees the pure Light and manifests that pure Light, only he is the Pure One or Khalsa. Only he is the pure one who has risen above lust, anger, greed, attachment, and egoism. Other souls have become the food of the Negative Power. And those who will take refuge in the Shabd, only they can be saved because only they will go and merge in the Shabd.

The hymn of Guru Gobind Singh which I mentioned just now, that is not written by Guru Gobind Singh and it is not included in the *Granth Sahib*. It was written by other people after He left. Whenever Saints and Mahatmas have come, they all have emphasized the need for the Master:

they all have said that you have to take a Master. And they also tell us whom we should take as the Master: only one Who has become the form of Shabd, one Who is meditating on Shabd and Who has manifested that Shabd within Him. We should take only Him as the Master. We should not go and take any other person as the Master such as those who just blow air in your ear and say, "I am your Master and you are my disciple." That Master will not do any good for us. We have to see the Mahatma's meditation. We have to see whether in his life the Mahatma has done the meditation of Shabd Naam or not. It is a pity that people go to such persons and take them as their Masters who are not sitting even once in cross-legged position for meditation. Guru Nanak Sahib says, "Those who

are already drowned, how are they going to take you out of the water? Those who are still involved in this world, how can they liberate you from this world?"

Swami Ji Maharaj says, "Now you give up the false Master and in that way you will be free from one more sin." So we should always look at the meditation of the Mahatma. We should always look to his life, whether he is doing the meditation of Shabd Naam or whether he has done any sacrifice in this Path; because without sacrifice and without meditation on Shabd Naam, no one can get to Sach Khand or become the Master.

1978 June: The Story of Poono and Sussi

Morning darshan with Sant Ajaib Singh Ji on August 14, 1977

QUESTION: I'm going to ask two questions but I want to do one thing at a time. Master Kirpal has said that we shouldn't look into the eyes of others, especially of the opposite sex and animals. I wonder if Sant Ji could explain this further. Can we look into anybody's eyes if we see Sant Ji in them and love them? Are there people whose eyes we shouldn't look into?

SANT JI: Many times this has been answered. The thing is, you should never look into the eyes of any man or woman with bad thoughts. The teachings of the Master are not for man only or woman only; they are for everyone. They speak to all humans. Guru Nanak Sahib says, "With a leer in your eyes, don't look into the eyes of any woman. And always keep your attention, always keep the remembrance of Saints and Masters in you." Bhai Gurdas Ji said, "A woman should not look into the eyes of any other man except her husband, no matter how beautiful or how wealthy the other man is. If he is of the same age as the woman, she should understand him as brother, if he is older she should take him as father or elder brother, and if he is younger she should understand him as son or younger brother."

The same thing applies for man also. He should never look into the eyes of another woman except his wife, no matter how beautiful she is. He should always understand other women as sisters and mothers. And we should make our sight full of love: always lovingly we should look at other people. Even when we are looking at animals, into the eyes of animals and birds, if we have that loving sight, we will never think ill of them and we will never think of giving them any trouble. The loving sight has this principle: "Live and let live." Because we are not looking at animals with loving sight, people are killing them understanding that God has created them only for our eating. Until you make your sight like this there can be no thought of progressing in meditation. Through the eyes we are scattered a lot in this world.

QUESTION: My other question was, I want to hear a love story of Sant Ji with Master. Please, please tell the story of Sussi and Poono and Your love for Kirpal.

SANT JI : Regarding Sussi and Poono and all the other great lovers of the world, we know that their love was not like the love of us, the worldly people. They were chaste even in their thoughts, and as far as deed was concerned, there also they were chaste. They always had chaste love. And the Fakirs of the Sufis held this principle and have said this thing: Until a man is perfect in the love of the body, he cannot have love for God. The love for the body works like a bridge, and it is only to cross this. Once we have perfected in the love of body, then we get the Divine Love. So, first of all we have to

become fond of the body of the Master. We have to love the body of Master, but we are not to just catch the body and not the other thing. If we will just catch the body and stand on this thing, we will never progress; because one day the body of Master is also going to die. And one day the body of the disciple is also going to die. And in that way people will taunt you, that your Master has died. What answer will you have for them?

But the thing which has come in the experience of the Master is that the Guru never takes birth and never dies, because He is a Power. And that Power is not finished today, nor is it going to be finished tomorrow. That Power is for always and always. That's why Saints say you should love the Power, or you should be connected to the Power, which is working through the body, but what is our condition? We are just attached to the body and not catching the Power. Kabir Sahib says, "We have done the Master of body, but we are not searching for the real Satguru Who is within us." And in that way, we are attached only to the body of the Master and not to that Power which is working in Him. We also share the cycle of 84 lakhs and we also wander in the births – in the cycle of bodies. Sussi was born to a king. And kings believe in astrologers because they are worried about their kingdom, their future. So the father of Sussi had a horoscope made for Sussi, and the astrologers told him, "She will become a source of suffering to you and it is not good for you to keep her in your home. Whatever dowry you are going to give her when she grows up, you should put that much wealth in a box along with this little girl, and you should throw that box in the river. In that way you will become free from all the sufferings which are going to come in the future." It is the habit of astrologers to exploit people's superstition and in that way to plunder them. This also was a trick of the astrologers. They wanted to take that wealth that the king was going to put in that box. The king did what they told him. But he also put a locket round Sussi's neck which had a picture of himself. And when that box was thrown into the river, the astrologer tried to take hold of it, but the river was flowing so fast that he was not able to. From the other direction a bear was coming down the river, and he was suffering because he had not eaten food for many days. So when that astrologer saw that some black thing was coming, he thought it was that same box, and he jumped in to take it. But the bear attacked him. A friend of the astrologer was standing on the bank, and he thought that he had got hold of that box. But when the astrologer called, "This is a bear! Please come and help me!" the friend said, "Leave him alone and come back." He said, "I want to leave him but he is not leaving me." In that way he was killed by that bear. While that box was floating on the water, a washer man was washing clothes on the river bank. When he saw that box coming, he took it. When he opened that he was surprised to find a baby girl and all that wealth. And by that time, Sussi was very hungry. He knew that this was God's gift and, understanding Sussi as his daughter, he raised her up. Once it so happened, after Sussi had grown into a very beautiful girl, that the same king, the father of Sussi, came to the place where the washer man was living, for hunting. When he saw that beautiful Sussi, he fell in love with her. He wanted to marry her, but he did not realize that she was his own daughter. So he requested the washer man to give him Sussi for his wife. The washer man asked Sussi, and she said, "Father, wherever you send me, I will go there."

So Sussi was brought to the palace of the king. And when the king came to Sussi to enjoy with her, he saw her locket and was very surprised to see his own picture. When he asked Sussi, she said, "I don't know who I am. But I know this; that that washer man brought me up, and I have been wearing this locket since my birth." Then the king came to know

everything, and he realized that Sussi was his daughter. So after that, he took care of her as his daughter, because she was his daughter. And he gave her an orchard and he built her a good palace.

Then Sussi fell in love with Poono, although she had never seen him. But she had seen his picture, because Poono was very beautiful and it is the habit of painters to paint portraits of good models. A painter in the town where Sussi was living saw Poono, painted his picture, and hung that painting in his shop. When Sussi went shopping she saw that picture and fell in love with him. And it is said in her history that for twelve years she waited for him and understood him as her husband even though she had not seen him physically, and even though Poono knew nothing about her. For those twelve years Sussi became very restless – she didn't even sleep for these twelve years because always she was waiting for Poono to come.

Poono knew nothing about Sussi. But once he had a dream in which he was told, "In that town there is one girl named Sussi and she has been waiting for you for the last twelve years and you should go there." As soon as he saw Sussi in the dream, he fell in love with her. So he left his home and came to the place where Sussi was living. In those days there were no jeeps, cars or anything like that; he came with many camels to the place where Sussi was living. He left his camels in the orchards and they started eating fruit and destroying all the crops in the field. So the friends of Sussi came to her and said, "One man has come and he is destroying all your fields. He has brought many camels with him." So Sussi came there to punish that man. But when she saw Poono there, and realized that he was her beloved for whom she had been waiting for the past twelve years, she felt so happy that she forgot everything about the fields. Because they both had chaste love, their thoughts were chaste, as soon as they met, they were very happy and in that happiness they forgot everything, and they slept. In the meantime, the parents of Poono thought, since Poono was their only son, "If he marries Sussi, he will go and stay there, and who will take care of us?" So they sent friends of Poono to bring him back without marrying Sussi. When the friends arrived, at that time Poono and Sussi were both sleeping. Poono was awakened by those friends and given wine to drink. And in that intoxication, he was carried back to his home unaware that he was leaving Sussi there. On the next morning when Sussi woke up, and saw that Poono was not lying on the bed, she became very unhappy and started tearing out her hair, the hair which she had been nourishing with butter. She had been taking good care of her body, but now she started destroying it – because the ornament of her heart was separated from her and that was the will of God. Many people said to her, "When he has left you, you should not bother about him; you should not wait for him anymore." But because Sussi had real love for Poono, she did not accept that. And she left that place and started to search for Poono.

There was a desert through which she had to go in order to reach Poono's home. She didn't know which direction to go but, following the footsteps of the camel, she was going. It was very hot in the desert, and because she had not eaten or drunk, she was very thirsty also. At one place she saw an oasis and there was one shepherd who was taking care of the animals. She thought of going and asking him for water because she was very thirsty. But she was afraid that if a sandstorm should come and wipe out the footsteps, she would lose her way and not be able to search for Poono. But she was very thirsty. So she requested the footsteps, "You are afraid of the wind. If the wind blows you will lose

your existence. But I am afraid of you, that if you lose your existence, I will lose my way, and I will not be able to find my beloved. So you should promise me that you will not go away. And I am promising you that I will definitely come back. If you break your promise you will owe me something in the court of God. If I break my promise, I will pay for it in the court of God. We will meet again in the court of God.” When she came to that shepherd asking for water, she was in very bad condition: she didn’t have any hair on her head and she was very weak and thin. She looked like a ghost. That shepherd thought that maybe some witch or ghost had come, so he left all the animals there and ran away because he was afraid. So Sussi didn’t get any water. She went back to the place where she had left the footsteps. But in the meantime, a sandstorm had come and wiped out all the footsteps. So she lost her way and was not able to go further. She wandered here and there but she could not find the way, and repeating the name, “Poono, Poono,” she left the body there.

When that shepherd came to know that she was a woman and she was searching for somebody, and she had left the body, he was very sorry. He dug a grave there and buried that Sussi. In the meantime, when Poono recovered consciousness and realized that he had been separated from Sussi with force and had been given wine, he realized that this was a very bad thing – for he also was in love with Sussi. He started to return to the place where Sussi was living. And when he came to the oasis, the same oasis where Sussi had left the body, and saw the very fresh grave there, he asked the shepherd, “Who has left the body here? What is this grave for?” He replied, “I don’t know who she was. But when she left the body, she was searching for some man and she was repeating the name, ‘Poono, Poono.’” So Poono at once understood that she was Sussi. And because he was also very much in love with her, he got down from his camel and said, “Sussi, I have come here.” And because their love was true, the grave opened and gave way for Poono also to come in. In that way both of them were united in the grave.

So the meaning of that story is – we are fond of hearing the stories but we do not take them to ourselves – the meaning of this story is that the disciple should have so much love for the Master that no matter what difficulty comes, still he should be attached to the Master. When we develop this type of love, there is no power which can bring us back in this world. But what are we doing? We are not developing such a love for the Master. Therefore, no matter if we hear the stories and enjoy them, we are not getting the full benefit from them. Anyway, this is a matter of experience. Until you go within and see your Master within, you cannot develop such faith. Until you have as much love as Sussi had for Poono outside for the Master, you cannot go within.

And Mahatmas tell us about Sussi, that Sussi was not afraid of the hot burning sand and she was searching for him; but still she was not seeing her beloved. And then it is said, “First the jewel allows the jeweler to make a hole in him – first he sacrifices something. After that he becomes a beauty, and after that he goes and gets the high place; that is the neck of the queens or other people. The same is true of the comb. First of all that comb also sacrifices: he lets other people cut his body and after that we use the comb on our head. If the seeds are afraid of the pain which they get when they are put in the wheel to take out the oil, who is going to appreciate that oil or those seeds, if they are afraid? If the disciple is afraid to go in the direction from where the bullet is coming, or if a brave man is afraid to go into the battlefield, who will call him brave or who will call him the tiger?”

And then it is said that, if after becoming a Satsangi, if he is doing all these bad deeds and not becoming brave, then that creator, that Master, will not give him a good place.

It is also written about Sussi, about the love of Sussi, that Sussi was the daughter of a king and her legs were very delicate. She was always taking care of her legs and putting creams and things like that on. But when she started searching for Poono, first of all, it was the desert and secondly, it was very hot in the month of June. It was hot like an oven, in which if you put anything, it will bake. It is said that it was so hot that even the sun was feeling the heat and he was hiding himself in the clouds. But still she said, “A lover is such who is not afraid of all this.”

All these lovers were real and true and were not the slaves of mind and organs and senses. Three years before Master left the body He gave me many instructions and He told me that He would leave very soon. Two months before He left the body He gave me a very clear hint that now He is going to leave us. At that time I was in the 16 PS Ashram. The dear ones, those who were with me, know what my condition was on that day. In sadness I left that Ashram. In the evening I left there, and I came to 77 RB, that village which is twenty-five miles away from that place. Wherever any beloved of God goes, the people start coming by themselves. So daily from the nearby villages, people started coming there. They were all gathering together at one-o’clock. To them sometimes I would say loving words. Sometimes I would just weep in front of them. After two months, I heard such news that my heart trembled. That news was that “Now Ajaib is seeing that the Dera or the place where Kirpal was dwelling, now that is empty. Kirpal has left.” The ornament of the heart, Kirpal, was separated from me. God did that. That’s why I don’t like any outward ornaments. One who is not seeing his beloved anymore, he is tearing out his hair – the same hair which he once nourished with butter.

And now, dear ones, who can remove what is written in our fate? Ajaib says, “Such days also come to us. “ If there is anyone suffering like me, only he can understand my suffering and I will talk to him. Those who are always happy, how can they know the taste of suffering? The neutral people, how can they know the taste of enjoyment? And the illiterate people, how can they read the Koran? Because this happened with me, that’s how I know. When the Master leaves the dear ones, that is the greatest suffering. There is no other suffering greater than the suffering that one gets when the Master leaves. Guru Angad Dev said about Guru Nanak’s departure, “If we are loving any beloved it is better to die before him. Because whatever time we are spending without him, that is a curse on that time.”

Hazrat Bahu also wrote about the departure of his Master. He said, “I will always experience this pain. And oh, Bahu, I will always weep.”

1978 December: They Come to Make It Fresh

After morning meditation, September 30, 1978, at Sant Bani Ashram, Rajasthan, India.

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

SANT JI: Guru Nanak Sahib used to call a group of people singing bhajans as Bhajan mungli, as we now call those meetings Satsang. When we are all sitting together, everybody knows that we are coming together in the remembrance of God. Everyone who is in that group has the thought of God at that time. That's why Guru Nanak Sahib

says, "Whenever you sit together in Satsang, first of all, all of you should sing some song or bhajan which is full of yearning and love for the Master and the Satsang."

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

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

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

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

So Mahatmas do not come to give us any new message. The message always remains the same. They just come to make it fresh. Satsang is the fence for protecting our meditation.

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

QUESTION: I can only remember my Master with difficulty, as I was with Him only a short time and it's been a number of years. So I was wondering how I can develop true love for the Guru.

SANT JI: This does not make any difference, whether you have spent a little time with Him or more time. Sometimes it happens that those who have spent more time with their Master take Him for granted and forget Who He is, and in that way they lose. It doesn't matter if you have spent only a little time with Master.

When Baba Jaimal Singh was about to leave the body, He was looking at the door as if He was waiting for someone. When He was asked, he replied, "Yes, I am waiting for one man who is going to come and get initiation." That was a police inspector who came at the end time of Baba Jaimal Singh. After giving him initiation, Baba Jaimal Singh left the body. So just think – that police inspector got initiation when Baba Jaimal Singh left the body. He didn't have any other opportunity to go and seek the company of his Master. But after He left the body, that police inspector came to the feet of Baba Sawan Singh. And having faith in his own Master, Baba Jaimal Singh, he meditated so much that he became a very good meditator, and he became one of the secretaries of Baba Sawan Singh. So just think – he got the initiation at the last minute and after that he didn't let his attention waver; and always keeping faith in his own Master, Baba Jaimal Singh, he meditated in the company of Baba Sawan Singh. And he succeeded and became a good meditator.

Those who were living near Master and who spent a lot of time near Him – I have met many of them and they have themselves told me, and moreover I used to hear Master say this when He was in the body: "Those who are living near me are like the blood suckers, on the cow's udder; those who are coming from far away are like the calf coming from a distant pasture – they get milk from me." Distance makes no difference. The main thing is to obey orders.

Baba Bishan Das used to tell this story: There was one Udasi Mahatma – Udasi is one sect of yogis – who had one disciple named Bordas. In those days in India, the Mahatmas used to travel from place to place as Guru Nanak did. Guru Nanak also wandered here and there and went to many places. Once, that Udasi Mahatma and his disciple, Bordas, were traveling from place to place and they came somewhere at nighttime, and it started raining. They were in a very old house and the water started coming through the roof. The Mahatma was sleeping when he saw that the water was coming in, and he was afraid that maybe the house would fall down. So he told his disciple Bordas, "O Bordas, go and stop this rain from coming into the house or the house will fall down." So Bordas said, "Master, I don't know what has happened to you today that you are telling me to go and stop the water from coming through the roof. You do not realize that if I go and stop the

water from coming through the roof that means that I will be climbing over you and be higher than you and this is not good for me." He didn't want to do this work and that's why he found this excuse. That Udasi Mahatma was very old, but in his old age he himself went up and stopped the water.

The next morning when they got up, the Udasi Mahatma told Bordas, "Go and bring some milk or something to eat from the people. You go and beg something for us." Bordas replied, "Master, I don't understand what has happened to your senses today. Now you are telling me to go and ask for the milk and things – if I go and request milk for you, people will say I am doing the rites for your liberation even while you are still in the body!" (In India when anyone leaves the body, people go and ask for milk and other things as part of the rituals for their liberation.)

So that Mahatma himself went into the village and asked for the milk and other things and brought them back. He understood that Bordas was not going to obey him so he said, "What is the use of telling him to cook this?" He started cooking the milk and when it was done he said, "All right, Bordas, now you come and drink this milk." Bordas said, "Yes, definitely I will do that, because I know that if for the third time I disobey you, you will be angry with me. I don't want to displease you so I will obey your orders."

Our condition is not less than that of Bordas. When Master tells us to meditate on Naam, we say, "What is the use of meditating on Naam when You are here? You can do this very well, much better than we can. You should do it for us also." When He tells us that we should do seva, then we say, "Well, it is not fair when You are in the body, sitting here, that we should do any seva. If we do seva, our clothes will get dirty," or we find any other excuse for not doing seva. But if He gives us any name and fame or if He gives us any worldly thing, then we are always ready to accept that without any hesitation, saying, "We know that if we do not do this, you will be displeased."

Distance makes no difference. The main thing is that whatever Master tells you, or whatever Master has instructed you, you have to work according to that.

Hazur Sawan Singh used to say that our condition is like this: "We say, give us the things, moreover pay for the transportation also." They say that people want initiation, moreover they want Master also to meditate on Naam for them. This is just an excuse of the mind. Really, whether we are near Him or far away from Him makes no difference. If we meditate on the Naam given by Him with full love and devotion, then we can succeed.

Once there was an initiate of Baba Sawan Singh who, whenever Master Sawan Singh held Satsang, would never come but would keep on doing meditation. People would ask him, "What kind of disciple are you, that your Master is holding Satsang and you are not coming?" He said, "Whatever He is saying in the Satsang to do, I am doing it here. What is the use of going? I already know what He is telling us to do, and what is required from us." He became so successful that he would see Master Sawan Singh everywhere. Sometimes he would embrace a tree and say, "Sawan is here. Sawan resides in this." If he saw any animal passing by, he would go and embrace and caress that animal, saying, "Sawan resides in him also."

He was successful and saw the Master everywhere because he obeyed the Master. We should introspect our heart and check very carefully when we are sitting in the Satsang,

because at that time sometimes it happens that we are physically present in the Satsang, but still our absence is marked. That is because we think about worldly things during the Satsang, or we sleep, or our mind is taking us far away from the Satsang. So whenever we sit in Satsang in the presence of the Master, we should never think of anything else and always remain present there.

1979

1979 February: The Master's Search for Us

This afternoon darshan was given in Glenwood Springs, Colorado, on July 12, 1977.

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

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

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

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

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

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

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

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

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

In Rajasthan, there was a wrestler named Purlin Singh. He was from a place named Nagar. One of his disciples, after learning wrestling from him, challenged his master to wrestle with him. Purlin Singh said, "You know I am older than you and my body is not as strong as yours but still if you will challenge me I will come and try to beat you." Even though he was very old he went there because he was the master. And that disciple defeated his master. Even though this incident happened 25 years ago the people still remember it and still remark that such a disciple challenged his master and made him face defeat. So, in the worldly matters, if we take anybody as our teacher, we should never try to compete with him. We should never try to understand ourselves as equal to our teacher because we have gotten everything from our teacher. It's good for us to respect the disciples of our Master also. Once Bulleh Shah had a wedding in his family so he invited the Master Inayat Shah to come and attend the wedding. However, because Inayat Shah was very busy, he sent one of his disciples who was from a low Muslim caste. Because Bulleh Shah was of a very high caste, he and the other guests at the wedding showed no respect to the disciple sent by Inayat Shah. They didn't understand that their Master was residing within this disciple, and mistreated him. When that disciple went back to Inayat Shah and told him how he was not welcomed at the wedding, that he was not shown any respect and was very badly treated, Inayat Shah became displeased with Bulleh Shah. Finally, when Bulleh Shah came to Inayat Shah, He said, "Oh Bulleh, I am very displeased with you. It is a sin to drink water which is brought by you." After

that, Inayat Shah didn't give any grace to Bulleh Shah and all the color of Naam in which Bulleh Shah was dyed soon went away. When Bulleh Shah realized his mistake, his Master again started giving him grace. So it is better to show respect to even the disciples of our Master. Those who seek more respect, more love, for the Master are the ones who succeed in this Path. Only they can go ahead. Master has respect for everybody – all the people in this world – and even for all the animals. It doesn't matter to Him whether a person is an initiate or not – He has respect for everybody. So naturally it is also expected that those who have respect for everybody should get respect from other people. Guru Nanak Sahib says, "Satguru is thinking about everyone's good. Those who are thinking ill of Him – what are they going to get?"

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

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

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

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

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

If a satsangi is given one more birth in this world then his thoughts will also be much more rarified than the other people and right from his birth he will have thoughts of God. Until he gets Master he will not have any peace of mind. Hazur Maharaj Sawan Singh used to relate one incident: "There was a father and son living in Agra when the plague

was spreading. When the son was on his deathbed his father was weeping bitterly and the son said, ‘Father, you don’t have to weep because I’m not going to die. I’m going to get a new birth. I’m going to get a new life. In my last life I was a tree when some disciple of Swami Ji Maharaj came and took one of my branches. It was given to Swami Ji Maharaj and he used one piece of the branch for a toothbrush. And because He was a perfect Saint He graciously gave me this human body. But, because I came from the body of a tree my intellect was not sharp and was not fully developed. That’s why I didn’t get anywhere in this lifetime. But next time, Swami Ji Maharaj is going to give me a new life which will lead me back to my home.’”

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

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

The Path with which we can realize God and unite with God is made by God Himself and nobody can alter that Path. No Mahatma, no Master, can ever increase or decrease the Path and nobody can do anything at all to alter it. All the perfect Mahatmas, whether they came five thousand, two thousand, five hundred, or two hundred and fifty years ago, have all put souls onto the same Path back to God. And the Mahatmas Who are coming straight from the Kingdom of God, Sach Khand, show the same Path to the souls. In the future it will also be this way, because this Path is the natural Path. By practicing this Path we need not practice any outside rites or rituals. When God creates the body in the womb of the mother, He knows when He has to attach the eyes, nose, legs, hands, and everything. And when He is doing that job, He Himself is creating the body, He Himself is fixing all the parts of the body in the right way. At the same time that He is creating the human body, He is also giving the soul the Path which will lead it back to God. Further,

He Himself comes to us in the bodies of Mahatmas and tells the secret of that Path to the souls. When Mahatmas first come They lovingly help us to understand that God, the One Who has created us, the One Who is the sustainer of all creation, is not on any high mountain, nor in any temple, mosque or church, but is within us. Everybody's God is within them. The Mahatma is telling us to practice this Path in order to realize God because that Mahatma has already realized God by the same Path.

To give Naam initiation is not only to give the knowledge of human birth but it is the attention of the Master. At the time of initiation into Naam, Masters explain very carefully how we are to collect our scattered thoughts within us for Simran and how we are to rise up. But very few people come on this Path; only those chosen by God in Sach Khand come on this Path. Only they can practice this Path. Kabir Sahib was the first Saint to come in this mortal world in all the four ages. Whenever He came, the Negative Power gave Him a very hard time. He always tried to fight with Him because any soul who is initiated by a perfect Master will never come into the snare of the Negative Power again. Whenever Kabir Sahib came, the Negative Power told him, "You have come here to spoil my creation." And when Kabir Sahib didn't stop doing His work, the Negative Power would say, "All right, if You are not going to stop Your work, I'm going to start my work. You are telling the souls not to eat meat and drink wine. But I will do such a thing that not only the men but even the women will start to eat meat and drink wine. Everywhere people will eat meat and drink wine." And then he said, "You will go and tell people not to eat meat and drink wine, not to do any bad deeds, and to do the devotion. But since Your devotion is very difficult, I will spoil the people's minds from within and in that way nobody will believe in You." This is the reason we are hesitating to come onto the Path of the Masters: because Masters tell us to give up eating meat, to be vegetarian, and to get up early in the morning and meditate. If anybody would tell us that we could go on eating meat and drinking wine and all the other things which we are doing and still get God in our next lifetime doing only outward practices, we would be very happy to do them because in that way we wouldn't have to sacrifice anything. But without sacrifice we cannot get anything even in this world. You see how we keep the temples, churches, and mosques – all the religious places where we think that God is residing? – how we keep them pure and how we appreciate them since we created them with our own hands. But the churches, gurdwaras, and temples are not the real churches. This human body is the real church which was made by God Himself. How we are defiling this body! Sometimes we put meat into it, sometimes we put wine, sometimes we do bad deeds with this body. How can you think that God who is very high and pure will come inside when we are eating meat and drinking wine? Nobody likes to sit in a dirty place. Not even a dog will do that. He will first come and clean that place before sitting there. So how can God come and manifest within us, the dirty people?

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

Only those souls on whom God is very merciful come to do the devotion of God. When God sees that these souls have wandered in many bodies and have had a very hard time

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

To get the devotion, to start doing the devotion, is just like getting a jewel. You go and ask those who have got the wealth of devotion. Nothing from this world is going to go with us – no relatives, no wealth, no materials of this world, no kingdoms. Nothing will go with us. If people could take the worldly wealth or materials or anything from this earth what would have happened? Those who left this world, our forefathers and other people, would have taken all the wealth and they would have left nothing for us. So when all these things didn’t go with them, how can we expect these things will go with us? The only thing which will go with us is God. So it is better to realize God and see God before we leave. But where is God? Kabir Sahib says, “Just as there is oil in the seed and fire in the stone, in the same way your God, your Beloved, is within you. If you can manifest Him, if you can awaken Him Who is residing within you, you should do that before you leave this earth.” Mahatmas do not come to make any new religions or to break any religions of yours. They say, “Remain in whatever religion you like. Do whatever practices you want to do. But, remaining in your society, your community, do that which we are telling you. And remaining in your society, your community, your culture, you can still practice this Path and go back to your real home, Sach Khand.”

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

SANT JI: Yes.

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

SANT JI: In many people the light starts coming right from childhood. When a man is involved in lust, the light goes away which was there previously in his childhood. If chastity is maintained and all the semen is stored in the body, that storage of semen gives such light that one feels much bliss and happiness enjoying that light. Before I got initiation from Baba Bishan Das, he would talk about the light inside. Because I was seeing light inside me I was happy and I thought that I was seeing the same light which he was talking about. But that light doesn’t lead us anywhere. This is also a type of deception. But one who is having this light, one who has maintained his body and kept it chaste, if he gets initiated he can progress by leaps and bounds. Nothing in this world can be an obstacle in his way.

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

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

SANT JI: Becoming set?

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

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

1979 September: The Real Glory of the Master

This darshan was given December 16, 1977, after morning meditation at Sant Bani Ashram in Rajasthan."

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

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

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

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

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

If we read the Five Holy Names in any book or if anybody has given us these Names who has not yet perfected them, then if we repeat them it will do us no good because there will be no charging. Our Master used to say that Naam is not only the giving of the knowledge of the words, it is the attention; and behind the Simran which our Master gives us His spiritual power is working.

If a general in the Army gives an order to a soldier to go and kill many people he will do it; and the soldier will not be blamed, because the power of that general is working behind the order which he has given. But if that soldier even slaps somebody without the order of the general he can be court-martialed: because in that case the general has given

no order and there is no power working behind it. He has done that action on his own behalf. In the same way, those who get Naam initiation from a perfect Master, the Master's charging is working behind them and Master is responsible for every deed; therefore when they go within they don't have to face the problems of those who don't have the protection of a perfect Master. When the disciple goes within, the Master is always with him and makes him meet the owners of those planes, and He tells them, "This is my son; take care of him."

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

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

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

At the time of initiation, it is true that the Master takes some time to connect the soul to Sach Khand because the Negative Power still has control of the soul, and it takes some time for the Master to take the ropes of the soul from the Negative Power which he has hidden and tie the ropes of the soul to Sach Khand. One who is tied to Sach Khand will sooner or later definitely go there. That is why it is said that you can appreciate the Master only when you go within and see Him working there, because He works there as nobody else can. The Inner path is very complicated, and only when we go within and see Him working there for us, only then can we really appreciate the living Master. Now we

see Him as an ordinary man like us, and as such we do not appreciate Him fully. That's why Master says to take Him as your brother, as your father, as your friend. But when you go within and see how the Master is working for you, only then can you appreciate and really respect Him.

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

The Negative Power gives no concessions. Whatever karma we have done in this kingdom we have to pay for. He holds every soul accountable for whatever karmas she has performed here, and he requires all karmas which are done in this kingdom to be paid off. Saints and Satgurus are free from all disease, as They do not have any burden of karma to pay. Whatever suffering or disease comes to them is only because They take over the karmas of their disciples in their love.

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

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

He is paying off the karmas which I was supposed to pay.” And it happened. Master Kirpal didn’t come on that day. The next day also he didn’t come, because the fever was very high, and the third day Master did come but His face was very yellow because that fever was very high. In fact it was a very big karma which He was paying off.

And when Master Kirpal came there, because I had told the dear ones that He was not going to come on that day but He would come after a few days, the dear ones thought that I was all conscious, so they came to Master Kirpal praising me: “We knew that You were not coming because he told us.” Master Kirpal was very tired and sick and said, “He was telling you that I was not coming since it is only because of him that this happened.” I apologized to the Master; I told Him, “I didn’t want you to carry my karma, but this man went and cabled you.” But Master Kirpal said, “No, it’s all right.”

So Sant Satgurus are free from all sufferings and disease, but because they are in the love of their disciples, whether the disciple wants the Master to take the karmas or not, they reduce the karmas and take over the karma of their disciple. Masters are not bound to the body as we are; they are not prisoners in the body. Whenever they want they can fly out of the body and leave it, or they can live in the body as long as they want. They are not in the control of death, but truly speaking, death is in their control. Those who say, “Master has died,” are in a very deep illusion. They should think: “If Master is really subjected to death, then what is the use of going and taking refuge in such a Master?”

We see that He only changes the body and goes and works at some other human pole. In fact, “the Light which was working within Him is the same, the practices which He was teaching are the same – only the body is changed.” Guru Nanak said, “My Satguru is always residing. always existing, in this world. He never comes, He never goes; He is the immortal person in this world. He always remains here.”

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

1979 November: The Struggle With The Mind

Questions and answers after morning meditation at Sant Bani Ashram in New Hampshire, May 1, 1977.

QUESTION: After a while I had excruciating trouble with my mind and very much pain in my body.

SANT JI: Try to forget the pain. I think that if you had opened your eyes, your pain would have gone right away. To concentrate your attention at the third eye is to struggle with your mind. This battle goes on throughout our life. If we win this battle, we get the prize offered by God: the highest position. So we should not open our eyes only because of a little pain. Don’t even think of the time. Everyone knows you have to sit for one hour; yet many dear ones are opening their eyes before I tell them. Within us, God has put the Infinite Light. If millions of outer suns were brought together they could not compete with the Light which is within us. But we are habituated to seeing the outer light so we do not see the inner Light.

When we are sitting for meditation, our mind is telling us to look outside. A dear one should never be aware of how the time is passing. One hour is the minimum time; it is not very much time to sit in meditation. In the Iron Age to meditate is the best thing. When we are sitting for meditation even the gods and goddesses appreciate us. They say, “This man is doing a very good thing. He is progressing even more than we.” In the heavens, there is no higher position. There is only convenience and happiness there. But still, birth and death are there. Those who are doing good deeds and helping others in the world, to them the Negative Power gives for some time the facilities and happiness in the heavens. But the time given to them is limited. After that, they have to come again in this world. In the same way, after we have been to school and have studied, we become a lawyer, doctor, engineer, and lead our life happily. But the government has limited the time of our job. After some limited time, the government retires this man and he has to live a worldly life. The government gives him a pension on which he lives. In the same way, the souls which are coming from the heavens are given only one concession: the human body once again. They are given that because they must do the work which they have not done earlier: the work of Shabd Naam.

Kabir Sahib says, “The human body is appreciated by the gods and goddesses. They also long to have the human body so that they may meditate on Shabd Naam.” Then, after getting the human body, what should we do? We have to do the meditation of Shabd Naam. Then He says, “When you’ve got the human body, don’t forget it. Do the devotion of God, meditate, because this is the only profit of getting the human body: the devotion of God.

SANT JI: [To someone else] How was your meditation?

QUESTION: Good. I saw the Master. It was a while since I’d seen the Master within and it made me very happy. I had some pain.

SANT JI: [points to another]

QUESTION: I had some trouble with sleep, then pain. The pain became unbearable and I couldn’t sleep or meditate either.

SANT JI: Many dear ones sitting here are having the problem of sleepiness. After half an hour of meditation, many people are trying to sleep here. But they should not sleep. When sleepiness comes while sitting in meditation, they should try to take advantage of it. When you are feeling sleepy while sitting in meditation, at that time your soul wants to leave the body. So, instead of sleeping, you should try to become stronger and do Simran. The time when you are feeling sleepy in meditation can be the auspicious occasion of your soul leaving the body.

QUESTION: When I sat before, it felt much different from yesterday and today. I had no control yesterday and today... it was so strong.

SANT JI: Try to avoid sleep. Because you are sitting in meditation, you must struggle with your mind. We should always be aware of what work we are doing. When we do our worldly work, we don’t sleep. It is because we do not understand meditation as an important thing that we sleep while doing it. When you are sitting for meditation, you should refuse your mind; tell him that for one hour you will not obey him.

QUESTION: I was struggling with sleep and then, finally, it came at the end of sleep.

SANT JI: It is the mind's habit to distract us from meditation. He will bring either sleep or pain. Our work is to defeat the enemy either by making friends with him or by doing anything to stop him. Our struggle is with a great enemy. This is our battle. Try not to surrender to him, but to win over him. The hard struggle is only for a few days; after that you will start getting strength from the Satguru Power within. Just think: when you are sleeping, what can He do to help you? Hazrat Bahu has said, "Where there are only stones, what can the rain do for them?"

Hazur Maharaj Sawan Singh used to say, "When I go to the Satsangis, everyone is sleeping. Only a few people are awake." And all the dear ones who are sitting here, for them I can speak – those who have meditated remaining wide awake, they have seen at least something in their meditation.

Now anyone can ask anything about meditation.

QUESTION: I had a little pain when I first started meditating, but after a while the pain became intense and I felt wave after wave of energy, like my whole body was breaking apart. For a while I thought I was going to pass out. I just couldn't get control over the energy.

SANT JI: Our soul is in every single cell of the body. When it leaves the body [at death], we will have to bear even more pain than this. If you will do Simran, you will bear this pain easily and you will feel less pain. Master used to say, "If we try to remove a silken cloth from thorns by moving it quickly, there is a possibility it will be torn apart. But if we move it easily and very slowly, it may come off without tearing." In the same way, if we will do more Simran, our soul, which is spread throughout the body, will leave our body very easily and we will not feel much pain. But if we do not do Simran, we will have to bear much pain. So we should do more Simran in order to decrease the pain.

Once Guru Nanak's mother asked Him, "Son, why are you sad? There is everything in the house." Guru Nanak replied, "Mother, to meditate on Naam is very difficult." He was not defeated by this difficulty, but he worked very hard and strictly for eleven years sitting on cushions made of pebbles. Today you are seeing me sitting on a piece of cloth, but in my life, I have never sat on such a piece of cloth. I always used dry hay or bushes or things like that when I was sitting for meditation. And the people who were visiting me very often used to say that Kirpal Singh of Delhi had made me mad. And many people thought of a scheme of taking me for treatment. But I never went away from the Path.

In Rajasthan it is very hot, and I was spending the whole day on only one kilo, about two pounds, of water. I didn't pay much attention to bathing and cleaning my body, because I was giving importance to meditation. You will find many people who will tell you how hard that time was. Here you have many trees and shaded areas. But in Rajasthan there are not many trees. Now there is a canal system and there are water, trees and shaded area. But when I was meditating, there was no water, no trees, nothing was there.

The lovers are never afraid of the pain. No matter how much pain comes, they are never afraid. The dear ones who are experiencing pain while sitting for meditation, but as soon as they get up from meditation, the pain goes: they should understand from this that there is some other power which is creating the pain within them to distract them. When you

are sitting for meditation you should understand it as two wrestlers coming to fight with each other. When two wrestlers are coming to fight with each other, neither is coming to surrender to the other; they are there to conquer the other.

But when we are sitting for meditation, always we are completely surrendered [to the mind]. We are not thinking that we have to fight with a great wrestler. Guru Nanak has given a very good example, saying, “I am a wrestler of the Satguru and I have to work hard.” When a wrestler is looking at another wrestler, he is challenging him, saying, “Come on, fight with me.” The worldly wrestler only dares to fight with one wrestler at a time. But we have to fight with the five wrestlers of anger, lust, greed, attachment and egoism. Guru Nanak says, “No matter if we have to fight with the five wrestlers, we have the hand of the Satguru on our back. The Satguru is always giving us inspiration, saying, ‘Become strong, be strong.’” If you will do Simran and bear the pain, you will see how the Satguru Power is helping you from within. And the time will come when we will dominate over all these five wrestlers.

QUESTION: Is all the pain the pain of withdrawal, or are there different kinds of pain?

SANT JI: The pain of withdrawal always starts from the bottom of the leg and rises above. The pain which you experience sometimes at one place, sometimes at another, is only to distract you from your meditation.

QUESTION: Is it necessary to sit in the cross-legged position? I find it uncomfortable. Will those in cross-legged position make greater progress?

SANT JI: Everyone who is meditating will get a chance to go back to Sach Khand. Even the people who sit in the cross-legged position are troubled with sleep. If they sat on chairs in a comfortable position, sleep would conquer them easily. There is only one defect in sitting in a comfortable position: that is, sleep conquers us easily and we cannot succeed in meditation.

Masters say you have to collect your scattered thoughts. You can do it in the cross-legged position, or you can do it sitting in a chair, or you can do it while you are walking. You can do it in any position you like. But the question is one of collecting the thoughts which are scattered in the world, and connecting with Shabd Naam. Many dear ones are coming to me and telling me they are doing Simran when they are lying down. I tell them, “How can you do Simran when you are lying? Even when you are sitting, your mind is not allowing you to do Simran. How can you do Simran lying down when there is so much danger of sleep? Your mind is deceiving you.” When they obey my advice, they become successful in meditation. If you practice any work, it is not hard to do it. In the beginning, you will have some difficulty, but after practicing, it becomes easier. When we started building this Hall,¹² we had to face many difficulties. We had to work very hard and bring all the material together. But now that this Hall is built, how much facility we have! We can all sit together here.

Similarly, when we try to collect our scattered thoughts, we face many difficulties. We have to struggle with our mind. But after we have collected our thoughts, we get much happiness and bliss from it.

¹² The Satsang Hall at Sant Bani Ashram where this talk is being given.

You will see many people who meditate only once or twice in a month, two months or four months. But many other people are regular in their meditation, just as they are in eating. As food is necessary daily for our body, they understand that meditation also is important for our body. They are getting interest in their meditation; and if they do not sit for meditation, even for a day, they do not get that interest and they feel as if their body is being torn apart. Unless they sit for meditation, they cannot feel satisfied.

Very often I have given you an example from Guru Nanak's writings, where He says, "Just as an addict lives on intoxicants, in the same way, once we have developed interest in Shabd Naam, if we are tasting Shabd Naam, only then are we living; otherwise we are dying." Try to practice and the pain and other things will go away. Everything will become all right. And you should not open your eyes before the time is up. As long as you are sitting for meditation, you should not open your eyes.

QUESTION: Should we give the same importance to doing Bhajan as to doing Simran?

SANT JI: In the beginning, when you are starting out in meditation, if you are sitting for one hour, you should try to put one fourth of the time in Bhajan, and three fourths in Simran; that is, one quarter of an hour in Bhajan and three quarters in Simran. When your Simran is perfected and your soul starts leaving the body, you can always be doing the Bhajan practice; you can always be connected with Shabd.

Now we are doing less Simran, and sometimes we are going towards Simran, and sometimes towards Bhajan. Shabd comes within us just as the worldly thoughts are coming, without remembering them or making any effort. In the same way, Simran should always come within us and we should not have any worldly thoughts.

The meaning of doing Simran is forgetting the worldly thoughts. It is only because of simran of the world that our soul is entangled in this body. When we will concentrate our soul between the eyes with the help of Simran, we manifest many infinite powers within us. Man is the treasurer of many powers. But the practitioner of Naam will never use supernatural powers, because if he uses supernatural powers his progress will be stopped.

QUESTION: Sometimes, when I look into the middle of the Light that I see, it fades away.

SANT JI: This is because of lack of Simran. Thoughts are coming there. Do Simran and the Light will become clearer. Now also the Light is clearer and brighter, but the thoughts are coming in between us and the Light and that's why we see It as dim or pale.

QUESTION: I'm experiencing a lot of frustration in the quality of my meditation. Now You're here, and the thought occurred to me many times yesterday: what was the point of meditating when You are right here in front of me? Your presence gives my Simran the power to overcome sleep and pain. But I dread the moment that You leave because I know that Power is going to go with you.

SANT JI: No. The Power which you are receiving will always stay here. There is no doubt that when you are sitting in the presence of any Saint you will get Power. Master told me that once Master Sawan Singh came to visit Master Kirpal's house. The room in which Master Sawan stayed Master only opened for special occasions. Whenever He went in that room, His soul went right up.

The Power is always there within us, but the mind sometimes shakes our faith; the mind plays tricks on us. In the presence of the father the child behaves well. But when the father goes away, his bad friends teach him to do bad things. When Hazur came to our ashram, similarly, like you, one man told Him that in His presence, like you, he was seeing much Light and it was easy for him to meditate. He was not even aware of the time. But when he was not in His presence, it was hard for him to sit still for that much time. So Master gave him the same reply, saying, “When you are not in my presence you are obeying your bad friends and they overcome you.”

I know this because I have spent my life practically, even when I was in the army. People were trying to persuade me to see movies. Nobody was telling me their bad qualities; everyone was praising movies. So I told them, “At least there should be one man who will tell me the bad qualities of this thing!” The drunkards were always telling me the advantages of drinking wine, but there was nobody telling me that it is bad to drink wine, or that after drinking wine, we become mad.

Similarly, the meat eaters were always praising the eating of meat. They were telling me that much strength is obtained that way. So I told them, “If you are proud of your strength, come and run with me.” Nobody could beat me. I was very good at running and won many prizes in running competitions. This is just an excuse of the mind, that by eating meat we get strength.

Similarly, our mind will never tell us the advantages of meditation: that by doing meditation we can go to Sach Khand. On the contrary, he will always say that it is not good to do meditation and he will always try to distract us from meditation – because it is his duty.

1980**1980 February: When Man and Woman Agree**

This darshan talk was given at the hut, Sant Bani Ashram, Rajasthan, on January 3, 1980.

QUESTION: When we're told to do Simran and we hear the Sound very loud, should we continue to do Simran or should we do Bhajan?

SANT JI: You can sit in the Bhajan position and listen to the Sound Current.

QUESTION: [Inaudible question about the obedience of the wife toward the husband.]

SANT JI: [Laughing] Both husband and wife have the same duties towards each other, if they understand it. As the wife has her duties toward her husband, in the same way, the husband also has his duties toward his wife. If they live together and obey each other, only then will they be able to live the worldly life happily. You know that if both wheels of a cart are of the same size and functioning properly, only then can the cart carry a load. Otherwise it cannot.

QUESTION: I've got a question about the polluted air we have in the States, especially in big cities. We have brown air. How does that affect our health or our mind or meditation?

SANT JI: Mostly, this polluted air affects our health. When our health is affected, meditation is also affected. When we don't have good health, we cannot meditate. The person who is in good health can meditate much better than the person who doesn't have good health.

QUESTION: Sant Ji, over and over I have heard this problem, and I would like you to answer it directly. A man and a woman marry, and later they become initiated. One of the partners wants to be very chaste – a hundred percent – and the other person in the marriage is not yet in sympathy with that. The person who wants to be chaste is very strict about it and is afraid to be loving and affectionate for fear that it will lead to lust, and the other partner is lonely and hurt. What is the best way to handle this?

SANT JI: In all families, people have different types of minds and different natures. Every person is the slave of his mind. Every person is dependent on his own nature. Chastity can be maintained in married life only if both man and woman agree. Within marriage, either the man wants to practice chastity and the woman doesn't, or sometimes the woman wants to maintain chastity and the man doesn't. If they are not cooperating with each other in this matter, then they start having conflict between themselves and get to the point when they think about getting divorced.

I think that in this regard the wife should perform her duties toward her husband, and in the same way the husband should also understand his duty toward his wife, and he should also do that. Both of them should be loving and cooperating with each other. If they will do that, only then will they be able to lead a good life.

Lust is a spontaneous madness, and when lust comes it doesn't matter whether it comes within a man or a woman, it makes the person senseless. If at that time the lust is not satisfied, if it is within a woman, the woman will all day long keep fighting with the man,

and if it is within the man and he is not satisfied, then he will also find excuses to fight with the woman. In that way they will always have conflict.

Those who have this disease of lust, if they meditate more, and when the lust comes within them, if they sit for meditation right at that time, they can succeed in getting rid of this disease. Kabir Sahib says that when the current of lust comes within the man, lust wakes him up, even when he is sleeping deeply. That is why Kabir Sahib says that we should always remain awake, because when you're sleeping the thieves are coming. Those who are sleeping and are not careful, the thieves take that person's senses under their control, and they make him enjoy lust. That is why Kabir Sahib says that we should always remain awake. But don't think that Kabir meant that lust comes only when we go to sleep. Saints say that we are always sleeping in respect to God, and are awake only in respect to the world. That is why They tell us to remain awake always.

QUESTION: There are a lot of people who don't want to overcome lust, because they say that God created lust as a beautiful thing, as a power to procreate children, and they don't see it as negative. They say that they don't want to eradicate it from their life, because it's not seen as a negative thing. It's seen as a beautiful power given by God to procreate children. I wondered if Master could comment on that. With anger it's easy to see that it is negative, but sometimes it's difficult to see that lust is negative.

SANT JI: Dear ones, Saints never say that lust, anger, greed, attachment and egoism are bad. They become bad when you use them too much. All these things are like weapons which are given to you by God, but when you use them more than required, only then they become bad. If you want to use lust only for procreation, indulge in lust only when she is able to conceive. Just by going once you will have your purpose served, since you will have a baby. Then you don't need to go to your wife until the baby becomes weaned and you need another baby. If you are using lust in that way, then it is a very beautiful thing; but people have made using it as a customary thing, like eating food. As we think it is important for us to eat food once or twice daily, we think the same way about lust. They are always going and enjoying it, and in that way, they are not preserving the beauty of lust, they are destroying it. If you have intercourse with your wife only for procreation, only for creating a baby, then you will be called a celibate – not unchaste.

But what is our condition? Kabir Sahib says that a dog is unchaste only for thirty days in a year; otherwise he is chaste. Even though the bitch lives near him, still he never indulges with her.¹³ But men are always unchaste. For all the six seasons and twelve months, they are unchaste. They don't maintain chastity even for one month.

If you go to your woman only for having children, and after that if you don't enjoy her in this way, then you cannot be called unchaste. But people always enjoy lust with the woman, and they don't even care whether she is pregnant, or even if she is just going to have the baby; still they enjoy lust with her. But look at the condition of the animals: when a cow becomes pregnant, or any animal becomes pregnant, the male animal will not touch her. No matter if they are living in very close quarters, still the male will not touch the female. But man doesn't observe even that much chastity. People don't consider that

¹³ All animals, with the sole exception of man, feel sexual desire only when the female is "in heat" – able to conceive children.

if they enjoy lust with a woman when she is pregnant, whether the baby who is in her womb will be suffering pain or not. If the man is doing that, the baby which is born will not be a good child for the parents, and will always give a hard time to the parents – because when that soul was in the womb, at that time the parents didn't take good care of it, and instead gave that baby suffering. That is why such souls, when they come out from the womb, they always give a hard time to the parents.

Vital fluid is a very precious thing which you have got. You can go to your wife for babies, but to lose it unnecessarily is not a good thing. You should preserve it.

Anger is bad only when anger overwhelms you and controls you and you do whatever anger wants you to do. But as long as you are using anger for your own safety, it is not bad. God has put this element within you for a good reason: if you do not have anger, people can easily control you.

If God had not put greed in you, then you would not be able to meditate on Naam. We people meditate on Naam only because we have greed for realizing Naam. But, when we do not use greed in the right way, instead of having greed for Naam, when we start having greed for worldly things and go on collecting them, only then greed becomes bad. So when we misuse the greed, it becomes bad; otherwise not.

It is the same way with attachment: if we didn't have attachment within us, then we would not be able to have attachment for the Master. But when we do not remain attached to the Master, Who is the human form of God, and go and dye ourselves in the attachment of the world, only then we suffer. As long as we remain attached to Master we remain happy; but when we go beyond the limits of that attachment, when we go and attach ourselves to the world, only then we suffer.

Ego has been put within us for a good purpose. If we didn't have ego, we never would be able to maintain our personality and our confidence in the Master. But when we don't use ego in the right way, instead of maintaining our personality for the Master and becoming confident about the Path, when we go on using it for the worldly things, more than is required, only then does ego become bad.

All these weapons have been given to you by God for good purposes. That's why Saints never say that unchaste people or angry people or greedy people are bad. They say only that they are bad who misuse these things, because they ruin their life. That's why Masters always say that we should not misuse them.

QUESTION: Can you tell us what the star on your hand means?

SANT JI: [Laughing] The story about this is that when I was about the age of this girl,¹⁴ at that time on my body many blisters and sores erupted, and they were so bad that pus was coming out from them and my clothes used to stick to my body, and it was very painful; and nobody liked it. In those days in India people didn't believe much in medical treatment; and they used to believe that if you would take such a sick person on pilgrimage and bathe in holy waters, their sickness would go. So they took me to all the holy people and to all the holy places and after that failed, they brought me to Baba Bishan Das. Baba Bishan Das also took me to a sacred place, and he told me, "Nature

¹⁴ The one who asked the question; she was ten years old.

wants there to be some signs on your body. Your body should not be stainless. So you will have to get three stains – or three signs – on your body, and then you'll be able to get rid of all these sores." So, Baba Bishan Das made me get three signs, and this [the star] is one of them.

The person who was putting those signs on my body was not pleased about it because I had so many sores that he was afraid that when he used his machine on my body, it would be painful for me. But Baba Bishan Das told him not to worry about that, because I was going to get better after I had the three signs. And when I left Baba Bishan Das at that place, three or four miles away, one hour later, my body became as clear as it is now. That is the story about this sign.

Baba Bishan Das was my first Master, from whom I got initiation into the first two Words.

QUESTION: Did Baba Bishan Das ever ask for initiation from Baba Sawan Singh?

SANT JI: Yes, Baba Bishan Das went to Master Sawan Singh when he was very old. Master Sawan Singh told him, "Since you are very old now, you won't be able to meditate, and you don't need to take any initiation. But I promise that I will take you when you leave your body."

I had told Baba Bishan Das about Master Sawan Singh. I came to know about Baba Sawan Singh from people who had seen Him when He went to Peshawar. I was posted at a place called Nowshera, and these people told me about this great Saint. They said that they didn't know what inner power was working within Him, but they knew that his outer form was very radiant and beautiful – He had a beautiful white beard, His face was very radiant, and He was a God-like man. So when I heard about Baba Sawan Singh's glory, I was so much attracted towards Him that I went to Beas and had His darshan. That made me so happy that I couldn't keep it only to myself, and I went to Baba Bishan Das and told him about Baba Sawan Singh. Then Baba Bishan Das accompanied me to Beas where he also had the darshan of Baba Sawan Singh. At that time Baba Sawan Singh promised Baba Bishan Das that He would take him.

Regarding me, Baba Sawan Singh told Baba Bishan Das, "This man has performed many austerities and he has done many other things; but still he has not got the real thing. I have one devotee here who also used to perform austerities before he came to see me." That was Baba Somanath. At that time Baba Sawan Singh called Baba Somanath and we were introduced: that was the time we met.

Baba Bishan Das was not a frog in the well. He believed in the planes above the planes which he had attained. And when I told him about Baba Sawan Singh, he said, "We should not delay in going to see Baba Sawan Singh, because who knows when we have to leave this world? We should go at once and have His darshan." Baba Bishan Das was much pleased with me at that time, and he said, "I have made him a very good disciple – because he has told me about this very great man. Because of him, I have come in contact with this great man."

QUESTION: Does what we receive in darshan depend on how close we are to your form, or how receptive we are to what you want to give us, or, what You want to give us? Does everybody get the same voltage, no matter how far away we are?

SANT JI: It depends upon the receptivity of the individual. In Nanaimo when the initiation was held, there was one dear one who got initiation along with many others, and many people had beautiful experiences there. Before the initiation was completed, he asked me whether he would receive the same type of experiences always, even when I go back to India. I said, “Yes, if you will be receptive you will get this experience.” Because he maintained that receptivity, he did have many other beautiful experiences. He wrote his father [who lives in India], and he sent a friend from there, and he requested that dear one to bring his father to get initiation. It was only because he maintained his receptivity, that he felt he had the grace of Master as much as before even after I was far away from him physically. It all depends upon the vessel. It all depends upon your receptivity. The more receptive you are, the more grace you will get. The distance doesn’t make any difference – whether you sit close to the Master or far away from him.

I don’t usually initiate deaf people, and this man’s father was deaf; so when he came here for initiation I refused him. For three days he was very sad because he had come here to get initiation. He told me he was searching for some Master for the last fifty years. And now, finally when he got the Master, he was refused initiation; so he was very sad. But since he was a deaf man and I couldn’t explain anything about the Path to him, that made it very difficult for me to initiate him; so I refused him. But he was very sad. So one night after Satsang I saw his sad face and I said, “All right, you come.”

Since he was deaf, there was nothing to explain. I told him, “All right, old man, close your eyes and sit, and just look within.” I told him only this much with the help of that other dear one. When he closed his eyes and looked within, and he got the attention of the Master, he saw the Light. Before coming here he used to visit the gurdwaras and temples, and he used to go and worship before the priests and like that. He always used to offer money before the holy book in the temples, or in front of the idols. So when he got this way of doing the devotion, and when he saw the Light, a little bit of Light within, he at once took a five-rupee note from his pocket and he started offering that at my feet. So that dear one told him, “You don’t need to offer anything here. You just keep your eyes closed and look within.”

It all depends upon the receptivity of the person. He was not explained anything about the Path, he was not explained anything about the inner planes, he was just told to sit and close his eyes and look within. And that was enough for him. So, it doesn’t make any difference if the person is explained all about the Path or not, or if he’s near the Master or far away from the Master. Everything depends upon the receptivity and purity of the person. God is the Beloved Friend of everybody, and He pays equal attention to everybody. He doesn’t hurt anyone. But it all depends upon the receptivity of the disciple.

We need to come close to the physical form of the Master because up until now we have not perfected our Simran and neither have we perfected the contemplation of the Master – we don’t always remember the form of Master when we go away from him. That is why it is very important for us to be near the Master as much as possible.

You know that as long as one doesn’t have a Master’s degree in any field, he has to attend college and study there. But once he gets the degree, then he doesn’t care about going to college. But that is the difference between the degree we get in this outer world

and the degree which we get from the Masters. As we go on doing what the saints tell us, as we go on rising above in the inner planes, our appreciation for the Master also goes on increasing, because the respect for and the glory of the Master which is in the inner planes is much more than we can even think of in this world.

Many times I have said that those have done meditation and have gone above in the inner planes, they have never said that this Path is false. And only those who have gone within have understood their Master as God and only they have appreciated and loved their Master.

Kabir Sahib has said, “People are the slaves of mind. Few are the slaves of Master. Those who are the slaves of Master, they achieve the high status.” A dead body cannot complain, even if someone puts mud on it. It all depends on the person who is taking care of it. If he wants to clean that body, it’s all right, and if he doesn’t want to clean it, it’s still all right. The dead body cannot complain. In the same way, the real devotees of the Master don’t complain to the Master, because they are living like a dead body before the Master. They never complain that they are having pain in their body, or that they cannot do Simran, or that they cannot practice the Path; they do not complain before the Master because they want more than anything that love with the Master should be maintained. They always pray for that. The condition of a real devotee is that he always longs to have a glimpse of the Beloved and he always feels that he is a dead body before the Master. When he has a glimpse of the Master, only then he feels alive. Otherwise he always feels dead.

1980 March: Just By Doing Simran

This darshan was given on the afternoon of January 5, 1980, at the Hut at Sant Bani Ashram, Rajasthan.

QUESTION: Where does Simran originate from? I mean, is it in the mind or is it at the eye center? And when we do Simran, what happens from within?

SANT JI: Simran is the means of collecting the scattered thoughts and bringing the attention to the eye center. If our Simran is perfected, then all our thoughts become pure. If we have not perfected our Simran, then our thoughts do not become so pure, because if we are repeating the Names with our tongue, but our mind is not doing Simran, we cannot make our thoughts pure.

QUESTION: Master, I was wondering if you would speak about guilt, what purpose it serves, and if it can be turned into anything positive.

SANT JI: After making a mistake, we feel guilty. But it would be better if we had thought about it before doing it. What is the use of feeling guilty if one jumps in the well and then feels guilt? So that is why, before doing anything you should first think about it very carefully; in that way you can become free from feeling guilty after making mistakes.

QUESTION: That implies that we can always know beforehand, the right thing to do.

SANT JI: Yes. [Gentle laughter from group.]

QUESTION: Are we spoiling the grace that you give us through satsang and darshan when we talk after seeing you?

SANT JI: Satsangis should do Simran or sit alone after attending satsang or having darshan. If a satsangi talks with people after attending satsang or having darshan, his heart, which is filled by having the darshan of the Master, will go on emptying gradually.

QUESTION: If we're in a room where people are talking, should we leave and be alone? Are we affected by their talking?

SANT JI: You have to do your work. You should not pay any attention to others. One whose heart is still feels seclusion everywhere. A dear one can find seclusion even when he is among many people, if his heart is still. In the army different people get together and they are all very free-minded – they don't know how to use good words but only obscene words, and they are not very spiritual or religious.

When I was in the Army, if I had told them that they should keep quiet or be silent while I do my practices, what do you think? Would they have done that? No. If I had told them to keep quiet, they would have made more noise and disturbed me more. So I didn't pay attention to the disturbance which they were causing; I just kept on doing my work without paying any attention to them, and in that way I was able to avoid them. I remember that in the beginning, people used to come and disturb me. They used to come near my bed, drunk, and they used to dance on my bed, and they wanted me to join them; but I didn't. They did that for the first few days, and later on when they came to know that I was not like them, that I was doing my devotion, they didn't disturb me. We were all living in one big barrack, but still, after a few days when they realized that I was doing devotion, they were so impressed that nobody dared drink wine in that barrack. They would go out of the room to drink wine. So if our devotion is true, then God makes other people quiet when we are doing our Simran. If our Simran is strong, and if we are true to our own Self, and if we are constantly doing our Simran, then no matter how many people are talking in the room. God will make them quiet – if we are strong and true in our Simran.

Suppose you are sitting for meditation and doing your Simran and there are some people sitting next to you, talking. They are talking and bringing out whatever they have in their heart. If you are paying attention to their talking and becoming nasty towards them in your heart while you are still sitting for meditation, if instead of doing Simran you are thinking bad thoughts for them – you are not doing meditation and you are no better than the people who are talking. Because they are talking, using their tongue, and you are talking, using your mind. You are doing the same thing that they are doing. Master Sawan Singh Ji used to say, "What is the use of doing such a meditation? In that way you are closing the outer veil, but behind the inner veil you are doing everything which the others are doing openly." But if you do not pay any attention to them when you are doing your Simran, since God is sitting within them also, after some time they will realize that they are making a mistake. They will realize that you are doing Simran and they should not talk there. By themselves they will leave the room because God has given them sense, and God Himself is sitting within them. So if you are doing Simran, and if you are strong in doing Simran, then God will find some way to make things easier for you so that you can do more Simran. There was a dear one who used to live with me, and once he sat for

meditation, where there were some people talking. He couldn't tell them to stop talking, but he was so angry with them, sitting in the meditation, that after some time his body was shaking because he was so angry. We all laughed at him, and said, "Look at this man! He is sitting for meditation, but what is he doing?" So whenever such a situation comes up – when people are talking and you are doing your Simran – you should not get upset with them, but you should be patient. Patiently you should go on doing Simran, and then they will leave by themselves.

Just a few days back, some people were coming from that direction where the people are coming now (you can see), and they were drunk. As soon as they came near the ashram they realized that it was land of the ashram, and they decided not to enter this land, and they went on that side, and after going all the way around the ashram, they came out on that road. Who was there? There was nobody standing there to tell them that it was the land of the ashram and they should not enter into this land when they were in that drunken condition. It was God Himself Who was residing within them Who told them not to do that. On the way back from America, when we changed planes at Rome, two Indian families from England got the seats right next to us. Some people in that party were drunk. But they felt so embarrassed that they didn't come and sit down in those seats which were allotted to them. The whole way they sat near the toilet and never came near us. It was good for us, because Pappu became sick, and we had all those empty seats on which Pappu could rest. [Laughter.] Nobody told them not to do that, but they felt bad because they knew that we did not drink wine, and they were drunk. They felt so embarrassed that they didn't dare to come and sit near us. Who was there to tell them that they should not sit there? It was only God Himself Who inspired them to go away from us. At that time I told Gurbagh Singh, "See how the Grace of the Satguru is working. These people have paid, but still they are not able to take advantage of it."

Everybody should consider, and if there is any dear one who is doing Simran or meditating in the room, you should keep quiet. If anyone is doing the meditation of God, you should give the donation of silence there, and you should keep quiet. A satsangi should always appreciate the one who does the devotion. At that time, those who want to talk can come out of the room and talk, but you should not hurt those who are doing Simran.

QUESTION: Sant Ji – in our dreams we do good things and bad things. Are these things incurring more karma on us? How much importance should we place on dreams?

SANT JI: Sometimes we get bad dreams only because of constipation or indigestion. But mostly our dreams are the reactions of the thoughts which we have thought during the daytime. If we have bad thoughts during the day, how can we expect to have a good dream in the night? If we have good thoughts during the day, then we will have good dreams. And if we are thinking about Master, even a little bit, then it is very possible that we may have the dream of Satguru. It all depends on the thoughts you are having.

QUESTION: If we work hard while we're here, could we perfect our Simran? While we're here at the ashram?

SANT JI: Yes. Yes, but it is different for different people. You know that some students are so bright that they learn the lesson in just one day, and some students are not so bright, and it takes a long time for them to learn the same lesson. So it is different for

different people; but you should understand why we have to do Simran. We do Simran only to change the thoughts of our mind. The thoughts or fantasies which we have in our mind, nobody has told us to have them; all those thoughts are coming from our mind, from within us, by themselves. We are not making any effort to bring them, but still they are coming. But we are very fortunate ones, because Master has given us Simran. This is the Simran on which They have meditated, and if we want, and if we work hard, we can perfect our Simran, we can change our thoughts, in just one day.

We people don't pay much attention to Simran. That's why we spend our whole life in doing it and still remain far away from perfection. We people do Simran for ten minutes and then give up for many minutes, and again we do, and again we give up. Sometimes we forget Simran for many hours, and sometimes we don't remember Simran even for many days. It is only because of this that we are not able to perfect our Simran. But if we paid attention to Simran, and if we did Simran constantly, then we could perfect it in no time.

Satsangis have no idea of the value which Simran has and the power which Simran has. And that is why they don't pay attention to Simran, and become careless.

If we are strong in doing our Simran, we can have many powers, just by doing it. Many supernatural powers come within us just by doing Simran, and if the one who has perfected his Simran wants, he can stop a moving train. Such power can be achieved by doing Simran.

There are many forces of mind. And when you do Simran and have control over your mind, then you will realize its value and you will not give it up. You will always want to do it.

In the cities you may have seen magicians – people who practice mesmerism and such things to impress others. They are able to do that only because they have some concentration of mind and they have some hold over their mind. You can also do all these things, you can also impress people if you do Simran; but in Sant Mat, on the Path of the Masters, it is not allowed to use such powers to impress people. But you can get all those powers by doing Simran.

In Sant Mat, as Kabir Sahib says, “The Saints are near God, but still they don't tell people that they are near God.” In Sant Mat, if anyone has achieved anything, he will not impress people by what he has achieved. He will just keep quiet.

Many times I have told this story of when I was in the army. Once one English retired major came and he was a sort of magician. Before coming to our group he had performed many shows in front of other troops. People were very impressed; they said that he could even put life into a dead bird, and like that. SO when he came there, he said, “Okay, I will show you a very great thing.” He held a bird in his hand, and invited one person to come and cut off its head and someone did that. People saw the blood was dropping down on the earth and that the bird was dead. After some time, he just joined the two different parts of the body of the bird, and he made that bird fly, and everybody was very impressed. Then he said, “Okay, you bring some sawdust and I will turn that into sugar, and I will make tea and give it to you.” There were many high officers there who wanted to see this trick also. So some sawdust was brought and he turned that into sugar and tea

was made and the officers were given that tea to drink. When they took their first sip he asked them. “Is it sweet?” They replied, “Yes, it’s like regular tea.” But then, when they took a second sip, they found that there was no sugar there – it was all sawdust.

[Laughter.]

He showed many tricks and afterwards he said, “I do all these things only because of my flute. (He had a flute with him that he played.) All my power is in this flute.” He wanted to play that flute, but at that time I also had some concentration of mind, and I used to play with people, and I used to – I had this habit of just harassing such people, so . . . [Laughter.] when he started playing his flute, I used my concentration and he was not able to. He was very surprised, because nobody up until then had done that. But no matter how he tried, still he was not able to play the flute. And he was not able to do the rest of his show, either. [Laughter.] So he was worried, and he said to my commander, “There is somebody in your troop who has some power and who has stopped my flute. So I request him, I beg of him, to please release his power so that I can do my work.” So that was released.

Then he said, “You should not understand that this is real magic; you should not think that I can really put life into a dead body. If I could, the people from England would never have allowed me to come here. The Queen or the King would have kept me in their service, because nobody wants to die. I do this only to impress people, and I can do it only because I have concentration of mind. Because my mind is concentrated, I can make you people’s minds believe in me, and I can impress you.” He meant to say that whatever he was doing was only because of the concentration of mind.

I had concentration because I was also doing meditation at that time. Of course, I did not have charged words; but still I was doing repetition, and I was doing it constantly. That’s why I had concentration of mind. So if you people also do Simran – and you are fortunate, because you have charged words – and if you do it constantly you can also possess such powers and you can also show all this to people – but you are not allowed to do that once you achieve it. But there is no doubt that you can get all these powers when you do constant Simran. Simran has many powers in it, and if we practice it constantly, we can become the masters of it.

QUESTION: I would just like to have the power to make you appear.

SANT JI: [Laughing.] Simran is the only way by which you can do that. That’s why, do Simran.

Regarding Simran, Baba Bishan Das used to say, “By doing Simran we can get many powers – we can read the hearts of people.” He also used to perform many shows like this, many miracles like this, because the mahatmas who do not go higher than the second plane become pleased when they give boons to people; or when they curse people and it works out, they become very pleased. They are delighted when they can help people by reading their hearts or by helping them in any way. So Baba Bishan Das also used to do that, and he was able to do it only because of Simran.

QUESTION: Do we have to suffer the consequences of bad thoughts that come to our mind? Like, even though we are meditating, sometimes I get bad thoughts – bad thoughts pop up in my mind for the Master. Do I have to suffer those consequences?

SANT JI: Guru Nanak said, “Because of bad thoughts you won’t be able to rise above, and you will not be able to succeed on the Path.” Unless you remove those bad thoughts, you will not be able to progress in meditation. Bad thoughts come into our mind only when mind attacks us.

In the army I had to work as a radio operator. Whenever there is a war, the enemy also has radio operators, whose job is to create disturbance in the radio messages between the people of the other country [“jamming”]. If two people are communicating on this side, there would be another person with a set whose work would be to cause a disturbance so that the first two cannot communicate well. But radio operators know that this disturbance is from the enemy; so they change the frequency of their set and pay no attention to the disturbance; and they go on communicating with each other.

In the same way, mind is working like the radio set of the enemy. His work is always to cause disturbance. He doesn’t have to take any message, he doesn’t have to give any message; his work is just to cause disturbance when we are communicating with God. When we are sitting for meditation, he works more than he works at other times, because that is the time he causes much disturbance. But the wise meditator pays no attention to the disturbance mind is causing; he changes his “frequency” of doing Simran, but he always keeps himself in Simran. In that way he casts off the disturbance of mind.

Sometimes in the war the radio operators of the enemy side will speak friendly words when they are causing the disturbance and will try to talk with the people of this side; they ask “what’s happening?” and “what do you need?” and like that. In that way they try to find out the situation of the other side. If the operator on this side is not wise, and doesn’t recognize the voice as that of an enemy – then, this side is defeated; because he tells him how they are marching and where they are going and like that, and when the enemy side knows these things they can attack.

But the wise operator always knows how to differentiate between friends and enemies. He knows how the operators of his side sound, and how the other side sounds. He has the full knowledge of that, and he works according to that.

Our mind works in the same way. When we sit for meditation and mind is causing disturbance, he will often come as a friend, and using very sweet words, he will tell us, “do this” or “do that” or “get up from meditation” – like that. And we feel that he is our friend, and we do not even think that what he is telling us to do will lead to a negative thing. You obey him and you do it; and when you have done it, then you realize that it was your mind.

So that is why, whenever you sit for meditation, no matter if the thoughts come in your mind, you should not pay any attention to them. Thoughts always lead to action, and we have to suffer the consequences of it. Whenever mind brings any thought in you, you should be very careful and not pay any attention to it. You should be able to recognize whether it is the voice of Master or whether it is the voice of mind. Your Master will always pull you upward, and if there is any good thought which makes you sit for meditation longer, or which makes you have more devotion for Master, then you should understand that it is from Master. But if any thought comes into your mind which makes you get up from meditation or which brings any bad thought in you, you should

understand that it is from mind and you should not pay any attention to it. When you are sitting for meditation, you should be very careful, and act like the wise radio operator.

QUESTION: Then, do you still suffer the consequences?

SANT JI: If you are ignoring the thoughts, that means that you are doing Simran; and then you don't have to.

QUESTION: Master Kirpal once said, "Whatever you are thinking, God's Will is the opposite." Could you comment on that?

SANT JI: [Laughing] Master used to say, "Whatever you are thinking is opposite of the Will of God," and I say, "You should forget yourself." Both of these things are one and the same. Master Sawan Singh Ji used to say, "One person will say, 'one hundred,' and another one 'twenty times five,' or 'five times twenty,' but it is all the same – you have to become thoughtless."

QUESTION: Would it be right to say that we won't have perfect Simran until such time that we are able to handle those powers and be able to keep control of ourselves? Or, we won't perfect our Simran until we just have devotion for the Master, and not for powers and things like that?

SANT JI: Well, the important thing is that we people are careless in doing Simran. It is because we are careless that we don't have that much devotion for doing the Simran. And because we don't have that much devotion for Simran, mind brings disturbances and we are not able to perfect it.

The other thing is that we will have devotion for doing Simran only when we meditate more.

1980 November: Questions and Answers in Rajasthan

This darshan session with the Master and His disciples took place at Sant Bani Ashram, Rajasthan, October 28, 1980.

QUESTION: Would you explain what anger is, and what causes anger, and how to prevent it from coming in our within?

SANT JI: We can see the form of anger only when we see its expression; only when we see people fighting, or people getting upset at each other. Only then can we see what anger really is.

Once there was a Mahatma who told Anger, "I have heard many stories about you and I've heard about your deceptions, but I have not seen any of your forms or your deceptions with my own eyes."

So Anger said, "If you have not seen that I will show you how everything happens once I am at any place." A farmer came to a merchant with some honey. The farmer took some honey and pasted it on the wall of the merchant's store with his finger. Looking at the honey a fly thought that it was for her to eat and started eating; a lizard saw that fly and thought it was for her. When the lizard ate the fly, the merchant's cat saw the lizard and thought it was meant for her and she snatched the lizard. At the same time the farmer's dog saw the cat and he thought the cat was meant for him so he started chasing that cat.

The cat was very dear to the merchant and the dog was very dear to the farmer; the merchant hit the dog with a stone and the farmer hit the cat with a stick. The merchant had many servants and the farmer had many companions; both parties started fighting with each other and as a result many people broke their arms and legs and had to be carried away. So just in a few minutes everything happened. Anger told that Mahatma, “You see how in just a few moments I created such a deception and made people fight with each other.”

Anger does not come from outside; the fire of anger arises from within us; and in order to quench the fire of anger – in order to quiet or satisfy the anger – we use outer things.

You know that nowadays in Iran and Iraq the guns are blowing out fire. That is the fire of anger. They have widened the mouths of the guns and the fire is coming out and killing the people. It is only because of anger. You see how, because the people have become controlled by anger, because they have gone mad with anger, one brother is killing the other. One community or one religion is fighting with the other.

Master Sawan Singh used to say about anger that once there was a dear one in Abdabar who killed his brother and after that he removed the skin from the body of his brother; he put that skin under his bed, and after that he used to eat food on that skin.

The only way to prevent having anger arise within is the meditation of Shabd Naam. As the disease of anger is within us, the medicine to remove this disease is also within us.

QUESTION: Can you talk about the Radiant Form? Does the Radiant Form always take the Form of one’s own Master, or can it be a past Master that one has never seen?

SANT JI: Master Sawan Singh used to say that in the path of spirituality the relation of grandfather or great-grandfather does not exist. And it has no value. We should always have faith in our own Father who has given us initiation. Anyway, for convincing the disciple, and for satisfying the disciple, the Radiant Form takes the form of the past Master or even the present Master.

As I have said many times about Sunder Das, an initiate of Master Sawan Singh Ji, who used to live with me, at the time of his death he not only saw Master Sawan Singh but he also saw Baba Jaimal Singh and Master Kirpal. When he said that he was seeing the three forms at that time we had made halvah prashad for all the Sangat there, because it is a tradition in the Sikh religion that if anyone leaves the body at his own will or without any resentment – if he is pleased to leave this world and he knows from beforehand that he is going to leave the body – then we make the halvah and he leaves the body cheerfully.

So we had made the prashad and people were sitting there and he said Master Sawan Singh had come to take him, along with Baba Jaimal Singh and Master Kirpal Singh. So sometimes it happens that – to convince the disciple or to please the disciple – the Radiant Form takes the form of the previous Master or the present Master also.

In the same way, when my father left the body he also saw both Masters Sawan Singh and Kirpal Singh, even though he was not an initiate. He used to say, “I will see when your devotion will liberate me.” So three days before he left the body a cable was given to me saying he was almost ready to leave the body. So I went there to Punjab and he told me he was seeing both the Masters. This is a very special grace of the Masters; sometimes to convince the disciples the Master comes along with His Master or along

with His successor also. This is the grace of the Masters. Master Sawan Singh used to say, “Masters have to take care of the souls of even the dogs of the Satsangis.”

There was one lady living in the village of 83 RB. She was initiated just a couple of months ago and twenty days ago she left the body. When she left the body she reported that Master Kirpal had come to take her. She was not sick and she did not have any physical pain or anything like that. The day before she left the body she was doing laundry all day long and next morning she got up at four o'clock and sat for meditation and while she was sitting for meditation she left the body. Before leaving the body she told her family members that both Master Kirpal and myself had come there to take her. Her family members came to me and told me about her departure.

Anyway we should always have faith and trust in that form of the Master who has given us initiation and told us, “Come within and find me.” – in that form He has told us.

QUESTION: In the beginning of the *Anurag Sagar* a condition called Bhringi is talked about. Can you comment on that and explain how that can be achieved?

SANT JI: The disciple can become successful only when he becomes like the Bhringi. When the insect catches the attention of the Bhringi he becomes the same form as the Bhringi. In the same way those who will accept the attention of the Masters, the attention of the Shabd, only they will become the form of the Master and go back home. That is why Hazur Maharaj used to say, “If you love me, obey my commandments.”

QUESTION: In meditation at times I find that I am simply sitting in one place listening to the sound and not plunging completely into it, and letting it completely take me away. I'm not being absorbed. How can I let go of the clutching and be taken away by it?

SANT JI: You should not try to do anything while you are sitting for meditation except meditation. The dear one should forget about himself completely. He should not even remember where he is sitting. Whenever you try from yourself to absorb yourself or plunge into it or to clutch anything, you will at once become aware of your body and that will break your concentration. When the concentration is broken you will have to start all over again.

QUESTION: Is repeating Simran the best way to get past pain while sitting?

SANT JI: [Laughing] I think that if we lovingly do the Simran, without understanding it as a burden, then we will never even remember if we are having pain. The soul gets the power of bearing the pain by itself if we are doing the Simran lovingly.

QUESTION: I was talking to Millie Prendergast last summer and she said you just go to the eye focus and then you repeat the names; that's how she described it. I was wondering, when you sit, are you supposed to go right to the eye focus or is that a process of doing the Simran and then you go to the eye focus?

SANT JI: We should take our attention right to the eye focus as soon as we close our eyes and sit for meditation. If we are able to do that then we will not find any difficulty in rising above. You know that when we are not doing our meditation at that time also our attention is at the eye focus. Whenever we have to think about anything or remember anything our attention is at the center of our forehead at the eye focus. So we should

always keep our attention there. And if we want to progress in meditation, it is very important to keep our attention there and then do Simran.

The thing is that we are not giving so much attention to the Simran of the Satguru as we are giving to the Simran of the world: that is the difference.

QUESTION: There is so much emphasis on Simran, but to me at times, here I am just saying five foreign words that I can't relate to except that the Master has told me that this will bring me to different levels. How do we get to understand or have more of a feeling for the Simran?

SANT JI: Instead of thinking about understanding them you should go on repeating them which will bring the understanding to you by itself. When you go within then you will understand them. When you go within, everything will be like an open book. When you go within then you don't need to ask anything from anyone; there will be no doubts, no confusions. As long as we are outside we don't know the importance of doing Simran, but when we have faith in the Simran and do a lot of Simran and go within, then we know the importance of Simran, and desire to do it more and more.

QUESTION: When we do bhajan should we stop doing Simran?

SANT JI: Yes. You can do only one work at a time.

QUESTION: You frequently mention to do meditation with full devotion, but frequently the mind is racing away like a wild team of horses, and you're sitting with pain all through your body so next time you want to sit for meditation the mind immediately picks up on "It's going to hurt." It's going to be fighting the whole time.

SANT JI: [Laughing] Don't obey your mind. If you will do that only love will be left with you. The mind is our enemy and we should not obey our enemy. Mind will not let any opportunity go from his hands without utilizing it.

The Sadhu who has struggled with mind all his life long knows that this is the path of patience and unless we have patience we cannot become successful. That is why it is very important for us to be patient and with all our love and devotion keep on doing our meditations. If we do that with patience, we will definitely succeed.

When your mind tells you that you are having a lot of pain and you should not sit any longer, at that time, instead of obeying him and giving in to him, you should punish him by sitting for a longer time by suffering pain for a little bit more time so that he may know that if he will bring that feeling again you will make him sit for a longer time.

Regarding the mind, Master Sawan Singh used to tell one story about a Muslim fakir. Once his mind brought the desire for eating dates, so the fakir said, "I don't have any money right now; let us go into the forest to cut some wood; then I will be able to buy the dates." So he went into the forest. His mind said, "Why are you going so far into the forest? This is a good spot for cutting wood." But he said, "No, let me go deep into the forest where there is a better quality of wood so I can get more money and I can buy more dates." So he went farther than his mind wanted; and, after that when he cut down the wood his mind didn't want him to carry a lot of weight. But he said, "No, if I take a lot of wood we will get a lot of money and naturally we will get more dates to eat." So he carried more wood than he really should have carried. When he came to the town he sold

that wood and bought the dates, and said, “Let us go into the forest again; that will be a good place to sit down, where no one else is there, and it will be very enjoyable to sit there alone and eat the dates.” So he dragged his body there; his mind was also being punished at the same time. When he sat there, he asked his mind, “Well, do you want to eat the dates?” His mind said, “Yes, that is why I have done all this work.” So he said, “Today you have asked for dates; tomorrow you will ask for some other thing. Then you will say you want to get married, next you will want to produce children, and in that way you will always ask for one thing or another, and I will have to fulfill your desires. So tell me, when will I have time to meditate? So it is better that I not obey your first desire, so that you may learn the lesson that I am not your servant, I am the servant of my Master.” After that he gave away the dates to someone else. And Master Sawan Singh Ji used to say that that fakir punished his mind in such a way that for one year he didn’t drink anything except warm water. He didn’t eat any food or anything. That was his punishment to the mind.

Once I came from the army to meet my first Master Baba Bishan Das – I have told you many stories about him because he was the Mahatma who made my life. When I came to see Baba Bishan Das my mind played a trick on me. He used to wake me up at one o’clock because he used to get up then to meditate. So whenever he got up he would wake me also. One day my mind made me think, “What is the use of coming here to the ashram of the Master if you still have to get up at one o’clock to meditate?” I was thinking of the ashram as a resort place for me because I was spending my holidays there. So when Baba Bishan Das woke me up at one o’clock I said, “Master, why do I have to get up when you are already up and you are sitting for meditation.” At once Baba Bishan Das knew that this was a trick of the mind; I was being fooled by the mind. He said, “Well, if you don’t want to meditate, don’t, but at least get up and come here. I want to tell you something; come with me.” I didn’t know what Baba Bishan Das had in His mind – what He was going to do to me. Near the dera there was a pond – this was in the month of December, and it was one o’clock in the morning – the water was very cold. He started talking with me and suddenly he took me near the pond. He held my hand and was just about to push me into the pond; I said, “Well, Master, if you want me to go there. I will, but let me take off my clothes.” But He said, “No, because I know that if I give you that much time, your mind will fool you again, and you will run away.” So He pushed me into the pond, and when I came out my condition was like that of a mouse which has been thrown into water; when it comes out it is shivering with the cold. That was the last day when I thought about sleeping later than one o’clock. After that I never in my whole life slept after one o’clock. That is why I always say, “It is not in my heritage to sleep in the early hours of the morning.” What Baba Bishan Das did was the best thing for me; that was His way to teach me that we should never obey our mind. Mind is always with us and it is our enemy. If we will obey our enemy, then how are we going to conquer our enemy? If we obey our mind once, if we procrastinate or postpone our meditation once in obedience to our mind, then next day – he is still within us – he will play the same trick. And in that way, day by day, he will take us far away from the Master, and the time may come when we might even leave the Path, if we continuously obey our mind.

So in the morning the mind says, “Sleep now, tonight you have plenty of time and you will meditate later on; sleep now.” Later he will advise you to meditate tomorrow and in that way he will never let you meditate.

1980 December: Some Sweet Things About God

This darshan session with the Master and His disciples took place at Sant Bani Ashram, Rajasthan, October 29, 1980.

QUESTION: Would You tell us some sweet things about God – about His love for us?

SANT JI: All the Masters who have come into this world up till now have talked only about God. They always tell us how much love God has for His souls. But we can understand His love for us only when we reach His plane, only when we go back to our real Home. God is love and the place where God resides is also love. This plane is not completely of love. No doubt there is a little bit of love in this plane also, but it is mixed with many other things – enmity, hatred, etc. Even the people who say they have love – they also don't have pure love. In their love also there is some mixing of other things. When the love in the heart of God becomes so much, only then God comes in the form of a human being. He tells us that we are His essence. He tells us to come back to our real Home. He gives us the invitation to go back to our real Home. And He tells us, “After separating from me, you have suffered a lot by taking up many births and deaths. Now I have come to take you back.” He does that only out of love for us. Saints make us understand that God is not the personal property of any particular religion, country, faith, or group of people. They tell us that anyone, whether man or woman, who has love and yearning for God, can meet Him. It is not true that only people of a certain group or religion or faith have the right to realize God.

The souls who are successful in reaching God have love and only love for all the souls of God who are still on the material plane in this world. And He does not look at the people's minds. He always looks at the soul, because soul is the essence of God. And the soul who has reached God knows that the soul is without any sins. All the sins come from the mind, and that is why he doesn't pay any attention to the mind – he only pays attention to the soul.

When the soul hears the Sound of the Shabd, she becomes so intoxicated in the love of the Shabd that she starts dancing, exactly as the peacock starts dancing when he sees that the clouds have come together and it is going to rain. But before that the condition of the soul has become like the condition of that sheep on whose back a monkey is riding. The monkey takes the sheep wherever he wants. She doesn't know where she is being taken. She goes wherever the monkey takes her. In the same way, our mind is climbing on our soul; that is why we go wherever our mind takes us.

QUESTION: Master, You just said that when the soul hears the Shabd she becomes intoxicated. At what stage will that listening process start?

SANT JI: The fact is that when the soul starts going within, even a little bit, then also she starts hearing and she starts getting intoxicated. Whenever you will fix your attention or concentrate your attention at the third eye or *tisra til*, right then you will start feeling the intoxication. Outwardly there are many stories about that love, stories about that intoxication which people have felt, but when you go within it is worth experiencing and you will see how the flames of love are burning there. And when you experience that, you will not find any adequate words to describe that intoxication and love.

QUESTION: When there is no officially appointed group leader in an area, can the initiates discuss among themselves – if they are close initiates – about their meditation?

SANT JI: The thing is, if there is any area that does not have a group leader, the initiates of that area should contact me so that somebody can be appointed there as the group leader. It is very important to have a responsible person among the satsangis in an area, because if there is any responsible person, any group leader, he will collect everyone and make them sit together in the love of the Master. And because of the well-organized meetings the dear ones will also get benefit from discussing about the Master and the teachings of the Master.

If there is any place where there are not many satsangis, and if there are satsangis far away and they cannot attend that satsang, such dear ones should contact me so that they get my permission to do the satsang there, and they will get the same benefit.

QUESTION: We have a situation where we have a small group of people and, in the past, it seems like when a group leader, if the person isn't chosen right a little bit of ego gets going and then it always ruins the sweetness of the satsang. I had thought of rotating the duties, each one giving a talk according to what he thought was appropriate. By rotating it there's nobody that makes it seem like "their" satsang. In all the satsangs I've seen there's always a little bit of backbiting and strife between the group leader and the others.

SANT JI: This is something the satsangis have to decide, but I would suggest that there should only be one person doing all the work, who should be group leader. Because if many people will be responsible for doing this work of group leader, nobody will understand their responsibility, and that will ruin the thing – more than in this case.

You know the Emperor Akbar was a very great king among the Moguls. Once he thought of making a pond and filling it up with milk. So he told everybody in his kingdom that tonight they should bring one cup of milk and put it in that pond. He thought that if everyone brought one cup of milk that by morning the pond would be full of milk. But all the people thought, "Let me go and put water in, because everyone else is going to put milk in it, and it won't make any difference." So nobody brought milk; everyone brought water.

In the same way, if you have many people responsible, then there might come a time when people will think, "Well, today the other person is going to read, so why should I go to the Satsang?" And the time may come when no one will come to the Satsang and no one will get any benefit. That's why it is suggested that only one person should be acting as a group leader. He may have some companion with him to help him, but if only one person has the responsibility then he will come there before the time, he will put the mats down, clean up the place, and get ready for the Satsang. So if one person is responsible, then I think it can do very well.

We should try to hear and grasp the words which are being said in the satsang without paying any attention to the liking of the group leader. Our connection is with the Master, and our main purpose in going there is to hear the words of the Master and to obey them. It is the habit of the mind to create such confusion when you go to Satsang. I know this because I have gone to many places where people get up and give a talk. There are many who want to go up on the dais, because they feel they can do a better job than the person

who is giving the talk. And people start fighting with each other, and then the ego and all those things come up. But in those meetings there are many people who just keep quiet and sit there and listen to what is being said. So you should become like those people. You should sit quietly and listen to what is being said there.

QUESTION: I've heard that non-initiates should not come to meditation before Satsang, but I've also heard that people who are sincerely seeking initiation should be able to come to meditation.

SANT JI: You see, many times it happens... Suppose tomorrow morning we are going to give initiation and if people come this evening to have a meditation sitting, we cannot tell those people to go away from the meditation when we know they are sincere and are seeking initiation. And many times it happens that people who have been initiated into different paths will come and ask to sit in the meditation. We should let them also, because such people know how to meditate and respect others' meditation, and they do not make any disturbance. She [Master points to a lady] was initiated here in the last group, and she did not attend any meditation until she was initiated. That permission is for those special people who have been initiated in some other path or those who do not disturb the meditation of the initiates. Only such people should be allowed in the sittings, or those who are seeking initiation sincerely.

QUESTION: Master has commented before that at the time of death, if there are non-initiates present the Master won't show His Radiant Form, or the people won't say they see the Radiant Form if there are non-initiates present. Why is this?

SANT JI: You see, you will have no hesitation in talking to your friend about anything. You will open your heart to him. But if someone is not your friend then you won't tell him everything. You will keep something to yourself. If the dying initiate tells the non-initiates that the Master has come, they won't believe it. They will say that the dying man has gone insane and is talking nonsense. This happened in the town of Mukhsar – there was a girl of nine or ten years old who had once had the privilege of having the darshan of Baba Sawan Singh. When she was about to leave the body, she told her mother to sprinkle the water because “the Master is coming to take me.” Her mother was an initiate and believed her. And her brother was also initiated, so he also had faith in the Master and believed her. But the neighbors and the non-Satsangi relatives said, “The balance of her mind has been disturbed and that is why she is talking nonsense.” Her mother and brother were seeing the Master coming there, but the non-satsangis were not seeing, were not having faith, were not believing. That is why, if the initiate is dying and if the people nearby are initiated, then because they appreciate and believe in the Master, it's worth saying. But if non-initiates are there who don't believe and don't have any faith, that's why the dying man keeps quiet.

If any satsangi goes to visit any satsangi who is dying or sick, he will not talk about worldly things. He will do the Simran and he will remind the sick person to do the Simran and he will ask him, “Do you remember the Simran? Do you remember the Master's Form?” Non-satsangis do not appreciate, do not believe; that's why the satsangis do not tell. But if satsangis are present, then the soul gets intoxicated and wants to share what she is experiencing within. In New York I went to the hospital to see one of the Nicholson brothers, who was dying. I asked him if he had any desire, if he wanted

anything. His soul got so much intoxication and happiness that, despite his ailment, he was so happy that he started clapping his hands. And he said he didn't have any desire, that he was contented. So when any satsangi goes near a satsangi, the soul which is leaving the body finds intoxication and happiness.

QUESTION: When You say that a satsangi who is present when another satsangi is dying can see the Master's Form, does this apply to any satsangi? Or only those who have reached a certain level in their spiritual development?

SANT JI: It all depends on the receptivity of the satsangi. Guru Nanak said that you can see the Form of God according to your receptivity. If our attention is not towards our Master and we are wandering here and there in the world, then even if our Master is standing right in front of us, we will not be able to recognize him.

QUESTION: Does that mean that quite a number of satsangis may not be able to see the Form of the Master even though they may be present during the death of another satsangi?

SANT JI: I won't say that many people don't see the Master, because when anyone is leaving the body, the condition of the soul is such that everyone feels like doing the Simran. And when you are doing the Simran, your attention is towards the Master. I receive many letters and cables from your country in which people say if any satsangi is leaving the body and other satsangis are nearby, then the satsangis who are sitting there see the Master coming there to take the soul of the satsangi. And even if the non-satsangi parents of satsangis leave the body, even if they may not feel and may not report, but the satsangis who are there and who are doing Simran always feel the presence of the Master and they always see the Master coming there. If the satsangi is doing the Bhajan and Simran, one generation of his relatives get liberated. What do you think Satguru is? Satguru is that great Power Who goes even to the relatives of the satsangis, even to the animals of the satsangis, and liberates them.

QUESTION: Would you talk about developing patience and tolerance?

SANT JI: We should have patience in every work we do. If we apply that in our worldly work, you will find that it will help you a lot and bring good results. And in terms of the meditation also, while we are doing the meditation if we are patient, then we always get good results. Patience and gratefulness, these are the two things which the satsangis should always have. One should be grateful to his Master, and one should be patient with whatever he receives, because whatever is written in our fate we will get.

1981

1981 March: The Ripening of the Fruit

This darshan session took place on October 6, 1980, at Sant Bani Ashram, Rajasthan.

QUESTION: I haven't seen that many *Sant Bani Magazines* and I want to ask Master about when we do meditation – the three to six meditation – sometimes I have a temptation after the meditation to go back to sleep for maybe 20 or 30 minutes. Is there a lot lost of the meditation from going back to sleep after you've finished meditation?

SANT JI: This is a trick of the mind. If you go to bed on time in the evening – say, nine or ten o'clock in the evening – then by three o'clock you have taken enough rest. What happened in the beginning when the Westerners started coming here, half of them, no doubt, used to get up at three o'clock. They would meditate until 4:30, or even up to six o'clock and after that they would think about going to bed for 20 or 30 minutes – just to stretch out. But their mind would play a trick on them and they would sleep so much that they had to postpone the other meditation – the hour from seven to eight. That is why we told them, "You should not do that."

If you go to bed by nine or ten o'clock, then by three o'clock you would have slept five or six hours and that is enough for good health. If you have slept that much time, you should not have any difficulty in getting up at three o'clock and meditating until six o'clock. If after that your mind wants you to sleep, then you should not be fooled by it, because the mind will deceive you and will not let you do the meditation at the later time. So you should go to bed by nine or ten o'clock and get up at three o'clock. After that, in the afternoons, after taking lunch, you should rest so that your food is well digested and you may not have any difficulty sitting in the afternoon.

QUESTION: Master, I heard a story that Baba Sawan Singh left his body early because a lot of the disciples had spent a lot of time asking foolish questions during their interviews. And that His life would have been extended by many years by refraining from asking worldly questions. During the interview, is there any type of question that might be best not to ask and might help to avoid this problem for your own physical body?

SANT JI: In the earlier magazines a lot has been said regarding this; you should read them. These are the things that affect the Masters: when the disciples stop doing their meditations and start doing the bad deeds and they develop a lot of bad karmas. After that, when they have to suffer from the reactions of those bad karmas, then they pray to the Master for relief from suffering the reactions; in which case Master has to help them. Satguru Sawan used to say that the Negative Power doesn't give any concession, not even for one little karma. All the karmas which are done on this physical plane must be paid off. It doesn't matter who pays it. Either the Master has to pay off that karma, or the disciple has to pay off. So that is why when the disciples do not meditate and start doing the bad deeds, after that when they have to suffer the reactions from those bad deeds, and when they pray to the Master, Master is very gracious and helps them in paying off those karmas. He takes some karmas on His body – He bears the pain on His body – and He cuts off some karmas by His gracious sight. So when people tell Him about their problems, about their sufferings, then Master cannot help but to shower grace on them. In

that way he has to suffer a lot on His body – otherwise there is no other reason for Master's sickness. Masters are free from the sicknesses; They do not have to pay off any karmas and They do not have any disease or anything like that. If we see that the Masters are sick or that They are paying off any karmas, it is because They are paying off the karmas of Their disciples. They don't have anything of Their own. They are doing that only for the sake of the disciples. Sometimes it happens that the disciple whose karmas the Master is paying for is sitting right next to Him, but still he doesn't know whose karmas the Master is paying. He may even feel bad and his faith may be shaken by seeing the condition of the Master, if Master is sick. He may think, "What type of Master is He, when He also has to go through sickness?" He doesn't know that Master is paying off his karmas, but Masters are very serious-minded. They never say that They have taken this karma of that person and They always hide the secrets of the people. They do not say, "We have done this favor for you."

There is no harm in asking questions from the Masters. Masters give the answers to all the questions with all satisfaction and They always want to satisfy the disciples. But the disciples should do their meditation because meditation is the only thing which can ease the burden of the Masters. The disciples should not become a burden on the Master, and they should do their daily meditation.

Daily meditation is like ripening of the fruit. After the fruit is ripe and when the fruit falls down from the tree, the tree has no pain and the fruit has no loss. The fruit is very delicious and tasty and the tree also feels no loss. But if the fruit is not ripe and you cut it, then the tree will feel pain and the fruit will not be tasty. Our daily meditation is like the ripening of the fruit. After we become perfect we do not become a burden on the Master and Master does not feel any loss, because if we have perfected ourselves in the meditation, then there is no question of becoming a burden on the Master. This is a fact, that when any disciple does any bad deed the Negative Power asks the Master, "Look at this soul. Is this a soul whom you initiated?" When the disciple is doing any bad deeds, then Master is taunted by the Negative Power. Negative Power tells the Satguru, "You take your gracious gift back from him because he is not fit to get the initiation into Naam." But Master is very patient and He comes in this world with a very big heart. He says "No, don't bother, he is going to be very pure, he will go to Sach Khand and he's going to be a very good man."

When Master gives the initiation He makes no mistake and He has given the initiation having a great deal of faith and with a lot of determination that such a soul will definitely get back to Sach Khand.

Until the disciple's eyes are opened, he does not know who is helping him, and who is watching him. He does not even know that Master is always with him, and is watching his every single action – even the thoughts are being watched by the Master. But when the eyes of the disciple are opened, then he always sees the Master with him and he knows that Master is watching his every single action and thought. After that, he doesn't do any bad deed.

If there is anything lying about and if a little boy of five years old is watching that thing, we do not dare to steal it because we know someone is watching over it. If we steal it we would be blamed and we would be caught. But the pity is that we are not even afraid of

the Almighty Lord like we are afraid of that five-year-old. We already know that it is true that God always watches our every single thought and action. Still, we are not afraid of Him as much as we are afraid of that five-year-old boy.

QUESTION: When once Master leaves the body and the next Master comes, which one takes on the karmas that the disciples are still creating?

SANT JI: After the Master who has given the initiation has left, His successor who works in His place takes on the karma. But we should always contemplate the Master who has given us initiation. If we have real love for the successor and if we love Him dearly, then He will help us in every possible way. He will help us exactly like our Master was helping us. Outwardly and inwardly He will help us. If we love Him with our true heart, then we will have no doubt that both our Master and His successor are one and the same power. We will feel the same fragrance coming out from the successor as we were feeling from the Master, we will see the same form, we will see the same thing. We will never have any thought that the successor of the Master is different from the Master. The Light is the same, the practices are the same, only the bodies have been changed.

Sunder Das, an initiate of Baba Sawan Singh Ji, used to live with me. He lived with me for a long time. After Sawan Singh left, he had faith in Master Kirpal. So when he left the body, Master Kirpal came to take him, Master Sawan came to take him, and also Baba Jaimal came to take him. The three powers were there to receive his soul.

Six months before he left the body, he told me that after he left the body we should not give any food or anything to anybody – whatever we want to do after his death, we should do it while he was still in the body. So we gave a big feast to all the Satsangis who were there; we made very good food for the people. After that, when I was going to Delhi, he told me that I should bring the clothes which he would wear after he would leave the body. So I brought the clothes for him beforehand; I gave them to him and he always kept them on his back. The day before he left the body he told me, “Now the call has come from the court of the Lord and now I’m ready to go.”

Sunder Das had one sister and she was very old and she had a lot of pain and suffering also – physically she was very sick. Sunder Das said, “If Master can shower grace on her and she can go with me, it will be very good.” As soon as that lady heard that, she at once got up and using her cane, she left that room because she was afraid of death. I asked Sunder Das, “Is your sister ready? If you think that she is ready to go, then you should stop her.” But she was not ready, she was not stopped, and she left the room. After a couple of hours he said, “The time is really up and now I have to go.” Then we made halva. In the Sikh tradition if you don’t want to mourn over anybody’s death and if we know that the person is dying peacefully and with all his pleasure, then we do not need to mourn over his death. Then we make halva prashad, and we distribute that. So we did that and when he was just going to leave the body I went near and I asked him, “Sunder Das, do you have any desire? Do you want to say anything?” He said, “No, I don’t have any desire, I don’t have anything to say, but I want to tell you one thing – that I had this desire that at the time of my death the Satgurus should give me Their Darshan and now I am seeing all the three powers. They are already with me and I am going with Them peacefully.”

After He left the body, his sister came in the room and she started weeping. She got hold of the hand of Sunder Das and said, “Oh brother, why didn’t you take me with you, you should have maintained the religion of brotherhood.” I said, “He maintained his religion, he wanted you to go with him to the court of the Lord, but you were not ready. Now you should not weep when he has left.” After Sunder Das left the body, we cleaned his body up and we dressed him in white clothes. His body was looking somewhat like Baba Sawan Singh’s body. He had a sharp nose like Baba Sawan Singh had, he had almost the same eyes and same long face. After we made him wear the white clothes we made him sit in the cross-legged position. To those who had the privilege of seeing Baba Sawan Singh, we told them, “You can look at him and see if there is any difference between Baba Sawan Singh and Sunder Das.”

The meaning of this story is that if the disciple does the meditation he knows long before he has to leave the body when he is going to leave. He doesn’t have any complaints and he always reports before leaving that the Master has come and he is going back to his real home. If the non-Satsangis are present at the place where a Satsangi is leaving the body, then even when the Masters come there, he will not be able to say anything. He will not say that the Masters have come. But if there are no non-Satsangis there, then definitely he will say that the Masters have come to take him. Masters always keep their word, they keep their promise and they always come to take the souls at the time of death. When they give the initiation, they are determined to take the souls back to Sach Khand. When the disciple leaves the body it is in the hands of the Master to decide about the birth and death of the disciple. It is up to the Master to decide whether to keep that soul in the higher planes and make his soul pure or if he should be given one more birth. Everything is in the hands of the Master and He Himself decides what to do with the soul.

If you sing the praise of the Master and if you go on talking about the grace of the Master, then we can make many books on this subject. There is no way that the soul can describe the grace of the Master. Master definitely showers grace on those to whom he has given initiation, but if there is anyone who is not initiated in the family, Master showers grace on them and he takes care of them also.

My father didn’t have Naam initiation and he always used to taunt me, “I will see when your devotion will liberate me.” He used to say, “Because you don’t do any worldly work and always keep your eyes closed and sit in the meditation, we will see when your devotion will do anything for us.” He never used to believe in what I was doing and he always opposed it. But when his end time came, three days before he left the body, he started saying that both Masters Sawan and Kirpal had come there and that both were there to take his soul up. Then he started caressing me and said, “Today I know that your devotion was worthwhile and because of your devotion I am also getting liberation.” In the earlier days, when this was being made into an Ashram, the door was on the other side. It was not where it is now, it was on the other side. Once Bachan Singh, the person who distributes food in the langar, came in between the wall and the tractor. He fell on the ground and he thought that all his lower parts were smashed and that he was going to die. He started praying and weeping, “Master, don’t take me to the hospital, take me to your home.” I came down and put my hand on his head and said, “My Master is very gracious; He will not let you die at this moment because you still have to do a lot of seva.” All those who saw this said there was no hope that he would survive; he would

definitely die. But nothing happened to him and now you can see him still working and functioning very well. He is doing a lot of seva now also. In the same way, when this room was made, I told people that no one should sleep in this room because we had just made the roof and we were not sure whether it was made right or not. So we told people that they should not sleep in here. But this old man, Bhag Singh who sits by the door, took his bed and slept in that room. At five o'clock in the morning when he was still in the room, all the walls and the roof collapsed and he was under all the bricks and everything. But Kirpal's grace was so strong, not even the lamp that was there – the glass of the lamp – was broken. Even the bed and Bhag Singh – all were saved and nobody was hurt. People thought that the person who was sleeping in this room would have definitely died because everything was on him. Before he would come here just once in a while, but after that incident happened he thought, "I was almost dead, but it was only the grace of the Master which has saved me, so why not spend all the rest of my life in the service of the Saints." Before that he used to eat a lot of opium and he gave that up and he stays always at the ashram. Now also, he is always sitting by the door and he does a lot of seva here.

When he decided to live here permanently his family members came and told him to go back to his home. But he said, "No, I am dead from the sight of the world and the Master has saved me with His grace. That is why I want to spend the rest of my life in the service of the Master."

You know how big and heavy these mud walls are, so when all the walls and the roof collapsed it would weigh thousands of pounds. When Babu Ji, who used to live here, came and told me that Bhag Singh was under all the bricks, the roof and walls, I was drinking tea and I told him, "Wait, let me first drink tea." Patiently I finished my tea because I was sure with Kirpal's grace, nothing wrong was going to happen. After I drank the tea, I went and we removed the bricks and everything and we found that Bhag Singh didn't have even a single scratch on him. I cannot describe the grace of my beloved Master. I have seen many examples of his grace and I cannot describe His glory and grace in fulfillment. So we should always have faith in the Satguru Power, because the Satguru Power always thinks of betterment of the disciple. He is the only one who can help us at the place where nobody can help us and even in the place where we have to go through a lot of difficulty. Satguru is the only one who can help us.

1981 May: Only a Quiet Mind Can Meditate

This questions and answer session took place at Sant Bani Ashram, Rajasthan, on October 31, 1980

QUESTION: When we have Your darshan, does it matter if we look you in the eyes or in the third eye?

SANT JI: Well, from whatever side you eat the rock candy, it will give you sweetness. But Guru Arjan Dev has said that from all sides, from all directions, I look at my Master but still I'm not satisfied. If we have the good fortune of having the darshan of the body of the Master, it is good, but since the spirituality can be given and received only through the eyes, looking into the eyes is very important. Hazrat Bahu said, "If my body becomes the eye, and if I look at my Master with that eye which is made up of my body, still I

won't be content. I would want one eye for every single cell of my body so that I might have many eyes to look at my Master. And I would close one eye and open another to look at my Master. Still, having so much darshan of the Master would not satisfy me. I would again try to find some other way to look at my Master, because for me, the darshan of my Master is worth more than hundreds of pilgrimages to Mecca.”

QUESTION: Today, during the afternoon meditation, my attention was going to Simran immediately – or trying to – and then after a few seconds I noticed that the repetition of Simran was done in the rhythm of a bhajan. And I was rather confused. Should I get rid of this bhajan rhythm and concentrate only on Simran, or should I carry on?

SANT JI: When we sit for meditation, we should decide in what rhythm or in what speed we want to do the Simran. And once you take up any rhythm or any mode of doing the Simran, you should not change it. Because if you will keep changing the speed or the mode of doing the Simran, you will always remain conscious of your body. And that will break your concentration, and you will have to start all over again. Often before you people start meditating, I remind you of a few things. I tell you to keep your mind quiet, as only a quiet mind can do the meditation, and don't bring any worldly thoughts in your mind during the meditation. All these things mean that when you are sitting for meditation you should know for what purpose you are sitting here and how you have to do the Simran.

QUESTION: We hear these commands or suggestions you make to still the mind and to concentrate only on Simran, and not to let the mind be taken by worldly thoughts. But even though I pass this command along to my mind, the mind doesn't seem to care very much about my orders. Either it doesn't receive the order in the first place, or it doesn't care to execute it. So how do I deal with this dilemma?

SANT JI: If you will continue passing on these messages to your mind, then definitely one day he will accept this and he will work on this. Because you can bring the mind under your control or you can make your mind do the things as you want if you keep telling him to do this. As Swami Ji has said, “This mind is such a thing which comes under your orders gradually.”

QUESTION: Is any sound we hear valid – to pay attention to – or should we differentiate? Is any noise coming from the right acceptable to be followed? Or should we be selective in our attention?

SANT JI: Don't try to discriminate and select the sound. In the beginning, listen to all the sounds which are coming and try to catch them. Because all the sounds have the connection with the higher sound.

QUESTION: When we are closing our ears with our thumbs, I find that the effect varies depending on how much pressure is applied to the ears. You can more or less modulate the sound by applying more or less pressure. Now what is the proper procedure here?

SANT JI: It is different for different people. Whatever suits you, you should do that. But let me tell you that you have to close your ears only in the beginning. After you do a lot of Simran and start rising above, and you start reaching the eye center, after that you will not need to close your ears. Because once you get to the eye center, you will hear the Sound coming there without closing your ears and your attention will always go up. Now

we need to close our ears because we have become extroverted, and we are in the habit of listening to the sound coming from the outside. That is why we feel as if the sound is coming from outside, but that is not true. The Sound is coming from above our head at the eye center, and that is why, in order to cut off the sounds and distractions of the outer world, we need to close our ears. When you hear the higher sounds, you will feel as if the sound is sounding in the area of thirty miles, and people far away from you can also hear that sound, because the sound is very loud. But at that time only you will hear that sound. But what is our condition? We people do not pay as much attention to the Simran, and that is why when we sit for Bhajan, our attention is not concentrated – it is spread all over – so even if we hear the Sound Current, still that sound does not pull us up.

In the olden days, Saints used to give initiation in two parts. First, they used to give the Simran, and after the disciple had perfected the Simran, then They would connect the disciple with the Sound Current. But many times it happened that either the disciple left the body before he perfected his Simran, or the Master left the body before the disciple had perfected the Simran. In that case, liberation was not granted, because the Sound Current is the thing which gives us the liberation – climbing on the Shabd our soul goes back home. So Kabir Sahib and Guru Nanak introduced this new method of giving both Light and Sound, both Simran and Bhajan, at the same time. This was a special grace of these Masters to the souls. That is why nowadays we are given the initiation into both Simran and Bhajan at the same time.

Satsangis do not know how important the Simran is, and why it is so important to do constant Simran, and what Simran does.

If we remain awake for twelve or fourteen hours, because we are in the world, we do the Simran of the world. And when we go to sleep, then also we remember the world in the form of dreams. So while sleeping also we do the Simran of the world. That is why, neither awake nor asleep do we have any peace, because we are doing the Simran of the world. If you do Simran for five or six hours, and then compare it with the amount of time you have done the Simran of the world, you will find how much more you have devoted to the world. But what do we do? Some people do Simran for one hour, an hour-and-a-half, or two hours. The most fortunate ones do it only for three hours. And that also not in one stretch. That also is divided into many parts. And before sitting for Simran, they have the watch in front of them, and they keep the account of how much time is spent for doing Simran. But they never pay attention to the time they did the fantasies of the world.

I saw this at Sant Bani and at Shamaz and Nanaimo also, and I said this many times: that some people, those who were not in the habit of meditating even for one hour – when they were sitting with the other people in the meditation in front of me – they would sleep after a few minutes, and then when they would wake up, they would think that the other people had gone for breakfast, and they would be very much afraid, and worried also. So I told them: “Don’t worry, I guarantee that you will not miss your breakfast.” They were not in the habit of meditating in their homes.

Those who were meditating in their homes, for them it made no difference if I would give them a sitting ten minutes more than one hour. And when I told them to get up, then also they would wake up peacefully. And whatever time they sat for meditation, they sat

peacefully. This was only because they were meditating in their homes. Every Satsangi should put a lot of emphasis on doing the Simran. We should understand the glory of Simran; we should understand why it is important for us to do the Simran. We should work very hard on developing our constant Simran, because we have to forget the Simran of the world, and remember the Simran of the Master.

QUESTION: But isn't it right that doing Simran is not sufficient if it's not done with proper concentration? But how can we increase our concentration in doing Simran?

QUESTION: You see, when you will do the Simran, the concentration will come by itself. Because by doing Simran our mind and soul gets concentrated.

QUESTION: Since we're from the West, and Western society is based on materialism and lust and all of this, and all of these things are shown to us every day, I feel that the path is more difficult for Westerners to keep up the discipline. Since Master just came back from the West again and saw the lifestyle there, does He feel it's more difficult for Westerners, or is it the same for Westerners and Indians?

SANT JI: A similar question was put to me by some dear one in the West, and I told him the story of Sukhdev Muni, who went to King Janak for initiation. When he asked for initiation, King Janak gave him a cup of milk and told him to take that cup of milk around the city and come back, but if he dropped any milk he would not get initiation. And moreover one man with an open sword would be following him, and if he spilled even one drop from that cup, he would be killed right on the spot. In order to distract the attention of Sukhdev Muni, King Janak had many dancers and many enjoyments going on in the city to attract him. But Sukhdev Muni, because he was afraid of death and he wanted initiation very badly – he had waited a long time to get initiation – paid no attention to all the dancers and all the things that were happening there. There were so many things which would have attracted the attention of anyone, but Sukhdev Muni was very steady, and he fulfilled the condition of King Janak, and he got initiation. When King Janak asked him, “Did you see any dancers or anything in the city?” He replied, “How could I have seen them? The man with the open sword was behind me, and moreover if I looked at them, I would have dropped the milk and you would not have given me initiation.” So no matter how much materialism there is, or how many distractions or lust or all these things there are in the West, those who have to improve their lives, those who have to do their meditation, for them it doesn't make any difference. They should make their minds like Sukhdev Muni's if they want to progress.

You people have got initiation. You people come to the Satsang, and you should know that God has been very gracious on you. So you should improve your life.

1981 June: Who is a Christian?

This darshan was given in Bombay, January 12, 1980.

QUESTION: The school where I teach is very Christian, and some of the teachers are beginning to question now that I come to a Saint in India. And I wonder how I might answer that when they challenge me on that. Their Master is Christ.

SANT JI: In almost all the religions existing now, there was one or another perfect Master at the very beginning, when the religion started. In the beginning, always there

was a perfect Master, who meditated on the principle of Sound and Light; and the basic teachings were the same as of this Path. As long as He lived in the body He preached what He was practicing and people understood Him and did the practices according to His teachings. But when such Mahatmas leave the body, His followers don't practice the teachings of the Masters, and they don't mold their lives according to the words of the Masters. Instead of realizing the necessity of having the living Master, they make places in the name of that Master. In the beginning they make churches or temples in the places where the Master was living and gradually they spread this mission so much that after some time, in the name of that perfect Master, there are temples or mosques everywhere; and people understand that by visiting those places and by sitting there, and by doing devotion in the name of that past Master, they will get liberation. All the Masters who have come in this world have laid much emphasis on the necessity of having a living Master: because only a living thing can give life to others. Life can only be received from a living person. How can you expect to get any Life or Light from the Person or Power Which is not manifesting in the world right now?

So because people do not understand the teachings of the Masters, after They leave, all these things happen. But truly speaking, those who say that they believe in Christ, or those who say that their Master is Christ, how do they know that when they have never seen Him? They know about Christ because people talk about Him and they have read it in books. But they do not realize that what is written in books is not only for reading; we have to practice that also.

And if they practice, only then can they reach Christ. The Power Which is working in the Saints is one; and Satsangis are the only people who can reach Christ; because the teachings of this Path are no different from the teachings of the Bible, and the Holy Granth, and the other religious books. All the books emphasize the need for the living Master, and meditation, and concentration of the mind, and going back Home. So only the Satsangis who are practicing the Path can be called true Christians, because they have the real understanding about the Christ Power or the God Power working in this world, and they can go within and see Christ there. But those who are just called Christians and who take Christ as their Master, cannot see Him, because they are not practicing that Path which will take them to Christ. So this thing happens and you will find it in all religions: that in the beginning they had the Master, and gradually after the Master had left, people formed temples and churches in His name; and without going deep into the teachings of the Master, without paying any attention to His teachings, they think that just by going and visiting the place of the Master they are doing devotion: which is not at all true.

So when people ask you about Christ and how our Path goes, you can tell them that this Path is no different from the Path Christ taught and the teachings are not different from the teachings of the Bible. The only difference is that people read the Bible just for the purpose of reading, but they don't put the words of the Bible into their lives in practice. Whereas in this Path, the Master always emphasizes that whatever is written in the books, you should put these words into your life, you should practice them.

So the only difference between so-called Christians and the Satsangis is that the Satsangis are practicing the Path; whereas the religious people are just reading about Christ and having knowledge of Christ, but they are not making any effort to reach Christ. The child born five thousand years or two thousand years back had the same kind of needs as the

child who is born today. The child born five thousand years back needed milk from its mother; so did the child born two thousand years back.

Now also the need is the same. If any child who is born today says, “I want to drink milk from the breast of a mother who was born two thousand years back,” how is that possible? No matter how much love that child may have for a mother who was giving birth to her children two thousand years ago, no matter how much he weeps for her, still she is not going to come into this world and feed him that milk. He will have to go into the refuge of the present mother from whom he has taken birth, and by having love and affection for that mother of the present time he can get fed. No matter how much he tries and whatever he does, he won't be able to get milk from a mother who gave birth to children many years back.

In the same way, we always need the Master of our present time. Everybody needs the living Christ. Christ was born two thousand years ago and He manifested in this world for the sake of the souls who were born in this world at that time. As long as He was in the body, all the souls who came in contact with it got benefit. He came only for the souls who took advantage of His presence at that time. If the souls who are present in this world now, if they say that they want to get initiation from Christ or they want to go into the refuge of Christ, how can they do that when they have not seen Him or talked with Him or had any contact with Him? They don't even know if Christ has accepted them as His disciples or not. So no matter how much love they have for Christ, or how much they think that He is their Master, they cannot get any benefit from Him, because they don't have any assurance of whether He has accepted them or not. So when you have not met the Master, when you don't know whether the Master has accepted you or not, how can you get any advantage from the Masters who were present in this world many years back?

That is why everybody in this world, if he wants to do devotion of God and if he wants to get liberation from this painful world, has to go to the living Master, the Living Christ; and only after going into His refuge and getting guidance from Him can he get liberation. It is only people of the present time from whom we can take advantage: we can have justice only from the present ruler or king; only the present living doctor can cure our disease; only the present husband or wife can produce children with us. King Chandra Gupta was a very strong king in India many years back; if any woman says now, “I want to get a child from King Chandra Gupta,” how is that possible? He is not in the physical body now. No matter if that woman goes and sits in the remembrance of that king and has a lot of love and affection and devotion for him, no matter how much she tries, still he is not going to come and fulfill her desire. In the same way, if anyone who is sick now wants to get treatment from the great ancient physician, Lukman, how is that possible? No matter how much money he spends, whatever he does, still that doctor is not going to come and give him treatment. He will have to go to the present living doctor to get cured. If he will not go to the present doctor, he cannot get any help from the doctors who were living in this world many years back.

In Rajasthan, King Gunga Singh was a very just ruler; he kept one weighing scale on his table, and he used to say, “I weigh justice. I always keep both pans of my scales equal.” And he used to say, “God may forgive a corrupt person, but King Gunga Singh cannot forgive the corrupt people,” because he was a very just ruler. If anyone has a problem

now and he says, “I don't want to get my problem solved by the present ruler, I want King Gunga Singh to solve my problem,” how is that possible? He will have to go to the present ruler or king, and only then will he get his problem solved.

So there are many areas in which, if we want to get help, we have to go to the living person or the living authorities of our time. If we want the people who were living many years back to come and do our work, that is not possible. There were many great Masters in the past who came into the world for the sake of the souls. If the souls who are taking birth at this time and who have the desire to realize God say, “We don't want to go to the present living Saint because we are doing the devotion of the past Saints and they will liberate us,” how is that possible? God always works through the living Saint. If one could get liberation just by doing the devotion of a past Saint, what was the need for God to send living Saints into this world again and again? God sends the Saints into this world only because you cannot get the knowledge of God unless you come into the company of the living Master. That is why it is very important for the souls to come in contact with the living Master if they want to get liberation and if they want to get the knowledge of God-realization.

Nowadays people are fighting among themselves only because they don't have the right understanding. There are many people who believe in the past Masters, and there are many who are believing in the present living Masters. No doubt the teachings are the same. The teachings of the past Masters talk about God and how to meet God, and the present living Master also talks about how to meet God. But because people do not have the right understanding, they have conflicts, and they fight among themselves, even though both of them are doing the same thing, and are following the same teachings. But still, because one is following the living Master and knows that it is very important, and the other person doesn't know that, that's why they have conflicts among themselves.

I was born in a Sikh family, and my father was very devoted to the Sikh religion. He used to visit the Gurdwaras and he understood the priests of the Gurdwaras to be the ministers of God. He thought that by going to the Gurdwara and doing the devotion there, he would get liberation. So when I used to go to Baba Bishan Das, he didn't like that; because Baba Bishan Das was against all those things. Baba Bishan Das would rebuke me also because at that time I had the influence of my father and the family, so I was also believing in the past Masters and I was also thinking that whatever other people are doing that is the right thing to do. I was also believing in Guru Granth Sahib and Guru Gobind Singh and all the Masters. So Baba Bishan Das would rebuke me and ask me, “Did you ever see Guru Gobind Singh? Will you be able to go and see Guru Gobind Singh? How can you be sure that he will take care of you and will liberate you?” I had no answers to all his questions and I didn't know what to say. I would get upset, but later on when I would think about it I would find that whatever he said was true. So I would go again to him, hoping that he would tell me something more about Guru Gobind Singh or he would give me some knowledge. Again he would do the same thing, which would again make me upset. But later on I would again realize that what he was saying was true. So when he finally gave me the knowledge and initiated me into the Two Words and I started doing devotion, people didn't like that. They started complaining to my father: “Your son is not now believing in Guru Gobind Singh, he is not going to the Gurdwara, he is not reading the Holy Granth,” and all those things. So my father got upset and asked me what was the

reason. I said, “Father, you don't know. What I am doing will take me to Guru Gobind Singh. Truly speaking I am the one who is doing the devotion of Guru Gobind Singh in the real sense, because I am practicing what he has taught. Whereas the priests and you people are just reading what he taught. You are not putting his words into practice, whereas I am trying to do that.”

But my father wouldn't believe me. He said, “O.K. I'll see whose devotion will liberate the family. I will see whether your devotion liberates me or my devotion will liberate you. I will see that.” It so happened that when he was about to die, in his last days, he started having the experiences of the present living Master, Master Kirpal Singh, who was accompanied by Master Sawan Singh also. Before that he had never had the darshan of the Masters. So he called me just three days before he left the body. (I was living in Rajasthan in those days.) So he called me, and for his last three days he reported that he was always having the darshan of Baba Sawan Singh and Master Kirpal Singh and Baba Jaimal Singh. He said in the end that he realized that whatever I was doing was the true thing; and he was having the experience of the past Masters also. So then he realized that the devotion which I was doing was the right thing, and whatever he was doing didn't bring any good to him.

Nowadays, usually all the people are fighting just because they don't have the right understanding of the teachings of the past Masters. Whatever things the past Masters said we should not do, people are doing only those things: for example, Guru Nanak Sahib has written a lot against reading the holy scriptures thinking that they will bring liberation – he has written that no matter with how much love and affection you read tons of books, you will not get any benefit from it because the liberation is in Naam and you can get Naam only if you go to the living Satguru. Just by reading about Naam or about the past Satgurus who preached about Naam, you will not get any benefit from these past Masters and your soul will not get any liberation. Reading will not do any good unless you practice it; reading by itself has no value. So Guru Nanak has written a lot against reading books thinking that they will bring liberation. But what are people doing? You will find that in the Sikh religion, people think that they will get liberation only through reading the Holy Granth constantly, or certain parts, or in certain ways. They don't go beyond that. They are locked up in reading books and that's why they don't appreciate the living Masters; because living Masters have always emphasized the need of having a living Master, and they always say that you should practice. Whereas even though it is very clear that you should practice what is written in the books, still there is no one living to rebuke the people, to tell them that definitely they should practice this Word – and that's why they don't feel like going to the living Masters, and in this way they do not understand the real meaning of the teachings of the Masters: they are going against the teachings of the Masters. Reading the books is just one example; they are doing many other things too which Master did not want them to do. This is the case with all the religions: as long as the living Master is there everything goes fine, but when He leaves, people misinterpret His teachings and after a certain time they leave the Path. The name of the Master remains there but the teachings of the Masters are not found there.

Master Sawan Singh Ji was also born in a Sikh family, and he used to say in the Satsang, “When I met Baba Jaimal Singh my mind played a trick on me, and just for a little thing which had little meaning, my mind told me I should not take initiation. I requested Baba

Jaimal Singh, 'I am ready to get Naam, but don't give me the name Radhasoami because I was born in a Sikh family.'“ Baba Sawan Singh used to take Guru Granth Sahib as His Master, and he didn't want to take the name of Radhasoami. So Baba Jaimal Singh asked Baba Sawan Singh, “Well, what do you do for devotion? What practices do you do?” So Baba Sawan Singh replied, “I read the holy book, the Guru Granth Sahib.” There is one writing of Guru Gobind Singh, Jap Sahib, which is not included in Granth Sahib, in which Guru Gobind Singh has written about fifteen hundred descriptive names of the Lord. So Baba Jaimal Singh told Baba Sawan Singh, “You see Guru Gobind Singh has called the Almighty Lord by fifteen hundred different names. What is wrong if Swami Ji Maharaj gave the name Radhasoami to the Almighty Lord? It is just a descriptive name, there is nothing else there.” But still Baba Sawan Singh was not convinced. So Baba Jaimal Singh told him, “Read the writings of Swami Ji Maharaj and then you will have a better idea.” Baba Sawan Singh read the Sar Bachan (poetry) in which Swami Ji said that “Radha” is the name of the soul, and “Swami” is the name of that Lord Who resides in the Eternal Home. And the names Radha and Swami mean “soul” and “Oversoul”; soul is the essence of the Oversoul, and both these things are one; soul and Oversoul are one. So when Baba Sawan Singh read that, he understood why Swami Ji Maharaj had introduced this name, Radhasoami. Then he had no more complaint and he took initiation.

But still, even after getting initiation he had some problems, because he didn't want people to think that he had left the Sikh religion and had stopped believing in the Guru Granth Sahib. So when he invited Baba Jaimal Singh to his home to do Satsang, he thought, “If Baba Jaimal Singh comments on the writings of Swami Ji Maharaj, people will think that I have left Guru Granth Sahib.” So he went and brought a copy of Guru Granth Sahib and requested Baba Jaimal Singh to comment on that so the people would feel better about him joining this Path and would think that he still was believing in Guru Granth Sahib. When Baba Jaimal Singh visited Baba Sawan Singh's house, Bibi Rukko, who used to cook food for Baba Jaimal Singh, also went with Him. After the Satsang in the evening, Bibi Rukko started chanting the hymns from Swami Ji Maharaj's writings. And Baba Sawan Singh couldn't stop her, even though he was afraid of the people and he was worried about public shame. After some time all his worry went away, and everything became fine.

So the meaning of saying this is that whenever the Saints come they pay no attention to these useless things, because they have come into this world to relieve us from all these limits or blocks, the things which are keeping us in this world. They come to teach us that we should be broadminded and that we should not follow the tradition which does not take us to God. Swami Ji Maharaj says, “I am telling you this for your benefit: you go to the living Master and don't just keep yourself in the devotion of the past Master. Unless you go to the living Master you cannot get the Real Knowledge, you cannot know better about the past Masters, and you cannot meet them.”

So whenever the Masters come they always emphasize the need of the living Master, because without the living Master you cannot get any Knowledge. Kabir Sahib condemned idol worship in his writings and he was very much against it – but you see how nowadays people are putting the teachings of Kabir Sahib into practice. They have made an idol of Kabir and are worshiping that even though He said that this is not good. Kabir Sahib says, “People have made gods from stone and they are worshiping them.

Those who rely on those stones will be drowned in the deep ocean of Hell.” Kabir says that people buy idols and worship them and, obeying the mind, they visit the places of pilgrimage. But those who are involved in all this will always wander here and there and will not get any knowledge of God.

Furthermore, Kabir Sahib says, “If God can be achieved by worshiping the stones, I will worship the big mountain.” Kabir goes even to this extent: “O Kabir, people of this world are crazy because they are going outside to worship the stones, but they don't worship the grindstone from which they get food. It would be better for them to worship that stone than to go outside and worship idols.”

Dhanna Bhagat was a great devotee who became a Saint in India, and people think that he realized God by worshiping idols. But he has written a bani which is included in the Holy Granth on which I have commented; and that Satsang has been published in *Sant Bani Magazine* also.¹⁵ In that bani, Dhanna Bhagat has written that those who are relying on worshiping stones, all their efforts are useless; because the Lord does not reside in stones. The Lord is a living Thing and He is pervading everywhere and He speaks to people. Even though he has written such a strong bani against idol worship, still people think that Dhanna Bhagat was an idol worshiper and he is called by that name; and people still believe that he realized God by worshiping the idols. But Master Sawan Singh used to say about him, that if Dhanna Bhagat realized God by worshiping stones, then why can't people realize God now by worshiping stones? There are millions of people who are involved in worshiping idols, but up until now nobody has realized God by doing that.

So this thing always happens when Saints leave: whatever They told the people they should not do, they always do that. Just as if you tell any child, “Don't do this,” he will do it, in the same way, when the Master leaves, He tells people not to do this, and they do that; and that spoils everything.

In the place where we stopped to hold Satsang on the way back to Delhi, all the people in that village are believers in Guru Granth Sahib; they are mostly Sikh people. In the sangat there were many priests of the Gurdwaras also, who have a lot of knowledge of the Guru Granth Sahib. So I commented on a hymn from the Guru Granth Sahib and when people heard about the real essence of the meaning of the Guru Granth Sahib, even the priests who had been reading those banis for many years realized that what they were doing was not sufficient; they wanted more. So they said, “Just by hearing the Satsang we take you as our Master. Now it is up to you whether to accept us as your disciples or not.” And when the people were told about the Guru Granth Sahib and what it asks us to do, and when they got the real understanding, many people said that they would come with their families to get initiation at 77 RB.

So when people are receptive and when they hear the living Masters commenting on the writings of the Past Masters, then if it is written in their fate they get the better understanding of the teachings and they come to the Path of the Masters. So that is why we should practice the words of the Masters in our life. And if we read the teachings of the past Masters and if we are determined to practice those teachings and obey them, we

¹⁵ “Oh Man! Why Are You Afraid?,” July-August 1977.

will definitely feel the need of going in the company of the living Master, because the past Masters have emphasized the necessity of going to the living Master. So if we are reading and having love for the teachings of the past Masters, we will go to the living Master. And when we go to Him, He will tell us to do the practice of realizing God, and when we get Naam from Him and do the meditation, then we will realize who are believing in Christ, who are believing in Guru Nanak, Master Kirpal, Master Sawan, and who are really practicing the teachings of Christ and the other Saints who came in the past. I will say that only the Satsangis who are practicing the Path, only they are the people in this world who are trying to follow the teachings of Christ. Other people, when they don't know what the real teachings of Christ were, and they don't have any idea of what Christ wanted people to do and what He was talking about, how can they ever reach Christ? If the Satsangis do their meditation and if they are following the teachings of the Path which are not different from the teachings of the Bible and the other holy books, they will definitely one day reach Christ and the past Masters, and they will definitely realize Christ, Guru Gobind Singh, Master Kirpal, Guru Nanak.

They will realize what They taught. Until they go within and see, who is doing the devotion of God, who will reach Guru Nanak, who will reach Guru Gobind Singh, and Christ? They cannot get anything just by reading books of the past Masters. Reading is not sufficient; if you are not practicing the teachings of the past Masters, it will not bring any benefit to you. That is why we should always, when we are reading the teachings of the Masters, take their words into our heart and practice them. Only practicing will do us good. Master Sawan Singh used to say, “Suppose there is a store which was started a hundred years back; if the person who started that store has left the body and no other person has come to take care of it and sell the goods, and instead of that there is one big picture or idol of that person to take care of the store – how is that possible?” When you go to buy anything from the store, no matter how much you worship him or sing his praise or sing bhajans in front of him, or do anything you want, he will not come out from that picture or idol and give you the things that you want. You will definitely need a person who is taking care of the store at that time. If you want to take anything from that store, you will have to go and get things from him.

The past Masters or Saints who were in this world cannot help you in any way, no matter how much love and affection you have for them. But I will tell you my personal experience: that if you meditate on Naam and go within and meet the living Master there, then you will have no doubt about all the things which I have said today. All your doubts will go away only if you go within, because when you go within you see everything crystal clear and you will meet all the Masters there and then you will know what their teachings are.

Swami Ji Maharaj says, “He is Kabir, He is Sat Naam. Understand all the Saints as one. Give up your pride and go into their refuge, because your purpose will only be served by going and taking refuge in the living Master.” Give up your pride and go to the living Master: He will teach you and will make you serve your purpose.

1981 September: To Keep The Sweetness

This darshan session was given at Sant Bani Ashram, Rajasthan, on April 6, 1981.

SANT JI: Tomorrow is the last day and it is a tradition that we celebrate your birthdays on the last day. So, do you want to eat halva tomorrow? [much laughter] This is my first question to you.

QUESTION: Do spiritual birthdays count?

SANT JI: Surely! In fact the real birthday is when we get Initiation, because then our soul is lifted above the limits of mind and the organs of senses and she finds the way of getting herself released from the snare of mind and the sense organs. The other birthdays which we celebrate – the days on which we were born – cannot really be called “birthdays” because on that day our soul was put into the body and brought under the control of mind and organs of senses. Guru Nanak has not given as much importance to his birthday as to that day on which he met a perfect Master or Saint. He says, “The day on which I met the Master, I sacrifice myself for that day.”

Now you can ask questions.

QUESTION: How can we keep the sweetness that we feel, after we leave here, and all year, all the time?

SANT JI: One way is by remembering your holy trip which you took to this place. If you will remember that you have been here, then you will always get the inspiration of doing more meditation. When you remember that you have been here then you will also think about why you came here and what you learned here. Here you are taught meditation, and the second thing you are taught is to make your life pure. And the other thing which is brought to your attention at this place is, that Master Power is always within us, and from behind the curtain He always does things for the disciple. But we cannot manifest Him within ourselves until we have complete love for Him and faith in Him. Even though He is working for us all the time, we cannot manifest Him unless we have complete love and faith in Him. So here you are taught to have complete love and faith for the Master, and to surrender yourself at the Feet of the Master.

We should never forget our trip and we should never lose what we have been given here. If we always remember what we learned and received here then we will definitely get help in maintaining the gift which we have received during our stay here. I am very pleased that many dear ones, although when they come they report that their condition is not good and they are not doing well in their meditations, when they obey my instructions and meditate wholeheartedly, after a few days they start changing; and at the end of their stay they tell me about their experiences and how much they have improved their life just by coming here and doing the meditations here. So those who continue doing the meditations even after going back to their home, they maintain the Grace of the Master and they maintain their experiences. But those who do not maintain the Grace of the Master by doing their meditations continuously after going back to their home, they get affected by the world and worldly things very easily, they come under the control of their mind and the organs of senses, and thus lose what they have been given here. And later when they come another time, then they repent and feel sorry for losing all they received in their last trip. So I hope that if you will always remember your trip here and if you will continue doing your meditation wholeheartedly as you have been doing here, you will definitely be able to maintain the Grace of the Master and you will not lose what you have been given here.

In this group also there are many dear ones who were not doing well in their meditations when they came here; but later on, after meditating for just a few days, they have changed so much that now they tell me about their higher experiences. And I hope that they will maintain it.

QUESTION: Sant Ji, could you say something about the advantages of getting up at three in the morning, as opposed to say four in the morning? The reason I ask this is that while we're here it's very easy to get up at three because all of us are doing it. But when we get back to the States, the mind gets very strong, because a lot of us are not surrounded by people who are getting up at three. So I would like to have something to tell my mind when it tells me to get up at four instead of three.

SANT JI: Many times I have said this, and it has been published in *Sant Bani Magazine* also many times, that the mind who is not letting you get up at three o'clock and says, "The night is very long and there is no harm in sleeping for one more hour, why not get up at four o'clock and meditate?" – the mind who is not allowing you to get up at three, will not allow you to get up at four; and if he tells you, "Well, I will get up at five," he will not even allow you to get up at five; he will go on postponing until six or seven. And when you get up at this time, he will bring your worldly responsibilities in front of you, and he will make you think that you will meditate in the evening after doing your worldly responsibilities. And when the evening comes, then the same arguments will also come and your mind will not let you sit even for a minute. And at night he will say, "Okay, you missed today, but definitely tomorrow morning, at three o'clock, you will get up and meditate." But if you always go on listening to your mind, you won't be able to meditate either at three or four, or in the evenings. So in this way you will lose your life without doing even a little bit of meditation. That is why I always say that to fight with your mind and to struggle with your mind, is what we call meditation. On this Path we always have to go on fighting with our mind.

When the Satsangis start going within, only then they realize that the mind is an agent of Negative Power. You can say that lust, anger, greed, attachment and egoism are the agents of the Negative Power, working through the mind, who are always attacking the Satsangis. If the Satsangi is not alert, if he is not ever ready to fight with all these things, then he can never be successful. That is why Satsangis should always be alert and always be ready to fight back against all these evils like a soldier does. You know that a soldier who is loyal to his country is always ready to protect his country. If the enemy attacks and if he says, "No, it is three o'clock and I am supposed to fight at four," or "I will go to the front at five," you see that he can never become a successful soldier, and that way he can never save his nation or his country. In the same way if we say that we will get up at three or four o'clock and meditate, and not take advantage of the time we have got, and we give the opportunity to mind and his forces to attack us, then we can never become successful. I would say that those who want to meditate, they never wait till three or four o'clock. Whenever they get the opportunity they sit for meditation. Those who have done the meditation, dear ones, for them the time makes no difference. For them, if they get the chance, they meditate even for twenty-four hours a day, without waiting for any definite time.

There is one sect in the Sikhs which is called Nihangs; they call themselves “the army of the Sikhs,” and they always remain alert. They are always dressed up with all their weapons, uniforms, etc.; they carry a very heavy load like the army does. Once it so happened that one Nihang was on a neem tree cutting branches, and one man came there and said, “Khalsa Ji, why don’t you take off your shoes? It is not a good thing to climb the trees with your shoes on, you will fall down.” That Nihang replied, “What if God calls me and says, ‘Khalsa Ji, I want you to come’? Will I tell him to wait while I go down and put on my shoes?” He who is always ready to go back to the Court of the Lord, is called Khalsa, or the real devotee.

Whenever I would tell Baba Bishan Das that it was very hard to get up early in the morning to do the meditation and that I had to struggle very hard, he would tell me a long story about what happened in India. In the early days when the Mogul Emperors came from outside and invaded India many times, they were not lazy and they were always prepared to fight with their enemies. And they invaded India many times. In those days the natives of India were lazy and were not equipped with arms and weapons; they were not able to fight back and eventually the Mogul Emperors conquered all of India and set up their own empire. But later on, when they had no enemy to fight, they became lazy and started torturing the Hindus and the other people in the country. They tortured devotees, demolished their temples, and forced their religion on the Hindu people. They were very hard on those who did not accept their form of devotion and their religion. They became fond of enjoying worldly pleasures and many other things: they used to kidnap the daughters of the Hindus, and in that way they used to torture them. All these things happened only because they became lazy and fond of worldly pleasures.

When Guru Gobind Singh came, He could not bear to see this torture, and He formed an army and told his soldiers to stay awake all night long. He told His people that they should get up at three o’clock and do the meditation of Naam; but along with that they should always remain alert to fight their enemy. Because the torture of the Mogul Emperors was too much to bear, Guru Gobind Singh fought with them; and He shook the roots of the Mogul Empire. After Him no Mogul Emperor was able to establish his Empire in India; either they were killed or they lost their empire.

What was the trick behind that? The alertness of the army of Guru Gobind Singh was the only reason for their defeat. The Mogul Army would go on fighting all day long, but in the night they would sleep and enjoy.

Baba Bishan Das told me that this was the only reason for the downfall of the Mogul Empire; they were lazy and did not remain alert. And the Sikh people were able to defeat them only because they were getting up at three o’clock and they were not at all lazy or fond of the worldly pleasures.

So if you want to become successful in any work, worldly or spiritual, you can do so only if you are alert and if you stay awake at night, and spend your nights in devotion or in work. You cannot become successful in any work, spiritual or worldly, if you do not sacrifice your nights and sleep. So long as we do not meditate, we get weak thoughts; when we start doing meditation our soul gets the strength to remove those weak thoughts. Then the Satsangi always awaits the opportunity to do his meditation and to feed his soul. Guru Nanak has said, “Just as an addict lives on his addiction, in the same way the

devotees of the Lord live on their devotion to the Lord.” Farid Sahib says, “O sister, today I did not sleep with my husband, the Lord, and I am feeling pain all over my body. Let me go and ask those who have never slept with their husband, the Lord.” In other words, the soul who was always going within and seeing God, tells another soul, “Today I did not meditate and go within and see my Beloved there, and I am feeling pain everywhere in my body and I do not find any rest. I can’t understand how those souls who have never got the Master and who are not doing the meditation of Naam and are not going within, are able to spend this night of their life.”

I am very sorry that for enjoying the worldly pleasures people are staying up all night long, and still they have no complaints. They do not complain that they have a pain in their neck, or in their knees, or like that. But when the time for meditation comes, they cannot stay up, they cannot get up early in the morning, and if they do, they have many complaints. Sometimes they say they have pain in their legs, sometimes they say that they did not get any experience. Guru Nanak says, “People get up for doing bad things, but when the time for meditation of Naam comes they always sleep.” Kabir Sahib says, “Happy is the world which eats, sleeps and enjoys, and unhappy is the slave Kabir who stays up all night and weeps for the Beloved.”

The Satsangi should always be strong and never listen to his mind because the mind is our enemy and he will never advise us to do our meditations. He will always try to take us away from the meditations.

QUESTION: Master, sometimes when we meditate... some one of us falls asleep. I wonder – should one of the others wake that person up?

SANT JI: The other people should not be confused and should not worry about that person. After some minutes or seconds, he will get up by himself. Other people should try to forget themselves when they sit for meditation. Whenever we are sitting in the group meditations we should not be aware of this fact, that we are sitting with many other people, because when your heart is stilled you will find seclusion even when you are sitting with hundreds of people. You should not be aware, you should not remember, that you are sitting with other people; you should not pay any attention to them.

When I was initiated by Baba Bishan Das into the first Two Words, as I have said many times, I used to meditate very hard on that. And many times I would feel sadness in my mind; because that also is a trick of the mind – mind would bring sadness in me and that was good for me because I used to meditate harder. I have always said that the earliest practices of Sant Mat are difficult to do but later on the practices are not so hard; once you start doing it, the way is open to you and you go on working at it without any difficulty.

I used to meditate outside under one tree, and daily, one very big cobra, five or six feet long, and very heavy, would come and sit with me. I don’t know how he would know when the time came for me to get up, but before I would get up from my meditation he would make some noise and leave. I never knew that he was coming there and sitting with me, even though he was making a lot of noise before leaving. He never did any harm to me, and I was never aware that he was coming there. Once it so happened that during the night I was meditating in my room. I had one underground room which was twelve by fifteen feet, and I meditated in there. I don’t know how that snake also got his

way in, but he also came and sat there. But this time he was not so disciplined, he was making a lot of noise, but still I was not aware of that because I was in deep meditation. I was not bothered by him and I was not aware of him. The whole night passed and just before morning when that snake was making a lot of noise, people from the village came there and called me. When they called me I was disturbed and came out of meditation. And they said, “The noise of a snake is coming from your house; there must be a snake in there.” I said, “No, if there were a snake here I would know about it.” But they said, “No, he is there.” They wanted to come inside and see, but I said, “No, if you think there is a snake, you should not come in because it is possible he will attack you and even kill you.” So they went away, and I returned to my room and started doing meditation. But I did not see any snake there.

Later on in the morning, many other people came and they said they were still hearing the noise of the snake which I was not hearing. It was very surprising to me. I said, “If there were any snake I would have heard his noise. You say he is in the house, but I am not aware of it.”

So I came out of the house, and they wanted to go in the house and kill the snake. I told them, “Don’t do that.” But they didn’t obey me and somehow two people got into the house and saw the snake. When the snake saw that these people had come to kill him, he opened his mouth which was very big and they were afraid. But suddenly they put out the light and the snake could not see them. In the dark they attacked him, and he came out of the house and started to escape. Since there were so many people there, forty or fifty people who had come to work in the fields, they all chased the snake and finally killed him.

The point of my telling this story to you is that that snake used to come and sit with me for three or four months, but not even once was I aware that he was coming there. The people in the village could hear the noise, but I was not hearing it where I was meditating. Just imagine how noisy that snake was; but because I was concentrated in my meditations, I was not aware of him. So when we sit for meditation we should be so concentrated that no matter what happens beside us or near us, we should never be aware of it; our attention should always be introverted when we are sitting for meditation. Since we are all doing our work when we sit for meditation, we should have our attention completely on our work. Then we will not be aware if someone is sneezing or making any noise near us, or if any car or bus is going by. We know about all these things only when we do not pay full attention to the job we are doing.

When King Janak had to give knowledge to Sukhdev Muni, he told him, “I will give you Initiation only if you will fulfill this condition: that you take this cup of oil and go round the city without losing one drop of oil from it.” It was a very hard task and moreover King Janak told him, “Mind that one soldier with a sword is walking behind you and whenever he sees that you have lost one drop of oil, he will cut off your head.” In order to test him, King Janak had arranged for many attractions – dancers and other sights. When Sukhdev Muni went round the city, he paid no attention to all those things which were there to distract his attention, because he was worried that if he did not reach King Janak safely without losing even one drop of oil he would not get Initiation, and moreover if he dropped the oil then the person behind him would kill him. So because he had love and affection for the Master and because he wanted to get Initiation, and he also

had fear of death, even though there were so many things on the way to distract his attention, still he was not distracted; and finally he came back, fulfilling King Janak's condition. And later on he was initiated. So King Janak told him, "Two things are very important for a Satsangi to have if he wants to progress on this Path: one is that he should have love and affection for the Master, and the other is that he should be afraid of his Master."

When King Janak asked Sukhdev Muni what he saw in the town, he replied, "Master, I did not see anything because if I had seen all those things which you had set up for me, I would have lost the chance of getting Initiation and moreover I would have lost my life. I did not want to lose my life, so that is why I did not look at them and my attention was always on this cup of oil." So He told him that when a disciple has love and fear for the Master, only then can he become successful. This love and fear of the Master go together. If we have love for the Master, only then will we be afraid of Him; we will be afraid of displeasing him if we do not obey Him. And if we have fear of Him, only then will we keep our attention towards Him and not take it to other places. If we are afraid of Him, only then will we not do bad things.

1981 December: The Thirst of My Soul

This question and answer session took place on October 28, 1981, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: I would like to ask this on behalf of all of us. We're all very concerned about your eyes. You look beautiful with glasses or without glasses, but nevertheless we're sad that we can't have the vision of your eyes without the intermediary of glasses. But we wish your eyes aren't in any pain or anything like that.

SANT JI: I am very grateful to all the sangat for having sympathy for me. As you know, I have had a lot of opportunity to sit at the feet of the Supreme Being, Almighty Master Sawan Singh. In His satsangs, Master Sawan Singh Ji used to say that the Negative Power is a very mighty power and he doesn't give any concessions to the souls. Whatever deeds are done in his domain must be paid off. It does not matter to him whether the disciple pays that karma or the Master Who has taken responsibility for that disciple pays off the karma. His main concern is that all the bad karmas which are done in his kingdom should be paid off. And he doesn't give any concession, not even a little bit.

Now, when the disciple has come and taken refuge at the feet of the Master, it is up to the Master: if He wants He can make the disciple pay off all the karma, or if He wants He can take the sufferings on His body, because the karmas must be paid off. This is my personal experience – that if the Masters do not shower Their grace on the disciples, if the Saints do not take the sufferings on Their body, if They do not pay off the karmas of the disciples – no matter if the disciple does a lot of meditation, and no matter if he stays for a long time in this world doing his meditation, still he cannot go back to his Real Home unless he has the grace of the Master. This is because the soul has the burden of so many karmas that without the help of the Master the karmas cannot be paid off. And since the Negative Power does not make any concessions, the Saints, the Masters, have to pay off the karmas on the behalf of the disciple.

Within I am strong, I am very healthy, and I am very pleased to serve all of you, and I know that I am able to serve all of you as I was doing before also. Regarding wearing the glasses: because before I was not habituated to wearing glasses, so I am also having this discomfort because of wearing the glasses. But you should know, and all the satsangis should know, that the grace of the Saint cannot be stopped by any glasses. The grace of the Saint cannot be stopped by any mountains, by any oceans. Whenever the Saint or Master has to shower His grace on the disciple, the children, no matter in what circumstances He is living, still the grace from Him will come, and there is no barrier, there is nothing which can stop the grace of the Master from coming to the disciple.

You know that I am not very old, I am maybe fifty-six or fifty-seven. At this age not many people have to go through several eye operations. And you know that one of my eyes has had to be operated on twice. You know how much love I have for Baba Bishan Das. I used to have a lot of love for him, and now also my love for him is the same. I had the pain of separation from him and I wept a lot in that also. But when I came in contact with Master Kirpal Singh, and when He left in 1974, the pain of separation which I had at that time, I am also having the same amount now; because He gave me the recognition; He made me realize the importance of having the darshan of the physical body of the Master. When the disciple has the darshan of the physical body of the Master millions of his sins are finished off – millions of his karmas are paid off – just by having the darshan of His physical body. And when the physical body goes away from his eyes, the disciple has nothing with him. That is why I wept a lot in the separation from my beloved Master Kirpal, and now also I have the same amount of pain of separation. I have no interest in living in this world after He has left, and for me, this world is empty.

The room here in which I am living now, is not newly made; it is very old. I used to live in this same room when Master ordered me to close my eyes to the world and sit for meditation. One month before He left the body, He started giving me hints – warnings – that He was going to leave in one month. But on the other side He had already given me the order, “You do not need to come to see me because I will come to see you whenever I want.” So on the one side He had given me this order, and on the other side He was giving me these hints that He would be leaving soon. So I could not do anything but weep in His remembrance. And many times I would hit my head against the wall because I had nothing else to do. His orders were such that I had to obey Him, yet on the other side I knew that very soon He would be leaving. Whenever Pathi Ji and other dear ones who used to come from 77 RB would come to my room and see me, I would tell them, “I don’t know what is going to happen to me.” I was not able to tell them what was going to happen next with Master because it was not in His will to give out that secret – the news that He would be leaving soon. But I would just tell them, “I don’t know what has happened to me.” Then I thought of leaving this place and going to 77 RB, thinking that maybe by changing the place my mind would get some peace and I would be at ease. There also, when people would come to see me, I would just weep because I was not able to tell them what pain I was having.

At that place, when I learned about Master’s departure, that day was one of much suffering and very painful – I cannot describe the pain that I experienced when I came to know that He had already left the world. Now also I remember that day and the memory of that painful day is still fresh in my mind. I am not sorry for my eyes: I am not sorry for

undergoing any operations; but the pain of separation from Kirpal is still fresh in my mind, and it will always remain fresh. Because if He had not given me His recognition, I would also have made my mind like other satsangis and behaved like other people. But since He gave me His recognition, He showed me what He really was, that is why the pain of separation from Him is still very fresh in my mind and I will always have that pain of separation. Because He gave me His recognition, He told me what He was, that is why I feel a lot the pain I had on the day when He departed. I still have that pain. As long as I remain in the world, in this physical body, I will always feel that pain and it will always remain fresh.

It was all His grace, and it was not within my reach to recognize Him. All the recognition came only because of His grace. It is not in the reach of the blind person to find his way unless the person who has sight tells him the way, or catches his hand or his finger, and leads him on the right way. In the same way, it was all His grace that He gave me the recognition. Those who have not been blessed by that vision from Master, they may say, as people are saying, that Master Kirpal never came to Rajasthan. Dear ones, how can they know that Master does not function only in the physical body? He has other bodies also; He has wings which cannot be seen; and He can fly with those wings. Whenever the disciple remembers the Master with all his love and with full faith in Him, even if he is sitting in a closed room, and outside it is raining, or if it has stopped but is very impossible to travel, still if you remember Him with strong love and full faith in Him, He will be in front of you. He will come there by flying, or any way He wants, and He will see you right then if you have real faith and love for Him. If there is anything lacking, it is our lack of faith; it is our lack of love for Him, and it is because we do not trust Him. But whenever the Masters come into this world, They always give us all Their grace with both hands. In fact, They become pleased and happy only when They are able to give something to the disciple. In my childhood I wrote this bhajan: “O writer of fortune, graciously write in my fate all these things . . .” As you know, in that bhajan I requested him to write all the things except the pain of separation from the Master. But that never happened; the pain of separation was written in my fate, and now also I feel that pain, I am suffering from that pain; I took that pain on my physical body; and I will always have that pain. Dear ones, even though in the form of Shabda He is always within me, He is always present in me and He is always protecting and guiding me, still, physically, what I could have obtained from Him, now I am not able to, and I feel the pain of separation from Him very much. Just before Master left for His last world tour, He came here, to this very place where I used to meditate in the underground room, because it had been three days since I had come out, and the sevadar who was living here with me was afraid and worried for me because I had not opened the door and come out. When Master came, they broke the door; and you know that Master was very weak in His last days, and moreover at the time when He came here He had a fever and He was not feeling very strong. So the sevadar requested Him, “Master, please don’t go downstairs, don’t go to the underground room because You will have to go down the stairs and it is very dark there. Don’t go there because You are very weak. I will go and call him.” But Master said, “No. Where Ajaib can go, I can also go.” So in spite of His weakness He came down to my room. At that time I was sitting in meditation, and with His grace, He brought my soul down because I had not come down for the last three days. Graciously He did that for me, He brought my soul down and He embraced me. (Later on you will

see the wooden platform on which I sat.) I never used any cushions or any comfortable thing under me whenever I sat for meditation. And Master was very pleased, looking at me; and He asked me if I had any pains, and then He asked me what I desired. I replied that I desired only Him, and nothing else.

So this is called the love for the Master. When you have so much love for the Master whenever you remember Him in that condition, He will always be in front of you. If it is hot, and if you are perspiring while sitting in His remembrance, Master will come there and He will fan you. Whenever you will have to work hard, Master will also work hard for you. So when you have so much love and faith for the Master, only then will Master also work wholeheartedly for you.

When Guru Nanak Sahib left the body, his sons and family members were very happy that he had left because they thought that now people would come and follow them; that they would bow down to them, and that they would become the owners of the property which Guru Nanak had left; and that people who were obeying Guru Nanak would now come and obey them. They were very pleased to get all that name and fame. But Guru Angad, who knew the inner secret of Guru Nanak, was not at all happy. He was very sad, and whatever happened with him, only he knows or God knows. He has written: "It is better to die before your beloved. Curse on the life lived after the beloved's departure." When Hazrat Bahu's Master left the body, Hazrat Bahu was also in great pain, and he said only this: "O Bahu, I will always feel this pain of separation, and I will die weeping in this pain." I am not pleased in making disciples. In fact I am looking for someone to whom I can tell my pains. I always say that if I can get someone who will understand my pain, I will tell them all about my pains and all my sufferings. Those who have not experienced any pain, how can they know my pain? Those who have been affected by the pain of separation from Kirpal, they have lost laughter, they have no happiness in this world, and now they have to live with weeping and sorrow. For them, this world has no interest, and they find no peace, no happiness in this world. And they do not even know when the night has passed and the day has come, because twenty-four hours a day they are in the pain of separation from Master and they are always in His remembrance. I am not feeling this separation from Kirpal only at this time, since He has left physically. Ever since I was born, I always felt this separation from Kirpal, from the gracious Lord whom I had never seen. And always I had this desire to see the Master, I always had this longing to meet someone who would quench the thirst of my soul. I spent so much time in searching for Him, and when the time came to come in contact with Him, for a while the outer separation was removed and I was united with Him outwardly. But I did not know at that time that it would not last for long. I did not know that the pain of separation would still come, and that I would have to suffer that throughout my life. I did not know that my Master, who had now come to me, to quench the thirst of my soul, would leave very soon, and that I would have to suffer this pain again. As Farid has said, "It seems my mother gave me birth only that I might suffer the pain of separation from my Master, from the Lord." I also feel the same way, that I was born into this world only to feel the pain of separation from the Master. Before I met Him physically, I suffered from this pain; and since He left physically, I am still suffering the same pain.

I have spent most of my life sitting underground in meditation. And I know how hard we have to work to manifest the Naam – how much we have to starve ourselves; how much

we have to suffer thirst and hunger; and how much we have to work hard. Sitting in meditation is not an easy thing because we have to deal with such an enemy, we have to control such an enemy, who does not surrender to us easily. We have to work hard. We call that enemy mind: and you know that it is not an easy thing to struggle with the mind. But in order to manifest our Master within we need to maintain a lot of purity; we need to maintain a lot of regularity and sincerity in our soul. And when all those things are developed within us, after that, even if we don't request the Master to come and sit within us, still He will come to us by Himself, because He always looks for the true and pure place. Whenever He sees the purity within, He comes there without our asking.

Usually I say that when you see any Master, any Saint, what should you look for? You should inquire in His history if He has spent ten years or twenty years, or some part of His life, in search of God; whether He has done any meditation or not; whether He has worked hard or not. Because without working hard we cannot achieve anything. Not even in the world can we get anything or become successful without working hard, what to speak of gaining in spirituality without working hard. In the Path of Spirituality we have to work very hard to gain anything, to gain any position. Those who say that Master gave them the power of spirituality just in a moment; those who say that while sleeping and enjoying the world their inner veil was lifted; those who claim to be the Master without working hard, are themselves in deception, and those who are following them, they are also under a deception and are deluded; because in the Path of the Masters, unless you work hard, you cannot get anything.

Kabir Sahib was the first Saint to come into this mortal world, and He was the Almighty Lord. But after coming into this world, He also worked very hard because He had to demonstrate to the people. And He has written, "Nobody can achieve God happily, by enjoying the world. If God could be achieved happily and by enjoying the world, then what were the use of suffering pain?" All the perfect Masters – no doubt they are Almighty God, They are All-conscious – whenever They have come to this physical plane They have worked very hard in Their meditation so that They could demonstrate to the people that without working hard we cannot realize God.

Guru Nanak worked very hard; He meditated for eleven years constantly, sitting on stones and rough mats; He did not get comfortable cushions and live easily.

History says that when Guru Amardas Ji used to meditate, in order to avoid sleep, he would tie his hair up to a nail fixed in the wall. And that place where the nail was still exists, and it is true that He used to tie his hair to that nail to avoid sleep.

The founder of the Radhasoami faith, Shiv Dayal Singh (Swami Ji Maharaj), meditated for seventeen years sitting in one little room. In the same way you already know how hard Baba Sawan Singh, Baba Jaimal Singh and Master Kirpal Singh worked in their meditation. Master Kirpal Singh Ji used to give the example of Gunga the wrestler. He used to say that Gunga the wrestler stayed up all night doing exercise and only because of his hard work he became famous all over the world. By giving all these examples I mean to say that you may read the history of any Saint and you will find that in order to become a Saint capable of taking the souls to Sach Khand, one has to work very hard; he has to suffer pain, and bear thirst and hunger. For many years He has to work very hard and only then can he become a Saint. No one can become a Saint overnight. There is no

sin worse than the sin of deceiving other souls. Those who do not meditate, those who have not manifested the Almighty Lord within them, but still claim to be Sant Satgurus, their condition is as Kabir Sahib has said – they are taking care of other people's fields, but they are not worried about their own homes. They do not know what is going to happen to their soul when they leave this world, what punishment they will get from the Negative Power. They do not even know the condition of their own soul, but they are taking on the responsibility of other souls. Master Sawan Singh used to say, "You go within and then you will see that many great authors, whose books are very famous in this world and we virtually worship them, how their souls are stuck within and how they are suffering."

So we should not become lazy and we should not become the thief of hard work. If we do not become lazy and do not become the thief of hard work, then the Power Who has come from Sach Khand, Who for our sakes has taken this garb of dirt, Who is suffering the taunts and pains of the world just for us, will definitely shower His grace on us – if we will give up laziness.

Once again I would like to thank you and all the other dear ones for having so much sympathy for my health. As I have said, I am now fine and I hope and pray to Almighty, Anami-Being, Hazur Kirpal, to bless you with all His Love. And I pray to Him to keep all of you attached to His Feet, and I hope that you will always have love for His Holy Feet.

1982

1982 January: On Raising Children

Selections from a question-and-answer session, February 24, 1980.

SANT JI: I am very glad that you have asked this question. Though I never gave birth to any baby and I don't have any experience in this field, still I am very pleased you have asked this question. You know that when a soul takes birth, when a baby is born, the baby is a very innocent soul and doesn't have any sense of good and bad and cannot take care of himself. The early days of the baby in this world are very painful because in those days he cannot speak, he cannot tell his parents about his pains; the parents can understand only by looking at him and understanding the signs he makes, otherwise that poor baby cannot even change his sides. He cannot even move from the shade into the sunshine if he wants, and if he is feeling hot, he cannot go into the shade from the sunshine. He cannot ask for anything and he cannot complain about any problem he has. The only way he can tell his parents what he wants is by crying or by making some sign. And if fortunately he has good, wise parents, only then he has some happiness; otherwise the early days of the babies are very painful because they cannot express themselves.

When the baby grows older, say when he is three or four years old, at that time he has no knowledge of what is good and bad. He doesn't even know whether what he is doing is good and will be liked by people or not; and so whenever he makes any mistake, if he takes something from one place and throws it to another place, he is doing that out of ignorance; he doesn't know whether it is good or bad. But when he is rebuked by the parents, then again it is painful for him. Because the children have no knowledge whether they are doing good things or bad things, it is very important for the parents to be very patient with them at that time; they should have sympathy for them and should be very wise in dealing with children at that age. Parents should know in which things the child is interested, and it is very important for the parents to watch what the child wants because the parents play a very important role in making the life of the children.

If the children are making any mistakes or are doing anything which is not good, the parents should not be very strict with them. They should always understand that the children are making these mistakes not for any purpose but because they don't know whether it is good or bad. So understanding this they should always be patient with the children and they should not always rebuke the children and be strict with them. Because if you will always be strict with them and always go on rebuking them, then they will always be scared of you; and when they develop the habit of being scared all the time they will not be able to tell any of their problems to you, and in that way they will not take any guidance and directions from you, and they will attempt to resolve their problems by themselves. Because they are very ignorant they won't be able to do that, and that will get them into very big problems. So that is why the parents should always be very patient and loving when they have to deal with the children. Whenever the children are making any mistake, instead of rebuking them and becoming strict with them we should use the weapon of love. Lovingly you should make them understand what is good and what is bad for them; if you are loving towards them they will accept anything that you tell them and will always obey you. You should know that children are not only your

wealth, they are the wealth of the nation also, and the wealth of mankind. As you know, the soul gets human birth only after wandering in many different bodies; and it is our responsibility to tell the coming souls, the coming generation, what their mission is on this earth. If we give them the information of the Path and make them aware of the purpose for which they have come into this world from the beginning, they can become very good Satsangis and very good citizens of the nation. That is why it is very important for the parents to be very loving and patient with the children and bring up the children in such a way that when they grow up they can become good citizens, live in the world as good people and, moreover, progress in the spiritual way.

QUESTION: When children talk of spiritual experiences – hearing the sound and seeing the light – how do we treat that? Do we encourage them?

SANT JI: Children are innocent and their thoughts are not very scattered into this world; that is why they get spiritual experiences easily. But when they tell you about their experiences you should tell them to keep quiet and not tell too many people. Often it happens that the parents have not advanced in the Path as much as the children have. Many times the children manifest the Form of the Master, see the Master within them, whereas the parents do not. So when the children talk about their experiences, that they are seeing the Master's Form, what can the parents advise them when they have not seen the Form of the Master themselves? So it is better for the parents to tell the children to keep quiet. If the children will keep quiet they will have more experiences. Whatever you are doing, your children will imitate you; they will also sit for meditation and do whatever you are doing. When they see that you are meditating and hearing the Sound Current they will imitate you, and because their thoughts are not very scattered and they are innocent souls, it doesn't take them very much time to rise above and have inner experiences. Many times they see the Light and hear the Sound Current and many times they have the Form of the Master also, but because they don't have the knowledge, they don't know that they should not talk about their experiences. When your children talk about their experiences, gradually they stop seeing the Light and hearing the Sound, and in that way they lose the Grace of the Master. So that is why whenever your children tell you that they are having experiences you should tell them that they should not tell anybody and should just keep the experiences to themselves.

QUESTION: When the children are a little older – 9, 10 or 11 years old – and they don't have any Satsangi friends and they want to play with non-Satsangi friends and go to their homes, is this all right?

SANT JI: It's all right for them to go and play with their non-Satsangi friends but you should tell your children about the Path and about the ways of living of the Satsangis; and if they understand that, I am sure they will not get affected by the non-Satsangis.

It is not good to stop the children from going to the non-Satsangis. If there are no Satsangis around you should let them go and play with the non-Satsangis. But you should teach them about life in such a way that when they go in bad company they still won't get affected by it; instead, they will teach the non-Satsangis about the Path. You should teach your children in such a way.

Anyway, we should always try to keep the children in the Satsangi atmosphere because it is better for them.

1982 February: The Fruit of Remembrance

This question and answer session took place on October 6, 1981, at Sant Bani Ashram, Rajasthan.

QUESTION: If we tried and tried to find something that is selfless service, well, because of our condition that we are so full of ego, we couldn't possibly find anything which could be classified as true selfless service.

SANT JI: This is true, that until our veil is lifted and unless we go into the higher planes, we cannot do selfless service because our ego is with us. When we try to do a little bit of service thinking we are doing it selflessly – for a little time we could maintain that, but later on our mind will tell us how much we have done – then the ego will come and we will lose that service. Kabir Sahib says that whatever you have done gets lost when the ego comes in – but we should never give up trying. Whenever we get the opportunity of doing seva we should take advantage of it. Satsangis should try to do more Bhajan and Simran, so that they can protect themselves from the ego. Mind is a very obstinate enemy; he is like a competent lawyer who presents many arguments and makes us do wrong things.

QUESTION: During my meditation I become aware of my heartbeat and my Simran follows that beat. Should I try to break that rhythm?

SANT JI: No, you should not break that rhythm. Actually when you sit for meditation, the mode or speed in which you start the Simran, you should continue in that speed and you should not pay a lot of attention to other things that are going on besides your Simran.

QUESTION: In the discourses of Baba Sawan Singh there is always a combination of Bhajan, Simran, and Dhyān. I'm not too sure what Dhyān means. Does it mean looking straight into the center of the darkness, or does it mean conjuring up a picture, in the mind, of the Master?

SANT JI: Dhyān actually means contemplation on either the form of the Master or on the things which we see within. Surat is the faculty by which we hear, and nirat is the faculty of seeing. When our nirat or inner sight gets opened, and we are able to fix our attention at the eye center – that means, when our attention starts staying at one place, without wavering, without going up or down – and when we see stars, moon and sun; and after crossing all these things, when we reach the Form of the Master and our nirat starts contemplating the Form of the Master within, constantly, without wavering, that is called Dhyān – that is called to “fix” the Dhyān. Once we have done this practice of Dhyān, then outwardly also we can see the Form of the Master everywhere we look.

By having the Dhyān of bad things or by remembering bad things we are likely to develop bad qualities. And when we think of or remember a good person we get the qualities of that person. Swami Ji also has discussed Dhyān. He says, “O Dear One, do the Dhyān on the Form of the Master, because without this you will not be liberated.” Guru Nanak Sahib also says that the peerless image of the Master is the Saint and by doing that Dhyān you will get to the highest realm. When we withdraw from outside and withdraw our soul from all parts of the body and raise it to the eye center, if we have something to fix our Dhyān at the eye center, only then will our attention remain there.

Unless we have the form of the Master there on which we can contemplate, our attention will keep dropping down and we will not be able to remain still. It is the duty of the student to go to school and then it is the duty of the teacher to teach him. In the same way it is our duty to reach the eye center which is our school, and then it is the duty of the Master to take us ahead. When we come to the eye center we reach our school; our Master is present there and is ready to take us above, and He is always ready to help us. But it is our duty to make efforts to reach the eye center by our self; then Master, Who is present within us since the time of our initiation – because at the time of our initiation the Master takes His seat at our eye center in the form of Shabd – is always there to help us.

Even in the Mahabharata, this Dhyān is mentioned. It is written that Dronacharya, who was the teacher of the Kauravas and the Pandavas, used to teach them the art of archery. Arjuna, one of the Pandavas, was his best disciple. Dronacharya had told Arjuna, “No one else in the world has so much skill in archery as you do, and you are my best disciple.” Once when he was going through the forest with all his students, he saw a deer whose mouth was filled with arrows in such a way that the deer was not bleeding from any side. Arjuna was surprised to see that skill, because Dronacharya had not taught him how to do that. That was the only thing that Dronacharya had not taught him. Dronacharya was also surprised and thought, “I have not taught this skill to anybody, but how on this earth can anybody else other than me do this?” When Arjuna saw that deer, he asked Dronacharya, “You said I was your best disciple and that I knew all the skills you know, but what about this?” Then Dronacharya admitted, “Yes, I hid this from you.” Then Arjuna wanted to know who was that student, that person, who had done that. So Dronacharya told his students to go and search for that person, and they found one Bhil boy, a boy from a low caste. In those days in India, people used to believe in this low and high caste difference, and it was not appropriate for Dronacharya, who was the royal teacher, to teach any low caste person. That is why, when that Bhil boy, Eklavia, had once approached Dronacharya, requesting him to teach him the skill of archery, Dronacharya had refused. Now when that same boy was found there, Dronacharya was surprised and asked him from whom did he learn that skill. He replied, “Master, you are my teacher, and you yourself taught me how to use the bow and arrow.” Eklavia told him, “When you refused me, I made your idol and contemplated on your form; and gradually, when your image started to remain still within me, you taught me everything from within. All the qualities you have came to me, and I learned everything without going to you or doing any other practice.” Dronacharya was not going within so he did not know what to do. If he had been going within, he could have stopped teaching him from within. But because Dronacharya had promised Arjuna that he was his best disciple and that nobody could excel him, he asked Eklavia to cut off his right thumb as his fee to his teacher, so that he could never use his hands to shoot the bow and arrow. And in that way he maintained his reputation by keeping Arjuna as his best disciple.

So the meaning of this story is that when we contemplate on the form of anybody, whether he is good or bad, we get the qualities of that person. If we contemplate on the form of a good person, we will get all his good qualities, and if we contemplate on the form of a bad person we will get all his bad qualities. When we see the Form of the Master within, we manifest the Form of the Master and after that we contemplate on that Form, all His good qualities come to us, and that is why the disciples, the perfect

disciples of the Master, are not less than the Masters, because They have all the qualities which the Masters have.

QUESTION: What may we do to promote the long and healthful physical mission of the Master?

SANT JI: Bhajan and Simran.

QUESTION: If, in doing meditation, light appears below or above the eye center, should we pay any attention to it or just hold our attention at the eye center?

SANT JI: Before you start doing the meditation, as soon as you close your eyes, you should bring your attention to the eye center; and after that, even if you see lights and other things, you should not take your attention to any side, either to right or to left; you should not take it lower, you should not take it higher. You should keep it at one place, and things will come there if you remain still at that place.

Regarding the attention at the eye center, I have said this many times, giving the example of how we used to do in the army. In the army, when the soldiers are taught how to use their rifles, how to shoot at the target, they are told that their body, the rifle, and the target should all be in one line and steady and fixed. And the attention should be towards the center of the target. And then they are told to look through the two portions of the rifle, the back sight and the front sight, and then slowly pull the trigger. If he applies a lot of force in pulling the trigger, he will miss and not be able to shoot in the center, but if he pulls the trigger smoothly and slowly, then he is able to shoot the center of the target. In the same way, when we sit for meditation, it is like we are trying to hit the center of the target. What is the target in this case? The eye center is the target; the eye center is the place where the Master has taken His seat, where the Master is sitting in His Radiant Form, in the form of Shabd; and in this meditation we have to keep our body as still as in the army when we are using a rifle. Because if our body is not still, if we are not sitting comfortably, then we will have to change our posture again and again, and that will break our attention, and we will not be able to hit the target soon. So that is why first of all it is very important for us to take up a posture in which we do not have to move. We should sit relaxed and comfortable, without any tension in the body. And then, slowly, we should go on doing the Simran, keeping our attention on the target – that means the eye center.

For doing the Simran, we should determine a pace of doing the Simran which we should maintain throughout the meditation. Sometimes the dear ones start with a slow speed of doing the Simran, and then they start increasing it, then slow it down, then increase it. In that way they remain aware of doing the Simran, which breaks their attention, and that is also not good for the meditation. When we sit still and relaxed and comfortable without moving, and when we do Simran slowly at a regular speed, we should keep our attention at the eye center, because even if our body is sitting still and we are doing Simran constantly, regularly, at the same speed, if our attention is not at the eye center, we will not be able to reach there. That is our goal, that is our target, and we must get there by doing the Simran and by keeping our body still. If you do this practice even for a few days – I mean, when you sit still, do Simran slowly – and if you keep the attention at the eye center as the soldier has to keep his attention on the target, I can say for sure that in a few days you can become successful in doing the meditation.

What do I mean when I say that you should keep your mind quiet? Keeping the mind quiet means that you should remove all the worldly thoughts from within you, and you should not let your mind do any activity other than doing the Simran. When we sit for meditation, as our body is present there, our mind should also be present there, and our mind should not be allowed to do anything else but Simran. So if you have these three things together – a steady body, constant Simran, and fixed attention at the eye center, then there is no reason I can see why you will not become successful in the meditation. I can say that if you meditate in this way, in just a few days you can see your progress on the Path.

QUESTION: For someone like myself who is just learning how to meditate, even though you say not to let thoughts come into my mind, I find that very often thoughts do come into my mind, not just one but maybe five or ten before I get it under control and get the Simran going again. The other thing I find is that, of the five words, I have a lot of trouble with the first. It seems like in order to think it I have to sort of chew it up in my mouth first. That makes me stumble and lose the Simran, which in turn gives the mind a chance to bring in other thoughts.

SANT JI: [Sant Ji laughs.] Dear one, it is worse to surrender than to be defeated. To struggle with the mind is called meditation. Mind is an agent of the Negative Power, and when you see that he is not stopping his work of bringing in thoughts and bothering your Simran, then you should also become strong, because you are the soldiers of the Satguru, and you have a very powerful Simran. With the Simran, you can attack the mind and you can control him as he is now controlling you. You don't know how powerful Simran is. Simran has a great power, provided you understand it and use it in a good sense. The Simran you have been given is not given from any book, not given to you from hearsay; it is given to you from a Saint who has meditated on it, and behind this Simran His charging is working. Satsangis should not let any minute go by without doing Simran. During the day when you are working or traveling or doing anything in which your mind is not involved, you should do Simran. If you have completed the course of Simran, or if you have done the amount of Simran which you are supposed to do, then when you sit for meditation you will not have to do that much Simran, because you will have developed the habit of doing constant Simran by then. So whenever you sit for meditation, at that time you will start hearing the Sound Current; then you can sit in the Bhajan position and your soul will be pulled up by that Sound Current. But now what happens? People do not give that much importance to Simran. That is why they forget the Simran throughout the day. As a result, when they sit for meditation, first they have to struggle with the Simran, they have to develop the habit of doing Simran constantly, and only then are they able to rise above. Before completing the course of Simran, or before doing the amount of Simran they are supposed to do, people sit in Bhajan and start listening to the Sound Current. They may hear it, but because they lack Simran – they have not completed the course of Simran – the sound does not pull them up. So that is why it is always said that you should do Simran during the day so that when you sit for meditation your soul will be pulled up right away by the Sound Current.

Only those who do not do Simran during the daytime and think a lot of worldly thoughts during the day have this problem of thoughts during meditation. You can do this: do a lot

of Simran and think less worldly thoughts during the day; and you will see that in the meditation also you will have less thoughts and more Simran.

It is a matter of realization. You will realize that when you are working for your livelihood then most people forget the Simran all the time. Sometimes they remember the Simran and repeat it for a couple of times and again they forget it. So because they have developed that habit during the daytime, then whenever they sit for meditation, then also the same thing happens – they do Simran for a couple of times and then the worldly thoughts come in and they think the worldly thoughts.

A Satsangi should never feel that he is too weak to do the meditation. And he should not feel that he is all alone in this struggle. The full attention of the perfect Master is towards the disciple, and whenever the disciple makes efforts in meditation, Master is always there.

QUESTION: Sometimes my Simran feels mechanical, as though I don't have enough attention on it to gain any benefit.

SANT JI: Dear one, I just said that to surrender is worse than to be defeated. You should keep trying to keep your attention on it when you are doing the Simran. When your mind makes you feel that whatever Simran you have done, whether it is mechanical or otherwise, that it is useless because your attention was not there, that also is a success of the mind, because mind wants you to lose the fruit which you have gained by doing the Simran. Whenever you do the Simran, no matter how you have done it, it always bears fruit.

Master Sawan Singh Ji used to say that when the worldly master does not keep his workers unpaid, how can you expect that God will keep you unpaid if you do work for Him?

This is my personal experience, that up until now, no one has returned from the court of God empty-handed. As long as we are under the influence of the mind, when we have become the toys in his hands, we say all these things. When we rise above the mind even a little bit, then we see how much fruit we are getting from the devotion to the Lord. Even if we have spent even one single breath in His remembrance, we do get the fruit of it.

In Rajasthan you know there are many birds, and it is very hard to grow grains here. So when people grow anything, when it is near the harvest time, they protect it. There used to be a man who sent his son to protect the fields where he had grown barley. But that boy was very lazy, and he liked to sleep a lot. So whenever he was sent into the field to chase away the birds, he would just sleep, and the birds would come and spoil the crop. When the father asked, "Did any birds come?" The boy replied, "No, while I was sleeping, no birds came." But when the father saw that the crop was spoiled he said, "When you are sleeping, how can you know whether any birds came or not?" So the same thing applies here. When you are not aware of doing the Simran, how can you say whether Simran is going on? This is a deception of the mind. When our attention is not there, how can we possibly do the Simran? And after that the mind puts in another deception: he tells us that whatever Simran we have done is all useless and that we won't get anything for it.

Kabir Sahib says, “Don’t fall in the illusions created by the mind, because they are very deep. He who obeys the words of the Master is called a Sadh.” A Satsangi should never come under the influence of the mind. Whatever orders the Master has given to the Satsangi, it is his duty to obey.

The Negative Power does not spare even one karma. Either the disciple has to pay it, or the Master has to pay it. You know that when people do bad things, in order to suffer the reactions of those karmas, they have to come into this world again. Now how can the Master leave any of the work which we have done unpaid? Whatever meditation we do, whatever service we do for Him, and whatever time is spent in His remembrance, we get the benefit, we get the fruit of it. This is a deception of mind that, when we meditate and do not see anything or get any experience, that all our work was useless and we will not get paid for it. We are paid for every single minute’s remembrance directly or indirectly, so you should be grateful that you have got Almighty God in the form of man, and that God is sitting within you in His Radiant Form and He is ready to help you and always protecting you. In Rajasthan, you people always have a home from where you will always get help. You should remember this trip. If you remember it, you will also remember the things which you have learned and experienced, and you will definitely get the inspiration to do the meditation. And when you sit for meditation, you will definitely get the fruit of it.

Saints and Mahatmas are the image of love, and they bring a lot of love into this physical plane. Their love is a million times more than the love of the worldly parents. If we remember the Master once, He remembers you a million times. If you take one step in the direction of the Master, He will come down hundreds of steps to meet you.

After going back to your country, you should not go dry – you should remain moist. You should get so moist that everyone in your neighborhood should know from your behavior that you have been to this place and you have gotten so much. By your behavior, people should know that you have gone to Rajasthan and have met the Beloved One, and you have learned so much that you have changed. Seeing your behavior, the other people should also get inspiration. You should not think that now that you are leaving this place you are leaving the Saint behind and He is not coming with you. This is not true. If you remember the Master, even if it is night time and very dark and you are sitting in a closed room, if you will remember Him with your true love and devotion, you will see Him inside as well as outside. Distance makes no difference for the Masters. The only difference is that when you go back to your worldly life, then you forget the Master, and you get yourself absorbed in worldly work. Sometimes you may remember the Master, but that is only for the namesake. You do not remember Him with your whole heart. That is why you cannot see Him in front of you. But still from behind the veil He is helping you. If you remember Him with your true love and devotion, you may even find Him standing in front of you face to face.

1982 April: On Carrying the Karma

From a question and answer session, March 6, 1982, at Sant Bani Ashram, Rajasthan.

QUESTION: You have said that we should take care of our health. Can we get a sickness if it is not in our karma?

SANT JI: There are two kinds of sicknesses we can get. One is when we do not take good care of our health; and the other is the sicknesses which we are supposed to have because of the reaction of our karmas. We get many sicknesses when we do not take good care of our body, and they are not the karmic sicknesses. The karmic sicknesses are those which come even though we do take good care of our health. But most of the sicknesses we get while traveling are due to our carelessness.

I tell you again and again to take good care of your health, because I have seen when I was in the army that when we lived in the mountains where it would snow, we would get used to the cold there; but when we came back to the plain we would not feel as much cold outwardly, but that cold would be more harmful than the cold in the mountains where it snowed. Those who took good care of their bodies would not get affected by that cold. But those who thought, “It is not very cold here,” would easily get pneumonia and other illnesses. Here also I have seen that you people come from your country and you think that it is not so cold here as at home, and since you are used to the cold, this cold will not affect you. But when people do not take good care of their body, they easily catch cold over here because it is a dry cold. And if one person gets a cold, a little bit of fever, then he passes it on to the other people in the group. And I have seen that many times all of the group become sick. That is why I am telling you again and again to take good care of your body, because I do not want you to become sick.

You know that you will be able to meditate only if your health is all right. If you do not have good health, how can you meditate? When anyone becomes sick, I also become very concerned about him. I hope that you will take good care of your health, and that you will follow the schedule here. The schedule here is made after considering many factors, and you will see that if you follow it, if you meditate according to the schedule, you will have no problem with sleep or anything else. If you will go to bed early, it will not be difficult for you to get up early in the morning and meditate at three o’clock. You know how the sevadars work very hard and give all the things to you on time: they give the morning tea to you on time; and they boil the water for you so that the water may not affect your digestive system; they do all sorts of things to make your stay comfortable here. So you should also take advantage of the seva, follow the schedule, eat the food according to the schedule, and go to bed early so that you will not have any difficulty in rising early.

Don’t think that whatever I tell you about taking care of your health is useless. I am telling you all this because it is beneficial for you. My main concern is that while you are here you should take complete advantage of your stay here, meditate as much as possible, and remain healthy here. I have seen that those who follow the schedule and obey me, report a lot of progress from their stay here. They tell me that when they came here they were not seeing Light or hearing Sound, or they were not doing well in their meditation. But later on, after following the schedule and doing what I told them to do, they were seeing Light, they were hearing the Sound Current, and they were doing very well in their meditation. Not one, but many people progress a lot, improve their meditation, and improve their habits if they follow the schedule and if they do what I tell them to do over here.

Because I have experienced this myself, I tell you that you should not wander here and there in the cities or towns when you come to India; I have seen that by wandering in the

towns we do not get anything, but we lose a lot. The time you have been given to come here – this time of two weeks, from which you spend ten days here in the ashram – you should consider this time as a holy trip and you should not do anything else on this trip except doing meditation and remaining in seclusion. I have spent most of my life sitting underground, sitting in a secluded place and doing the devotion of the Lord. And since I have realized God by doing His devotion and remaining away from the world, that is why I tell you that while you are here in India, you should not wander here and there; just do the things for which you have come here, and then go back to your country. Since I have realized God by doing the devotion of the Lord, that is why I tell you also to do the devotion of the Lord, and realize Him.

When you come to India, if you meditate for four hours daily, and spend eight hours shopping and wandering here and there in the city, then, you know, you have not devoted as much time in meditation as you have in the world. When you go into the town, what happens? Your ears take you out in the world, your tongue takes you out in the world, you feel like talking with the people, your eyes also drag you outside in the world; you become extroverted. And after that, even if you sit for meditation you do not concentrate as much as if you had not gone into the town. When you sit for meditation after going shopping, and visiting the town, what will happen? All the thoughts and impressions of the town will take you outside. And out of those four hours which you may sit for meditation you will be doing Simran and having the remembrance of Master only for a couple of minutes, and the rest of the time you will again be wandering in the town. That is why I advise that when you come to India you should not waste any of your time in wandering here and there and going shopping and sightseeing; you should do only your meditation.

I have told you many times that when in the beginning I used to do repetition for eight hours, only for a couple of minutes was I doing the repetition, and only at the end, before getting up, I would again remember the repetition I was doing. For the rest of the time, my mind would take me outside and think about the world and the other things. I used to think that I was sitting for devotion for eight hours, but when I came to Baba Bishan Das he made me realize that I was not doing the devotion; instead I was sitting there and thinking about the world, and I was not doing the repetition for the whole time. Only then I came to realize how we have to struggle with the mind and how powerful the mind is.

Mind is the agent of the Negative Power, and he does not let any opportunity go out of his hands without utilizing it. When Master ordered me to come to this place and meditate here, He told me that whatever amount of seclusion we get, even if it is too much, it will be very little; because we have to do the meditation. So I obeyed him, and I used to come out of the underground room only for attending the call of nature; otherwise I would remain inside and do the meditation.

During the lifetime of Master Kirpal, many Westerners used to come and see Him, and what would they do when they came to India? They would spend one hour in meditation, and then they would have a one-hour question and answer session; then they would spend all their time visiting Connaught Place, seeing movies, sightseeing, and this and that thing. I met many Westerners, after Master left the body, who told me about their visits to India, and how they were going to Connaught Place, and going here and there and talking with people, and they did not take complete advantage of their coming to India. What

happened to them after Master left the body? That Almighty Kirpal came in the human body, that Almighty Lord came in the human form of Kirpal, and gave all His grace to us. But those who did not remain attracted to His attractive form, those who left His darshan and went to Connaught Place, and went out shopping and seeing movies, what did they gain? They gained nothing. Now if we long for His physical darshan, we cannot have it, no matter how much we sacrifice. If we had done His darshan and only His darshan, if we had not looked at any other place, we would have cut many of our sins and bad karmas, because he who has done the meditation, only he knows how much we will get by having the darshan of the Master.

If we look at any other place and if we give up the darshan of the Master for any other thing, we lose a lot. Only the Mahatma who has done the meditation realizes this, because only He knows the value of the darshan of the Master. Before taking Initiation from Baba Jaimal Singh, no doubt Baba Sawan Singh asked many questions from Him. But after He got Initiation, He did not ask any questions from Him; He started doing the meditation. In the same way, the history of Master Kirpal Singh also tells us that after He got Initiation from His Master, He did not ask many questions from Him. I was also having the yearning and I was suffering a lot; I was thirsty for Him. When I met Kirpal, He quenched my thirst, and He fulfilled my yearning, and I did not ask any questions from Him. He who is thirsty will at once drink the water without asking any questions, but he who is not thirsty will ask so many questions before drinking the water: he will ask whether the water is filtered or not, whose water it is, whether it is cold or hot, whether it will have a good effect on the body or not, etc. But he who has the thirst will not ask any questions; he will just drink the water.

The coming of the dear loving soul to the Master is just like dry gunpowder coming in contact with fire. If you bring dry gunpowder in contact with fire, it will at once explode; but if it is wet it will not explode right away. We are all wet gunpowder, and as we get the warmth by attending Satsang and by doing a little bit of meditation, we become like dry gunpowder, and the day will come when we also will explode: We will also rise above, we will also give up the company of the mind and sense organs, and our soul will get herself attached to the Shabd.

God is not far away from us; Master is not far away from us. Master is within us: when He gave us Initiation, He sat within us in the form of Shabd. And God is also not far away from us because He came down in the human form and gave us Initiation, and told us that we have to concentrate within to see Him. Now when He has given us Initiation, we should work hard – we should not become lazy – and we should go within and see the Creation of God within ourselves, and the things He has done for us in the inner world. When we come to the eye center, when we go within, the inner path will become an open book, and we will have no confusion.

You know that I never saw movies my whole life; even though in the army they used to show them free of charge, I would gladly accept doing somebody else's duty, but I did not want to see movies. In my whole life, the first movies I saw were of my own self at Sant Bani Ashram! Master used to say that God is in search of man. You become man, you become as pure as God is, and work hard. Always remember that if you work hard for God, you will definitely get paid; He will never keep you unpaid. Don't spend all your night sleeping, spend some part of it doing meditation. You have indulged a lot in

the worldly pleasures; now give that up, and go to the other side. There is an enmity between Naam and lust. Where Naam is manifested, lust cannot come. And where there is lust, Naam cannot be manifested. Kabir Sahib has said, “Where there is day, there is no night; where there is night, the day is not.” Kabir Sahib has said that the unchaste person cannot do devotion because he is not able to remove his illusion. He remains in illusion and so he goes to hell. The unchaste person always realizes within himself that he is doing a bad thing. When you have that feeling of guilt, how can you do devotion? Kabir Sahib says that in your previous life, no matter how much you indulged, what did you get as a result of that? As a result of this, you got only disease, and what good are those diseases doing to you?

QUESTION: Sant Ji, if this question is out of line, forgive me. I was talking to dear ones this morning, and we thought that if Master Kirpal would give you permission – in America they have a type of eye surgery which is very successful where you wouldn't have to wear eyeglasses. If you gave us permission we could make arrangements for you to come there, to California. Your house is empty at Shamaz, or my house at Potter Valley; you could recover there as well as anywhere else.

SANT JI: Thank you very much for your concern; I appreciate it very much. But I would like to tell you that since I was born in this country, and the weather conditions and other things are suitable to me over here, that is why nowhere else in the world will it be comfortable for me. Even when I go to Delhi it is not suitable to my health. Last year some dear ones offered to take me to Colombia, because they said that in Colombia they had the best eye surgeons. And Graciela, the lady who lives in Delhi and works for the Colombian embassy, wanted to make the arrangements. But the doctors thought that India would be better for me, and I also think that where I am living is better for me.

QUESTION: We can't bear to see you suffer; we can't bear it. So we are asking Lord Kirpal to answer our prayer, to make You perfect. Now, I have never made a prayer to Lord Kirpal that was for others – not for myself – that wasn't answered. It might take a little while but always He answered it. It could be that way now, couldn't it?

SANT JI: I am thankful to you for your prayer. I am very grateful to my beloved Master Kirpal Who has graciously prepared you as my mother, and I appreciate you being my mother very much. I thank you very much.

My life has been different from the lives of other people; ever since my childhood I have spent a major portion of my life sitting underground and I have not seen much of the outer world. Once for five years continuously, another time for seventeen years continuously, and another time for two years continuously, I sat underground and did the devotion, the meditation, continuously. And only a few months before Master Kirpal left the physical body, I came out in this world. So that is why, because I have spent a lot of my life sitting underground, I did not take very good care of my health; I did not eat very good foods, because I did not have much sense of taste. I always ate very simple food, and that is why I did not maintain very good health right from the beginning.

So in 1976 we had to spend some time in Delhi in preparation for the first Tour, as a result of which I became sick and we could not make the Tour. The next year, in 1977, when we went on the Tour, we did not spend much time in Delhi; we went straight from Rajasthan to the United States, and we did the same thing in 1980; we did not spend

much time in Delhi. Now also when I go to Delhi, I don't spend much time there, because it is not good for my health. Farid Sahib has said, "As long as the girl is not married, she thinks that to get married is very good. But when she gets married, then she repents and wishes that she were not married!"

In clear words I would like to tell you that if I had known that I would have to carry the burden of the karma of the dear ones, and if I had known that Master would make me work as He is making me work now, I would not have gone inside and I would not have done the meditation. I was very sure within myself that my Master was perfect, and that He would definitely liberate my soul and take me to Sach Khand; and that there would be no question of coming back into this world again. But I did not know that after my inner vision was opened, He would make me work as He is making me work now.

At that time I wanted very much to open the inner vision; I was wishing that my inner vision should be opened and that I should manifest Master within. My life has been that of a renunciate right from the beginning. I left my parents' family because my thoughts and their ideas were different. They wanted to involve me in the worldly life but I did not want that, because I was longing for God and I was looking for someone who could teach me how to do the devotion of God. So I did not have any connection with them; right from the beginning I left them, and I have spent all my life as a renunciate.

So that feeling of detachment is still over here. You will see that in my ashram you will not find anyone who is doing propaganda, because I have no desire to have many disciples. Saints don't want to make an army of disciples; only one strong disciple is enough. Now also I sometimes feel like giving up everything and sitting in the underground room; because I think, what do I have to take from the world? But Master does not like this. He wants His souls to get a little bit of water. The people of the world should get at least a little bit of Truth. Earlier, when I had told Master Kirpal that I had no interest in this world, He told me, "I also did not want to do the work which I am doing now; but I had to obey the orders of Baba Sawan Singh, and I had to do the work; my Master told me that I had to continue His mission. And there were some other reasons why I had to do the work. Otherwise, I also had no interest in it. Similarly, you also have to carry on this mission; you have to give the Truth to the people." I told Him, "O True Lord, You tell me to do this work, and I will do it. But You know that nowadays in the world, there is a lot of propaganda going on everywhere; people will oppose me a lot and they are all much stronger than I am." So He replied, "When the bad people do not stop doing their bad deeds, why should good people stop doing their good deeds?"

1982 May: Father, Forgive Them

This darshan session was given in Rajasthan, February 1981.

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

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

in the case of some Mahatmas, not much is known of them because their life sketches are not written down.

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

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

In the bhajans written by Mahatma Brahmanand, we can see how strong was his love for his Master; from the bhajans we can see how much love and faith He had in his Master. He has written in His bhajans that nobody else except the Master can help us in hell, and nobody else can help us cross the ocean of life without the help of the Master.¹⁶

QUESTION: When the souls were given to this creation, where did they come from? My concern is that they may have come from Sach Khand. And after traveling through the cycle of eighty-four lakhs that . . . well, maybe when I get up there, it may just be time for some other great soul who would have done a lot of devotion . . . and then . . . there would be a recruiting drive for another creation. And that's my concern.

SANT JI: [Laughs] In Sar Bachan Swami Ji Maharaj has written another title: The Dialogue with the Soul. Because there also the soul asks similar types of questions. The soul asks: "What is the guarantee that once I come back to Sach Khand, I will stay there and you will not give me once again to the Negative Power?" So Almighty Lord replies, "This mauj, or this will, came only once; and once you will come back to Me there will be no question of your going back to him because I will not create this will again."

The thing is that when a Satsangi gets Initiation, He never goes below the human body. So nobody should think that they will have to go in the cycle of eighty-four lakhs births and deaths. You should be sure in your heart that, since you have got the Initiation from the Master, you will definitely go to Sach Khand. And you should not worry that once again Satguru will hand you over to the Negative Power. You should not worry about that, because once you go back to Sach Khand, you will stay there and you will not return again.

Swami Ji has written that Sat Purush says, "I have created this Negative Power knowingly, because without the fear of the Negative Power the other souls were not coming under my control." When a soul comes into this world, and after suffering in this world, when the soul goes back Home, she finds so much happiness that she doesn't want to come back into this world again. You know when we are reunited with someone from whom we were separated, our joy knows no bounds, and we are so happy. And once we have been united with our long-separated Beloved, then who wants to again be separated from Him?

¹⁶ See *Sant Bani Magazine* October 1981, pp. 25-31, for comments by Master Kirpal Singh on a hymn by Brahmanand.

QUESTION: I know that it is very very important to have a very good attitude about meditating. To be in the right frame of mind, . . . you say continually not to feel it as a burden. What's the best way to get your mind to stop telling you that it's a tremendous burden?

SANT JI: Dear one, you know that our mind is a very obstinate enemy, and since he is an agent of the Negative Power, it is his duty to stop the souls from doing the devotion of Almighty Lord. So that is why he is performing his duty well, he is obeying his Master; in the same way, when we sit for meditation, when we are sitting for doing the job of our Master, we should also perform our duty very well. We should obey the commandments of the Master and not listen to the mind; only listen to the Master and do what He has told us to do.

QUESTION: Could one visualize the Master's Form while doing Simran?

SANT JI: If we do Simran lovingly and affectionately, then without visualizing the form of the Master, the Form itself will come there and start dwelling within us. It is a natural practice. You know that if you remember anything, you will start seeing or feeling that thing in your mind. In the same way, if we do the Simran given by the perfect Master, lovingly and affectionately, then His form will start coming within us by Himself and we will have it.

If we are making any efforts on our side, if we are trying to visualize the Form of the Master, then we won't be able to be successful because we won't be able to visualize the complete Form of the Master. Sometimes we may be able to visualize only the eyes of the Master, sometimes only His beard or turban; and in that way, our meditation will be disturbed and we won't be successful. So it is better to just do the Simran lovingly, because if we will remember the Master lovingly He will start coming within us by Himself.

QUESTION: Sant Ji, when the relatives of initiates die, do they know when they pass on that they have got liberation from the Master?

SANT JI: Yes, they know that but they cannot say it to others. If the relative Satsangi has done meditation and is going within, then he definitely comes to know whether his relative has been liberated or not. It is a matter of faith and having the experience. As you say, if the relative of a Satsangi – no matter if he is not an initiate, no matter if he has not seen the Master or got Initiation – but if he has heard about the Master from the Satsangi relative, and if he has a little bit of faith in the Master, then definitely he is under the protection of the Master, and Master definitely protects him. Master Sawan Singh Ji used to say that the Satsangis from one generation get liberation, and for those who have done meditation, many generations of their family get liberated; and one hundred and one generations of the Param Sant get liberation.

This is my own experience; there was one boy of fourteen years old, one of my relations, and he was suffering from a disease and he left the body at a very young age. But his last days were very painful for him. He complained that snakes were all over his body, and insects were eating his body, and that he was seeing many dangerous and evil faces. He complained to his mother, “Mother, why are you not helping me?” His mother and the other people around were not able to see and experience those things because they were

all astral. Whenever I would go near that boy he would request me to stay longer with him; he would say that whenever I went and sat with him, the evil faces would stop coming, and he did not feel any biting from the insects and the snakes. He was feeling peace at those times.

That boy was not an initiate but his parents were initiated by Master, and Master had told them in a dream, “Since he is suffering so much he won't be able to live in this world. He will die. After three days I will come to take his body, and he will be born again in the human body, and he will become a man.” Master even told them the name of the village where he was going to get a new birth. Master told his mother that three days from then he would come around midnight and would take his soul up, but that the boy would drink tea before leaving the body.

So, three days later, at eleven-thirty at night, that boy asked for tea, and his mother went into the kitchen to make it. She had so much faith in the Master that she was singing a hymn, and she knew that the boy would not leave the body until he had drunk the tea; so she was delaying in making it. But anyway, by five minutes past twelve, she brought him the tea because the boy had asked for it; he said, “Bring the tea as soon as possible.” As soon as the boy drank two spoonfuls of tea, he left the body.

Before leaving the body he spoke the name of Master. Because I was sitting very close to him, he put his hand on my chest. Even though he had had so much pain in his last days, his passing out was peaceful and he had no pain at that time. Master came there to protect his soul, and He took his soul up. His parents did not weep, because they had faith in the Master, that He had protected his soul.

Regarding my father, I have said many times that he did not have the opportunity to have the darshan of my Beloved Master. He used to say, “I will see when your devotion will liberate me!” He said that as a taunt. When I came to Master, my father was very old and unable to travel and have the darshan of the Master, so I said to Master, “Master, my father is very old and he has not seen You. He often taunts me and says, 'I will see when your devotion will liberate me!' “ And I requested Master to take care of his soul. Three days before he left the body, they cabled me about his illness and, since he was living in the Punjab and I was in Rajasthan, I went there. He told me he loved me very much; he caressed me and told me that he was seeing within two forms who had white beards and white turbans. And when I showed him the picture of Master Sawan Singh and Master Kirpal Singh, he said yes, they were the two he was seeing; and they were saying, “We have come to take you.” He realized that my devotion was going to liberate him! And then he told people, “Today I realize that the devotion which my son is doing is the true one, and the Master Whom he is following, is also the True One.

Master Sawan Singh used to say that it is a very big thing that Masters take care of the souls of the human beings who are the relatives of Satsangis. But even more than that, they even take care of the souls of the animals who are taken care of by the Satsangis!

QUESTION: You mentioned the relatives who knew about the Master and were somewhat favorable for the Master. What about relatives who were thinking the Masters were really a very bad thing? When they die what happens? Does the Master take care of them or not?

SANT JI: [Laughs] You see, they are also protected, because sometimes they remember the Master. It does not matter in which way they remember Him! [laughter]

There is one very famous story in the Sikh history about Chandu Savai, who was the divan of Emperor Jehangir; he was the person who was responsible for the torture which was given to Guru Arjan Dev Ji Maharaj. He had enmity towards Guru Arjan Dev and he made him sit on the hot coals; he put the burning sand on his head; and he tortured Him in many other ways. After Guru Arjan Dev was tortured to death, the Sikh people wanted to take revenge on Chandu Divan, and they requested Emperor Jehangir to give him to the Sikhs. When Chandu Divan came in the hands of the Sikhs, they put a chain round his neck and pulled him like a cart, and they gave him a very hard time. When he was brought into the city of Lahore, the person who had put the burning sand on the head of Guru Arjan Dev, on Chandu Divan's orders, came there, and he was also very angry with Chandu Divan because he had made him do such a bad deed in putting the burning sand on the head of Guru Arjan Dev. So he hit him on the head with a very heavy vessel, and after that, Chandu Divan left the body. But before leaving, he prayed to Guru Arjan Dev Ji Maharaj, "Oh Master, only You can save me from this pain." He remembered Guru Arjan Dev lovingly; but even before that, when he was planning to torture Guru Arjan, day and night he was thinking of what he was going to do to the Master. He was remembering and thinking about Him a lot, and because of his remembrance and because of his prayer at his end time, Guru Arjan Dev came there and liberated his soul. This question was asked by one of the five pyara or principle devotees of Guru Gobind Singh: "Because Chandu Divan did such a bad thing – he killed a Perfect Master – it means he might be suffering in hell." But Guru Gobind Singh replied, "No, he is not in hell anymore. As a matter of fact, as soon as he left the body he was liberated by Guru Arjan then, and he was never sent to hell. When he left the body, the angels of death also came because they wanted to take him and punish him for all that he had done. But Guru Arjan Dev, and the other Masters also, came there at the same time – because he had requested Their help and called Them. They came there and could not but shower grace on him, and They liberated his soul." Master used to say about Jesus Christ that at the time when he was being crucified he said, "Father, forgive them for they know not what they do."

Saints and Mahatmas have a very big heart, and they always know to shower grace on the souls. They know that the souls do not do anything bad. All the bad things are done only by the mind. And they also know what the poor souls have in their hands. Whatever is in the will of God, only that happens, and the souls have nothing in their hands. The souls who love the Master and also have love and affection for others, they remain in peace in this world as well as in the world beyond. When they go in the inner planes, there also they find peace and happiness. Those souls who do not love the Master, or who do not have any love or affection for other people; they do not find any peace in this world; they are easily hurt, and they always remain in pain in this world. And when they go to the other world, the inner planes, they do not find any peace or happiness there either.

QUESTION: Sant Ji, the non-initiate souls that are taken by the Master, are they put back on the way, are they given rebirth, or are they taken directly to Sach Khand?

SANT JI: Those who have not got the Initiation, are given the human body in which they are given Initiation; because liberation is only in Naam.

QUESTION: If we don't progress much in this incarnation, and Master chooses not to send us back for another birth, and He puts us in a particular place on the inner planes, then do we continue to do our meditation in the inner plane? Is it a different kind of meditation? Or what happens?

SANT JI: God has given full authority to the Master, and it is in His hands. It is up to Him to decide whether He has to send the soul back into this world or not, and only He knows in which plane he has to keep the soul, and what he has to do. But I will advise you never to think such things. Never think that you will not progress much in this lifetime so that you will be kept in the inner planes and then Master will purify you and take you back Home. You should not think like that. You should think, "No. It is our duty to do meditation." We should have the desire of doing the meditation, and complete this task which we have been given in this lifetime.

If the son does not work and does not earn any money, but always looks for the property of the father and asks him, "Which property will you give me, how much money will you give me?" . . . and like that – no doubt the father will definitely give him whatever he needs, whatever he wants; he will give him the house, he will give him money, and everything like that. But since he has not earned that money, what will his friends and well-wishers say? They will say, "He is not a good man because he has not earned this money. All this money was given to him by his father."

Once some sevadars came to Master Sawan Singh and requested Him to liberate them without doing the meditation. But Master Sawan Singh said, "No, it is not possible. It is your work to do the meditation, and it is the work of the Master to shower grace on you. If you leave the meditation you will have to start again from that very point where you left it." Sant Satgurus come into this world with a lot of grace and there is no doubt in this fact: that lovingly They give it out without our even asking for it. But it is our duty to help in Their mission, and we should also share some of the burden which They are carrying. The only way of doing that is by doing meditation.

QUESTION: When there is pain during meditation . . . I know You've talked about it some and I've read about it some, but . . . I still don't understand it very well. Kirpal, when He put us into meditation, used to say, "Make sure you don't have any tension in any part of the body." But I know that if I don't have any pain at all I may go to sleep. I know a little bit of pain will keep me awake, and sometimes more pain helps me concentrate more. Could You explain some?

SANT JI: This is not a problem which everybody is having. Usually when the Masters explain about pain, first they tell us, "You should sit in such a position that you do not have any tension in the body," because if you do not have any tension in the body, only then will you be able to sit for a long time. There are some people who, if they sit comfortably and without any tension, will fall asleep. But this is not the case with everybody. Those who have this problem should sit in such a way in which they may feel a little bit of pain and still remain awake.

QUESTION: Sant Ji, on the tour last summer, you mentioned that it may be a very long time before You came back to North America. You said that the world situation would be terrible. Can You explain that to us?

SANT JI: I did not mean to say that, and I did not say it looking at the condition of the world. I meant to say that it is a very big thing for a Saint to visit any country or area in the world, and for the people living in that area it is a blessing.

1982 June: One Light in Two Bodies

This is part of a question and answer session in Bombay, January 11, 1982.

QUESTION: Sant Ji, I've just read your talks on marriage and the family, and have a question pertaining to that. You told a story about your parents, and how your mother gave and gave and served your father, and your father abused your mother, didn't appreciate her, and called her names. Now the question I have is: I see this as very common in the United States, and I hear that in India too, where the woman is really working for the family, a lot of the men, because they are being served, continue their laziness in not helping and sharing. And I wonder if it's in the best interest of the man for the woman not to say anything and not to try to motivate and encourage him to also share in the glory of service.

SANT JI: You know that for Saints, both men and women are alike. Since the women are soft-hearted and very gracious, that is why they serve the man; they even suffer the arrogance of the man. But the poor men do not have any patience. When we get married, we take this vow that we will help each other and will share the pains and happiness. It is the duty of the woman to help and serve the man; in the same way, it is the duty and responsibility of the man also to do the same thing for the woman. If the wife has to say something, then the husband should appreciate that and not get upset; he should understand that. It is not good that the husband should just go on abusing and calling the woman bad names, and that the wife should just keep quiet and bear that. The wife also has a right to respond to that, and the husband should appreciate it, understand it and accept it. That home where both husband and wife get along with each other and where they understand each other's feelings, and each other's work, that home becomes heaven.

In *Sant Bani Magazine*, a letter was published which I wrote to a couple who were having some problems in their married life. They even came to the point where they were going to get a divorce, and out of their sadness and suffering, they both wrote me letters. When I replied to them, I told them what things would make their marriage successful. And when both of them understood that and did what I told them, and came to know the important things about married life, they obeyed my words and they were able to make their married life successful. Now also, they are living happily. For the benefit of other dear ones, they sent my letter to the Sant Bani people, and it was published in the magazine. So you people should read that and should also get benefit from it. [The letter is published at the end of this talk.]

Today I will tell you one more incident of my parents. Once it so happened that my father got sick, and we had to take him to the hospital. There my mother stayed up all night, and gave a massage to my father. But my father did not appreciate that, and instead of becoming grateful, he just went on abusing and saying bad words to my mother. In the same hospital there was another woman who saw that, and she said to my father "Well, you are married to this saintly, holy woman, and that is why you are able to rebuke her and she does not mind; she is still serving you. If you were married to me, then I would

have shown you. You would have done all the things for me; you would be giving me a massage as now your wife is giving you a massage!” So in some cases, the wife becomes so strong that the woman has to do all the things.

I come across many dear ones who have this problem: where the wife is very strong, stronger than the man, so that the woman has to take care of him and she complains that she is tired doing it. But to the question that was just put, I would like to respond in this way: Both the husband and wife should put shoulder to shoulder, and they should work together. Their bodies may be different, but in them is the same Light, the same Spirit.

Guru Nanak Sahib says, “Don’t call them as husband and wife who just sit together. Those who are one Light in two different bodies are called the true husband and wife.”

We should always use patience. The promises or vows which we took at our wedding – it is part of the duty of the man to keep those promises, and in the same way, it is the duty of the woman also to keep those promises.

The following letter, referred to by the Master in the above talk, is reprinted from Streams in the Desert, pp. 106-07:

April 19, 1977

My Satguru Kirpal’s Beloved Dear ____ :

I have received three letters from ____ and feel very sorry for him. In this letter I would like to tell you some things which might help dear ____ and you in your present sorrowful condition. We are all Beloved Hazur Kirpal’s children. He has united the separated dear ones. Now His children should not go away from their fellow companions. If they have some misunderstanding or if one of them makes any mistake, the other should always keep a big heart and forgive him.

Now your husband is confessing his guilt and is asking for forgiveness, so you should give the proof of your big heart by forgiving him. I hope to visit your place in July. I wish to see both of you in loving relation. I want to see you sitting together with love.

Married life is a vehicle which is running on the two wheels of love and respect. The two wheels are fixed in the axle of duty. Husband and wife both are two companions who give the power to run the vehicle. If both the companions agree with each other and lead the vehicle well, they can reach their goal easily. If both of them go in different directions, the vehicle cannot run even for a yard. The root of a good household is love, and humility is the flower which grows on the plant of that household. Without a flower, a tree does not bear any fruit. And the tree without fruit is useless. Only the fruit is happiness; otherwise, all other things are thorns – pain-giving. The tree which bears much fruit bends down. If it doesn’t bend or lower itself, it breaks its branch.

The same thing applies to household life. Both husband and wife should be cool-hearted and patient. Unless one has patience he cannot achieve happiness. Peace is a cool iron which cuts the hot iron of anger. So an atmosphere of peace and love should be created in the home for a successful marriage.

My dear ____, I hope in our dear Father’s love, you will think over this letter and will try to put it into practice. Our Beloved Father is not happy when we are unhappy. He is happy in our happiness. He is our Real Father.

In Beloved Kirpal’s Love, much, much Love to you,

Yours affectionately,

AJAIB SINGH

1982 August: Not a Single Breath

This darshan session took place at Sant Bani Ashram, Rajasthan, on December 30, 1981.

QUESTION: Master Kirpal said that it would be good to read biographies of great men. I have been reading Gandhi's Autobiography, and I'd be really interested if maybe you could say something about that in relationship to the Path.

SANT JI: It is good to read biographies of great people. From them, we get a lot of inspiration and good things. But since my life has been a practical life, and you will find that all the great souls had practical lives, that is why I say you should not go on just reading the lives of great people, but you should also try to become like them. If you have not put into practice what you have read, then what is the use of reading? What is the purpose of reading the biographies of the great people – or the meaning of attending Satsangs, or reading the Satsangs? From all those readings we get inspiration, our mind gets enthusiasm, and that is why it is equally important for us to put into practice what we have read about the great people. It is good that you are reading the autobiography of the great person, but whatever he has done, you should also try to do some of it.

It comes in the life history of Guru Nanak Sahib, that he spent eleven years in constant meditation, sitting on stones and pebbles, and he dedicated his life to the devotion of God; he spent many nights remaining awake, and he ate little, and he spent all his time in meditation. And that is why he became successful: he was a practical man. So by reading his life story, we should also get the same inspiration and try to do the things which he had done. And we should also become as successful as he was.

It is very good that you are reading the autobiography of Mahatma Gandhi. You should read it wholeheartedly, and you should understand it; because he also laid great emphasis on the chaste life.

QUESTION: Why is the use of marijuana harmful?

SANT JI: [laughing] Not only marijuana, but all other intoxicants are harmful to the body as well as for spiritual progress. This is because when we get addicted to any intoxicants, then whatever work we have to do in the physical world, we will do that only after getting intoxication from the intoxicants to which we are addicted. And then later on, we will start missing our meditation; that intoxication will bring laziness, and from it will arise many other desires for indulging in pleasures, and that will take us away from meditation. All the intoxicants have a direct effect on our brain, and they reduce the power of our thinking.

King Babar was addicted to an intoxicant called bhang. When Guru Nanak visited him, he offered him some. Guru Nanak lovingly replied, "Listen, Babar, whatever intoxicant you are giving me will bring intoxication only for some time; by morning, it will all go away. But the intoxication of the Naam is such that it will never go away. It will always remain with you, day and night." Once we get used to the intoxicants, it becomes our habit; and after the intoxication goes away, then we again need the things for intoxication. And if we do not get them, we are not able to do anything.

QUESTION: Sant Ji, when You gave Satsang yesterday, to me it sounded like, to be successful in meditation it's really hard; there are a lot of things in our way. It seems almost impossible to be successful in it if we haven't been blessed with instant recognition of Who You are. So in a way it's like a vicious circle: we can't find out unless we know Who You are, but we'll never know Who You are until we do successful meditation. So . . . just give me some help when You answer!

SANT JI: [Laughing] It is very important for us to know the Master from Whom we are going to take Initiation; before Initiation we should know about Him, Who He is. Once we get Initiation from Him we should not have any doubts about Him, and we should not let doubt creep into our mind. When the Master gives us Initiation, He sits within us in the form of Shabda and He is not deceived by any means; He is aware of our every single thought. So if we sit at His door, with love and devotion for Him, and if we will totally surrender to Him, then definitely He will open His door to us. But as long as we have doubts about Him, and as long as our love and devotion for Him is not complete, He will not open His door to us. As far as knowing Who the Master is, you should work on that before you take the Initiation from the Master.

Mahatma Dadu was a very cool-hearted Mahatma. He had a clean-shaven head. Once two pundits came to him to get Initiation but they had not seen Mahatma Dadu before, so even though they saw him on their way into His dera, they did not recognize him. It is believed in Hinduism, that if you are going to do some important work, and if on your way you see some bald or clean-shaven head, it is inauspicious; it is a sign that you will not be able to get your work done. So when those pundits saw Dadu coming out from his own dera, they did not know who he was; and when they saw that he was a clean-shaven person, they became upset and they hit him on his head, asking him, “Where is the dera of Mahatma Dadu?” The Master was very quiet and He told them where the dera was. Those Pundits went there and waited a long time for Mahatma Dadu to come. And when they saw the same person whose head they had hit before coming into the dera, when they saw that he was Mahatma Dadu, they felt embarrassed and they were very much ashamed of themselves. But Mahatma Dadu said, “There is no need to feel embarrassed; you know that when you go to buy a pitcher, which is worth a penny or two, you hit it to make sure that you are buying the right thing. You came here to take me as your Master and you have not done any harm to me. It is good that you hit me on the head and made sure whether I was the Mahatma or not.”

So I mean to say that, before you take anyone as the Master – before you take Initiation from him – you should make sure whether he is the right Mahatma or not; but once you take the Initiation from Him, after that you should not have any doubts about Him. Whatever He tells you, you should do that. And if you will lovingly devote yourself to Him, definitely He will solve your problem and your work will be done. Once one person came from Kashmir to take Initiation from the Master; this happened in my own house. When he sat in front of Master and Master told him how to meditate and the theory of meditation, he at once got up and was about to leave. Master asked him, “Why are you doing that?” He replied that he had heard that Saints show God right away and there was no need of working hard or doing any meditation. But here, Master was telling him to do all this meditation, and it was very difficult for him to do that. So lovingly Master explained to him, “It is not as difficult as you understand.” I have also always said that in

the beginning we feel that it is very difficult because we are the thieves of meditation and we do not want to do it. If we want to do it, then it is not that difficult.

Two people from Ganga Nagar went to see Baba Sawan Singh; and they were told by an initiate of Sawan Singh, who spoke from his own experience, that there was no difference between God and Baba Sawan Singh. So they went there expecting to see God. When they arrived, Baba Sawan Singh was in his home, and he welcomed them and asked them why they had come. They replied that they had come to see God. So Baba Sawan Singh told his sevadars to take them and give them sugar cane juice. (In those days, in this part of the country, there were no canals and not many people were growing sugar cane; sugar cane juice was a very rare and precious thing for the people living here.) So those people were very pleased and said, “This gentleman has a very big heart! He is giving us so much sugar cane juice to drink.” Later Baba Sawan Singh came to them and said, “Now you have drunk a lot of sugar cane juice and you know that I have a big heart; and now I will make you drink that juice, that nectar, which will take you to God.” You should understand that the Saints are not God, they are not equals of God; but the Saints have the practice, which They teach us, through which we can realize God. They show us how we can do the devotion of the Lord, and realize God Who is already within us.

In the beginning, our mind brings up many conflicts, much confusion and disturbance; and when we stop listening to our mind, then some of our doubts are removed. And some of our doubts are removed by attending Satsangs, and some are removed by the inner grace of the Master. And gradually, if we go on doing our devotion, there comes a time when all the doubts leave us, and the inner path opens within like an open book, and there is no place for any doubts. You see I got Initiation into the Two Words from Baba Bishan Das and I meditated in that way for seventeen or eighteen years. When he gave me the Initiation, why did I have to meditate so much? Only because I did not understand what he was giving me right at the beginning. If I had had any doubts for him in the beginning, I would never have become successful in meditation.

And if I had understood in the beginning what he really was I would never have done meditation – because what would have been the need of doing meditation if I had understood my Master? Before I got anything from him, and before I used to go to Him, I did not understand what he really was; until he gave me this little bit of recognition and Initiation, only then I understood what he really was.

You know the story of Christ, and you know that those who helped the people who crucified Christ, even though they were the followers of Christ, still they worked against Him – only because they did not know that He was the Son of God and He was God Himself – the Perfect One.

In the same way, Gungu Brahmin lived with Guru Gobind Singh for twenty-one years, ate from his langar and was trusted by the Guru; but when Maya deluded him, just for getting a little reward from the Moguls, he became the means of destruction for Guru Gobind Singh's mother and his two children.

When Guru Gobind Singh was visiting Nander he met one Veragi Sadhu whose name was Banda. Guru Gobind Singh gave him the name Gurubaksh Singh; and he was so devoted to Guru Gobind Singh that after Guru Gobind Singh he used to give Initiation to people. He was so devoted that even now people remember him.

So we should always do our meditation and never listen to our mind. Mind is our only enemy and he will never let us become faithful to the Master, and he will never let us do the meditation. That is why we should never listen to him, we should always listen to the words of the Satguru, and we should always do the meditation. Regarding the deceptions of the mind, I have said this many times: that after meditating for sixteen or seventeen years, once I came out from the underground room, and my mind told me, “You have been sitting so long without getting anything.” But at once I got another inner sound. “You should not lose your enthusiasm; go back to your room and do the meditation.” And again I went into the meditation room and started doing my meditation, and I realized how the mind was trying to deceive me at that time. So you can never rely on the mind; you can never know when the mind is going to come and deceive you. That is why the only way to escape from the deception of the mind is constant meditation, which we should always do.

God is always realized by those who search for Him truly. But we cannot realize Him just by our own efforts. Unless we go to the Saints and Mahatmas and sit at Their holy feet, we can never realize God.

QUESTION: After we die, after we leave the body, does our mind come along too?

SANT JI: [laughs] Those who have been initiated by the Perfect Master, at the time of their death, the Master comes and takes care of the soul. And the place where the soul has to go, the mind cannot reach there, so the mind does not bother anymore. Those who have not got the Initiation from the Perfect Master, when they die their path is different. But not even their minds go with them; only the desires which they had in their minds go with them, and according to their desires, the Lord of Judgment gives them another body so that they may fulfill the desires which they have.

QUESTION: If our greatest desire is to have the intoxication of the Master after we leave the body, can we have that?

SANT JI: At that time, one has a lot of intoxication. The disciple should always have this desire. This is my personal experience, that those who are doing a little bit of meditation, when they leave the body, at the time of their death, when the Satguru comes to take them, if their companion or any other family member comes to them, and tells them about any family problems or anything like that, or if they try to stop the soul from going, they will become unconcerned and say, “No, now the Satguru has come and I have to go with Him. I won't bother about any other thing.”

QUESTION: What is the Radiant Form of the Master?

SANT JI: [laughs] There is no way to describe it in this physical world. But Master sits within the disciple in His Radiant Form, and He has similar features as He has in the physical body, but that Form is not made of any worldly material.

QUESTION: How can we be sure that Master will come to take us when we die?

SANT JI: [laughs much] You know that those who are very good at their jobs, who are competent and do their job honestly, they do not worry about their salary; they know that by the end of the month they will get their salary and there is nobody who can prevent that. But those who do not work wholeheartedly at their jobs, who are not honest in their work, they always worry about whether they will get the salary or not, or whether they

will get less salary, etc. So it is like that. If you are doing some meditation, you are sure that the Master is going to come and you will be very happy to see Him there. But if you have not done the meditation, no doubt the Master will come there, but still you will be disappointed if you don't see Him on time. Or many times it happens that the Master comes but because the person has not done enough meditation, or he has done many bad things, he feels embarrassed and he is not able to face the Master. So that is why it is advised that you should do the meditation so that at the time of death you do not feel depressed or embarrassed in front of the Master.

You know that if the children do not work wholeheartedly and they always expect that the father will give them all they need – no doubt the father will give them whatever they need, but the neighbors and other relatives will say that the children are not good because they have become a burden on the father. In the same way if you will do the meditation you will not be a burden on the Master.

If you will not do meditation, then the mind is not going to remain empty; he will do one thing or another. He will make you indulge in the worldly pleasures, and you will start doing many bad things. And looking at you, the other people will say, “Look at these people! How good their Master is, and what they are doing!” So if you will not meditate that will make us a bad example for other people, and nobody will sing our praises if we do not lead a good life according to the teachings.

Instead of thinking, “Master is going to come so there is no need to meditate,” we should think, “We should become a faithful and loyal soldier of the Master, and we should meditate ourselves so that we will not be a burden on the Master.” And whenever He comes to take us, we should go with Him happily.

QUESTION: In the Christian religion, they refer to the Trinity – Father, Son and Holy Ghost. Could you speak on that a little bit?

SANT JI: I don't have much knowledge about the Bible and the terms used there. I think Russell Perkins will be better in responding.

QUESTION: Sant Ji, when you were mastering the Simran, did you go away in isolation to really learn it? Or did you learn it in the midst of doing your daily chores?

SANT JI: The reality is that from my very childhood, from the time I was five years old, I had this desire within me, to see and realize the Power Who has created this world. I used to read the stories of the Ten Sikh Gurus, and I always had the longing to meet someone like Them. So I did not do much worldly work. I spent much of my time in searching; and when Baba Bishan Das showered grace on me and gave me Initiation into the Two Words, I spent my time meditating on that. Even at this place I did meditation for a long time, and you are seeing this place so you can decide whether it is isolated, or whether it is a village, or what! (laughter) Because right from the beginning I never had this habit of talking too much; I spent most of my time in meditation. I had only one person living with me, and we used to do some work for earning our livelihood; otherwise I didn't see many people, I didn't talk with many people; I had even told the person who was living with me not to bother me; he should just cook food for me and leave it there and whenever I wanted I would come out and eat.

Even when I was in the army, I would not go into the cities. If I was in need of soap or any clothing or anything like that, I would not go to the city and buy it for myself, I would tell my friends to buy it for me. We made these walls when I was doing the meditation here. When I went away to 77RB some of the walls fell down, which I have built again. This was to prevent people from coming and bothering us.

Whenever the Satsangis have any thought, it should be either of the Master or of the Simran. You are very fortunate ones that you have been given these ten days – a very precious time for you – in which you can perfect your Simran very easily. And you know this also: whatever you have to do in your home, you will do that only when you get back there. While you are staying here, just by thinking about those things, you won't be able to get anything accomplished. Why not do that which you have come here for? Why not do the Simran while you are here? In almost all the groups there are many people who tell me about their progress, who understand that they have come here for Simran and they cannot do anything in their homes while staying here. Those who devote themselves to constant Simran, they report a lot of progress; they tell me that when they first came here they were like this, and now when they are going they have improved so much in their meditation.

In the interviews, not everyone comes to me asking questions. Many dear ones come to tell me about their meditation, about the progress they have made here. Some people do ask about their household problems; but mostly people come to talk about meditation.

You have got a very good opportunity, coming here for ten days. Master Kirpal has blessed you with this opportunity and that is why you should take advantage of it. And the only way to take advantage of your trip here is by doing constant Simran. If we will do constant Simran, then we will start hearing the Sound Current all the time. Now we hear the Sound Current, but since we have not completed the course of Simran, our soul is not being pulled up by the Shabd. If we have done so much Simran, then at once, whenever we start hearing the Sound Current, it will start pulling us up. Right now, the soul is not being pulled up by the Shabd because our soul is spread all over in the body and we are lacking in Simran. If we do the Simran constantly at other times, then as soon as we sit for meditation, our soul will start withdrawing from the body and the Shabd will pull our soul up. So that is why it is very important for us to do constant Simran if we want the Shabd to pull us up.

I remember when I was a child and used to go to school there were two other boys: one was a weaver's son and the other a farmer's son like me. The teacher gave us some lesson to learn by heart. The weaver's son did not learn that; he went and sat on the wall, but the other boy and I learned that lesson by heart. When the teacher came back, he saw that the weaver's son was sitting on the wall and he said, "Have you learned your lesson? Why are you sitting here?" The boy said, "Why do you bother? Whenever I want I will learn the lesson. Why do you bother?" He said that at that time; but later on when he grew older, he realized that by not obeying the teacher he had not gained anything; and then he repented. So you should not think, "Why do the other people bother, or why does the Master bother about our Simran? We will do that when we get back home!" You have got a very good opportunity over here to perfect your Simran, and you should take advantage of it; you should do constant Simran.

QUESTION: What are your plans for the future?

SANT JI: The reality is that Saints do not have any plans, because the Satguru has complete control over their mind, body and soul, and they are under orders: wherever the Satguru wants them to go, they go there. So I am under the orders of my Master, and I cannot make any excuses in front of my Master. That is why I cannot say that I have any plans; whatever my Master will plan for me, I will have to do that.

This is true: that those who understand that the Master is almighty have no interest in living in this world. So I have no interest in living in this world; but since I have to obey the orders of my Master, I am living here. Anyhow it is up to the Master when to call me back. Guru Nanak has said, "The man thinks one thing, but something else happens. And while the man is going on making plans, the noose of the Angel of Death comes and takes him." Kabir Sahib says, 'What is going to happen if I plan? Whatever God is planning will definitely happen.'

QUESTION: It seems sometimes that the more concentrated I get, the less love I have in my heart. And it's a mystery to me how to be concentrated yet loving.

SANT JI: This is a deception of the mind. If you are concentrated enough, just go within, just a little bit, and there you will see that there are heaps of love inside. Once you concentrate, even a little bit, you will find so much love there.

There is a famous saying in Rajasthan: Once there was a boy sent by his father into the field to protect the crops from the birds. He reported that when he was awake many birds came and he chased them away; but when he went to sleep no bird came to bother him.

QUESTION: Sant Ji, have we the right to choose the Master? Have we the right to ask for Initiation? If we do that, it means we have a certain amount of free will. Is that true?

SANT JI: Yes, up to certain limits, we have this right to seek the Master, to look for the Master. We can do this only on the outer level. We get a lot of information about the Master from His devotees, the Satsangis; and also from His writings; and from His outward appearance also we can get to know a lot. Mostly I say that whenever you see any Master you should see whether he has done meditation for ten years, twenty years; or if he has spent any amount of time in his life in the search of God, in the devotion to God. You should see at least this.

Even though the past great Masters, like Guru Nanak, Kabir, Master Sawan Singh, Master Kirpal Singh, are not physically with us, still by reading their life stories we come to know that they spent so much time in their life doing meditation.

Every meditator should meditate; it is very important. Just by discussing outer things we are not going to get anything. Unless we meditate we cannot know the truth, we cannot come near the truth of the Reality. So it is very important for all those who have got the initiation to do meditation, because this is the only thing which will bring us closer to the Master and God. You should definitely devote time to meditation, as much as possible. Even if you meditate for three or four hours a day, still you are devoting a lot more time to the world than you are devoting for meditation. If you devote four hours for meditation, and you are spending twenty hours out of twenty-four for the world, it means that you are working for the world more than you are working for God. So you should try to meditate as much as possible. And as far as perfecting the Simran is concerned, you

can do that while doing your other work also. Whether you are traveling in the bus or train, or you are doing the worldly work where your mind is not involved so much, you can do the Simran and you can complete the course of Simran at those times. And in that case, if you have completed the course of Simran, when you sit for meditation, your soul will go right up and you will have good experiences. So you should not let a single breath go by without doing the Simran. Constant Simran is the key to success in meditation.

1982 October: The Constant Flow of Grace

This darshan session took place at Sant Bani Ashram, Rajasthan, Sept. 26, 1982.

QUESTION: People talk about having sicknesses as burning off their karma. How can we tell the difference – if we are just having a sickness or if it's something to do with our karma? Since we don't know how to tell, are we supposed to do anything about it?

SANT JI: There are two types of sicknesses which we get. One is because of our own carelessness, our own mistakes; and the other sicknesses come due to the reaction of our past karmas. The sickness which we get due to our own carelessness and mistakes is felt by almost everyone. We know that we have become sick from not taking good care of our health or by eating something which we are not supposed to eat, and we can remove that sickness by taking a little bit of medication. The other type of sickness, which we get due to our karmas, is not easily removed with medicine, and unless we pay off the karmas we are supposed to, we do not get rid of that sickness.

Before our body is created, our fate karmas are written down, according to which we get good health or disease, we become rich or poor, we become intelligent or not; and in the same way we get honor or dishonor in this world. All the happenings which are going to happen in our lifetime are written down at that time, before our body is created. And things happen to us according to that fate which is written down before our birth.

But we people are blind and do not know why we got this sickness: if it is because of our karma or because of our mistakes. But if we keep a check, a guard against our day-to-day doings, we can easily differentiate between the sickness which we have gotten because of our karma and that which has come because of our mistakes.

Tulsi Sahib says, "Before the body was created the Pralabdh was written down, but the mind is the foolish one and does not understand and accept the Will of God." Master Sawan Singh Ji used to tell a story about His army days. Once it so happened that there was fighting in the area of Kabul. You know that at that time the British people were ruling over India. So there was one Indian soldier who by fate was taken into the area of the enemy, because of his mare. The horse took him into the enemy lines where he was killed. He lost all control over that horse, and that is why he was killed. Before he died he had given two thousand rupees for safe keeping to the canteen contractor of that regiment and according to the law that money should have been given to the heirs of that soldier. But the canteen contractor did not give that money to the heirs; instead, he took it and did not give any account of it.

After some time, a son was born to that canteen contractor, and he became very happy. In fact, it was the same soldier who had died in the battlefield, because of his horse; the same soul was born into the canteen contractor's house as his son. And at another place, the mare who had carried the soldier into the enemy line was born as a girl. When both of

them grew up, the canteen contractor who had become a trader, and very wealthy, arranged his son's wedding to the girl who had been the mare in her previous birth. The trader did not know about this; but the son who had been the soldier in his previous birth, did know, but he did not tell the trader. As soon as he got married he became sick, and he was on his sickbed for many many years.

The trader did every possible thing to make him well, but no medicine could help him. He took his son to many different places, to many different doctors, but nobody was successful in making him well. In the end, one day, he invited one Muslim priest, a kazi, to do some supernatural power thing to the son, so that he might become all right. The kazi came and said yes, he would definitely make him all right. The trader felt in his pocket for some money to pay the kazi, but to his surprise, he found only two and a half rupees in his pocket. He told the kazi, "Kazi Ji, I always have plenty of money in my pocket, but I don't know why, today I have only this much. So will you kindly accept this? Tonight when you will come back again to heal my son, I will give you more." The kazi left, taking that money.

When he had left, the trader asked his son whether he was all right or not. The son replied, yes, he was all right. And he said, "Father, don't you recognize me? I am the same soldier who had deposited two thousand rupees with you; only you did not give that money to my family. I took birth in your family only to recover that money. You can count up all the money you have spent on me, and you will find that you have given me only the two thousand rupees back which you owed me. That two and a half rupees you paid the kazi was the last bit. And now I am going to leave the body, leaving that girl behind, because she is the one who became the cause of my death in my previous birth; and now she will weep all her life because she had made that mistake in her previous birth. She is the same mare who took me into the enemy lines." Saying this, he left the body.

Now the trader realized that it was his mistake that he had not given that money to the family of the soldier, and only because of that, that son was born and he had to spend so much money on that son. And now, when he realized that actually that son did not belong to him, instead of weeping for him he became happy that finally the give and take between him and the soldier was squared up, and now he did not have to worry about anything. So he did not weep; instead he became very happy. But his daughter-in-law was surprised to see that her father-in-law was very happy and he was making good food and eating, and not showing any sign of unhappiness. You know that if anyone loses his grown-up son it is a very big shock to him; but that trader did not show any sign of unhappiness.

Master Sawan Singh Ji used to tell in this story that that trader lived in the town of Saranpar and that He met him there at this time on His way back from Hardwar. And that trader, whom Baba Sawan Singh Ji knew as a canteen contractor from His army days, invited Him to stay the night with him and his family. Baba Sawan Singh told them that he had to go somewhere and he could not stop there; but the trader insisted that He should stay there that night. So Baba Sawan Singh could not refuse, and accepted the invitation. So when he went to his house, that trader made good food, and he did not show that he had just lost his son; and Baba Sawan Singh did not know about that. When the food was being served, the trader's daughter-in-law started weeping, because she did

not like that her husband had died just yesterday and the people in the family were enjoying the death instead of mourning over it. Baba Sawan Singh Ji heard her and wanted to know who was weeping in the house. He asked the trader, “Tell me, who is this lady, and why is she weeping? What is wrong with her?” But the trader didn't want to tell Baba Sawan Singh all that had happened; he said, “Baba Ji, why do you bother about it? You just eat your food.” But Baba Sawan Singh Ji wanted to know the story behind that weeping lady. So the trader told Baba Sawan Singh the whole story, about how he had not given the money to the soldier's family in the army, and how that soldier was born as a son to him; and later on when he got married to that girl, how he became sick, and how that trader took him to many places, but he was not healed. And at the end, when that kazi came, how he made him all right and he had only two and half rupees in his pocket at that time to give him; and after the give and take was finished, the son, that soldier, had died. So he said, “Master, why should I weep? And whom should I weep for? Because the soldier has left the body and the mare is weeping? Why should I weep? Why should I be sorry?”

So the meaning of this story is, that many times the sicknesses which we may get are due to the reactions of our past karmas. Sometimes we have to share the sufferings of our dear ones, because of our own karmas. Sometimes we come to know that it was the reaction of such and such karma of our past; sometimes we don't come to know. And when we don't know whether it is our karma or whether it is a mistake of the present time, only then we get puzzled.

QUESTION: I have a mother who is a vegetarian but sometimes eats meat. We have the same kitchen and sometimes use the same dishes. And she cooks my meals because she's done that all her life and I cannot refuse that; she cooks my vegetarian meals. How much does that affect my meditation? Is it okay if I use the same dishes and the same cloth and the same seat?

SANT JI: The diet we eat has a direct effect in the formation of our mind. If the food we are eating is made in the pure way, and if it is made by pure people, it will definitely make our mind pure. And the purer our mind is, the purer our soul will become. And when our soul will become pure, it will definitely very soon go up and meet the Oversoul. So the food which we eat has a direct effect on our soul and our meditations.

QUESTION: Master, this is not exactly a question. But if you wish to do so I would like you to make a comment on a sentence from Baba Sawan Singh Ji which struck me very much. Baba Sawan Singh says, “Many people would be surprised to learn that very few people in this world are doing their own work. Most of the people are carrying someone else's burden.”

SANT JI: You have read this in the book, but since I have had the very good fortune to be in the company of Baba Sawan Singh many times, I was very fortunate to hear that same sentence from Baba Sawan Singh personally. He meant that when we do the meditation on Surat Shabd Yoga, only that work is called as our own work. All other works which we do are for the organs of senses or for our community, for our society, for our religion; and we are working for other people, and in that way we are sharing other people's burdens. Only the meditation on Shabd Naam is our own work.

That which will come to our rescue at the time of our death, or that which will help us after this lifetime, only that may be called as our very own. You know that meditation on Shabd Naam is the only thing that helps us after we leave this world. Anywhere in this world it helps us.

Also the Master Who has given us that Shabd Naam is our very own; so whatever we do in regard to our Master – whether it is meditation or serving and loving Him – only that can be called as our own work. Our Supreme Father Kirpal always used to say, “We should give up hundreds of urgent works to attend the Satsang, and we should give up thousands of works for meditation.”

Once some sevadars requested Master to liberate them without meditating. Baba Sawan Singh told them, “No, that is not possible. It is your own work and you have to do it, whether you do it in this lifetime or the next lifetime. And at whatever point you will leave meditation in this lifetime, you will have to start from the same point in your next lifetime.”

Once an initiate was singing a bhajan to Master Sawan Singh which said that Master Who is the Protector of the Sangat will Himself liberate the Sangat from this world. So Master Sawan Singh said, “Don't sing this bhajan because by hearing such bhajans the dear ones will give up meditation; they will use this bhajan as an excuse, saying, 'When Master is going to liberate the souls, then what is the use of doing meditation?'" So He told this lady not to sing this bhajan anymore. Baba Sawan Singh Ji used to say, “If the dear ones will not do their own work, what will happen? The people of this world will taunt them, and the Master will also be blamed.” You know that, if after getting the human birth and getting the initiation from the Perfect Master, we do not carry our own burden, and instead of doing our own work, we do other people's work, and we put our own burden on the shoulders of the Master, what will the other people who have no knowledge of the Master, say? They will say that we are not good disciples. It is as if any grown-up child does not obey his father, and instead of standing on his own feet he remains dependent on his father: the people of this world will not like him. Only the people who stand on their own feet, and instead of taking support from their father, help their father, only they are called good children.

QUESTION: In yesterday's talk You spoke about us being pleased with ourselves because we think we are doing the meditation, when in fact it is not we who are doing it. Could you explain further on that, please?

SANT JI: I also said this: Work hard, go within, and manifest the Master within. Then you will be convinced who was in fact doing the meditation, and who was in fact coming to the Master. Then you will be convinced that you are not the doer, that the Master Who has brought you to His feet, is Himself doing all these things. You have the right to go within and manifest Him and talk with Him, because you have been initiated by Him, and only for that purpose have you been given human birth. So utilize the human birth by going within and seeing the Truth for your own self. I have worked hard, I have suffered hunger and thirst, I have stayed up many nights, and I know that it is not a child's play to awaken the Almighty Lord and to manifest the Almighty Lord within ourselves.

I have said this also: Remain awake in the night and pray to the Almighty Lord Who is within you. And unless He comes to you and assures you that He will come and take you

up, or He is by your side – don't go to sleep. What happens? We people sit for meditation and request all such things before the Almighty Lord, but by the time He gives us His answer, we start talking with our mind. So work hard and don't go to sleep until you have seen the Master, until Master tells you that He will help you.

What happens? Usually when we go to the Satsang, or the Master, the words of the Master give us a lot of inspiration, and we feel like doing the meditation. But later on, when we go back to our homes, and the society and the world, the effect of the words of the Master fades away, and we get affected by the world. And for many, many days, we give up doing the meditation and Simran.

QUESTION: Can You explain what You mean when You say the Master will help us? What does that mean?

SANT JI: The work of the Master is to help the people, and that is why He has come in the form of a human being and that is the only reason He is living among the human beings. Master Sawan Singh Ji used to say, “The liberation is in Naam, and even the birds and animals of the Satsangis are protected.” “Protected” means that they do not go in the lower bodies. After their present body, they get the human body in which they come to the Path of Naam, and ultimately get liberation. In many cases where the parents of the initiates are not initiated, or in many cases where the parents are initiated and the children are not, experience shows that many times when any non-initiate member of the family leaves the body, the Master is there to protect his soul. And because of the initiate in the family, the person who has left the body and who has not got initiation, does not go below the human body. He gets the human birth, but again the liberation is in Naam. In his next lifetime he gets the Naam, and then he gets liberation. Just imagine – is this a small concession for the family of the initiate that they do not go below the human birth?

Baba Sawan Singh used to tell about his son, Bachint Singh, that once some thieves came to his house to steal his animals, but they found that some old man with a white beard and white clothes was standing there. So they went back without taking the animals. They tried for three days, but were not able to succeed in that. So later on they came to Bachint Singh and asked him who that old man was, and they told him that they had come to steal the animals but never became successful. So Bachint Singh took them to Baba Sawan Singh, and later on they became initiated.

I mean to say that those who are related to the initiates of the Master, no matter in which way they are related, they also are under the protection of the Master; they also get initiation either in this lifetime or in the next. If we go within, only then can we know how much Master is protecting us and our family. But it is a matter of great sorrow that we are not convinced by the power of the Master, and we do not have faith in the Master. And that is why we are always trying to test the Master and in that way we do not take full advantage of Him.

There is one village in the Punjab called Baniwala, and there lived one initiate who had not given up his liquor business, selling liquor, even after getting the initiation. But unfortunately he was not making much money: even though he was selling a lot of liquor, he would find at the end of the day that he had not made much money. Once when I went to Punjab, he told me that he was suffering very much because even though he was selling so much liquor, still he was not getting any profit from it. So I lovingly advised

him to give up that business and do some other business. He obeyed me and finished his liquor business, and started selling groceries. He was not aware that when he was doing the liquor business there was one person who came to his shop daily and stole his money, and that was why he never had much. That person continued coming to his shop and stealing, but now he did not take any liquor or money. He would sometimes steal soap cakes, sometimes other things. His way of stealing was such that nobody knew that the thief had come to the shop. If there were ten soap cakes in the shop, he would take only one, and the shopkeeper would not realize that anything was stolen. Once it so happened that after he had changed his business, one night Master Kirpal Singh came to him, woke him up, and told him there was a thief in his shop. But he did not understand that, and he went back to sleep. Later on Master Kirpal again came and slapped him, saying, “I woke you before, and you have not gone to your shop. Go to your shop and you will find the thief!” At once, that man went to his shop and caught that thief red-handed. After that, there was no more thief coming and he became prosperous.

I mean to say that Masters always protect their dear ones. But we people are ungrateful and we do not realize how much Master is doing for us. We always doubt the Grace of the Master; but I would like to tell you that the Grace of the Master extends to everyone, and is constantly flowing towards us. But we do not feel it because of our minds.

Nowadays the people of Rajasthan are educated. But about thirty years ago when there were no good means of education in this part of the country, people were very innocent, and whatever you would tell them they would accept. They were very devoted to God, and many people were religious minded. In the village of Ganeshagar there were two people who came across one initiate of Baba Sawan Singh. The initiate told them that if they wanted to see God they should go to Sikundapur, near Sirsa, where Baba Sawan Singh used to have his family property and where He used to live occasionally. So both of them went to Baba Sawan Singh in Sikundapur. When they arrived, Baba Sawan Singh was on his farm, supervising what was going on. So when he saw them, he said, “Welcome, gentlemen, tell me why you have come.” So they said, “Master, we have come to see God.” Master Sawan Singh Ji smiled, and he said, “Saints are not gods, but Saints have the practice by which they can make anyone see God. But first you come and I will serve you with sugarcane juice.” He told the sevadars to give them sugar-cane juice, which pleased them very much, because in those days in Rajasthan there was no sugar cane and it was a very rare thing for them. So when they drank a lot of sugarcane juice, they became very happy and they praised Baba Sawan Singh, saying that He was a very generous, kind man. After they were served with the sugarcane juice, Baba Sawan Singh invited them to see God, and He gave them initiation in the sugar cane field where they had very good experiences. After they got initiation, both of them became very happy.

One of them had the habit of smoking. So he requested Baba Sawan Singh, “Baba Ji, I cannot give up smoking.” So Baba Sawan Singh asked him, “Are you not giving up smoking, or is smoking not giving up you?” He said, “It is my fault, and I should give up smoking.” So Baba Sawan Singh told him, “Okay, you promise me one thing, that you will never smoke in front of me.” He said, “Yes, I can do that.” So after he came back to Ganga Nagar he went to a shop to buy some tobacco; but just as he was about to buy it he saw Baba Sawan Singh in the mirror and he at once changed his mind. And later, when

he came back to his village, his friends came there with all the accessories – the hookah, the tobacco, etc. – and they were going to light it up and persuade him to smoke it; but as soon as that happened, he saw Baba Sawan Singh coming there in the same form he had seen in Sikundapur, and he had a stick in his hand. As soon as he saw the Master coming he threw away that hookah, and he vowed that he would never smoke again.

So I mean to say that those who do the devotion of Almighty Master with innocence and purity and faith in their heart, Master protects them. Even if they are failing, Master appears there and protects them from any obstacle which may come in their way. Only two years ago that man left the body; his name was Luna.

QUESTION: Sant Ji, we have with us this time a baby who will soon be born. What effect does it have on the baby, spending this time in the presence of the Master?

SANT JI: Usually I advise the pregnant women to do more Simran and to keep their thoughts pure so that the coming soul may have a good effect.

1982 November: In the Range of the Magnet

From a question and answer session, September 29, 1982, at Sant Bani Ashram, Rajasthan.

QUESTION: During the Death process of the soul withdrawing from the body, what is the soul going through? What effect does Simran have on the dying person?

SANT JI: Everyone knows that the time of death is very painful; it is the most critical time of one's life. But the meditators on Shabd Naam leave this world with no pain: they do not experience even a little bit of pain while leaving the body.

In my life, I have seen that many times it happens that when an initiate is dying, he is not concerned about the world and worldly things; but his family members sometimes bring the children in front of him, or sometimes make him remember the things he was supposed to do. But he feels no attachment to the worldly things, he is not worried about them, because within himself he is preparing for the journey beyond this world; and he is very happy. The reality is that when the initiate leaves the body he feels the happiness that he would feel if he were getting married.

What is the use of going to the Master and taking Naam from Him if still you have to suffer pain at the time of death? If the Master does not help you at the time of death then what is the use of taking shelter in Him? Death is for those people who have not met the Perfect Master, and who have done many bad deeds in their lifetime. But those who have the Perfect Master will not be thrown into the mouth of death. The Perfect Master will always come there; He will save the soul from all types of pain that people experience at the time of death. And saving him from all types of pain, the Perfect Master will take him to the Real Home. If the satsangi is doing even a little bit of meditation, he comes to know about his end time one or two days before his departure. Master tells him that he will come on such a day and take his soul up. And many times the Satsangis tell other people that they will be leaving on a certain day.

Simran has a powerful effect on our life. 'When we are living it has a great effect on our life, and when we leave this body, then also it has a great effect on our life. It helps us concentrate; it helps us purify our life because the charging of the Master, the meditation

of the Master, works behind the Simran which He has given us. But if the initiate, after taking Initiation from the Master, does not give up his bad habits and continues indulging in drinking wine and eating meat and all sorts of other bad deeds, you can very well imagine that it will be his mistake if he expects his Master to come at the time of his death. If he is not performing his duties well, if he is not doing what his Master wanted him to do, how can he expect the Master to come there and help him?

Kabir Sahib has said, “What can the poor Master do if the disciple has not obeyed him?” It is like blowing a hollow pipe: the wind will not be stopped at any place. No matter how perfect the Master is, if the disciple is not obedient, then what can the Master do for him?

Satsangis should live a very pure and holy life, because if our life is pure, if our body is pure, then our mind also will be pure; and if we do the Simran given by the Master with truth in our heart and with sincerity, I am sure, and it is a fact: the Master will never let the disciple suffer in this world. He will definitely come; and He does not want His disciples, those who remember Him, to suffer the pain of death. He will at once come whenever the need is there.

QUESTION: This March my mother was very ill; she had an operation and I was sitting beside her and she saw Sant Ji over me, smiling and very much alive. It was a great comfort to her; she was very happy.

SANT JI: Yes. Before also, I said that the Master always comes at such moments, and Satsangis can feel that. Satsangis can see the Master coming, and even if one is not initiated, but if he is related to an initiate and if he has sincere thoughts for the Master, he also gets help from the Master.

In our ashram we had one bullock who was very strong and he would eat the food of two or three bullocks, but would not work as he should: he was very lazy, but still he was very good at eating the food! Everybody in the ashram, all the sevadars, disliked him because he was eating too much and was not working. So they told me, and I also decided, that we should kick that bullock out of the ashram. So once when we were talking in front of that bullock, I said that we should kick him out because he was not doing any work. Hearing that, that bullock started weeping. Guru Nanak Sahib has said, “Every creature, whether he is animal or man, they all have the knowledge; whatever you speak in front of them, they understand that.” So maybe he understood that and he started weeping. So looking at him, we felt sorry for him, and I said, “O.K. We will not kick you out; you can stay.”

After some time when Master Kirpal visited the Ashram, I told Him about that bullock. I asked Him what was going to happen to that bullock – because he was not doing any seva, he was not doing any work, and he was eating too much, more than he should eat. So Master Kirpal smiled, and said, “Well, what will happen to him? Master will take care of him.” You know that the Masters never say that They take care of the souls: They always give the credit to Their Masters. So Master Kirpal said, “The Master will take care of him.”

After some time, that bullock – he did not become sick – he just lay down on the ground, and after one second he left the body without any pain. Usually the animals, the bullocks,

leave the body with a lot of pain. But that bullock did not experience any pain because the Master was there to take his soul up.

Your mother is a human being, and it is not an extraordinary thing that she had the darshan of the Master. The Master protects even the birds and animals of the Satsangis.

QUESTION: Why are we given two kinds of meditation, and what is the purpose of each one?

SANT JI: From life after life we are in the habit of doing the simran (or remembrance or repetition) of the world and worldly things. And whatever desire or wish we have at the time of our death, we get the next body according to that. That is why we come into this world again and again. Saints know that we are in this body only because of that simran. So in order to make us forget the simran of the world, They give us the Simran of the Charged Words, so that by doing the Simran of the Charged Words we may forget the simran which is keeping us in this world.

Now when you are sitting here, your mind may be thinking of something, he may be fantasizing about something. And now the thing which you are remembering or fantasizing about, the form of that thing is coming in front of you automatically. That is why in order to make us forget the simran or remembrance of the world, the Saints have given us Their Simran. So when we do that Simran, the form of the Master starts coming in front of us, or in our memory, by itself.

The seat, or the residence, of our soul and mind is at the eye center. Coming down from this place, both soul and mind have spread all over the body, and beyond the body they have spread all over the world: in our religions, our relations, and everything. At the time of Initiation we are taught how to withdraw from the outer world and how to collect all our scattered thoughts and bring our attention to the eye center. When we are doing that process, we feel, as our soul starts withdrawing from the lower part of the body, as if the ants were biting us.. And gradually when the soul withdraws and goes higher and higher in our body, when all our attention is collected and we concentrate at the eye center, all our attention is brought up there.

The place behind the two eyes is our school, and it is our duty to reach that place. As it is the duty of every student to go to school, and then the duty of the teacher starts (of teaching), in the same way it is our first duty to reach the eye center, and then the Master's duty starts. When we reach the eye center and concentrate there, there the Master manifests. He tells us to catch the Sound Current which is already coming there. When Master gives us the Initiation, He sits within us at the eye center, in the form of the Shabd; and before we get there, at the eye center, He is there to take us into the higher planes.

So the first type of practice, Simran, is meant for collecting our scattered attention at the eye center. And the second type of practice, Bhajan, is meant for taking our soul into the higher planes. When we collect our scattered thoughts and bring them to the eye center and concentrate there, our soul comes into the range of the Shabd. And as soon as she comes into the range of the Shabd, the Shabd at once attracts the soul and takes her to the Real Home. It is like when a piece of iron comes in the range of the magnet, the magnet at once pulls the iron towards itself. In the same way, when our soul comes in the range

of the Shabd, when the soul reaches the eye center, which is the range of the Shabd, the Shabd takes no time to take the soul up to the higher planes.

QUESTION: On this Path, of course being free from desire is very important. Is it true that there are two ways to be free from desire? One is to forget about the desire and ignore it; and the other is possibly to try to achieve your desire so it can be finished. And most importantly, how can we tell if we should forget the desire and ignore it, or whether we should try to achieve the desire?

SANT JI: All the things which we have been given by God have one or another meaning; but since we are ignorant, out of our ignorance we misuse the things which God has given us. Take the element of desire: have the desire to reach your Real Home; have the desire to meet your Master and manifest Him within you; have the desire of doing the devotion to the Master; if you change your desires to such desires, then you will become successful and you will not have any other desire.

QUESTION: Having been initiated by Master Kirpal, it is through Master Kirpal that all my help comes; but I have found not only You endearing Whom I have met, but also Sawan Singh Whom I think I have not met, very helpful. Just to think of You, or to think of Sawan Singh, to cultivate this kind of attitude, is it harmful then to the devotion towards Kirpal?

SANT JI: It is not harmful if the disciple of a Master has done the meditation and has become as our Master, if he has become the Form of the Shabd. Because in the Form of the Shabd all the Masters are one. In that case it is not harmful. But in any case, we should never think of any other Master other than our own Master. Master Sawan Singh Ji used to say that in the Path of spirituality no relations such as Grand-Master or Great-Grand-Master are found there. Our relationship is only with our Master.

QUESTION: I'd like to know how does one develop love for the Master?

SANT JI: By obeying the commandments of the Master, by doing meditation, by doing Simran, and by going within. Go within, just a little bit, and you will see the flames of love for the Master raging within you. The Master has not given you a little bit of love; He has given you a lot of love which is within you. That is why Saints always emphasize this a lot. They say, "After taking Initiation, don't become lazy, don't become a coward. Work hard, go within and see the Truth for your own self."

QUESTION: I have a lot of trouble with pain in my leg when I'm sitting. And it doesn't matter whether I'm sitting anywhere; it's been going on for 35 years. And I haven't been initiated that long, so I know it's not that! How can I make a differentiation between when I'm leaving the body, and when my leg just hurts because my leg hurts?

SANT JI: Since you work with a doctor, and you already know that you have been having this pain for thirty-five years, you should be able to differentiate between the pains very easily – because you had a lot of experience with this pain even before you were initiated.

QUESTION: My question is about "Is the Master there when the Satsangi leaves the body, " and You said, "if the Satsangi is a good Satsangi, then the Master will be there." What happens after that? . . . What about the cycle of rebirth?

SANT JI: [Laughs] When the child goes into the lap of the father, how does he feel? He feels protected and happy. And when the child goes back to his home, after that he is not worried about anything. When the drop goes into the ocean and becomes one with the ocean, what happens? When the soul is taken by the Master, something like that happens.

QUESTION: I have been told by a Satsangi that our greediness and our bad eating habits make Him suffer. Could you tell me something about this?

SANT JI: I have a lot of greediness in me, even more than everybody in this world has. My greed is that I am waiting for the time when my Master will bring me back to my Home, when He will call me back.

QUESTION: It seems to me that whenever somebody asks a question you give them quite a lot of darshan, so maybe it's worth asking questions . . .

SANT JI: [Much laughter] No, it's not like that. It is not like that, and you should not think that you are the only ones here who are getting the darshan of the Master. Masters are giving their darshan to all the disciples, no matter if a disciple is living on an island, or if he is living on the top of a mountain – no matter where the disciple is. Many times when the Master is giving Satsang at one place, at the same time He is giving his darshan to the yearning souls who have the receptivity, and many times it happens that while They are sleeping physically or doing other things at one place, they are giving darshan or taking care of the souls at a far distance.

Satsangis should never think that they get the darshan of the Master only when they are sitting in front of the Master or only when Master is looking at them, and that when the Master goes away from them, or they go away from the Master, they are not getting darshan. It is not like that; Master is always giving darshan to the disciples. And as you cannot separate the shadow of the man from the body of the man, in the same way, you cannot separate the Master from the disciple. The only difference is that unless the disciple has complete faith in Him, and love and devotion for Him, he cannot see the Master face to face. Otherwise Master is always accompanying the disciple like the shadow. Master is a Pure Soul and He comes into this world to purify our souls. Many times, even when we are sleeping, using His grace, He is purifying our souls. But it is a pity that the dear ones don't understand that; and that is why they always leave themselves dirty with the dirt of the worldly pleasures, and Master has to spend all His grace on purifying their souls again and again.

QUESTION: Are all men, sooner or later, destined to meet the perfect Master?

SANT JI: The time for every soul is fixed.

QUESTION: When we're away from the physical Master, and we're about to take food, if we do Simran and remember the Master with love, and thank the Master for the food we have, does that food become just like parshad?

SANT JI: Why will that not become parshad if you will remember the Master with your heart? The food will become parshad according to the feelings, according to the devotion you will have for the Master.

I will say that whenever the Satsangis eat food, they should always remember their Master, and they should always pray, “Oh Master, since You have given me this food, I am eating it. It all belongs to You, it is all because of Your grace.”

In the place called Dalhousie, some of the Sangat was about to eat food; and the sevadars had served them all the food. Before they started eating, all of them folded their hands and started praying to Master Sawan Singh. At the same time, the lady who was preparing food for Master Sawan Singh was ready with the food for Master; but when everybody in the Sangat was praying to Master, Master was sitting there, and since the food which was made for him was cooling down, that lady requested Master Sawan Singh to eat. Master Sawan Singh replied, “Don't you see that the dear ones are feeding me?” Because the dear ones were not eating at that time, they were praying to Master Sawan Singh, they were offering the food to Master Sawan Singh. So hearing that, that lady told the Sangat, “Now you should stop remembering the Master and eat the food, and let Master also eat.”

The meaning of saying this is, whenever you are about to eat food, and if you remember the Master, if you say, “Oh Master, may You accept this food which is given by You – if you have this attitude, and if you pray in this way, this food becomes parshad. And Master also finds pleasure in that; Master also is very pleased.

In the beginning you may find it difficult to remember the Master before eating food, because you are not used to it. But when you will make it your habit, after that if someday by mistake you start eating, you will not find the food delicious, and at once you will realize you had not remembered the Master before eating the food.

It is my daily practice now also. You can ask Pappu's family, or those who cook food for me. Whenever they bring the food, first I fold my hands to my Master, and then I tell Him, I thank Him: “You have given me this food and I am eating it. And it is all due to your kindness and grace.” I don't do that only for the doing's sake. I do it from the heart because it is true that we eat the food which is given to us by the Master. Here also, Bhalvant, who has been living here for eight or nine years, and cooks food for me, knows that not even one day has passed when I did not remember my Master, and when I didn't thank Him. Always I thank Him and remember Him before eating the food. So if you also do this before eating food, if you offer your food to the Master, and request Him to make your food parshad, what will happen? You will get the habit of doing Simran with every mouthful you eat and that food will have a very good effect on your Simran and on your practices.

So when you eat the food with Simran, and when you first offer the food to the Master, and accept that food as parshad given by the Master, then you will not leave any food on the plate. And that will have a good effect on other people: they will also think that you are a very good person because you are not throwing away any food. And they will also try to become like you.

While you are eating, every Satsangi should be very attentive. All his attention should be towards the Master and he should do Simran with every mouthful he eats. You may say that you have cooked the food you are eating, you have worked very hard and earned your livelihood, so you have earned this bread. But the Mahatmas whose inner vision is opened, don't say that. They say, “Oh Lord, You have given us this food, You have

cooked it for us, and it is You who is eating this food.” Guru Nanak Sahib says, “He Himself invites the Sangat, He Himself makes them sit and serves them the food, and after the food is served He Himself gives them the water to wash their teeth. He himself serves them food, He Himself sits there among the Sangat and eats the food.”

QUESTION: I know that Master never leaves us, He's always with us: we are never separated from Him. But I'm also anticipating that less than a week from today there will still be a pain of separation from the physical presence. How is that?

SANT JI: If you still feel that pain of separation that will not be less than the happiness you may get from the union with the Master. You will feel the separation only from Him whom you love more than your relatives, more than anything in this world. Those souls are the most fortunate ones, who remember the pain of separation from their Master.

QUESTION: Master, I have no question, I just want to say . . . and it could have been done better silently . . . that I was very deeply moved in yesterday's Satsang. There came a point where the tone of your voice changed, and then you spoke so personally, “Ajaib Singh, “ as if in fact by doing so you took on yourself all the power left by the departure of the beloved Master Kirpal. You told us the depth of your sorrow which had not yet diminished, and you also said to us in very strong words, on the verge of being themselves silence, that no one but you could ever feel the same pain.

SANT JI: Yes, that is why I always say that if I find anyone who feels the pain as I am feeling, then I may tell him about my pain. Those who have always remained happy, how can they know the taste of pain? How can the priest know what is written in the holy books? Ajaib Singh, only you know, because it has happened with you; you are suffering: If the Master leaves when the disciple is still in the body, there can be no greater pain than that. He who has been separated from his Beloved, only he can know the pain of separation. He who has experienced the disease, only he knows what the pain is like. The disciple does not get as much benefit from removing sins as he gets when he is having the darshan of the Master. No matter if He within whom Master has manifested Himself has the same sympathy for us as the Master used to have for us, and He will give us the same love Master used to give to us, still He will not be able to get the benefit of the physical darshan of our Master.

QUESTION: Maybe my question is not very important, but it is lurking in my mind for quite a long time. I read in a book once, that when Master Sawan Singh left the body, many of his disciples committed suicide, and I was wondering what happened to these disciples.

SANT JI: Master Sawan Singh was very strict and he was very much against those people who committed suicide. He used to say that those people who committed suicide will never be forgiven; Master will hang them.

1982 December: The Defeat of the Mind

This darshan session was given October 2, 1982, at Sant Bani Ashram, Rajasthan.

QUESTION: Something the Master said yesterday I couldn't understand: that someone might try to deceive or play tricks on the Master. So I asked Pappu how this could be possible, and he told me that it means people crying or showing love in front of the

Master and then doing other things when they go away from Him. And this hit me very hard because it's exactly what I do. When I'm away from the Master I've gone off the Path, I've used intoxicants, I was dishonest even with money, and worst of all I committed adultery, not once but many times. I would like to beg Master to please forgive me, and not to allow my bad deeds to condemn me to hell, or worse than that, to a life of failure.

SANT JI: My most dear one, this is the benefit of hearing the Satsangs of the living Master. The Masters, using parables and stories, tell us that we have all these weaknesses and we should remove them. So after hearing the Satsang, we should remove our weaknesses and lovingly and faithfully we should do the devotion of the Master.

Once an initiate of Baba Sawan Singh committed a mistake, so in order to confess his mistake he blackened his face and put a garland of broken shoes around his neck, and he came to the Satsang. When the Satsang was about to finish, he stood up and requested Baba Sawan Singh to forgive him because he had committed that mistake. Baba Sawan Singh Ji said, "O.k., listen to me." Then he told this story to all the Sangat: Once there was an old woman, and she had a goat and a monkey. Both the animals were her pets. And once that old woman prepared many delicious foods, and before she was going to eat the foods, she thought of going to the market to buy some yogurt. While she was away from the house, what did that monkey do? He went into the kitchen and ate all the food that the lady had made. He even drank the milk. Then he put some of the milk and some of the food on the mouth of that goat and he removed the rope from the neck of the goat. After some time, when the old woman came back, she did not find any food in the kitchen; and when she saw that the mouth of the goat was smeared with food and milk, she thought that the goat had finished all the food and had drunk the milk. The monkey, who was very clever, was sitting with his eyes closed pretending he was doing meditation.

So as a result of this, the old woman became upset with the goat, and started beating her. She did not say anything to the monkey because the monkey had successfully played his trick and she had no doubts about him. A man saw all this drama, and he thought, "Look at the condition of that poor goat! She did not do anything, it was not her fault, and she did not eat any food; but still she is getting a beating. Whereas the one who is the cause of all this play, the monkey whose fault it is, and who even enjoyed the food, is now pretending to do the devotion of the Lord, and he is not getting any beating."

So the meaning of this is that our mind does all these tricks, our mind makes all the mistakes, and our body and our soul have to suffer for it. Master Sawan Singh told that person that he was now forgiven and he should not repeat that mistake again.

Always, whenever we make mistakes, it is because we obey our mind. It is very good – I appreciate – that you stood up in the Sangat and confessed your mistake. In this way, you have defeated your mind; because if you had not confessed in front of the Sangat, your mind would have thought that you had surrendered to him, and that even though he had made so many mistakes, you were not doing anything to embarrass him. Now, when you have confessed this in front of the Master and the Sangat, it is a defeat for your mind, and I hope your mind will not bother you again with that, and you will not repeat those mistakes. Because now he will be afraid that, if in future he will do those bad things

again, again you are going to confess in front of the Sangat. So it is very good; I appreciate it. And along with this, I would like to advise you that mind is a very swift horse, as Kabir has said. You should always tie it with the rein of Simran. You should always let your mind do Simran so that he may not waver from the Path, and he may not inspire you to do bad things.

Always remember that our mind becomes stronger if we always hide the mistakes which our mind does. If we do not tell others, if we do not confess in front of other people the mistakes we have done obeying our mind, then our mind will become stronger because he will know that there is no harm in misleading this person because he is not going to talk to anyone about this bad deed. As a result of that he will not be humiliated. The more we tell people about the mistakes we make with our minds, the better it is for us. Because if we try to hide the bad mistakes of our mind, he will grow stronger and stronger and he will think that we have become his slave.

Always remember that all the Satsangis, whenever they commit any mistake, should never forget that Someone is looking at them. They should never think that Master is not looking at them; because when the Master gives the Initiation, He takes His seat inside the disciple in the form of Shabda, and whatever action or thought the disciple is having, Master is fully aware of that. Masters always leave the ropes loose, because They always wait for the disciple to come back to the Path. They think that the disciple will come to the Path today or tomorrow, sooner or later; and that is why They do not pull the rope very soon. But you should not think that They are not aware of our actions and thoughts. Master is aware of every single thought and action that we do.

Kabir Sahib says, “If anyone commits a sin, and hides it, all the sins will come out when the Lord of Judgment will ask about them.” Always remember that we can never defy the Law of Nature. The Law of Nature is unchangeable and it always works; we can never defy it. You know that whenever we are doing any good thing, such as giving a donation, we will have our name written down in the temples or churches where we have given the donation; or sometimes we will even have our name published in the newspaper because we want to tell people we have done that good thing. But when we commit a sin, when we do something bad, not even the son sits down with his father to consider whether he should do that or not. But we definitely get to suffer the reactions of our bad deeds, just as we get to enjoy the fruits of our good deeds. You know what the sufferings are that we get as a result of the reactions of our bad deeds. We may be born in a poor family; we may not have good health, we may be always suffering from sickness or disease; we may not have a good name; we may not have a sound body or mind, etc. And what are the fruits or the rewards which we get as a reaction of our good deeds? We may be born in a good family, a rich family; we may have a good body and a good mind; we may have a high position with power, etc. As we enjoy the fruit of our good deeds, we are liable to suffer the reactions of our bad deeds also. All these sufferings and enjoyments are on the physical level only; but in the inner worlds, the Negative Power has created so many vast hells where impure souls are given punishment. Those punishments cannot be described in words.

Guru Arjan Dev Ji Maharaj says, “The sinners earn the bad karmas and still they cry. Nanak says that they will be churned by the Lord of Judgment as we churn the yogurt.”

I will tell you a story, an incident I saw with my own eyes. This happened about thirty-five years ago, on the Grand Trunk Road (the longest highway in India). Near Amritsar a truck hit a couple of camel carts, and three camels died on the spot; one camel did not die there, but his legs were broken. People came there and they did not bother about the camels; they took care of the people who were on the cart. They took only the people and they did not pay any attention to the dead camels, or even to the one who was not yet dead. Just imagine – where could that camel go to file a lawsuit for justice? Did he have any mother who could come there to take care of him? He did not have anyone to help him; not even his owners were worried about him because they were worried about their own selves. Nobody came there with food for him; nobody came to help him; nobody came there to give him any shelter. And after some time we saw that the crows, who were hovering in the sky, came to eat the dead bodies of the camels. When they saw this camel, who was still alive at that time, they came and tried to take out his eyes. Now this camel did not have any legs with which he could keep the crows away; he had only his neck. He was waving his neck back and forth to keep the crows away, but he was very hungry and in pain, and had no strength; so he could not do that for a very long time. Eventually, the crows took the eyes of that camel, even though he was still alive.

So I mean to say that this was the condition of that camel. All those who passed by the spot of the accident said, “See, this is the suffering that one gets because of his bad past karmas. He is alive, he has life in him, but still he cannot ask for help, nor can he be helped, and he cannot even remove the crows which are eating his body.”

It is possible that before getting the body of the camel, he had the human birth. It is possible that he had been much better off than us. But since he did not do the devotion of Naam, and instead did bad karmas, in order to suffer the reactions of that, he got the body of the camel in which he was not at all happy, and in which his death was very painful. Before that accident, his owners cared for him because he was very useful to them; but after the accident, since he did not remain useful, they did not pay any attention to him, and he was eaten up while still alive.

So when we get the human birth, if we do not utilize it, if we do not do the devotion of the Lord, if we do not take advantage of it, and if we do all sorts of bad karmas, we will definitely get the punishment for it.

You may have read in the Sikh history about one of the most devoted disciples of Guru Gobind Singh. Before he came to the Master he was living in the area of Kashmir, and he was a hunter by profession. But once, while he was hunting, he killed a pregnant deer. When he saw the baby in the womb, suffering, at once his mind took a turn, and he felt very sorry for the deer. And he thought, Where can they go and complain? Where can they get help? So he repented and came to Guru Gobind Singh, and became his disciple. And later on, he did so much meditation that he became one of the most devoted disciples of Guru Gobind Singh.

QUESTION: My husband does Ashtang Yoga practices, and he has experiences of inner light and sound. Can Kal come and imitate the inner Light and Sound to delude the soul?

SANT JI: In the beginning I was also misguided by the same light. I used to see light, and since I had read in all the books about the Light and Sound, I always thought that it was the same light which I was reading about in the books. But when I went to Baba Bishan

Das, and told him about seeing light, he told me, “Dear Son, you are in an illusion. This is an illusion created by the Negative Power, and the light which you are seeing is of the lower chakras. It is not the true light which becomes the means of our liberation.” But when Supreme Father Kirpal showered His grace on me, He told me about that; and He gave me the complete knowledge about the Light which we get at the time of Initiation. At that time, Master connects us with the Light of Sat Purush, the Light which is in the higher planes; and following this Light we reach the door liberation.

All the paths of yoga, whether it is Ashtang Yoga or any other, end where the ABC of Sant Mat starts.

QUESTION: There was a question asked at the last session about devotion to Sawan Singh and Sant Ji rather than their own Master – the answer was to be devoted to your own Master. I never met Master Kirpal and I have known some other people who have never met Master Kirpal or who were not very closely related to Him, who feel as I do that it's difficult to feel very devoted to Him – although I have the understanding that with my love and devotion to Sant Ji that it is the same power.

SANT JI: Every Satsangi should lovingly listen to this, and follow this. You should never think that you were initiated through a representative and you did not see the Master. No matter if you have not seen the Master physically, Master has seen you as He is sitting within you, and He has understood you.

If you have love for me, if you have faith in me, you should obey what I say. And I say that the Light is the same, the Power is the same; only the bodies are different. No matter if you have a lot of love for me, and I also have the unbreakable love for you – I have much more love for you than you have for me. And that is why I am lovingly telling you that, no matter if you are devoted to me, you have faith in me, you have love for me; still, when you sit for meditation, you should remember the form of the Master Who has given you Initiation. Because when you meditate and go within, you will see the same Form Who has given you Initiation; that same Form will be manifested within you. And He Himself, that very Form, will guide you in the inner planes. That is why lovingly I advise you that no matter if you love me and have faith in me, still whenever you sit for meditation, you should be devoted to only His Form.

The fact is that when you go to the Successor of the Master, and have love and faith in Him and sit in His presence, if you remember the form of your Master with full love, faith and devotion, then you will receive that same Form in the form of the Successor. Because the Successor of the Master has become the same Form as your Master, and there is no difference between him and the Master; the same Power is working in Him as was working in your Master.

You know that I was born in a Sikh family, and I used to believe in the Sikh Gurus. You know that in whatever family, in whatever religion, a man is born, he is devoted to that religion, and he is devoted to the line of Masters or holy men of that religion. So I was devoted to Guru Gobind Singh very much, and even though I had not had the opportunity of having the darshan of Guru Gobind Singh, still I knew, looking at pictures and other things available, what Guru Gobind Singh looked like. I knew that he wore a special type of turban and he used to have a bow and arrows and so forth. I had that picture of him in my mind. You know that mind is very tricky and never lets any opportunity go out of its

hands without utilizing it. So the first time I went to see Baba Sawan Singh, my mind at once told me that I will believe in this Mahatma only if he will appear to me as Guru Gobind Singh. So at once I thought of Guru Gobind Singh, and after some time I saw Baba Sawan Singh turn into the form of Guru Gobind Singh. Even though Baba Sawan Singh was not wearing that kind of turban, still I saw His form turn into Guru Gobind Singh, and he was wearing all those things which I had in my mind about Guru Gobind Singh.

Later on, our troop was stationed near Beas, so we had many opportunities to see Baba Sawan Singh. I asked him how come I saw Guru Gobind Singh in Him. He replied, “One sees the form of God according to the feelings he has for the Mahatma in his mind.” So I mean to say that whatever feeling you have for the Mahatma who is sitting in front of you, if you are remembering your Master, having the form of your Master in your mind; if you are looking at Him with full love and devotion, and if the same Power is working in that Mahatma, you will see the Form of your own Master in that Mahatma.

Remember that in one's lifetime one can perfect the contemplation or remembrance of only one Master. So that is why lovingly I advise you that those who have been initiated by Master Kirpal, should remember and contemplate on only the form of Master Kirpal. If you have any obstacle in the meditation, if there is any difficulty within, you may seek my guidance, and I will be very happy to serve you.

Baba Sawan Singh Ji used to say that after Baba Jaimal Singh left the body, He used to visit Agra where Chacha Pratap Singh, Swami Ji Maharaj's brother, was taking care of all the work. Baba Sawan Singh used to say, “Whenever I would visit Him, I would always remember the form of my Master, Baba Jaimal Singh; and this would not upset Chacha Pratap Singh. He would inspire me to do that.”

So I mean to say that the successor of the Master will never get upset if you remember and contemplate on the form of your own Master. If he is the Real Successor, He will always inspire you and help you in remembering your Master. Remember that you should never change your contemplation since He is within you. I have advised you very lovingly. If you have any doubts, without any hesitation you can ask me. I will be very glad to serve you.

QUESTION: There seems to be a lot of confusion about when we're supposed to do Simran and when we're not. I was told to do Simran all the time. But then I understand I'm not supposed to do Simran when I'm sitting for bhajan. And if you're supposed to do Simran all the time, how can you not do it when you're doing bhajan? Are we supposed to do Simran at the same time or not?

SANT JI: We do not need to bother about this confusion, because when the Simran is happening within us automatically, without our making any effort to do it, you will not remain aware whether you are doing the Simran or you are not doing the Simran. When it is happening within you by itself, then even if it is happening while you are sitting for Bhajan, you do not need to stop it. Until that stage comes, until we are able to perfect our Simran mentally, we should not do Simran while sitting for Bhajan.

Guru Arjan Dev Ji Maharaj says, “With your every single breath you should remember Gobind, the Almighty Lord, so that all the worries of your mind may vanish.” When you

breathe in you should do Simran, and when you breathe out then also you should do Simran. Just as you cannot stop your breath, in the same way you cannot stop the Simran. When the condition of our Simran becomes like this, then whenever we will sit for meditation, very soon the Shabd will pull our soul up. Now Satsangis should look within and see for how much time they do conscious Simran. For many, many hours people give up their Simran, and they remember the Simran only when they sit for meditation. Even then, when they sit for one hour, many times their mind makes them forget the Simran and brings the worldly thoughts. If you analyze the time which you have spent in the meditation sitting, you will find that a lot of time is spent in meditation without Simran.

So when we have this kind of Simran – broken Simran, sometimes it is happening, sometimes it is not happening – Saints say, as long as you have this kind of Simran, you should only do one thing at a time; because you can only do one thing at a time. When you are sitting for the meditation for Light, you should do Simran. But when you are sitting for the Sound Current, you should pay attention to the Shabd and not do the Simran.

Saints say that we should do the Simran with every single breath. Why do they say that? They say that because if we perfect our Simran like that, whenever we sit for meditation, at once the Shabd will start coming within us and we will be linked within.

QUESTION: Master, I have been disappointed since yesterday, because it seemed my mind was getting quieter, and then all of a sudden it's just gone crazy. So when I sit or do Simran it's like . . . even if there's a teeny space between one charged word and the next, it's like . . . mind gets in there. And even if I talk to my mind and tell it to be good, and try and be really sweet to it, and tell it I'll give it some time later, you know, it just won't leave me alone. I wonder if you could comment. It makes me feel I've done something terrible; that I'm in Master's displeasure.

SANT JI: You should not be disappointed. Always I have said that it is worse to surrender than to be defeated. The mind is attacking you with his full force, so in the same way, you should become stronger with your Simran and attack it. Can anyone become successful surrendering to his enemy? Our enemy is our mind. You should remain strong.

QUESTION: There are many times in meditation when sleep has overtaken me, and I have felt exhausted when I have woken up very deadening to the body. There are other times when there is an unconscious state in meditation and I feel refreshed after the meditation. Are there occasions when the soul goes up and the mind doesn't know of it? The soul enjoys and we aren't aware of it? Or when we are up do we always know it?

SANT JI: [Laughing] Dear ones, our mind goes with our soul until Trikuti, the second plane. Mind is not so incompetent, not so lazy, not so foolish, that he does not know whether the soul has gone up or not. Until we cross Trikuti he always goes with us, and he's always trying his best to keep our soul below that. Like a competent lawyer, he always asks us, “What is the use of going in the beyond?”

The first thing is that the mind never lets the soul go within; his first job is to keep the soul out. The Satsangis who struggle in meditation know how their mind gives them extra work, and how using one of the organs of sense, he is keeping the soul attached to the

body. Sometimes he brings lust, sometimes he brings anger, greed, attachment and other things, and keeps the soul out.

QUESTION: The story about the camels – an incident happened on tour with me: I was traveling with Satsangis, and there was a cat that was run over and was almost dead, and I wanted to put it out of its misery, but the Satsangi said that would be unwise. And in the light of the story that Kirpal had told . . . and then with this camel – is it better in this situation to let the animal suffer it's burning off karma?

SANT JI: Master Sawan Singh Ji used to say that if we go on fighting over unnecessary things, in the end we will achieve nothing. If we can help anyone, whether he is an animal or man, there is no harm in helping. But if we cannot help, if the situation is such that our help is not going to do any good, then we should leave that soul alone.

1983

1983 January: On Private Interviews

From a Question and Answer Session, November 28, 1982

QUESTION: Master, could you talk about a private interview with the Saint?

SANT JI: When one goes for a private interview with a Saint, one needs a lot of thinking and preparation, because the great Soul Which is working in the Saint knows about your every single thought.

Some time ago, one Westerner came to see me, and he went on talking for half an hour. He did not let me say even a single word, and at the end he said, “I feel that I have talked too much.” Just imagine how that dear one would have benefited. Because when we go to the Saint, when we go to the Master, we are going for our benefit. Either we go to get a solution for our problems, or we go to get some advice from Him; because the advice of the Saint is not less than the advice of the Almighty Lord. And if we don't let Him speak a word, then what benefit can we get from Him?

You can come to the interviews and see that people bring many long letters, and they give them to Pappu. In these they write the questions, and they themselves write the answers to the questions. I listen to everything that is written very patiently; and many times I feel the Grace; I feel sympathy for the dear ones; and I think, “This dear one has come to me. I should give him something.” But when the dear one goes on asking the questions and then himself goes on replying to the questions, what can I do? That is why whenever we go to the Master in the interview, we should ask Him only those things which we don't know. We should not go on asking questions just for the sake of asking. We should tell Him only those things for which we need a reply. Lovingly, I would like to advise you about going for an interview. Whenever you go to any Sant Satguru for an interview, before asking any question, just think about the question. Think about whether you know the answer to the question, or not. If you know the answer to the question, there is no need to ask that question from Him. Ask only those things from Him which you don't know. Many times people have the impression that if they do not ask questions in the interview, they will get less time.

But that is not true. I give equal time to people who do have questions, and people who don't have questions. In the private interview you should ask questions regarding your family affairs, or if you have any difficulties in meditation, or anything which is very personal. You can ask general questions concerning the Path in these Question and Answer Sessions, so that other people also get benefited.

Saints have complete knowledge of the souls. They also have complete knowledge of our physical bodies. They even know how many veins are in the body, how many parts of the body are in the male as well as in the female. They know where in the body the water we drink goes, and where the food we eat goes. They know everything! So whenever we ask any question from Him, don't think that He is a fool, or that He does not know anything. Always remember that He is all-conscious, and that there is not even one thing which He does not know.

1983 April: On Old Age and Death

From a darshan session in Rajasthan, November 3, 1982

QUESTION: Whoever wishes to realize God in the span of human life will definitely do so. But it is indeed true that the Master will embrace all of His disciples at the moment of death.” This was in *Sant Bani Magazine* in June 1982. The question is: It appears more likely than not that in the majority of cases the hope for realization of God cannot be fulfilled until the last moment of one's physical life. This brings up some questions. One of them is based on the observation that most individuals undergo progressive old age, seventy, eighty years and over, drastic deterioration, all the involuntary personality changes called ‘senile dementias’ – this is associated with loss of memory, coordination, concentration, and intellectual capacities, not to mention increases in physical handicaps and pains. Do we have knowledge of disciples in these high age brackets who underwent the above mental deterioration and consequently are not able to meditate, concentrate or do Simran?

My question refers specifically to this sad period of ten, maybe twenty, years until the dear ones eventually die. How do their hungry souls receive the daily nourishment of the water and bread of life? During these years of utter helplessness, are they able to contact the Shabd? How?

SANT JI: Whenever you ask any question, before asking it, you should think about it thoroughly in your mind. Many times it happens that the person who is asking the question is not sure what he is really asking. Or sometimes, in our question, we ourselves answer it.

Master Kirpal, our Supreme Father, always said, “It is the Law of Nature that there is food for the hungry and water for the thirsty.” And Master Sawan Singh always said, “A person can progress in Sant Mat and take advantage of it regardless of his age. A person who is five years old and a person who is a hundred years old can take advantage of Sant Mat and progress in it.” If we have entered Sant Mat having the impression that we cannot realize God while living and we can only realize Him after death, can you find any other Path that will make you realize God while you are living? If you cannot do so in Sant Mat, you cannot do it in any other path. Saints always say that if you are illiterate while living, you cannot expect to get the degree of Bachelor, or Doctor, after death. If you have not contacted the Shabd while living, how can you expect to contact it after death? Saints always say that whatever you have to accomplish, you have to do that while living. Don't rely on the time which is going to come afterwards.

Always I have said that Sant Mat demands sacrifice; it demands hard work. Keeping our life and ideals high and pure, and working hard, no question arises why we should not progress on this Path. If we are keeping our living high, and if we are pure in our hearts, definitely we can succeed in this Path.

No one knows when his death is going to come. No one knows whether he will have to spend ten years suffering a lot of pain in his body, and then leave, or if he will lose his concentration and memory before dying. Nobody knows whether he is going to die in youth or old age, or whether it will take only a couple of minutes for him to leave the

body in an accident. Nobody has any idea of his death. That is why we should never assume that we will die only after undergoing old age.

To think about weakness in old age is also a weakness of our mind. This is also a trick of the mind: by making us worry about all these weaknesses which people get in old age, our mind is keeping us away from Simran. Instead of thinking about old age and its weaknesses, we should do Simran, which can be some help to us.

Now I am coming to the question which was just asked. You know that when the Sant Satgurus give us Initiation, They sit within us in the form of Light and Sound. And They tell us how to start our journey from our toes, and how to come to the eye center. When we come to the eye center, the Shabd gets manifested there. After we have once manifested the Shabd within us, it never leaves us. No matter how old we become physically, that Shabd always remains young at the eye center, and it is always nourishing and sustaining us. Guru Nanak has said, “The Gurumukhs never become old.” Gurumukhs who have the Surat and knowledge within them never become old. Even though outwardly and physically their bodies may become very old, and they may not even have the power to move, still, once the Shabd is manifested within them, once they get the divine knowledge, their attention, their Surat, and the knowledge which they have got, always remains young and old age makes no difference to them.

I had the opportunity of having the darshan of Master Sawan Singh in His last days. Physically He was very weak, and He always needed somebody's support to move; but it depends upon your receptivity, it depends upon the feelings you are having when you are having the darshan of the Master. There were many people there who used to only look at the body of the Master; but since I had the opportunity to have His darshan, I would see in His forehead that the radiance of the power which He had was exactly the same as when he was young. There was no difference there.

In a way, the Gurumukhs become very old outwardly; physically they become weak, and they must suffer from many diseases. But internally the Surat, and the Divine Knowledge, is young in them. That is why, no matter how they behave outwardly, within they are always young, and are in their full senses.

Among the manmukhs, there is no difference between the child and the old one, because neither has the Divine Knowledge. Those who are plundered by the five dacoits – lust, anger, greed, attachment and egoism – and those who don't have any sense of their own Self, will you call them Gurumukhs? No. They are manmukhs and they don't have their Surat awakened. If they had Knowledge, or if they had the Surat awakened, then grace would have been showered on them, and they would have come to the Path of the Masters.

I have seen many old non-satsangis as well as many young non-satsangis who have lost their memories either because of old age or disease. Even in young people I have seen loss of memory; they don't remember who they are. I have also seen many Satsangis going through the same thing, but I have never found that they have felt any depression, because Shabd is always within them, always protecting them. They may be sick, and outwardly they may even lose their memory, but since the Shabd is within them they are always protected by the Master.

You cannot describe the glory of the Master. It is a matter of experience; only those on whom He is gracious can know about His glory. And it is a matter of faith; the more faith you have in Him, the more glory you can see of Him. Many times I have told the story of a boy who was my relative, who left the body at the young age of fourteen years. In those days in India the disease of smallpox was very severe, and many people used to die because of it. Nowadays it has been eradicated and it is gone from this country, but in those days it was very bad. So when he suffered from that smallpox, he became unconscious many days before he left the body, and he was in terrible pain. Whenever I would go near him, he would feel comfortable and he would tell me to sit with him. Whenever I would sit with him, he would say, "Before you came I was feeling as if insects were biting me and eating my body. And the pain which I am having I cannot describe. Besides, I see many evil faces, and they are frightening me. But when you come, all those things go away, and I feel comfortable."

I tried to take care of him as much as I could, and I loved him a lot. But you know that one has to attend the calls of Nature. So at one time when I had to go to the bathroom, he became a little bit conscious, and he told his mother about the pain. She was shocked and depressed because of the pain that her son was having, and in my absence she requested Supreme Father Kirpal, "O Lord, if this body is going to die, don't send him in a lower body of an animal. If he has to die, come and protect his soul, and take him back to the Real Home. This is my prayer to you because this boy has suffered a lot."

After some time, that boy became unconscious, and he was not able to tell his mother what he was experiencing, how Master was showering grace on him. But since that old lady had faith in the Master, she saw Master in a dream, and He told her, "The third day from now I will come to take your son. And before leaving, your son will ask for tea. He will have a cup of tea, and then leave."

That lady became very happy that the Master was going to come and protect the soul of her son. It happened just as He had said: on the third day, at about an hour before midnight, the boy came back into his consciousness and he told his mother to get some tea for him. The mother knew that now the time had come for him to leave the body. There were two other Satsangis of Master Kirpal in the same village, and at about eight o'clock, as they were going to sleep, they had had the experience of seeing Master's car coming there, and Master told them that He had come to take the soul of that boy. So both of them came to me and told me that they had seen Master and that very soon He would be coming to take the boy's soul.

So we were prepared for that. And at about eleven o'clock when that boy asked for tea, his mother knew that Master had come. She knew that he would not leave the body until he drank the tea, because Master had said that; so she wanted to delay and she started singing bhajans in the kitchen. But the son shouted and said, "Mother, if you will give me a spoon of tea, it's okay. If you don't want to give it, we will go without drinking the tea." So at once the mother brought the tea, and he drank it. And after drinking the tea, he shouted in a loud voice and put his hand on my chest and he left the body.

Now when his mother had had the experience in which she had seen Master Kirpal Singh, and Master Kirpal had told her that he was going to leave the body on the third day, Master had also told her that he had some more years to live in this world; He said,

“Once again he will be given human birth, and after ten or eleven months, you can go to a certain village and see a boy who will be born in a certain family and who will be the same soul as your son. For checking that, you will find a black mark on his left leg. He will not live there for a long time; he will spend some time there, and from there also he will leave the body and complete the cycle of births and deaths.” So when he left the body nobody wept for his departure, because everybody knew that Master had come and taken care of his soul. The family was criticized by the other people in the village – because you know that if anyone loses his young son, it is a matter of great sorrow, and people also feel that – and when the parents did not weep, people started talking about them. “Look at them, they are not even sorry to have lost their young son.”

But since they knew what the reality was, they did not weep. They were very grateful to Master Kirpal for coming to take care of their son. And after ten or eleven months, we checked and we found that a boy was born in the family Master had said, and we found that black mark on the left leg, and we were convinced. Those people did not know us, and they wanted to know how we knew that boy had the black mark, and how we knew that the boy was going to take birth on that date. So we told them the whole story; we didn't want to tell them the last part of it, but since they were interested, we told them, and after that we came back.

The point of this story is that Master always takes care of the souls of the disciples. Even if one is not initiated, but still if he has faith in Him, Master comes and takes care of that soul. Master Sawan Singh Ji used to say, “Masters always come into this world to protect the souls of the disciples.” If we have faith in Him, He will definitely come to take you and give you a better place.

Also Master Sawan Singh Ji used to say that if you want to see the miracles of the Master, go and see any Satsangi dying. I have come across many incidents in life, especially in the army, when people get shot and don't have enough strength to go to the hospital by themselves. There is no one to attend them. In those places also, Master comes and protects people and even helps them get to the hospital. I have seen these things happening many times.

And even in that, many people are having experiences in which they have seen Master protecting the souls. In the last trip one dear one told everyone in the group the whole story of how Master Kirpal came to protect the soul of his mother.

She was an initiate. But we also get letters, and people come in the interviews and tell me about, non-initiates whose children are initiated, or who didn't have any faith in the Master: When their end time comes, they also have the Master coming there to take care of their souls.

By saying all these things I mean to say this: I would like to advise you, that you should not procrastinate or postpone your work of today until tomorrow. At least you should do today the work you are supposed to do. When you are supposed to meditate in the morning, you must meditate in the morning. Don't think, “We will do it in the afternoon or the evening.” That also is surrendering to your mind. I have said this many times: that it is worse to surrender than to be defeated.

When your mind tells you that you cannot realize God while living, at once you should make your mind sit for meditation. You should tell him, “Why can't you see God while living? You can see Him right now. Sit for meditation and you will see Him.” Master Kirpal always used to say: “What a man has done, a man can do.”

The Satsangi has seen God outwardly also. If he has faith in the Master outwardly, then he will see Master inwardly also.

Yesterday I gave the Satsang on the hymn which I just wrote just to explain to you that we are different from each other because God is not manifested within us. Just like ornaments which are called by different names, and have different shapes, but are all made of gold – in the same way, the difference between us and the Master is that within the Master God Almighty is manifested. There is no other difference between us and Him. We also have the same body as He does. The Master is the Pole through which the power of God is working, and in which the Power of God is manifested.

My father used to do many rites and rituals. He used to perform almost all religious acts according to the Sikh religion into which he was born. And whenever he would find me doing the devotion to God in my way, he would taunt me and say, “I will see what your devotion is going to do for me.” I always used to tell him, “Father, what you are doing is no good, and all those things are not going to help you at the time of death. My devotion may help you.” And then he would say, “Okay, we will see who is going to help who.” After I met Master Kirpal, I told my father firmly, “You will see that at the time of your death, my Master will come to take care of your soul.” And he would ask me, “Really? Really will he come to take my soul up?” And I would tell him, with firm determination, “I am sure that He will come to take your soul up.”

And it happened like that. Three days before he left the body he saw the forms of Baba Sawan Singh and Master Kirpal Singh. And he used to tell people how he was seeing two old men with white beards and white clothes, and that they were telling him to prepare for going on the higher journey. And he told almost all the people about his experience. I had told Master Kirpal, “Master, whether You give Your darshan to anyone or not is not my business. But at least You should give Your darshan to my father, because I have promised him that You will come to take him. So please have mercy on me and take care of his soul.” He was not an initiate, but still the Master has to take care of even the relatives of the Satsangis. As Master Sawan Singh Ji used to say, “Even the birds and animals of the Satsangis are under the protection of the Master.”

So Satsangis should never have a weak heart. They should never think that they are weak, and they will not realize God in this lifetime. They should make their heart like iron; they should have a very solid heart. And they should have the firm determination that definitely they will realize God, because outwardly, you have got God; and in the inner Path He is waiting for you. You should rise above and go and see Him, you should be determined to see Him in this lifetime. You should never think that you will realize Him only in the next birth. You should have confidence, and you should work hard at that, at realizing God in this lifetime.

When Baba Bishan Das left the body, he was very old. And people used to joke with him and say, “Baba, you don't have many disciples. Who is going to serve you in your old age? You don't have even anyone who can give you a glass of water in your old age.”

Because you have left your sons, your family; and you don't have any disciples to take care of you.” He would always reply, “I don't need any disciples; I don't need anybody's seva, because I will catch the train while I am still in my senses.” He meant that he would leave the body when he was still able to function properly. Baba Sawan Singh had promised him that He would take his soul up, because Baba Bishan Das had perfected the first two planes, and he had reached the third plane; and Master Sawan Singh had told him that he did not need to do any further meditation, He would take him up right from there. It happened: Baba Bishan Das did not suffer any pains of old age and he left the body while he was still able to function properly.

Master Kirpal used to say, “Whatever demand you have, it is always supplied. Whatever desire you have, it is always fulfilled.” That is why he used to say, “There is food for every hungry person, and water for every thirsty person.” Whatever desire you have, that will always be fulfilled. If you have the desire of suffering the pains of old age, and lying in bed, and then expecting Master to come and take you up, it will definitely be fulfilled. As He can fulfill your desire to lift up the veil in your youth, he can also fulfill the desire of you lying in bed in the old age and then going up. So you should never have that desire of going to old age and then realizing God. You should always have the desire to lift your veil while you are still functioning properly, because whatever desire you will have, He will always fulfill that. So lovingly and very humbly, I am advising you that you should not have a weak heart. You should always have a strong determination that you have a great Master and He will come to take you. Before He comes to take you, you should rise above to the place where He is waiting for you.

1983 April: The Master's Answer to a Question on Children

Sant Ji's reply to this question is taken from a talk by Susan Dymont given upon her return from Rajasthan, on March 12, 1983.

QUESTION: I asked Him if He would give any advice which would be helpful for the parents of teenage children, that would be helpful for their good upbringing.

This is what He said:

SANT JI: I have said this very often, that it becomes the complete responsibility of the parents to make the lives of their children, because children are innocent souls and don't know anything about the world. They don't even know what is good for them or what is bad for them. They have not had any experience in the world or dealt with the people of the world. That is why they are ignorant and they know nothing about it. Since the parents have spent time in the world, they have gone through many experiences, they have been hurt or got happiness by dealing with the people in the world, and spent their lives through experience, they can teach the children those things which are based on their own experiences; and in that way they can make good lives for the children. It becomes the complete responsibility of the parent, as I said earlier, and all parents should understand their responsibility to bring their children up. If we are not giving the knowledge of goodness or badness to our children, if we are not teaching them to discriminate good and bad, it means that we are not attending to our responsibilities toward them.

I am very sorry to say that now in India also, Western culture is entering and you know that in the West, since parents do not understand their responsibilities towards their children, they do not give them adequate knowledge about many things, such as lust, and the use of drugs, etc. Because the parents are not paying enough attention to the teenage children, in the West it has been seen that young people start indulging in lust even before they know what lust really is. In the same way, they start using drugs and spoil their lives before knowing the consequences of it; or before knowing what the drugs really are. That is why, even though the West has progressed so much in technology and science and all those things, still there are many more people in the West in comparison to the people in the East or in India, who have spoiled their lives, who have gone crazy.

I have often told the story of Sheikh Farid and his mother. His mother understood her responsibility of making the life of Sheikh Farid, and that is why she gave him worldly knowledge as well as spiritual knowledge. And she played an important role in making His life. You will find in the history of many great men, that mothers have played an important role in making their life.

Children are the gift of God given to you. They are the precious jewels, precious wealth of the Master. That is why all parents should understand their responsibilities toward them and bring their children up in a good way, thinking that they are the gift given by God to them. You should teach them to remain faithful to the nation, to the country, and moreover, you should teach them how and why it is important to earn one's livelihood by honest means; and furthermore, you should give them the knowledge of Sant Mat, and you should tell them our duties as a human being towards God and His creation.

Master Sawan Singh Ji used to tell a story about a person, a boy, who lived in His village, who became a very famous thief, a dacoit, in his later age. In his earlier age, when he was still young, whenever he would steal anything from his friends and bring it home, his parents used to appreciate that. Gradually he became a famous thief, and in the end, when he came to know that his parents were responsible for his misfortune, he hated them a lot.

Regarding his own children, Master Sawan Singh Ji used to say this very often in the Satsang, that his colleagues tried to inspire his children to drink wine and eat meat. But because His children had the Knowledge, having the guidance of their Master, and because of their good training, they did not touch wine and meat. So his colleagues told Baba Sawan Singh, "Your children are very strong. We tried our best, but your children are not ready to drink wine or eat meat." Baba Sawan Singh used to say that the children of one of his colleagues were mischievous because they were brought up in an environment where meat and wine were used in abundance. When those children grew up, they spent most of their time in jail.

In Rajasthan, there is a story of a boy who used to get appreciation from his mother when he brought her things he had stolen from other people. The day when he would bring very valuable things, his mother would make him very good food and love him more than any other day. And gradually, when he became older, he became a thief. And at the end, during a robbery, he murdered someone and because of it he was sentenced to death. Before he was going to be hanged, the people asked him if he had any last desire. He said, "Yes. I want to see my mother for the last time." His mother was brought into the jail, and he told her to bring her head closer to him so he could whisper something. When

she did that, he cut her ear off, and said, “If you had told me in the beginning that it was not a good thing I was doing, it is possible that I would not have become a dacoit, and I would not have to see this day.”

We can give good teachings to our children only when we are cool-hearted, quiet and patient, and only if we have good character; because our good character also has a very good effect on the children.

Many parents have this impression: no matter what they do, it is acceptable, but that their children should become very good. That is not possible. Master Sawan Singh used to say, “If you want to make your children good, first you must make yourself good.” You improve your life, you become good; only then can you expect your children to become like you.

1983 September: Always Mind is the Obstacle

This question & answer session took place at Sant Bani Ashram, New Hampshire on May 2, 1977.

QUESTION: I guess I had a very good meditation. I felt I accomplished something . . . by ignoring the pain. I did have a hard time fixing my gaze, but I did what you told me to do.

SANT JI: Daily I am telling every Satsangi that if you bear the pain, even for a second, the pain will go away. The other thing I told you yesterday was to meditate with closed eyes. I also told you to meditate without moving. You have a good opportunity to develop your sitting practice. In this you could progress if you would give attention to sitting accurately. When the water in the ocean is still, the trees or the buildings which are on the seashore are clearly visible in the water of the sea. When that water is disturbed, whether by air or storms or other things, then we cannot see the reflection of trees or buildings in the water. The water, trees and buildings, everything is in the same place. But because the water is moving, we cannot see the reflection of trees and buildings there. Similarly the Light is still in everybody. When our bodies are moving because our thoughts are coming, we cannot have the darshan of that Light. If our sitting is accurate, then we can have the darshan of the Light and we can progress.

Always I am giving the example of the army: In the army it is taught that the gun, the target, and our body, all three should be in a straight line. We should also do the same: we should not move when we are sitting, and our target is the third eye, where we have to concentrate. If we see Light and we are moving, we lose the Light, and then we have to start again from the beginning. And again we have to give the same amount of time or more time sometimes, to gain the same concentration and see the Light again.

Now you can ask about meditation.

QUESTION: I felt sleepy at first so I concentrated on the Simran and became more awake and began to feel pain as I became more awake. I concentrated on the third eye and the pain went away . . .

SANT JI: Good. All the Satsangis should try the same thing daily so that the pain should go away.

QUESTION: I would like to say that I had the best meditation since initiation. And one step further, I had more understanding through practicing.

SANT JI: That's good. Progress more, because you have to travel a lot. All Satsangis should try because our journey is long and always mind is the obstacle. So all Satsangis should try to achieve their goal.

QUESTION: I had many thoughts about you. Is that all right?

SANT JI: Try to do Simran. Whatever I am telling you to do, it is good for you to do that. If you will do Simran, that means you are remembering me.

QUESTION: Later in the day, when we don't feel so tired, would it be better to sit cross-legged or to sit in a position where we don't feel pain?

SANT JI: It is good to sit in the cross-legged position. In India, people have the habit of sitting in the cross-legged position even if they are not sitting for meditation. That's why they can sit for four or five hours in one sitting – they develop the habit of sitting cross-legged and this habit proves very helpful for the Satsangi for doing meditation.

QUESTION: Is it permissible to do Simran while we're doing bhajan – repeat the charged words?

SANT JI: Yesterday I told you very clearly about Simran and bhajan. Simran is the Gurubhakti – devotion to the Guru, and it will take us only up to the stars, suns and Radiant Form of the Master. If we have not completed the course of Simran, the Sound, Shabd, which we are hearing will not pull us up.

In the earlier ages, Saints were initiating their disciples only into Simran. And when the disciple had perfected his Simran, after that he was given the initiation into Sound Current. But in that way, the disciples lost a lot. Because during the time the disciples were perfecting their Simran, either the Master was leaving the body, or the disciple left the body.

Kabir Sahib and Guru Nanak showered much grace on the souls, and since they came the souls have been given full initiation at one time. But coming at this point, we are confused. We are not giving enough importance to Simran. Simran is very important. Daily I am telling you that we should do Simran of such a type that we should not even be aware of whether we are doing Simran or not. Just as the worldly thoughts are coming in our mind without any effort, in the same way, instead of the worldly thoughts the Simran should always go on within us. Now we are forgetting Simran for many hours during the daytime. And when we remember, we do it for two or three minutes and then forget again.

Similarly, when we are sitting for meditation, then also our mind tries to make us forget the Simran. That's why when you are sitting for meditation, sit in the simran practice for three-quarters of the time, and one quarter of the time you should devote to Bhajan practice. When you are sitting for either Bhajan or Simran, then also the breathing is going on within you without any difficulty. You see, in the beginning, when you listen to the Sound Current, the worldly thoughts are also coming within you. That's why, even if you are listening to the Sound Current, it will not pull you up. So if you do constant Simran and perfect constant Simran, when you sit for bhajan practice you will not be

aware of whether your Simran is going on or not. At that time also, instead of worldly thoughts, if anything comes within you it should be the Simran. Now, we are habituated to doing Simran with the tongue and that's why we are aware that we are doing Simran or that we are stopping Simran. Try to do Simran with the tongue of thought.

QUESTION: When I sit at home in meditation I have no pain. Now here at the ashram and with the Master, I have terrible pain in my legs. I don't understand it.

SANT JI: Master Sawan Singh Ji used to tell this story in a very jolly mood: that once there was a man in the army and he killed thirty people of the opposite party. So he was given medals and he was given the title of the person who has killed thirty people. At the same time, there was one weaver. In India the weaver community are considered to be very backward and frightened people – they are always afraid of other people. So when the weaver heard that in his area one man had been given such a brave title, he also thought of doing the same thing. But he was very afraid of other people; he couldn't even kill one man. So he thought, “At least I should kill thirty of something.” So he killed thirty flies. Then he announced, “Now, in your area, there should be two people with the title – I also have killed thirty flies!”

So similarly, when we are sitting in our home, we can move, after ten minutes we can get up. Whatever we want to do we can do – we can scratch our body – because nobody is there to see us. But here, when we come in the battlefield, then we know how much power we have. Because here you are afraid that Sant Ji is looking at you, other people are looking at you, if you move what will Sant Ji think of you, what will other people think of you But here you cannot move. So here because you are not moving and you are told to sit still, it is natural that you should experience pain. The bravery of a soldier is known only when he comes in the battlefield.

Most of the people who went to Rajasthan had the same problem. They told me that at home they could sit for three hours, but here it was difficult for them to sit for one hour. That is because when they are sitting in their homes, they are not even aware of whether they are sleeping in meditation or whether they are scratching all the time. They are just looking at their watch, saying, “Yes, we have sat for three hours.” But they are not introspecting themselves, whether they were sleeping in meditation, whether they were scratching, etc. All Satsangis should think, “If I can sit for two hours in my home, then at least I should also sit for two hours or even more – for three hours.” Then we will know that he is a good meditator, he can sit long. Here, he is not to carry any extra burden.

The first time I went to see Baba Bishan Das, I asked him, “Show me God as soon as possible.” Then he told me to look at the sun, and said, “Go on looking at the sun constantly and tell me how long you can go on looking at it.” So when I had looked at the sun for two or three minutes I said, “I cannot look at it for longer because it is too bright.” So he told me, “You have to see thousands of suns like this. God is Light and God is even thousands of times brighter than this.”

I got much opportunity to fix my gaze in the army also, when I was working as a signal man. Nowadays there are the wireless systems, but at that time, we had to read the signals either with the help of the sun, in very strong sunlight, or at nighttime signals were given out through the lamp. People wore sunglasses to read the signals but I didn't. During the daytime we had to read the signals in the sunlight, and at nighttime the signals were read

by the light of a lamp. And both lights were falling straight into the eyes. We had to fix our gaze constantly there without averting our gaze even for a minute – sometimes the message lasted twenty or thirty minutes. If we blinked our eyes even once, then also we could miss a lot of the message.

That was fixing the gaze outwardly. But here, we have to fix the gaze inwardly, with our eyes closed. If you move your gaze even for a second, to the right or left side, then you will also feel that you have lost a lot and you will not find much in your meditations. A Satsangi's gaze should not be affected. As soon as he closes his eyes, he should fix his gaze, and even if he is hearing many noises, if people are making noise, if bells are ringing – his gaze should not move. The dear ones who complain that people are making noise, that there is much noise and their mind is not becoming still there, this is because of the lack of their concentration. Those whose concentration is developed are not affected by noise or whatever is going on around them. They can even put in time for meditation when they are sitting in a large gathering of people.

Guru Nanak Sahib says, “Those who have achieved concentration, for them all places are secluded.” But if our mind is not still, even if we are sitting underground in a cave, then also whenever our attention goes toward mind, mind will take us out into the world.

Once people asked Master in Rajasthan to make underground caves to sit in for meditation. So Master replied, “There are many snakes lying in caves. The question is of stilling your mind.” So we should try to establish our concentration and not give any attention to the noise. We should not be aware of anyone sitting next to us.

QUESTION: At first I was puzzled by the phrase which Sant Ji used: “completing the course of Simran.” Based on what he said this morning, am I to assume that the course of Simran is completed when we reach the Radiant Form?

SANT JI: Yes. When we reach the Radiant Form of the Master, and when the habit is developed, after that the Simran will not stop, it will go on indefinitely. When the Radiant Form of the Master is manifested within us, it will talk with us just as we are talking now. And when the course of Simran is completed, after that when you sit for meditation one second is longer than it will take to reach the Radiant Form of the Master. Your attention will go right up and the pain which you have in your body will also go away. The teachings of the Master are not to give pain to your body daily, but they say: Understand what we are saying and do it, and then you will progress.

If we practice the abstinence which the Saints are telling us to do and if we do Simran, we can succeed very soon. One Mahatma says, “We have a tongue of our own, and the Saints have given us Simran without taking anything from us. So why are you not doing Simran?” So all Satsangis should try to complete the course of Simran as soon as possible and try to reach [Sach Khand].

QUESTION: Why didn't Master Kirpal usually say that we should learn to sit cross-legged, that it would be better?

SANT JI: That was His Will. [Laughs] Now you can go and ask Him, “Why didn't You tell us to sit cross-legged?” He was very gracious. He told us many things but we didn't listen to them. His way of demonstrating was different, and He thought that whenever the

disciples would feel the lacking, they would start developing the sitting practice. And He knew also that someone who would speak directly and strictly would come after Him.

The same thing does not apply for everyone. In the month of August, which is the hottest month in India, once Master Kirpal was standing on the very hot floor and Master Sawan was retiring at that time. But He didn't go into the room to disturb Master Sawan to tell Him, "I have come for your darshan." Master Sawan Singh hadn't told him to go and stand there on the hot floor. This is on our side, we have to develop that love and devotion.

If all the Sangat of Master Sawan Singh had developed the same love as Master Kirpal had, all the Sangat would have become equal to Master Kirpal. Master Sawan Singh initiated 125,000 people, and among them, only one person, who was Master Kirpal Singh, was practically successful. Master Sawan Singh didn't tell Him to get up in the nighttime and go to the bank of the River Ravi and meditate there. But He was devoted and had the yearning that first of all he should manifest His Master within. In His home, when he was feeling sleepy sitting on comfortable cushions, then He went to River Ravi and meditated there.

This is our love. We have to think how we must please our Master, and how we have to manifest our Master and reach up to Him. If we are sitting on a chair and we are feeling sleepy, then we should sit in the cross-legged position. And if still sleep is bothering us, then you can stand and do Simran. And if you are still bothered, then you can do Simran while walking and doing other works. My purpose is only that you should appreciate the time and that you should succeed within.

QUESTION: Master, listening to the Sound Current is very difficult for me and I wondered if you could help me to find it.

SANT JI: You should give more attention to Simran. Your attention is coming down; you should try to still your attention between the two eyes. If our thoughts are scattered all over the world, outside the body, that's why we have trouble listening to the Sound Current.

QUESTION: As one of the aids in staying awake, you have not mentioned taking coffee. I find that helps me sometimes, but only for a short time. Is it better not to do that?

SANT JI: In Rajasthan, in our ashram, no one takes coffee or tea before meditation. I have spent my whole life in meditation and I have never drunk tea before sitting for meditation. I don't want anybody to be addicted to anything. If you can meditate after drinking coffee, I will not tell you to stop it. But I don't want to impose this thing on the Sangat: that they should drink coffee before sitting for meditation. I would like to advise everybody, that the time you are spending in drinking and making coffee, in that time you could travel a lot on your journey!

QUESTION: While we are working on perfecting our Simran, there are many things which we feel obligated to do – instruct our children, social interactions. Some things are easy to do while doing Simran, other things are far more difficult. And we tend to forget and our attention becomes more rooted in the activity. I often wonder, especially in the case of my children, is it wrong if I am not fulfilling my obligations to them by not doing things that I can't keep the Simran up with, like reading stories, and other activities. Is our

first obligation to perfect our Simran and the Master will take care of the children, or whoever else we feel obligated to . . . is that so?

SANT JI: When you have to make calculations or if you have to decide any lawsuit if you are a judge, only at that time your mind is used there. Otherwise, reading stories, or doing any other work, your mind is unoccupied and you can do Simran. When you are taking care of the children, then also your mind is unoccupied. You introspect yourself very carefully: You will see that when you are dressing your children, or when you are making food for them, then also your mind is thinking some other thoughts.

Similarly, when you are telling stories, or reading a book, one part of your mind is thinking something else and never what you are doing. Only when you are doing calculations or when you are deciding a lawsuit if you are a judge, only then you have to take full help from your mind. Otherwise your mind is always vacant. You can easily do Simran doing your worldly work. There is no need to give up the obligations of work.

QUESTION: When I start to see, I think that you are there instead of Master, and I refuse to surrender.

SANT JI: Always I am telling you, the one who is connected with Him, will also connect you with Him. If you will surrender to me, I am also going to connect you with Hazur. This is one of the mind's tricks. Kabir Sahib says, "Guru is starting to go in the company of Sadhu, and Sadhu says worship the Guru." When we are going in the company of the Sadhu which is made by our Master, then Sadhu tells us, "It is practical and it has come in my experience that because you don't know the Master Power and I do, you come in my company and I will connect you." That's why Master used to say, "One who is connected is connecting. One who is disconnected, he will disconnect you." If you will obey me from outside and inside, you can progress very soon.

1983 October: The Essence of God

This question & answer session took place in Rajasthan, November 28, 1982.

QUESTION: I want to ask the Master if all the souls were created equal, or if there are some souls who are different, for example, like Kal?

SANT JI: All the souls have the same element in them. They are all the essence of the Almighty Lord. The origin of every soul is Sach Khand, and all the souls have separated from the Lord, and are entangled in this world of Maya.

QUESTION: Master, is it only due to good karma that one can transcend? Or is it enough for the disciple to leave all the worldly attachments in this world?

SANT JI: Karmas cannot liberate us, whether we do good karmas or bad karmas. If we do good karmas, we may come back into this world in a better position. If in one life we are poor but we have done good karmas, in the next lifetime we can come as a rich person. If we were living in a hut in our previous life but we have done good karmas, we may come back as a king in this lifetime. But we can never get liberation just by doing good karmas. If we do bad karmas, hell, and the cycle of 84 lakhs births and deaths, is ready for us.

QUESTION: Master, why have our souls been separated from Sach Khand?

SANT JI: The best answer to this is: if you go within, and ask this question there; that will be best. Swami Ji Maharaj has lovingly answered this question in his writing. He says that Sat Purush told the souls, “I have created the Negative Power knowingly. If the Negative Power had not been created, it would have been very difficult to keep the souls in control.” But when the souls, after getting separated from Almighty Lord, suffer in the realm of the Negative Power, and when they call for help from Sat Purush, Sat Purush comes in the form of the Saints and Mahatmas, and tells the souls to come back Home. After that, when the souls say, “What is the guarantee that once we are liberated from the clutches of Kal, you will not give us back to him?” the Sat Purush replies, “No. It came in the Will of the Lord that the souls were to be given to the Negative Power only once. The souls who will be brought back Home, will not be given back to Kal.”

I would like to advise you lovingly that since *Anurag Sagar (The Ocean of Love)*, the book written by Kabir, has been published in English, you should read that. In that book, the differences between the Negative and the Positive Powers are explained, and it gives information on the various inner planes. Those who know English should read that book to the other people who don't know English, and when you do the Satsang, the group leader should read some parts of it in the Satsang.

QUESTION: Sant Ji, when one pays off all his karmas, then he dies?

SANT JI: [Sant Ji laughs.] We have three kinds of karma. One is kriyaman, or the present karma; the second is sanchit, or stored karma; and third is the pralabdha, or fate karma. Our soul is in this body because of our fate karma, and we get whatever we get in this lifetime according to our fate karma. Kriyaman are the karmas which we do in this life, in the present time, and sanchit are those stored karmas which we did not pay off in our previous life. Ever since we were separated from Almighty Lord, we have been creating karmas, and all the karmas which we did not pay off in previous lives are stored in the brahm. So if somehow in any life we pay off all the karma, then what Negative Power does is he gives us another birth because of the reaction of our Sanchit karmas. Then again we do the kriyaman karmas, and it goes on and on. So the cycle of karmas never comes to an end except by doing the meditation of Shabd Naam.

Suppose there is a farmer who grows some grain in his field; after six months when he has had a good crop he brings a lot of grain to his home. From the grains which he has produced, some of them are consumed by his family, and using some grain again he grows more grain, and after some time he brings back to his home a lot more grain. Sometimes because of the shortage of rain, or other causes, if he is not able to produce any grain, crop, what does he do? He produces more grains, using the stored grains. Or suppose if he had sold the grain and if he has kept the money in the bank, he will take the money out of the bank and buy some grain, which he will plant and grow more grain. So he is never left without any grain. In the same way, we are never left without any karma to pay off. Suppose, if somehow in any lifetime, we are able to square off all the pralabdha karmas, then Negative Power takes out some of our karmas from the sanchit karmas, and gives us another birth, in which we develop more karma and the cycle of karma starts again. The snare of the cycle of karma is so complicated that nobody can become free of the karmas if he is not doing the devotion of Shabd Naam. The stock of the sanchit karmas, even of the incarnates, never comes to an end. They also are incarnated in this world over and over again, only because of their sanchit karmas.

When the Perfect Satguru gives us Initiation, He tells us to be very careful about creating kriyaman karmas. He does not touch our pralabdh or fate karmas, but he finishes off all our sanchit karmas. He even helps us in suffering our fate karmas. That is why Swami Ji Maharaj says that if you want to finish your stored karmas, take refuge in the perfect Master.

QUESTION: At what moment does the soul incarnate in the body? Does it come into the body at the moment of birth? Or when it is conceived?

SANT JI: (Sant Ji laughs again.) It will need a lot of explanation to explain this thing very carefully to you. But I will try to explain it to you briefly. Ever since the body starts being created, the soul has already entered it. If the soul would enter the body only at the time of its birth, then there should be no activity, no motion, going on in the womb of the mother. You know that many times before the time is over, the baby moves a lot in the womb, and sometimes, if unfortunately the baby dies in the womb, that motion or activity comes to an end.

QUESTION: What is the difference between the free will of a person who is initiated and one who isn't?

SANT JI: Satsangis should give up their free will and they should always live in the will of the Master. Because the non-Satsangi is always living in his own will, so if the Satsangis also live in their own will, then tell me what is the difference between the Satsangi and the non-Satsangi?

You know that when I went on Tour, in every country I said only this: "I have no free will, I have no mission of my own. I have come to you only in the will of my Master. I have no message of my own: I am bringing the message of my Master." Only he who gives up his will and absorbs in the Master's will can be called a true Satsangi.

QUESTION: Master, some parents have asked me this question. It's about children, how they should raise them according to the teachings of the Path, and how they should cope with the religious teachings which they get in the schools. Sometimes they have found difficulties because the children who know about the Path and the Master, they have that in their homes; and then they go to school and get some religious teaching, and sometimes that creates some problems, and the children go away from the Path because they receive a different teaching. So how should that be dealt with?

SANT JI: It is a serious problem, and it is universal, because every parent has to face this, and it happens with every child. Parents are the ones who make the life of the children. If their foundation is made very strong, they can build their careers, their life, also very strong. So if from the very beginning the parents teach the principles of Sant Mat to the children very clearly, and if they make a very strong foundation by becoming an example to them, the children will not find it very difficult to face the world and the religious ideas when they go to school. And if the parents do not become careless after sending the children to school, but keep a close contact with the children, that may also help.

The best solution for this would be that if there are a group of Satsangis living in some city, if they can somehow start a group of Satsangi children; that can help a lot. This will help the children live according to the teachings of the Path. There are many Satsangi teachers who teach the non-Satsangi children; if they can be inspired to come inside the

Ashram, or if they can form something like a school nearby the Ashram, where they can teach the Satsangi children, it will make a very bright future for the children.

In Canada in Kirpal Ashram, they have started a Satsangi school where the Satsangi children are getting benefit; at many places in America also, the dear ones have started schools. You already know about Sant Bani Ashram School, because it has been there for a long time and it is progressing. So like that, the dear ones in Colombia should put some attention in this direction, and they should also try to get together something like a school for the children.

In 1980 when I went on tour, they asked me and I had approved a school in Canada. And in other places in America also, they have started schools. I think that Dr. Molina should put some attention in this direction, and he should inspire the dear ones to form a school. This will be very good for the children: If they will study in the Satsangi school it will make their foundation very strong, and when they go to the universities and colleges, they will not have to face so many difficulties. It is very difficult for the small children, when they have to face the world, if they don't have a very strong foundation.

I hope that after this group, when the Board of Directors will meet, they will think about this, and try to do it. I am sure that if you will pay attention to it, you will become successful.

QUESTION: Master, when we do the meditation, we must be centered in the eye center. And which is the best way to do that?

SANT JI: When I make you sit for meditation, I always say that you should make your mind quiet. I even told you what was the meaning of making the mind quiet. Making the mind quiet means that you should not have any thought in your mind except the repetition of the Five Words. And your attention should always be at the eye center. Even when you are not meditating, you should have the awareness, your attention should be at the eye center. We have a deep connection with this place, since it is the seat of the mind.

QUESTION: Master, yesterday you were saying that only the Saints and Mahatmas are in connection with God when they transcend. But we haven't transcended and yet we are able to see God. And we are seeing Him now!

SANT JI: I am very glad to know that. Also I said, yesterday, that there is no difference between the Master and Almighty God. Kabir Sahib has said, "Our Beloved is very humble. Even though He is the Almighty One, He never calls Himself as a Saint." Guru Arjan Dev Ji Maharaj says, "Almighty God Himself has taken the form of Sadhu."

QUESTION: Master, how can we teach the children who come to us from a home, for example, where the mother is a Satsangi but the father is not? How can we explain to them, and how can we make them have a strong foundation if we ourselves don't know about the Path? How can we make them understand and be firm on the Path if we ourselves don't understand?

SANT JI: I had said earlier that before asking any question, you should think about it. A Satsangi is given the complete information and knowledge of the Path, and he is expected to do all things which are mentioned in the Path.

QUESTION: Master, how strong should the parents be with their children? For example, if they are vegetarians but their children want to eat meat. Or in case of sickness, where the child is not initiated, and the doctors say that he should eat meat. Then what should they do?

SANT JI: Children are innocent souls, and you don't need to be strict with them; you only need to explain lovingly. You know that the proteins and the vitamins which we need for the growth of our body, we can get all those, a lot more from the vegetarian diet, than we may get from the non-vegetarian diet. Now many doctors recommend the vegetarian diet. Parents don't want to take any pain to explain the facts to their children. The children are innocent souls, and you need to give only a little bit of your attention to them and they will accept what you are explaining to them. If you sit down with them and explain lovingly to them the goodness of the vegetarian diet and the badness of the non-vegetarian diet, I do not see any reason why they will not follow you. But the thing is we know only how to become strict with them; we don't want to spend any of our time explaining the things to them. If the Satsangi parents are strong in their devotion to the Master, I guarantee that Satguru Power also helps them in this matter. We do not understand the sympathy which the Master has for us and our family. Many times He appears to children in their dreams or otherwise, and sometimes He is very strict in the dreams with the children, and sometimes he tells them not to eat meat because it is very bad for them.

Once a son of an initiate of Baba Sawan Singh was fed meat by some other person. In the night the person who had fed the meat to the Satsangi's son, had a very bad experience of Master Sawan Singh coming and choking him. He thought he was going to die. And at the same time the boy who had eaten meat was also given a very bad experience. The next morning, the man who had fed meat to the boy came to the Satsangi and requested forgiveness. And the boy also realized that it was not good for him to eat meat. So if the Satsangis are strong in their devotion, if they are doing their meditation wholeheartedly, then Master definitely points one or the other way to explain the facts to the children. Master is concerned for the Satsangis' children as well as for the Satsangis, and He always protects them.

1983 November: There is Only One Medicine

This question and answer session took place October 30, 1978, in Rajasthan.

QUESTION: It seems very clear to me from what little I know, that most of the Masters came directly down from Sach Khand. They were already perfected when They came down. Is there any example like our miserable selves, perfecting in this lifetime?

SANT JI: Always there are many souls who reach to the higher planes, the ultimate goal, even when Master is still in the body. But all their progress is hidden and they do not express that they have attained that goal. But no doubt there are many souls who attain the ultimate goal even when Master is still in the body.

What is the use of a teacher who cannot make his children pass the examination and go to the higher classes? In the lifetime of the Satguru, whatever initiates he makes go to the higher regions, if there are more, still for the Master they are less than He would wish. And still he has the desire to pass as many initiates as he can.

Many people get degrees from the same college and they all become professors. But only He can give the degrees who has been appointed by the authorities above. In the same way, there are many souls who reach the ultimate goal while Master is still in the body, but only he can make the other souls achieve that place, who gets the authorization from Master while Master is in the body. Not everyone can do that job until he is made by Master, even though they have attained the same position.

You people should not think that you will never succeed or you will never go to your real Home. Honestly I am telling you that those people who work honestly in that direction, definitely during this lifetime, they will succeed. Why don't we succeed? I have told you earlier that either we get caught up in sleep, or we become the slave of laziness, or we become slaves of lust. Lust is so bad for the Satsangi that it reacts very badly on both the worldly and spiritual progress of the Satsangi. It hurts so badly that the light of the unchaste man goes away and he is not able to do the meditation of Shabd Naam. And the other thing is: if we meditate for two days, after that, the mind has one more trick, and that is to create the feeling of hurry within us. And this is my personal experience: the unchaste man can never look into the eyes of the Holy Man. Whenever the holy man will look at the unchaste person, right at that time he will start looking below, and will not be able to look into the eyes; because at that time he is feeling his weakness. I have seen many people who enjoy lust, and after enjoying lust they realize that it was a very bad thing for them to do. So then they swear, make promises, that they will not do that again. But again their mind comes to them, and makes them do that act again; again they make promises but after a few days, again their mind comes there and again they indulge in lust. And in that way, they spend all their lifetime in making promises and again obeying their mind; but they don't get anywhere because they don't abstain from lust. Kabir Sahib has said, "Where there is

Naam, Kam cannot come, and where there is lust, Naam cannot come." Just as day and night cannot come together at one place at one time, in the same way, lust and Naam cannot be manifested at one place at the same time.

QUESTION: I wish I could remember all the tricks of the mind!

SANT JI: [Laughing] If we have any enemy coming from outside, we can do something to prevent him. But if there is any enemy coming from within, we cannot help it. There is only one medicine for this mind. Kabir Sahib has likened the mind to a moth: The mind/moth, after drinking the mercury of Naam, becomes useless and cannot do anything of his own.

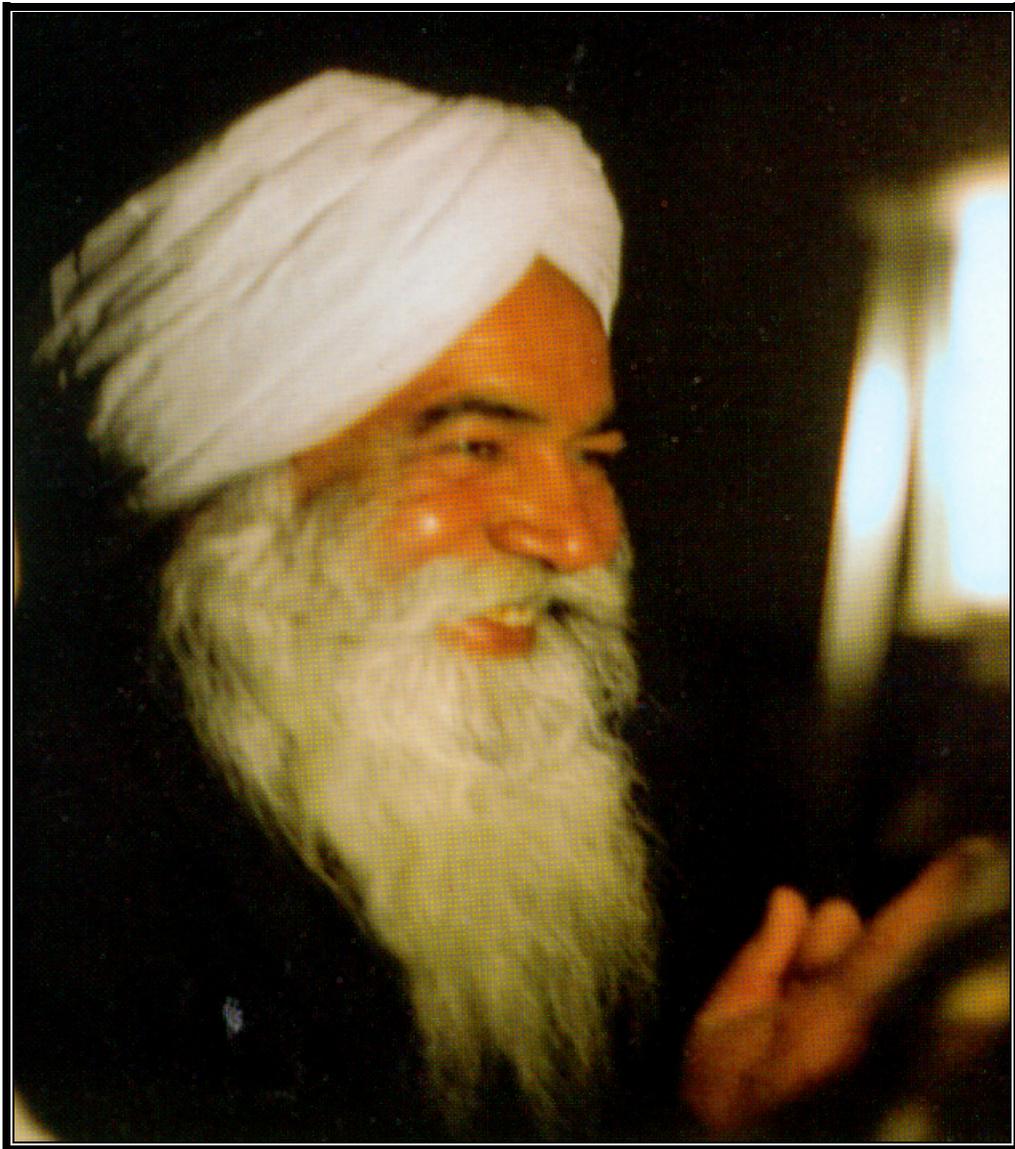
Those people who catch moths, they give some mercury to the moth and after that the moth doesn't die, and he even moves, but he cannot do anything of his own. He isn't as active as he was before drinking the mercury. In the same way, if you make your mind drink the nectar of Naam, after that, your mind won't have any place else to go. He won't die, after drinking the nectar of Naam, but he will come under your control, and whatever you make him do, he will do that. He won't be able to do anything on his own. He will always remain attached to Naam and he won't find any other place to go except to the Naam. Guru Nanak Sahib says, "We have dominated over the mind, by the Name of Ram." You should do that. Why are you waiting for anything else?

QUESTION: In 1977, at Sant Bani, the Master said that time spent in isolation is counted as one half of meditation. I want to know if he could elaborate on this.

SANT JI: By isolation I do not mean that you have to give up your worldly things and go to the forest, and that you have to completely cut off from the world. I mean to say that you have to keep your mind isolated from the world.

Guru Nanak Sahib has said, “For him whose mind is still, everywhere is seclusion.” You have to still your mind. It is true that I have spent eighteen years in meditation according to the instructions of Baba Bishan Das, sitting underground. And after that, for seven years, according to the instructions of Master, I did the meditation there [underground]. At that time, I did not feel any responsibilities to go out into the world and do worldly things. And moreover, I had only one sevadar with me. But to sit underground isolated is very difficult, because within us is the mind and there also he makes many noises. The Mahatmas who have struggled with the mind know that while sitting underground in a cave, still the mind is keeping in touch with all the world outside.

The Light Of Ajaib



Questions and Answers from Sant Bani Magazine

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1984

1984 January: Shot By the Bullet of Love

A question and answer session given on November 2, 1983 in Rajasthan.

QUESTION: Sant Ji, Kirpal Singh was a very familiar figure at the Dera of Sawan Singh, and I was wondering if you ever saw Him there when you were visiting Sawan Singh, when Sawan Singh was alive?

SANT JI: It is possible that I may have seen Him sometime when I was going there, but I did not meet Him anytime personally and I did not have any communication with Him; I didn't know Him, that He was Kirpal Singh, and He didn't know at that time that I was Ajaib Singh. Even my meeting with Baba Somanath was done by Baba Sawan Singh.

QUESTION: Master, our four-year-old son sometimes wants to sit and meditate with me and when he does he says that he sees snakes and monsters inside and I don't know if it's his imagination or if it's true but should our children wait until they're initiated before they meditate with us?

SANT JI: We should always tell our children about the Master and the love of the Master. And if we pay attention to them and tell them things about the Master, about how much Master loves them and how kind and gracious our Master is, then the children will never complain about seeing snakes and monsters in their meditation. They will report that they are seeing the Master and they will even say that Master was sitting with them all during the time of their meditation. Many times it is seen that the parents are not able to open their inner vision whereas the children have already connected with the Master within.

I had adopted a boy in Kunichuck Ashram and since I used to live on the second floor as I do here, he also used to live with me. Every night whenever he wanted to go and urinate he had to come down, because there was no provision upstairs to go to the bathroom. And he would always complain that he was afraid of the dark night, because there was no electricity there. He used to imitate me in sitting for meditation and I used to tell him stories about Master Kirpal, and I used to tell him that he should not be afraid of anything because Master was always with him. No power could attack him and no power could destroy him if he would remember the form of the Master. He was very fond of Master Kirpal. He was very interested in listening to the stories of Master. So many times he would say that in the nighttime he saw Master Kirpal, and he used to tell beautiful dreams about Master Kirpal. After some time he stopped going downstairs for going to the bathroom; instead he started urinating in the rainwater pipe. When I asked him why he was doing that, he told me that Master Kirpal had told him that there was no need to go downstairs, he could use that rainwater pipe for urinating. And when a person says that he has been instructed by Master Kirpal to do that, how can I tell him no? So he continued doing that. As a result that rainwater pipe became very dirty.

After some time when Master Kirpal came there and was visiting the house, He was taking a walk on the roof and He had to go to use the bathroom which was in one corner, and just outside the bathroom was that rainwater pipe which that boy had made dirty. So Master Kirpal asked me who had made that rainwater pipe dirty. I told Him that he was

the same boy whom He had given the order to use it. When I told Him the whole story He was very pleased and He loved and caressed that boy very much. So I mean to say that when we tell good stories about Master to the children, they develop such a remembrance of the Master within, in their mind, that every time they sleep or whenever they sit for meditation they always see the Master.

In the family you should tell the children good loving stories regarding the love of the Master, regarding the sympathy of the Master, and when you will tell the children all these good things about the Master you will find that they will receive Master's protection. Many times the children have to go out of their house into the dark night, or to some strange place. But if children have love and faith in the Master and remember the Master, if you have told them about the Master, if they will remember the Master you will find that Master has protected them even in the place where nobody else can go and help them.

There was a boy of Sangrana, which is about two miles away from 77RB, who somehow one day went to 77RB for some unknown reason. When he realized that he was in 77RB he became afraid because he had to get back to his home before it got too dark. But it was already dark, so he became very afraid. He started walking back to his village, but because it was a very dark night he was very afraid and he could not walk. So in that state of fear he sat down in one place. On that night we were leaving 77RB to go to 16PS. We had already transported all the things from the ashram to this ashram so we were coming by car. When he saw the headlights of the car he became still more afraid because he did not know what that light was and he was thinking that maybe that light would kill him, because he was very young and he did not have anybody with him, and also it was a very dark night. Suddenly an old man appeared to him and told him, "Don't worry, my child, I am with you. Just wait until this car gets here and I will make arrangements for you to sit in this car and the car will take you near your home." When our car got near that boy, somehow Master made us stop the car and that boy was in our car after that. When he got in the car I started talking with him, because I knew that it was all Master Kirpal's grace that he had been protected, and it was only because of Master Kirpal's grace that this boy was sitting in the car and we were taking him to his village. That boy told me that he had been very afraid and an old man had come there and because of his help he was able to sit in the car. So I asked him if he recognized that old man. He replied, "No, but he suddenly appeared there. When I was afraid he was there and he told me not to worry." Since I knew who he was, I did not think it was wise to talk more because that boy was not of any satsangi family; his family used to come to the satsang but they were not initiated. So just imagine, he was not a satsangi, his parents were not satsangis, but still Master came there to protect that child: because Master is all gracious. In 77RB where I used to live, in many instances Master Kirpal appeared to people to show them the Path and where he was residing at that time. In that area it was a common experience for many people to have the darshan of beloved Master Kirpal. So I mean to say that when we tell good stories about the Master, about the love and sympathy of the Master, to the children, they start remembering the Master and as a result they always find Him guiding them and they always find His protection over their head.

The satsangis are lacking here; that is why they do not tell their children the stories of the Master; they do not talk about the love of the Master in the family. That is why the

children do not know much about the Master unless they become old enough to go and meet the Master personally. So if we were to tell our children good stories and good things about the Master, about our outer experiences with the Master, then they would also develop the same love for the Master as we have and in many cases it is found that they receive more grace than we do.

Not only does Master protect our children, but He also protects every satsangi. He does not care about His own life but He cares about the life of the satsangi. But it is a matter of understanding. Many times we do not understand how Master has protected us, because many times He Himself appears but many times He helps us through other people. But we people lack in understanding and we do not always realize and appreciate the protection of the Master.

When the Bagga family moved to Canada, it was a new thing for them since they had never traveled so far. Many people had told them it would be very difficult for them to face the immigration officers and moreover since it is such a long journey it would be very difficult for them because they didn't know whom they would meet and all that. So they were somewhat afraid, but since they had so much faith in the Master when they reached safely and happily to their destination Hiralal, the head of the family, sent me a tape saying, "You say that Saints do not perform any miracles but how can I believe that when I have seen this miracle happening in front of my own eyes? All along the journey Master was with me and everywhere He protected me, everywhere He came to help me and He rescued me. So how can I believe that Masters do not perform any miracles?" So I mean to say that those who have so much faith in the Master, they say that Master appeared to them whenever the help was required.

The main thing which Hiralal sent in his taped message was, "You say that Saints do not perform any miracles, but I say that there is nothing else Saints do except performing miracles." But Saints do not glorify their own selves; they always say, "It is all the grace of our Master." They give all the credit to their Master.

So I hope that all those who have children will teach their children about the love and sympathy of the Master.

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

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

In the new bhajans I have tried to tell more about the blessings and the grace received by this poor soul from Master Kirpal. And in all the bhajans I have tried to describe this poor

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

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

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

QUESTION: Could Master talk about when we come and spend these ten days with Him? Could He talk about the effect on our souls? I've heard that it . . . like when you're initiated and He takes away all your sins.

SANT JI: This is a matter of great understanding. Kabir Sahib has said, "One moment of Lord Indra is worth more than twelve years of sitting by a well; in the same way one moment spent in the company of the living Master is worth more than doing Simran for fifty years sitting in your home." If a well supplies water for twelve years it cannot give as much water as Lord Indra, the Lord of Rain, can do in one moment. In the same way, the benefit which we get by just one moment's company of the living Master is more than the benefit we would get of doing Simran sitting in our homes for fifty years.

Further Kabir Sahib has said, "When you go to see a Sadhu, don't take anyone along with you. Don't worry about what is going to happen next, and don't worry about anything which has happened in the past." Once you have started going towards the Master, towards the Saint, you should go on doing it.

At another place Kabir Sahib has said we should not give up the company of the Saint and we should try to follow His Path, because as soon as He looks at us He makes us pure and when we spend time in His company He makes us meditate on Naam.

Those who have been benefited by the company of the living Master, what do they say? Kabir Sahib says, "Whatever I have achieved is not because of my reading, writing or

doing other practices. I have achieved all these things because of the Satsang, because of the company of the living Master.” Kabir Sahib had a lot of knowledge. He knew all the four Vedas, but still he says, “I did not achieve all that I have accomplished by reading or writing. Everything which I have achieved is because of the Satsang.” One moment, even half a moment or even half of a half moment, whatever time you spend in the company of the Sadhu, Kabir says that that will cut millions of your sins.

Guru Nanak Sahib says that living without the company of the Sadhu is useless.

We pay off a lot of our karmas, a lot of our sins, just by having the darshan of the Sadhu. When we sit in front of Him, whatever He speaks from His mouth, whatever sweet words He speaks are good for us; they are like advice. We come to know about the benefit of all these things only when we go back to the real Home. But then we repent and say, “If we had known that the company of the living Master was so valuable, we would have done it always.”

Master Sawan Singh Ji used to say that God is not unjust. If we spend money in a bad cause or if we spend time in a bad cause it is counted as our bad karma, bad deed. In the same way if we have spent money for a good cause or time in a good cause, it will be counted as our good deed.

I say this to every dear one: You have got this opportunity of making this holy trip because of a lot of grace of Almighty God and you should never forget this holy trip; because in this holy trip you come to see a person who has real sympathy for you.

Yesterday also I talked about the company of the Living Master, about the Satsang, the company of good people, and today also I said a lot about spending time in the company of the Living Master. As we need food, and as the Naam is the food and water of our life, in the same way the Satsang also serves as the water of our life. If we do not spend time in the Satsang, if we do not have Satsang in our life, we cannot get the inspiration to do the meditation and we can never do the meditation of Shabd Naam. Satsang is like the fence to protect our meditation. If we do not go to the Satsang, if we do not spend time in the company of the Living Master, we can never know whether we are doing right or wrong.

Guru Nanak Sahib says, “Brother, listen to me. I will sing the praise and the qualities of the company of the Sadhu. By going in the company of the Sadhu you become free from all kinds of dirt and become pure.”

Once in Sant Bani Ashram I commented on Kabir Sahib’s hymn in which he started from one minute without the company of the Master and went on increasing up to one year, and then finally he said that if one does not have the darshan of the Master at least once a year the connection between him and the Master is cut off. Guru Nanak Sahib has said, “I do not get satisfied even after seeing the body of my Master always. The body where Almighty Lord is manifested, the glory of it cannot be described in any words.” Guru Nanak Sahib says, “He by seeing whom we get liberated, how can one sing His praise?”

So I always say that you should never forget this holy trip. You should always go on praying to Almighty Lord, to the Master, that He may give you another opportunity to come here.

Those who get the interest from having the darshan of the Master, they cannot be stopped by anyone. Master Sawan Singh used to say that those who are shot by the bullet of love they do not remain useful for their homes, for their families. They throw away all the account books and they will not deal with any business.

1984 March: The Reality of the Mind

This darshan session took place at Sant Bani Ashram, Rajasthan, on Christmas Day, 1983.

QUESTION: If we sit at the table with a person who is eating meat, do we contract their karma?

SANT JI: It has been many years since *Sant Bani Magazine* has been being published, and most of such questions have been asked many times, and the answers have been published in the magazine. First of all you should try to read the magazine very carefully so that you can find the answers to such questions in it.¹

A satsangi should take special care as far as eating is concerned. If the food which he is eating is pure, that will make his thoughts pure. When the thoughts become pure, then the mind will become pure, and when the mind becomes pure, this will have a good effect on our soul.

QUESTION: This year and last year, as I come closer and closer to you here, at the same time strange thoughts – very bizarre thoughts – come up in my mind, and I beg your forgiveness, and I don't know what to do. I mean, the more Simran I say, the more they come up.

SANT JI: Yesterday I gave the Satsang; if you had paid a little bit more attention to the Satsang I gave yesterday, you would have gotten the answer to your question there. I said that when we do not do meditation, our mind misleads our soul, and he creates the desires, and he creates such things within us that take us away from the meditation. Mind does not want us to do the meditation, because he knows that when we sit for meditation, he will have to be imprisoned. And he is afraid of that, so he creates desires, and he creates such things that keep us involved. I also said that as the mind does his duty well, as he is obeying his master very well, in the same way, why do we not obey our Master?

Do you think that God, Who has sent us into this world, is not worried for us? He is definitely more worried than we are for our own selves. And He is protecting us, He is taking care of us. Those who say that they are taking care of themselves, they are under a grand delusion, and they are ignorant ones. The Mahatmas who go in the higher planes, and those whose eyes are opened, they have seen God working and protecting them. That is why they have always said that it is God Who is helping us, it is God Who is protecting and nourishing us.

Master Sawan Singh Ji used to say that pains and happiness, sickness and good health, riches and poverty, are the six things which are written in our fate; and we have come into this world after getting these six things written in our fate.

¹ See Sant Bani, Vol. 1, No. 7. January 1977, pp. 19-20

When were they written in our fate? They were written in our fate even before our body was created. Tulsi Sahib also says, “Before the body is created, the pralabdh karmas are written in the fate of the person.” This is an unbelievable thing, and the mind does not understand it. Why not divert the direction of such desires towards the Naam, the Master? Whenever the mind creates any kind of desire, any kind of thought in you, why not change it for the desire or thought of the Master?

Master Sawan Singh Ji used to say, “If you have more desires, you are poorer.” Those who have more desires are the poorest ones. And desire is such a thing that cannot be satisfied, cannot be fulfilled. Mind creates the desire for collecting a hundred thousand, and after that is fulfilled he creates one more desire of collecting two hundred thousand. So it goes on and on, and the mind is never satisfied, no matter how many desires are fulfilled. So that is why Masters say, “Why not spend that time in doing the devotion of the Satguru, the time which you are spending in fantasy about your desires, because even if you fulfill one or two of your desires, the mind will continue to create more desires within you and you will never be fully satisfied. Desire is such a weapon created by mind, that he does not have to give anything to the person: but he always keeps him wanting things without giving him anything practically.

I do not mean to say that you should not desire for anything and sit idle. Whenever you have any desire, work for it, as far as the path of spirituality is concerned. He who only desires things and does not work for them, never becomes successful. But if you desire the Master, desire meditation, and at the same time, you work for it, you become successful. Once Prophet Mohammed was giving Satsang to his disciples, and he was commenting on the same subject of desires. He was saying that no matter how much we desire, we will get only what is written in our fate; since everything is done by Almighty God, He is the only One who can do anything and can cause things to happen. So no matter how many desires we have, they are not going to accomplish anything, unless it is written in our fate, and unless God is gracious on us.

When he was saying that, one of his lazy disciples who had the duty of taking care of the camels, thought in his mind, “When Master is saying that everything is done by God, why should I work in taking care of the camels, why should I tie their legs and protect them? When everything is being done by God, and our desires, our working, will not do anything, then why not just relax, and not worry about the camels?” So he stood up and asked Prophet Mohammed, “Master, when you say that everything is done by God, and our efforts, our desires will not do anything, then why should I work hard tying the legs of the camels? Why should I stay up all night protecting the camels?”

Prophet Mohammed said, “No, that is not correct. It is your duty; you have been given this responsibility to take care of the camels, so you have to tie their legs, you have to stay up all night, you have to protect them. But if after making your effort, still something goes wrong, then you should understand that it is in the will of God.

Once a villager came to Baba Bishan Das, and I was also sitting there. He told Baba Bishan Das that his mind was bothering him very much by creating many desires. So Baba Bishan Das replied, “Dear one, the mind is like a lapot conch.” Lapot means such a thing that does not give anything, but it does not say, “I will not give you”; it goes on increasing the desire. So I said, “Well, I have heard about this lapot conch many times,

but you should clarify this to me; tell me the story behind it.” So Baba Bishan Das told me this story:

“There was one devotee of the Lord, who did devotion for many years and God became pleased with him. So God asked him what he wanted. He replied, “Oh Lord, whatever you give me, I will be content with that.” So God gave him one conch, and he told him, “Whenever you want anything, just blow the conch, and ask for the thing, and you will be given that – whether it is food, cloth, money, or anything.” So the devotee took that conch, and while he was coming back to his home, on the way he had to spend the night at some villager’s house, and when he went there the householders welcomed him as a great mahatma because he had done so many devotions. So he took a bath and the villagers offered him some food. But he said, “No, I don’t want anything because I have a conch, which will give me everything; you don’t need to make any food for me.” So while they were watching, the devotee of God blew that conch, asked the conch, and the food was there. So that householder was very surprised and he thought of stealing it.

So the next morning, when that devotee of God woke up, he did not find his conch there because the householder had stolen it. So he said, “Dear one, I left my conch here last night, but I cannot find it. Have you seen it?” The householder said, “No, Mahatma Ji, I have not seen your conch, I swear by God.” Now that mahatma knew that the householder had taken the conch, but he could not do anything about it. So he left that home disappointed, and he again went to that place where he was doing his devotion. He again sat for meditation, and after so many years, God again became pleased with him and again asked him what he wanted. He said, “Lord, you gave me the conch last time and that was stolen by one householder, with whom I spent one night. Now you should give me something so that I can get that conch back. So God told him, “Okay, this time I am giving you another conch which will neither give you anything, nor take anything from you, but will always keep you busy. If you ask for one hundred rupees, he’ll say, “Okay, I’ll give you two hundred.” But he will not give it to you. He will just go on increasing your desire. So you take this conch and replace it with the conch you had lost at that householders.” So that mahatma took that conch. and went to that same householder.

Now that family because of that other conch had become very rich because it was working very well. Whatever they wanted it would give them. So they thought that this time the mahatma would have brought an even better conch so they welcomed him and after serving him they asked him, “Mahatma Ji, do you need anything? Any food or anything?” He replied, “No, I don’t need anything because I have a conch which is much better than the last one. and I’ll be satisfied with that.” So while they were sitting he blew the conch and he asked for one hundred rupees; a voice came and said, “Okay, you take two hundred rupees.” But there were no rupees. It was only saying. So he said “Okay, if you are giving me two hundred, give me four hundred.” So he said “Okay if you want four hundred, I will give you eight hundred.” So it went on increasing and increasing up to the millions but there was no money in sight, it was only in words. So the householder thought, “Well, this is a much better conch.” So he took that conch, and left the previous one there. Next morning that mahatma woke up and he took his original conch, and he went away. Now this householder wanted to collect as much wealth as possible and as soon as possible so he blew that conch and asked for money. He asked for one thousand

and the voice said, “Okay, you take two thousand.” So he asked for four thousand and it went on increasing and increasing, and after one hour he said, “Well, conch, you are not giving me anything. You are only increasing. It said in words, “Well I am Lapot conch. Lapot means that I will not give you anything but I will always assure you that I will give you.”

So our mind is like that Lapot conch. He does not give us anything. He only increases our desire. And why let our mind play such a trick on us? We should always understand this, that God has given us this life, that He is our protector and He takes care of us; so instead of having desires for worldly things we should spend that much time in remembering God, in doing the devotion of God, because God is within us. He knows about our every single need, and before we ask for it He always provides it. So why not spend that time in doing meditation and give up all desires?

You already know about my life: When I first met Master Kirpal, I told Him, “Master, My brain and heart are empty and I don’t know what to ask from you and what to tell you.” And Master replied, “I have come five hundred kilometers only looking at your empty brain and heart because there are many people around me whose brains and hearts are filled with desires and worldly things. I have come here only because I have seen that yours are empty.” So when He saw the place empty within me He came to shower His grace. It does not mean that since I was empty He did not give me anything. He filled me to overflowing. He gave me everything. He told me to do meditation. And I made that order of His an important part of my life, and because of that I became successful.

He Whose devotion we are doing, in Whose remembrance we are sitting, He inspires us to work hard. Along with that He protects us. He always puts His hand on our back and He is always nourishing us. Bulleh Shah, a Sufi Saint, has said that after coming to the door of the Master we should learn this: Our God is the giver of everything, but we are misers for doing the Seva.

A miser is he who has so much wealth everywhere but he does not want to spend any money. Even if you ask him, he would rather give his life before he will give any money. Such a person is called a miser. Our condition is also like that miser because even though we have everything, still we are misers for doing the remembrance of God. We are misers to do the Simran. But Guru Nanak Sahib says that we should fill up our treasure-house with the treasures of divinity and we should salute the perfect Master because whatever meditation we are doing, whatever Simran we are doing, we are collecting that treasure, and it is all being deposited with our Master. And He is preserving it and protecting it for us, and He will give us that wealth as well as His own wealth.

Kabir was born in a very poor family. Along with doing His devotion with a lot of faith and love for Almighty God, He used to do the work of weaving cloth. In those days they didn’t pay a lot of money for weaving cloth, but still Kabir was content with whatever He would earn; and of course He had faith in Almighty God. He knew that whenever the truth is manifested in this world, it is always opposed. So in Kashi the people who used to oppose Kabir Sahib once sent letters to the people living very far and near saying, “In Kabir’s home there is a Yajna and all of you are invited.” Kabir did not know about that and on that fixed date, all of the invited people came to have a feast at Kabir’s home and He was very surprised to see them all. Loi, who used to serve Kabir Sahib, was very

surprised and was afraid also because there was no food to serve all those people. But Kabir said, “Don’t worry: all of these people belong to Almighty God and we also belong to Almighty God. They have that Sat Naam in them and we also have that Sat Naam in us, so why worry? He will take care of them.” So Kabir went into the room and with a lot of faith He started doing the meditation. And it says in the history that so much food came there that all who came ate very well. Even after all of the people had eaten, the food was not finished; and everyone praised Kabir. When everybody praised Kabir, the people who opposed Kabir were very surprised, and they also started praising Kabir. But when they were saying, “Hail, Kabir! Hail, Kabir!” Kabir would not take credit for that, He said, “No, I have not done anything. Neither can I do this nor have I done this. I don’t know what my Almighty Lord has done as a result of which everyone is singing praises of me.”

So I mean to say that if we have faith in the Master, if we have love for the Master and if we desire only Him, giving up all the desires of the world, He will definitely take care of us, because He saved the honor of Kabir when He repeated the name Sat Naam, He saved the honor of Guru Nanak when He repeated the name Sat Kartar, and in this Iron Age when Ajaib is repeating “Dhan, Kirpal! Hail Kirpal!” He is protecting the honor of Ajaib.

QUESTION: If a Satsangi has to take another birth after this life, will he remember the Master in that life also?

SANT JI: The reality is that Satguru tries His best that the disciple should not be given another birth. He tries to keep the disciple in the inner planes and purify him before taking him back to the real home. But if for some reason he has to be given another birth he gets a much better family or he gets a much better birth in which he has more yearning to meet the Master and Almighty God. And he gets the Master in that lifetime also.

But we should never let this weakness come in our mind, that we should have to come back in this world. We should always be determined and have so much faith in the Master that we will not come back in this world. We should always have faith in the Master that he will not bring us back in this burning, suffering world.

Sunder Das, a disciple of Baba Sawan Singh who used to live with me, was a very faithful disciple; he had a lot of faith in Master Sawan Singh. Someday you will read many experiences of him with Master Kirpal and Master Sawan. He used to walk all the way to see Master Sawan Singh and someone suggested that he should learn how to drive the cycle. He said, “Why should I drive the cycle? Because God has given me legs to walk, not to drive the cycle.” That person asked Sunder Das, “What will you reply to Dharam Raj, the Lord of Judgment, when he asks you, ‘Why didn’t you even learn to drive the cycle?’” So Sunder Das said, “Well, what do I have to do with the Lord of Judgment? My Master is perfect and when I will die He will come to take me.” And this is true, that when he left the body there were hundreds of people who saw him leaving the body and he told all of them that Master Sawan had come and he was going with Him. Six months before he left the body he announced that on a certain date he would leave the body, and two hours before he left the body he told us to make the prashad because the time had come. And when he left the body many people were present there, and they heard him say that he was going with Master Sawan Singh. So we should also have as much devotion and faith as Sunder Das had.

1984 April: On Fear and Love

This question & answer session took place in Rajasthan on December 28, 1983.

QUESTION: I would like to ask as a practical matter how we can increase our will power?

SANT JI: Will power for what?

QUESTION: To live the life the way Master reaches us to.

SANT JI: We can increase our will power by obeying the commandments of the Master as much as possible. By having both fear of the Master and love for the Master within us and by doing our meditation. As we understand that food is necessary for our body to function, in the same way we should understand that meditation is also necessary for our soul to function. By doing all those things and by loving the Master we can increase the will power.

In the beginning it is very difficult to have will power or even the desire to do the meditation, but if we do all the things which I said earlier and if we try to increase our will power for doing meditation, after some time we find that the will power changes into the form of greed. Then the meditator feels the greed of having the meditation and he always feels the greed of having the love for the Master and having the darshan of the Master and he always thinks that he should not sleep more: he always has greed for doing the meditation and having experiences as much as possible.

QUESTION: Master, when you say we should develop fear for the Master as well as love, is developing fear for the Master a gift of the Master the same as love is?

SANT JI: We misuse the love given to us by the Master. That is why we do not understand why we should be afraid of the Master and that is why we do not understand the importance of having the fear of the Master.

Just imagine that if any relative has come to visit you, because you love him, you would be afraid to do anything bad in his presence, because you are afraid that if you do anything bad in front of him he might get upset at you. And in order to please him and to maintain your appearance in front of him you will not commit even a little sin or even a little bad deed in front of him. In the same way if we have love for the Master, when we develop love for the Master within us, when the love and attachment for all the worldly things disappears within us, then the fear of the Master comes automatically within us. Because we do not awaken that love within us, we are not afraid of pleasing or displeasing the Master. When the love is awakened and manifested within us, the fear of the Master also comes within by itself.

One mahatma had two disciples. Even though they both were initiated by him, one would only talk a lot, while the other would do the practical things, meditate, obey the commandments of the Master. Because he had only two disciples he did not want that after he died, they would fight over who would become the successor. So he wanted to put both of them to a test, and he wanted to see who had understood his teachings and who had practically done what he was telling them to do. So he called both of them and gave them two pigeons and told them to go and kill them at such a place where nobody was seeing. So the one who was only talking and not doing anything practical, he took

the pigeon on one side and went into a room and killed that pigeon, and brought it back saying, “Master, I have fulfilled that task, I obeyed your order very soon. Here is the dead pigeon. I have killed it where nobody was seeing.”

Now the other disciple, who knew the inner secret of the Master and who knew what the Master really was, because he had manifested that Master Power within him, he went everywhere, even in the dark rooms; he locked himself up in many dark rooms, and many remote places where nobody could see, or even think of coming there, but he could not find any place where the Master was not seeing. He even closed his eyes, he closed the eyes of the pigeon, but he could not close the eyes of the Master who was manifested within him and was seeing every single action he was doing. So after wandering here and there for so many days, he came back with the pigeon alive, and returned it to the Master, saying, “Master, I am sorry that I could not fulfill this task, I could not obey your order, because I could not find any place where you were not present. Even though I tried going up on the hill, I went underground and everywhere, I could not find any place where you were not present. Even when everybody else in the world was sleeping, I thought at that time that nobody was watching me, but even then I saw you watching me. Even then, I saw that you were protecting me and you were looking at me. So I am sorry that I could not obey your order.” So the Master was very pleased with that disciple and He embraced him, and made him His successor.

Now the other disciple was also seeing that and he was surprised. So the Master clarified that for him. He said, “You cannot compete with him, because he has understood my teachings, since he has done the practical part of my teachings, and has manifested that Power which is working within me, and that Power is working everywhere.” When you realize that the Power which is manifested in the Master is present everywhere, then it is natural that you will have fear of it, because Master Power resides everywhere. You just see that the Master gave the orders to both the disciples, and the order was to kill this pigeon at a place where nobody would see. The one who was talking and not doing the meditation, he took the words of the Master literally, and he went to a place where nobody of the world was seeing, and killed the pigeon. But the other person took it practically and he went everywhere, but he could not find any place where Master was not watching.

So all the disciples, all the initiates, have their own point of view, and that is why they understand the teachings differently. But Master is always pleased with those disciples who understand the teachings practically, and those who become practically successful in practicing the Path.

Baba Bishan Das Ji often used to tell this story about one Muslim man who was hungry, and he went to a village and nobody would give him any food. So he told the children, who were playing there, that if they would bring some food from their homes, he would tell them the story of Heer and Ranja, who were the great lovers, in a place called Jhang. Nobody knows if this story is real or if it is just a creation of the writers or poets, because no evidence is found that can say that it really happened. People say that in the place called Jhang, Heer and Ranja were great lovers. Their love was not of the worldly nature; they were spiritual lovers and still people remember them as great lovers. Many writers and poets have written many long stories and songs about their love; even many books have been published on their love and on their lives.

So that Muslim man who was hungry, he told the children to go and bring him some food and he would sing them the story of Heer and Ranja. Since the Heer and Ranja story is very popular, and the children wanted to hear the story, they brought the food, and they gave the food to that young man. After he had eaten, that young man did not say anything; he did not start telling the story; so the children were surprised and they told the man to start telling the story of Heer and Ranja, because he had promised them. The young man said, “What to talk about Heer and Ranja? What is the story of Heer and Ranja? It is nothing. Heer was a daughter of some Muslim and Ranja was the son of a Muslim, and they used to love each other. And their love was not of a worldly nature, their love was very pure. So this is the only story; the poets and writers have written so much about their love, they have given so many examples, so many parables and things like that but this is only the gist of what they have written.”

So the meaning of telling this story is, Baba Bishan Das used to say, just do one thing that Master has told you to do, and then everything will be manifested and awakened within you. Just develop the love that the Masters talk about for the Master within you, and when the love will develop, when you will manifest that love within, then the fear for Him will also come and the obedience, and everything else will be manifested, everything else will come of itself.

Sufi Saint Bulleh Shah had written, “Calling Ranja, Ranja, I myself have become Ranja. Now no one should call me Heer because Heer is lost and I am Ranja.” He says, “Since the love between Heer and Ranja was very great and very pure, Heer always used to repeat the name of Ranja, and she lost the memory of her name and she started asking her friends, “Have you seen Heer?” Her friends would reply, “Who are you? Are you not Heer?” And she would say, “No, I am not Heer; Heer is lost and I am now Ranja.” It means that when the disciple of the Master repeats the name given by the Master, if he absorbs in that name, he will forget his memory, he will forget his existence, he will be lost in the remembrance of the Master. He will die in the remembrance of the Master, and the living God will start talking to him, and then he will not even remember whether he is talking, or whether the Power he is remembering is talking to him.

Yesterday, in the bhajan which Pathi Ji sang, in the last line it says, “The beautiful husband Kirpal is met, and now Ajaib has become his. Ajaib is like a wife of Kirpal and she has been sold to Kirpal for no money, for nothing. And now she has become of Kirpal.”

It is very difficult for one to understand himself as the wife when he is male. But when we become conscious within, when we come to realize the inner knowledge, then, even if we don't try, still these words come out from within us: that whether you know me or not, I am your wife and I am sacrificing for you thousands of times.

Those whose inner veil gets lifted from within, their worldly love goes away, and the true love for the Master remains there, and at that place no attachment or love for the world remains, only love for the Master. Such a person whose veil is lifted, does not have any will of his own. Whatever he does, that happens in the will of the Master; he works in accordance with the wishes of the Master.

QUESTION: Can a disciple who is shot by the bullet of love, as you referred to in *Sant Bani Magazine*, can that disciple still function in the world?

SANT JI: Instead he will function in this world in a much better way because he will then understand his duty to all the things which he is supposed to do. And while working in the world, he will remain unattached to the dirt of it.

Master Sawan Singh Ji used to say that this world is not bad but don't make it your own. He used to say that the meditator lives in this world like the water fowl lives in the water, but whenever he flies he flies with dry wings. In the same way, even though the meditator lives in the world, he is unaffected by the dirt of the world. He used to say that the mahatmas live in this world like that fly who comes and sits on the bowl of honey and tastes the honey and flies away without getting her wings or legs in the honey; whereas the worldly people live in this world like that fly which goes and sits in the center of that bowl of honey. Neither are they able to eat that honey nor are they able to get released from that bowl, because whenever they try to get their legs out of that bowl of honey, their wings are stuck in it, and whenever they try to get their wings out of the honey their legs are stuck in there. So finally they die in that honey without tasting it. He used to say that in fact Saints are the only ones who enjoy life in the true sense because the love for Almighty Lord has been awakened within them, and because of the support of that love they enjoy the world and they do their work.

That love was awakened in Christ. That is why he did not see the cross as the cross. He did not mind climbing the cross; he kissed the cross and in fact he was very happy to be crucified. Just imagine if anybody tells you that you are going to be hanged, what will happen to you? The strong body of six feet will start trembling like anything. But Christ did not tremble when he was supposed to climb the cross. He had the real love manifested within Him. Real love is such a thing that it does not leave any distinction between pain and happiness; it does not leave any feeling of distinction between pain and happiness in the person within whom that love is awakened. But what do we the worldly people do? Since that love is not manifested in us, when the pain comes, we complain and we discontinue loving the Master. We break our love and faith in the Master. And when the happiness comes, we are happy and overjoyed and then we start loving the Master. Those in whom the real love has been manifested, do not see any difference between pain and happiness.

This love was awakened in Guru Arjan Dev. He was shot by the bullet of love, and that is why he did not pay any attention to what the people were saying against him or for him. Even though the rulers of that time tortured him to death – they made him sit on hot coals, they poured hot sand on his head, they even made him sit in hot water – he did not complain because that love was manifested within him. Even after suffering so much pain by the people, he did not curse anyone, because he had real love for everyone, and he saw that in everyone that Almighty Lord was working. Mian Mir came to Guru Arjan Dev and said, “Master, it is very painful for me to see you suffering like this. If you consent, I can raze the city of Lahore to the ground.” But Guru Arjan Dev replied, “No, Mian Mir, I can also do that. But to live in the will of God is the sweetest thing in the world.” Why did he say such things? Why did he not complain, and why did he not curse the people even when they tortured him? Because that love was awakened in Him. He said, “Those who are giving me pain, they do not belong to anyone else; they also belong to the same God to Whom I belong, and whatever is happening to me, that is happening in the will of

God.” He saw God in everyone, only because that love, that God, was manifested within Him.

Guru Gobind Singh had a disciple who was called Bhai Mani Singh, who lived with Guru Gobind Singh from early childhood. He would do the seva in the langar and all the things which Guru Gobind Singh would tell him to do; he would do his seva very well. And along with doing the seva, he would also do his meditation. So he was a very good disciple of Guru Gobind Singh, and he lived for many years even after Guru Gobind Singh left the body. Now you know that Guru Gobind Singh was also tormented by the Muslim people, the Moghul Emperors, and whenever they would capture any Sikh disciples of Guru Gobind Singh, they would give them a very hard time. So when Bhai Mani Singh was arrested by the Moghul army, he was given the punishment that his body would be cut into pieces and the cuts would be made where the joints are. So when he was brought for that punishment, the butcher hesitated because he thought that it was not just for a man to give such a punishment to another man. But Bhai Mani Singh did not complain; he was very happy. He said, “No, you should obey your Master; whatever you have been ordered to do, you should do that.” And very gladly, he accepted that punishment and he did not curse anyone. It was very terrible to accept that, but he did not complain, he did not curse anyone. Is this not a story of love, is this not an example of the manifestation of true love in a disciple? It is very obvious from the writings of Bhai Mani Singh, which were found later on, that he was a brahmgyani and Guru Gobind Singh, his Master, was manifested within him, and he had manifested that Power also within him which was working in Guru Gobind Singh. And only because he was shot with the bullet of love, because that love was manifested within him, he suffered everything for the cause of his Master, and in the name of the Master, did not complain, did not curse anyone.

I have often said that Guru Gobind Singh did not have any jealousy or enmity toward any community or religion, and he did not fight for becoming the ruler of India or anything like that. He fought with the Moghul army only to save the religion, to save the honor of the people; because in those days, the Moghul army were killing many Saints and devotees of God, and nobody's religion, nobody's life was protected. The Moghul soldiers used to kidnap the girls of the Hindus, and they would not allow the Hindus to worship. So those people who loved mankind, all came to Guru Gobind Singh and requested him to fight for religion for the sake of mankind. That is why he took up the sword, he became a warrior. All those who came to Guru Gobind Singh had come only to receive love, and he gave only love to those who came to him. That is why in his bani he writes, “Listen, O man, I am telling you the true thing: those who have realized love have manifested God within them.”

Aurangzeb, the Moghul Emperor at that time, was a very cruel emperor, and he had not even spared his brothers; he had killed his father to become the emperor, and Guru Gobind Singh had to fight with him. Guru Nanak had written that Saints do not frighten anyone, and they are not afraid of anyone because the love is manifested in them. But Guru Gobind Singh had to take up the sword, and had to become a warrior, because he had to shake the roots of that Moghul Empire, which were very deep in India. And it is true, that after fighting with Guru Gobind Singh, the roots were shaken so badly that after that no Moghul Emperor was able to rule over India.

When the disciples of Guru Gobind Singh had to fight with the royal army, many were killed in that battle, many were injured. So Guru Gobind Singh had one disciple called Bhai Khanaya. Guru Gobind Singh gave him the job of taking water to the battlefield and giving it to the people who wanted it. Guru Gobind Singh did not tell him that he should give the water only to the Sikh disciples and not to the royal army. He did not ask that question, and since Guru Gobind Singh was manifested within that disciple and his inner veil was lifted, he did not give water only to the Sikh people, he also gave the water to the Moghul soldiers. So the warriors, the other disciples of Guru Gobind Singh, complained to the Master, saying, “Master, we injure and kill the Moghul soldiers, and Khanaya gives them water; and again they get up and start fighting with us.” So Guru Gobind Singh called for Khanaya and asked him why there was a complaint against him. Khanaya said, “Master, you did not tell me that I should give water only to the Sikh disciples, and also I do not see any Moghul army anywhere, because wherever I look I see only Your Form, I see You present everywhere. So that is why I give water to everyone. It makes no difference to me whether he is my enemy or my friend, because I am seeing only you within everyone.”

Guru Gobind Singh was so pleased with his answer that he told him to continue giving water to everyone, and he also gave him some bandages and other things, and said, “Wherever you feel the need of using this, you can use it.”

So this was because of the love, that Khanaya used to see Guru Gobind Singh both in the enemy and in his friends. It is very easy to say such things, but it is very difficult to do it practically, and only he within whom the real love is manifested can do this.

When great Mansur went within, he became intoxicated, because often I have said that when the soul goes in the Banwar Gupha, she gets so much intoxication that she starts dancing and these words come out by themselves: “I am the same as God is.” So when Mansur went within and saw his soul, the form of the Lord, within, he also started saying outwardly that he was the same as God. But the orthodox religious people did not like that, so they boycotted him; and then they wanted to punish him, they wanted to put him to death. So when he was being killed, at that time, they took out his eyes. God asked him, “Should I protect you? If you want, I can kill all these people who are tormenting you, who are going to kill you.” But Mansur replied, “No. If you want to shower grace, why don't you shower grace on all these people and open their eyes so they may know who I am?” And he prayed for the people who were killing him, because he said, “They do not know what they are doing.”

So is this not because of the love which was manifested within him that he also prayed for those people who were killing him? It is very difficult for a person to forgive anyone who is doing anything bad to him. But if the love is manifested, then it becomes very easy, because within everyone, in the enemy as well as the friend, one sees the Master. So because that love was manifested Mansur told Almighty Lord that those people should not be punished. Instead they should be forgiven; and he prayed for them. But when does this happen? This happens only when the love is manifested in us, and only when we die while living. To die while living means that the disciple loses his identity, his own self, and he becomes of the Master. The Master is awakened, the Master is manifested in him, and that Master speaks through him, functions through him. Only when one surrenders completely to the Master, is this condition achieved. Only then this happens. And after

that, the disciple says, “Master, now it is up to you whether to give me hunger, whether to keep me satisfied; whether to give me poverty or whether to keep me rich. Whatever you want, you can give it to me, because now I am not here, it is all You. If You maintain my reputation, it is your reputation being maintained. If you make me be criticized by the people, it is not me being criticized, it is you who is being criticized.” So when the real love for the Master is awakened, when the real love is manifested within, then the disciple finds it very easy to function in this world and he functions in a much better way, because when the love is manifested within the disciple, in fact at that time the disciple is dead, only the Master within him is alive.

God is love, and since we are the essence of God, we are also the essence of love. By doing meditation, that love is manifested within us. It is a natural thing that if you love someone, the remembrance of him will start coming in you automatically, and you will start having his vision, his form, in front of your eyes, even when you don't try for it. So by doing meditation, that love is manifested in us, because God is love, and we are the essence of God, we are the essence of that love. And when we have the love for God, when that love is manifested within us, then the fear of Him Whom we love, is also awakened in us.

Saints and Mahatmas are the ocean of love, and they come into this world carrying the message of love. When they come into this world, they give only love to the people. They do not come for any particular country or community: they come for the whole universe, the whole world; and they come only for giving love. That is why, in the bonds of love, they keep us tied together. We people hate each other or fight with each other, only because the love is not present between us. Only because of the absence of love, you see people fighting with each other everywhere in the world. Master Kirpal used to say, “If you throw one little particle of love into any home, that home will turn into heaven.”

Kabir says, “Kabir is standing in the market place praying for everyone. He has no enmity for anyone; he is the friend of all.”

So we all should meditate, because by doing meditation, love is manifested within us. Our Master was an Ocean of Love, and because of that love He collected people of all different religions, societies and communities on one common platform; He brought everybody because of that love. I have always said that ever since my childhood, I was a devotee of the Lord, and I have received only love from Him as inheritance, because I had asked only for love. So we should also meditate and manifest that love within us which our Master used to teach and give to the people, because we have been put on the Path of Love, and on this path we should have love for everyone.

You know that when Russell Perkins first came here, and asked for permission to print *Sant Bani Magazine* and give the message to the Sangat in the West and start doing the work, I told him about this love. I told him that the love of our Great Master, who was the Ocean of Love, is very vast and very holy and pure. And we do not have to pollute this love with criticism and other bad things in which the people were involved then. I told him that we should never imitate what the people are doing. No matter if people criticize us, we should only give the message of love as it is, and we should not pollute it with criticism. And I am very grateful to him that he obeyed me, even though many instances came when he was tempted to forget that love because the circumstances were such. But I

always reminded him of the love of the Master, and I am very grateful that he maintained that promise he had made to me, and the love of the Master was not polluted. So that is why we all should meditate; because our Master was the Ocean of Love, and only by doing the meditation and remembering Him, can we manifest that love within us. It is only because of this love that we are receptive to His grace, and it is only because of His grace that we are sitting here in His remembrance and love. So I hope that all of you will do your meditations, because love is manifested within us only by doing the meditations.

1984 May: A Million Times a Day

This question and answer session took place at Sant Bani Ashram, Village 16PS, Rajasthan, February 29, 1984.

SANT JI: Yes, now you can ask your questions.

QUESTION: This isn't a question, it's just a statement. I sat right in front of you today for the meditation, and I moved eight thousand times.

SANT JI: [Laughing] All Saints have said that for the Masters distance makes no difference. Whether you sit close to the Master or away from the Master, for Him it makes no difference. But it does make a difference for us, if we do not understand the meaning of meditation. Do you understand the value of meditating here? If you understand the importance, the significance, of meditation, only then you will not move so many times, because you are understanding the value of it. Right from the beginning you will take such a position in which you don't have to move so many times.

Often I have said that in the days of Master Sawan Singh, many gentlemen nicely dressed up, would come and sit in the front line of the Satsang, and the poor people did not get the opportunity to come closer to the Master. The people who used to make all the arrangements, knew the rich people very well, and because of their contacts they were allowed to come and sit right in the front row. There were many poor people who never got the opportunity even once to come close to the Master; they would always sit in the back. Regarding them Master Sawan Singh Ji used to say – and he said this many times in the Satsang: “If the farmer is watering the fields, he does not look in the front part of the field where he is watering; he always looks in the back of the field, just to make sure how far the water has reached. In the same way, the Master does not pay a lot of attention to the people sitting in the front; He always pays attention to the people sitting in the back because He knows that they are the poor humble ones. He always looks in the back to the poor people to make sure that they are able to see Him.”

Master Sawan Singh Ji had one disciple named Bhai Lena, who was of low caste, and he was one of those poor humble people who never got an opportunity to come close to Master Sawan Singh. Master Sawan Singh knew that, so once He invited Bhai Lena to come and sit in the front row. When he did that the other gentlemen who were used to sitting in the front row, did not like that because they did not want to touch his body. So they made a distance from him; they did not like him sitting in front. After the Satsang was over, Master Sawan Singh invited Bhai Lena to say anything he wanted to say. He said, “I don't want to say anything, but I just want to tell my brothers that they hate me, they don't like my sitting in the front; but they should know that the Power, that Master

Whom they love and for Whom they have come, He resides in me day and night; He is happy to come and reside in this poor humble body.”

Master Sawan Singh Ji also used to say that people should sit wherever they find a place – those who come first, they can sit in the front, and those who come later on, they can sit in the back. It does not make any difference for the Master because His grace is reaching to everyone. The question is of receiving the grace. We should know how receptive we are to receiving His grace. Your problem of moving, even sitting close to the Master, is your own problem, and that can be removed only by regular meditation. I hope that when you go back to your home, you will continue sitting like you are doing here, and gradually this problem will go away.

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

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

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

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

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

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

Once a Westerner got Initiation from Master Sawan Singh, and a day after getting Initiation, He wrote Master Sawan Singh that he was not getting any experience and he was not progressing. Master Sawan Singh said, “The people in the West – most of them – do not pay any attention to working hard, making efforts; they always look for the fruit without working for it.”

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

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

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

So according to that belief, Guru Nanak Sahib was also married; when He did not take any interest in the worldly work, his parents thought that once he was married he would understand the responsibility and do the business. So he was married. But after that also, Guru Nanak was not interested in the worldly work, because his purpose of coming into this world was something different.

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

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

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

I have seen that the canopy under which Master Sawan Singh used to sit to hold Satsang, everywhere in that canopy it was written: “Baba Jaimal Singh, have mercy on me.” Most of you got the opportunity to come close to Master Kirpal Singh, and noticed how fond

He was of His Master. Whenever He would talk about His Master, Baba Sawan Singh, His heart would fill up with love and affection for the Master, and many times He would even feel like weeping in the remembrance of His Master. And all the bhajans which this poor Ajaib has written, in those bhajans I have tried to show you that I am the poor one in front of the Master. My Master is the Emperor of the emperors; He is all in all, He is the All-Owner, and I am nothing in front of Him.

Up until now, I have not said this but today the subject is such that I am saying it: that all the great souls, Saints, They come from the same planes and They know each other well. But They do not come in contact physically in the physical world, until their destined time has come. Before They meet physically, the yearning which the disciple has for the Master is such that He always feels that something is piercing through His heart. Right from His childhood, He is always longing to meet the Master because He knows that Great Soul because They have both come from the same plane. Even though Saints are All-Owners of the Creation, still when they come into this world, They behave as if They are very poor, very humble. They do not show the people that They are poor, They do not pretend to be poor to beg for anything; only to give us the demonstration that unless we become poor, unless we become humble, we cannot progress on the Path, they adopt this quality.

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

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

In order to trap me in the worldly work, my parents left no stone unturned. My father had limitless amounts of wealth, and he did not hesitate in giving me any worldly comfort, any luxury; whatever he thought would be good for me, He always gave me that. Even after having so many things, I still felt a lacking in my heart. I was missing something. I was always feeling that one part of my heart was yearning for something, and unless I got that, I would not be satisfied. This is the place where the family members gave up hope after trying for the last time when they came to persuade me to do the worldly things. They told me, “We don't know what has happened to you but we think that you have

gone crazy because Kirpal has made you crazy.” One relative had sympathy for me and he offered to take me to Amritsar for shock treatments, because he thought that I would be all right after getting the electrical shocks, because he thought that I was crazy. I told him, “You know that I have surrendered myself to Master Kirpal and I have become mad in His love. I am mad and you are good people, I don't have any connection with you, so you go.” After that they did not bother me. I used to tell them that as Master Sawan Singh Ji used to say, those who are hit with the bullet of love become useless for the world and the family. They forget all the accounts and they always remain attached to the feet of the Master.

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

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

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

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

Bulleh Shah replied, “How can I do all those things? If I offer the prayer, my concentration towards you is broken. I have even forgotten where the mosque is.” He said, “Before I used to offer prayers, but ever since I realized Your Form, ever since I

progressed in meditation and saw that you were none other than Almighty Lord, I understood the value of doing the meditation, and I know that just offering the prayers in the mosque has no value. Whenever I went to do the prayers, my attention to you was broken, and I did not like it. So that is why I do not know where the mosque is.”

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

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

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

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

1984 June: The UPI Interview

This interview, with Christine Gardner of the United Press International asking the questions, took place at the Master's House, Sant Bani Ashram, Sanbornton, New Hampshire, May 3, 1984.

QUESTION: I would like to ask first, what is the most important part of the teachings of Sant Mat? What do you want people to focus on more than other things?

SANT JI: The most important thing is to improve one's own self. I want all people, and that's what I teach, to practice the vegetarian diet; they should improve their own selves, they should give up bad habits. And then they should take Initiation, or learn how to go within, because God is within. And we can go within and realize God only if our outer life is pure and if our outer conduct is pure. Saints and Mahatmas did not only teach us about being good and living the good life, but they also help us to become good and to go within to realize God. And we can do this even while living in our religion to which we belong.

QUESTION: Do you think that the world is in a particularly difficult era? Is the state of the world in a much worse condition than it has ever been? From my very humble knowledge of the Vedic scriptures and so forth, they say that we are now in a very bad time – Kali Yuga. How can we rise out of this, or is there going to be inevitable destruction?

SANT JI: We can avoid the destruction if we follow the teachings which are written in our holy scriptures. If we improve ourselves, if we see God within ourselves and if we see God everywhere in everybody, then it is possible that we can avoid the destruction toward which the world is heading.

QUESTION: Do you think that the leaders of the world today, Mr. Reagan, Margaret Thatcher, and other leaders in the Western world are people following God, or have they turned away from God? Do you see them as materialistic or as people who are trying to follow God?

SANT JI: Since I have not met these leaders, I cannot say anything about them. But it is written in the holy scriptures that if anyone has done good deeds and a lot of devotion of God in his past lifetime, in the present lifetime he gets a very high position, like a ruler or a king. And if he does not continue doing the meditation and devotion of God in the present lifetime after getting that highest position, then God does not give him another opportunity.

QUESTION: What do you think about the injustice in the world? Should people accept the injustices, should they rebel against the injustices? For example, the situation in El Salvador, where so many people and the four nuns were killed, and that is yet to be even brought to trial for the murderers found. How can people – should people accept this or should they try to balance the injustice?

SANT JI: It all depends on either the government of the place where there is injustice, or the people. It is up to people to decide whether they want to accept it or rebel. It differs from place to place and with the people too.

QUESTION: So Sant Mat does not necessarily teach that you should passively accept your life – it's really up to you to decide?

SANT JI: The principle of Sant Mat is this: don't be afraid of anybody and don't make other people afraid. One should not allow oneself to be intimidated by anybody and one should not intimidate others.

QUESTION: Can you offer a prayer for the people of the United States?

SANT JI: I always have good thoughts for the whole world and I always pray for the welfare of the whole world, because I do not belong to any particular country or society; this whole world is my home. I go to places with best wishes and good thoughts for everywhere I go. Even now when I have come to America, I have brought good thoughts and best wishes for the people of America. That is why I teach the people to be peaceful, and I give the message of peace. Saints always look at the souls, and souls are alike everywhere. It does not make any difference whether they are European or North American or South American; they all are alike. And Saints come into this world only to give the message to the souls, and they only look at the souls.

QUESTION: Do you think that radio and television and movies and all the electronic media interfere with the living of a good life?

SANT JI: It depends on how people take it. But I will tell you about my own self: I had never seen any movie; the first movie I saw was my own movie which people had made of me, and that was also in here. [In the house where He was giving the interview, at Sant Bani Ashram]

QUESTION: So you were your own star! Just one more thing, I guess. I understand that you are a farmer. What is your favorite crop to grow and your favorite season?

SANT JI: I love all weather. I love all crops. Whatever we can grow over there, I love them. But you know that I come from a hot country; the place where I live is warm and hot, so I like that.

QUESTION: Do you have animals?

SANT JI: Yes. We have cows.

QUESTION: But you are vegetarian; there is no killing of the animals whatsoever?

SANT JI: No.

QUESTION: Okay. I think that's all I have. Thank you very much.

SANT JI: Thank you also very much. This is a precious time when you came here. Thank you.

1984 July: Questions and Answers from 'Support For The Shaken Sangat'

A.S. Oberoi writes: "Before concluding this section, I asked Sant Ji a number of questions about the inner path and am including replies given by Him to some of them in the following paragraphs, in the hope that they may help some of the dear ones."

QUESTION: What are the aids to spiritual progress?

SANT JI: Satsang, faith in the Guru and love for Him.

QUESTION: How can we increase and develop love for the Guru?

SANT JI: By His constant and continual remembrance.

QUESTION: What are “musts” for achievements on this Path?

SANT JI: Abstinence from passions and vices, inner cleanliness, fellow-feeling, spiritual discipline, sacrifice, surrender and devotion to the Guru.

QUESTION: What role does Simran play?

SANT JI: It concentrates the scattered attention at the eye focus and sweeps the soul clean. As long as the mirror of the soul is unclean, the Guru does not allow entry inside.

QUESTION: Where can the Grace of the Guru be received?

SANT JI: At the eye focus by concentration where the Guru distributes baskets full of His Guru.

QUESTION: How can the progress be accelerated?

SANT JI: By devoting maximum time for Bhajan and Simran.

QUESTION: What retards the progress the most?

SANT JI: Criticism of others. While one has even the tiniest bit within oneself, the inner way will not open up.

QUESTION: What is the preeminence of the Guru?

SANT JI: Being the most true and helping friend and benefactor. He is always with His disciple like a shadow and protects at every step, and feels elated when he finds His disciple at peace.

QUESTION: How can the pleasure of the Guru be obtained?

SANT JI: By obedience.

QUESTION: What does the Guru expect His disciples to do?

SANT JI: To clean themselves of dross, dirt, filth and impurities, and come up to Him.

QUESTION: How can we increase the remembrance of the Guru?

SANT JI: By not allowing anyone to come in between the Guru and the disciple and eliminating all foreign thoughts.

QUESTION: How can we devote maximum time to Bhajan and Simran when mind is running wild?

SANT JI: Mind is our only foe. We have to constantly quarrel and fight with it, so as to get over it. We have to bring the running mind repeatedly back, so that it stops running and stands still. This is bhajan.

QUESTION: What are “must nots” of the Path?

SANT JI: Non-judgment of others – instead we should judge ourselves. No ill will or ill thoughts for anyone, including one's enemies. Not causing injury to anyone by thoughts, words or deeds.

QUESTION: How can we increase obedience?

SANT JI: By taking the Guru to be all wisdom and almighty, and considering oneself to be nothing, so as to understand that all that He says is correct and in our own interest. In this way no sacrifice will seem too big, one will surrender before the Guru completely and obedience to Him will increase.

QUESTION: What will happen to unbecoming and unmeritorious persons like me who have not meditated except for ten or fifteen minutes at a time? Is there any hope for such people?

SANT JI: Supreme Father Kirpal used to say that there is hope for everybody, provided one mends one's ways. Even in the worldly order, only that son attracts the eye of the father who obeys his orders. This is more true of spiritual dispensation. If we continue doing mental wrestling, the mind will betray us. We should start acting on the words of the Guru, and see how He helps us.

QUESTION: How does the Guru come inside every disciple at the time of Initiation, and how does He help and protect at all times?

SANT JI: At the time of Initiation, the Perfect Master makes such an arrangement that the Word-personified Guru is always with the disciple and he keeps progressing. Perfect Masters have two forms, one of which is inner and Word personified, and the other is outer and physical. Physical form is necessary for giving the way to the Naam, and the Word personified guides inside. By virtue of the body which the Guru possesses, He belongs to one world, but by the power of Shabd, He is present everywhere and always protects the disciples and others who love him.

QUESTION: How does the Guru give the contact with Light and Sound at the time of Initiation?

SANT JI: As Naam and Shabd are manifested in the Perfect Master, He is fully conversant with the inner Light and Sound and gives the contact with it by His competence and commission. It is not enough to see Light and Sound, as Kal has made full arrangements inside, and has created his own highest sound, and hidden the cords of the jivas in the Brahm. The Guru who is perfect and competent, and has become Word personified, secures the cords of His initiates from Kal by His Power and authority, and connects them in Sat Lok.

QUESTION: How do the Perfect Masters have so much humility and meekness?

SANT JI: The Perfect Masters manifest God Almighty within Themselves by lifelong meditation. They see the Lord face to face and realize how exalted He is and how small is the human being before Him. Just as the sea is very large and gives of itself to form rivers and brooks, similarly, the Master souls are like an ocean of humility and meekness, and smallness is their ornament and asset. The humility of the Saints is true and real, not like that of a panther who picks up its prey by bending and bowing down, nor like the bow which takes the life of others by bending; it is not deceptive.

QUESTION: It was seen during the days of Baba Sawan Singh Ji Maharaj and Sant Kirpal Singh Ji Maharaj that some people who were very impressed and fond of them at first, later went away and behaved indifferently. Why does it happen?

SANT JI: The path of Truth is simple and straight, and does not permit self-glorification. Mind, which is the greatest deceiver, keeps a very vigilant eye on those who are eminent in any manner, and makes a quick prey of them, by one trick or another; and in this process, inadequacy of inner access and self-experience, abundance of temptations and pressures of the mind and of the material world play havoc with the jiva, with the result that faith and confidence in the Perfect Master becomes the first casualty, and one starts questioning His words and ways. Saints are Masters of their will, and act in the manner dictated by the inner power – even though they always give due recognition to what respected persons around them may say, and spare no efforts to comfort all the people who need it and put them at ease. But led by one's misfortune and bad karma, one is driven away from Perfect Masters, suffering an irreparable loss. However, the Saints never allow such developments to stand in the way of their love for those dear ones, and not only wish well for them, but actually go to their rescue and help, whenever it becomes necessary. Past events show that Hazur Maharaj Kirpal went to the hospital numerous times to see such ailing dear ones, and giving His attention, pulled their souls up, so that the dear ones would admit that the Light and Sound which had been missing for such a very long time, had been restored. The jivas may leave a Master soul, but He does not leave them.

QUESTION: Some people think that after a dear one is entrusted with the responsibility of doing spiritual work, he has to meditate very hard to be able to take up the karmic burden of others and liberate the initiate. What is the position?

SANT JI: Saints meditate throughout Their life until their body is put on the funeral pyre, because they meditate in the first instance for manifestation of the Truth within their own self, and later for getting its taste and joy as often as they can, because without it the world is nothing but a land of misery.

QUESTION: It has been seen and experienced that after Hazur Maharaj Ji left the body, many dear ones stopped hearing the Satsang, the confidence of many in this Path was shattered and there were many more who changed over to some other path and way. Why did it happen?

SANT JI: The going away of a Perfect Master from the world is the greatest catastrophe which can befall the disciples and admirers. When violent thunderstorms and hurricanes blow, even the heaviest trees are sometimes uprooted. As the event is most extraordinary, and exposes the dear ones to very grueling and testing times, many become casualties of the mind. While there are a lot of pressures at those times, it is the lack of meditation and involvement with the Path which plays hell, and either dampens our inclination or takes us away from the Path. The remedy for all this is devotion to the Great Guru, and the utilization of every breath in His holy remembrance.

QUESTION: How can we secure the grace and protection of the Guru?

SANT JI: By reposing in the Guru lovingly, with confidence and devotion, and eliminating everything from the mind other than the Guru in a mood of utter helplessness.

QUESTION: When do we get some taste of Guru's wealth?

SANT JI: When we are lost in His remembrance and forget everything, including the body.

1984 July: The Power of Purity

This is from a question and answer session on March 28, 1984, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Sant Ji, you told US in the past that sometimes the Master keeps us from having inner experiences because our ego wouldn't be able to handle it, so it's postponed on and on. And also you told us that we should look to our outer life to see why we're not progressing, because we're failing in the discipline. Is there any way to know which it is?

SANT JI: Supreme Father Kirpal invented the diary for us only for this purpose: so that we may know where we stand and what good and bad karma we are doing. Do you think that you won't be aware of your good and bad karma which you have done? Whatever good or bad karma we do, we always remain aware of it. It is not as though somebody else will come and do good or bad karma for us and we will get the benefit or pay the reaction of it. All the karmas, whether they are good or bad, which we have done, will bear fruit.

Sufi Saint Farid has said, "The farmer is longing to have dates, but in fact he is sowing chilis. How can he get wool if he has sown cotton?" I have often said that when we are doing any deed, we know what its reaction is going to be. When we are sowing anything, we know what it will grow into.

Baba Bishan Das used to say, "You are planting useless trees and you are expecting to have sugar cane." How is that possible? When we will do our meditation honestly and with good thoughts, then we will have no complaints like this, because then we will be capable of seeing what our Master is doing for us.

Sant Mat does not keep us in deception; it does not keep us in blind faith. Those who want to see where they stand and want to see the progress of their meditation, they work hard to make their life pure and they always keep their thoughts pure. And those who do their meditation wholeheartedly and honestly, keeping their life pure with pure thoughts, they can not only see their own progress but they can also see how the Master is pulling their soul up and how He is working even for other people.

Often I tell this story – and the question of that dear one who wanted me to tell a story will be answered now – there used to live one fakir whose name was Suthra; he was fearless, and he wrote many very meaningful humorous poems and humorous stories. Once it so happened that he asked someone how to make a house strong. That person replied to him that if you put many pillars in the house, it can become strong. So he went on putting in pillars; he filled the whole house with pillars, so that there was no room for him to sit there. Suddenly it started raining and it was very cold outside, and since he did not have any place in the house he was standing outside, shivering in the cold rain. One person came by and asked him why he was standing outside, why he was not in the house. He replied, "If there were any room left inside the house, I would have put one more pillar there."

So in this way, on one side we say, “How do we know that Master is protecting our progress? How do we know that Master has all the progress of our meditation? How can we be convinced?” But on the other side we are not ready to give up lust, we do not want to give up anger, attachment, and all the bad things. We have all sorts of bad deeds and bad habits which people have, and still we argue and complain, “How can we be convinced that Master is protecting our meditations?” So our condition is like that of the fakir who filled up his house with pillars and left no place for himself. The place where our Master is, the place where our God is, we have filled up with lust, anger, and all the bad habits of the world. We have all kinds of worldly desires and attachments, and we don’t leave any place for Him to come and reside. And still we ask, “How do we know that Master is protecting our meditations?” Unless we have some place within where we can go and see what the Master is doing, how can we know that He is protecting our meditations?

Do you think that the Master who is within you and who is always watching over you does not care for you? He knows about your thoughts even before you think them. He knows every single action you do. He knows every single feeling, every single thought which you have. Even without your asking, He knows everything you want. And since He cares for you, He wants you to leave your body and go back to the real home. That is why He always works for you.

Sometimes when the disciple is doing bad karmas, the Negative Power makes Him feel embarrassed and he asks Him, “This is the person to whom You gave Initiation? Was he worthy of getting the Initiation?” At that time Master has to keep silent, but still He says, “No, he is my dear son and he is innocent; he does not know what he is doing. Gradually he will understand his mistakes and will come back.” He has enormously huge amounts of patience with him. That is why He always patiently waits for us to come back to the real Path, because He knows that one day we will definitely come back. So that is why the Master Who is sitting within us cares for us and always protects our meditations, because He has given us Initiation and He knows that when we have become free of our karmas, when we will give up doing the bad karmas, our soul will go up to the real home very soon. As a bullet is shot from a gun, in the same way our soul will go up, riding on the Shabd to our real home. Our bad deeds and karmas are the only things which keep our soul in the body; otherwise, there is nothing which stops our soul from going back.

About four years ago, the soul of an initiate of Master Kirpal Singh was pulled up within and he reported that he was getting a beating from the Master because he used to sell vegetables and he was deceiving the people by putting more water on the scales so that he could weigh the water along with the vegetables. So Master pulled his soul within, and he told people he was getting a beating from the Master and Master was telling him that he was doing a bad thing. After some time he came to 77 RB and asked for forgiveness. I told him, “The Lord who is going to forgive you is within you. Now if you will take a vow that you will not cheat people as you have been doing, then you can be forgiven.” He repented and took the vow. He is still alive and he still does the same business, but now he is honest in his business. Generally Saints do not do things like this, but sometimes in order to make people know that Master is aware of our every single action, they perform such miracles.

So we should know about our good and bad deeds which we do during the day. When we sit for writing the diary at the end of the day, we should know how many good deeds we did today, how many bad deeds we did today, and why we did the bad deeds. And we should know why we only meditated for this much time today, why we were lazy. We should fill up the diary honestly so that we may know where we stand and what it is that is keeping us from progressing.

You people are Satsangis, you follow Sant Mat, and you have the Master. That is why your life is insured. Your Master is determined that He will definitely take you back to Sach Khand; there is no doubt in this fact. But just imagine the condition of the other people in the West and all over the world, how the flood of pleasures and lust and all those things are doing harm to them. People do not understand how serious this thing is. They just take it as a very ordinary thing, and that is why they do not make their lives pure. They stain their life. Often I have said, quoting Kabir's bani, that He has said that when we are married it is all right for us to have the connection with our wife, but to have the connection to indulge with lust with somebody else out of the married life is counted as adultery, and those who are involved in committing adultery can never be forgiven, their soul can never become pure and they can never ride on the Shabd and go back to their real home. Guru Nanak Sahib has said that the person who gives up his own wife and goes to another's wife is like a blind man who does not see the reality and goes for the unreal thing. We have made our life like that. We do not pay attention to our companion, and we go to the other people and in that way we are wasting and losing our life.

In Sukhmani Sahib, Guru Arjan Dev has written that with our eyes we should not look at other women; we should always remain in the company of the Master. He writes that women should not look at other men with lust in their eyes. He has not written only for the women; this thing applies for the men also. Neither the men should look at other women with lust in their eyes, nor should women look at other men with lust in their eyes. Guru Arjan Dev Ji Maharaj says that the man affected or controlled by lust does not want to miss any opportunity of indulging in lust with another person, and at the end she is eaten up by lust, greed, and anger. Do you think that the person who commits adultery or who is involved in bad deeds, his brain is not affected by that? His brain is affected by that because within him there is a Power who always curses that person because he has done that thing, and even he himself thinks about it and he knows that he is doing a bad thing and always repents for that. He is always afraid that if somebody else will come to know about his bad deed, he will have to feel embarrassed.

I got many opportunities to sit at the feet of Beloved Master Sawan Singh, and I heard many of His talks, and still the words of Great Master Sawan Singh are sounding in my ears. He used to say very often in the Satsang that if you cannot maintain chastity, if you cannot remain celibate while being single, then you had better get married. What is wrong with getting married? From outside we pretend that we are good meditators, we are celibate; we do not get married, so we are maintaining chastity. But from inside we are always thinking about women and we are always thinking about indulging in lust. Outside, sitting with other people, we pretend we are a good meditator, but inside we are earning sins. Do you think that those sins we are doing sitting inside, our Master is not aware of them? Master always knows everything we are doing. So if you don't have

thoughts of indulging with women, even in your dreams, then you can shout from the rooftops that you have maintained chastity, and Supreme Father Almighty Lord has been very gracious on you that you have controlled this element, and then it is all right if you don't get married. But if lust is bothering you, even in your dreams, even in your thoughts, then there is no harm in getting married. You should without any hesitation get married. This will help you a lot in your spiritual upliftment.

Many times in the Satsang I have said, "Why do the Masters emphasize so much on maintaining loyalty to our companions? Because it affects our spiritual progress." I often say that those who do not maintain chastity in this physical world, when they go in the astral world they will meet astral men and women over there who are very radiant and beautiful. So those who cannot control lust while in the physical body, just through looking at the physical body of the other person, whether it is man or woman, those who get involved in lust, do you think that they will be able to maintain chastity when they come in front of the radiant astral men and women? So that is why we should always try to maintain chastity.

Guru Arjan Dev Maharaj Ji says that just to gain the pleasure of one moment, one suffers for one crore days. (One crore days means 33,000 years.) Just for getting the pleasure of one moment, he has to suffer for that much time. Guru Arjan Dev Maharaj Ji once said that lust is such a bad thing that he takes you in many different bodies and even into the hells.

Saints have been householders as well as renunciates. Yesterday I said that there were many Saints who lived a householder's life and many Saints who were renunciates, and neither the householder Saints have said that renunciation is bad nor the renunciate Saints have said that the householders are bad. They say that it makes no difference whether you live a householder's life or the life of a renunciate, but the thing which counts is your strength, your maintenance. If they have been renunciates, have they been completely renunciate; and if they have been householders, have they always maintained their religion of the household.

Saints always say that if your mind does not bother you with lust, and if you can do without getting married, there is no need for getting married. But if your mind is bothering you, then in Sant Mat there is no bar against getting married; you can easily get married. I've often said that if you just live a pure life for some time and start enjoying the purity of that life, start enjoying the maintenance of chastity, the time will come when you will not be ready to give up your chastity even if somebody offers you millions of rupees.

The question which was asked was, "How do we know whether it is our Master who is holding our progress and not showing us, or it is the cause of our shortcomings or our outer life that we are not progressing?"

You know that when it rains or snows, the wind which blows through that place where it has rained or snowed becomes cold and spreads coolness everywhere. In the same way, if you have maintained a pure life, if you are living a pure life, Master is no doubt definitely aware of it because He is sitting within you. So when you are living a pure life, not only will you be aware of your progress but even the people who are living around you will know about your purity and they will also say that you are a pure man or woman. Once in

the army there was a theft and many guns were stolen. They said that it was because of the carelessness of the guards, and the commander and everybody was very upset because they could not find out who had done that. They were going to punish many people; many innocent ones were going to be involved. They did not know how to find out the truth. In the army, often they used to call me Bhai Ji or Gyani Ji, and they knew that I always spoke the truth, so they used to appreciate and respect me. Our commander told everybody in our group, “Come and touch the body of Gyani Ji and say that you are sincere and that you do not know anything about this theft.” Out of fifteen hundred people, there were only four people who were invoked in that theft. Only they were not able to touch my body and say that they were true and that they did not know anything about it. I did not tell them that I was pure; and I did not threaten them; I did not do anything. It was only because of my purity that they did not dare to touch my body and lie. The people who were sincere had no problem. They came and touched my body and said that they did not know anything about it. But when the real thieves came near me they started trembling.

So I mean to say that when you are living a pure life, when you are pure from within, your purity is such a great thing that it will spread everywhere and even the bad people will not dare to come before you and lie. Purity is a very great thing. Do you think that when you live a pure life, your friends, your neighbors, and the people living around you will not be aware of that? They will definitely be aware of it because purity spreads like a fragrance and those who have their nose open always smell it. In the army it was very unusual for a person not to eat meat and drink wine, and I was one of those who were not doing those things. People knew everywhere that I was not eating meat and drinking wine. I have often said that even while serving in the army I never visited any city. Even for buying small things I would ask my friends to buy them for me because I was very religious-minded; I would spend my time in the religious places, and lived a pure life. Only because of that purity I was known everywhere and people used to even swear in my name. I’ve often said that the house we live in or the land on which we live, at least that land or that house should be proud of us, that “such a good person is living on me.”

Your Master is very pure and very holy. He is above the dirt and the bad things of this world. So why should not you also rise above the dirt of this world and become as pure and as holy as He is, so that He may manifest Himself within you and be proud of you, that His disciples are so pure and holy?

When Supreme Father Kirpal came to my ashram for the first time, I told Him, “Master, I don’t know what to ask you, because my heart and brain are empty, and since my childhood I have kept them empty.” He smiled and became happy and He told me, “Only because your heart and brain are empty I have come so far – over 500 kilometers – since your heart and mind and brain are all empty, I have come to give you something.” And because I was hungry for His grace and he had the grace, He showered His grace on me. I was burning like fire and He had Naam with Him; He caused the rain of Naam to shower and He cooled down my heated heart.

1984 December: When the Soul Cries for God

This question & answer session was given to the first group, at Sant Bani Ashram, Village 16PS, Rajasthan, India, on September 30, 1984.

QUESTION: Would Master allow me to ask four questions?

SANT JI: Surely.

QUESTION: Master tells us that the third eye is between and behind the eyebrows but when Master puts His finger on His forehead, He puts His finger much higher above the eyebrows. Please, Master, would you explain this?

SANT JI: You will find the eye center just a little bit above the center between the two eyebrows. It is a little bit above the eye center.

QUESTION: When an initiated husband and wife die and they have progressed on different levels on the inner path, will they stay together or will Master bring them on different planes according to their progress?

SANT JI: Often I have said that Saints are not equals to God; They are the beloved children of God. They have pleased Almighty Lord with Their devotion and They have chained Him with the chains of love. And because of that binding, God has given Them many boons. It is up to the Saint; wherever He wants He may give birth to His disciple, on whatever plane He wants to keep the disciple, He may do so because He has been given the authority by Almighty Lord. They are not dependent on anyone and They are free to do anything They want. They can keep any soul anywhere They want.

Also, often in the Satsangs I have said this, and many times it has been published in *Sant Bani Magazine*: the difference between man and woman exists only as long as we are below Daswan Dwar. But when our soul withdraws from the physical cover, the astral cover and the causal cover and goes beyond Daswan Dwar, then our soul is only soul. There is no difference of whether the soul has come from the body of a man or a woman. There no soul is black; no soul is white. There is no discrimination there; you cannot say that this soul has come from America or this soul belongs to any other country. In that place there is only one kind of soul and all the souls go and merge in Almighty Lord. So when there is no difference between the souls, then the difference between husband and wife or man and woman does not exist there. Soul is only soul there; and when there is no difference, there is no question of keeping the souls on different levels or on different planes.

The body is a garment which our soul has been given which is covering our soul. It has been given to us according to our own karmas. You know that when we remove our clothes or garments we do not feel attached to them and we do not feel any pain. In the same way, when we have progressed and we have removed this garment of body, then our soul feels no pain, because then the soul knows the reality that it was just a garment or cloth which was given to her for covering herself. And one gets a body according to his own karmas from the past. The difference of the sexes, male and female, exist only up to the third plane. But the third plane is not our goal, we have to go beyond it; we still have to go to two more planes after the third plane. And since the difference between man and woman, and husband and wife, exists only up to Daswan Dwar or the third plane, and since we have to go beyond it, therefore it makes no difference whether we are husband or wife because ultimately we are soul. And when we cross Daswan Dwar and go into the fourth plane, then we are only souls; no difference between male and female exists there.

In May, at Sant Bani Ashram, I said in one of the Satsangs that when we go beyond Par Brahm, and after crossing the region of Maha Sunn, when we go to Bhanwar Gupha, from there we can see this lower creation very clearly as I can see you and you can see me, and as we can see the things below us very clearly when we are on top of a mountain. In the same way, when we go to Bhanwar Gupha we can see everything from there very clearly. But the souls who are below that plane cannot see the things of the higher planes very clearly. That is why we have this illusion that we are man and woman. But when we go beyond Par Brahm and reach Bhanwar Gupha, then we can easily see that there is no difference between male and female. No difference exists there.

QUESTION: When God selects the soul on which He showers His grace, and brings that soul to the Satguru, on what does it depend, that God chose this soul and not another one? Does it only depend on good karmas?

SANT JI: Many times in the Satsangs I have said that when a soul yearns for Almighty God and cries from within, then that cry is heard by Almighty Lord and He comes to take care of that soul and that soul is chosen. But this is not an easy thing to understand. This is something between that soul who is crying for God and God Almighty Who hears the plea of that soul. This is something between both of them. and only He knows why He has chosen this soul and not another soul. But you can understand this by this example. When a child cries, no matter how busy the mother is, still at once she will come and pick up that child. But if the child is sleeping and not crying, then the mother will pay no attention to the child even if she has nothing to do. In the same way when the soul cries for Almighty Lord, when the soul is suffering in this world, and giving up the tastes and pleasures of this material world, when the soul cries to God for help, then God comes and chooses that soul for His devotion. But this is something between God Almighty and that soul which yearns for God.

Kabir Sahib says, “If we go on crying and yearning for God, day and night, someday God will listen to our plea and come to our rescue.”

QUESTION: In *Anarag Sagar* it is written that God created with one Shabda the souls and with another Shabda the Saints. Would Sant Ji explain if the Saints are souls or if They are different?

SANT JI: Master Sawan Singh Ji used to say that God is like an ocean and Shabd is the wave of the ocean and the souls are the drop of the ocean. Although they all have the same substance, the same essence, still they are called by different names and they have different forms because of their separation. As long as they are separated from each other, they are called by different names and they have different forms. But when the drop of the ocean goes and meets with the wave of the ocean, and finally when the wave goes and merges into the ocean itself, then all of them are one and the same thing. Our soul is called soul as long as we do not go and meet with Shabd. When we go and meet with Shabd and get absorbed in it, Shabd takes us to Almighty Lord and then there is no difference.

This is a matter of great understanding. Saints are never born; They never die. They come into this world with the order of God, by the Will of God; God sends them as His beloved children. And He sends the Saints into this world giving them the responsibility of bringing out the souls who are yearning for God from this plane.

They have no interest in coming to this plane and thus no matter in what circumstances or conditions They are born They are not affected by it. Kabir was born in a poor family of weavers. He maintained Himself by weaving cloth, and He worked very hard. He did the seva of the Sangat, and He did His meditation and became perfect. But He was not affected by the poverty in which He was born. In the same way, King Pipa was born as a king. But when He met his Master he gave up all his kingdom without being affected by the kingship and all the royal matters in which he was involved. He did his devotion and he obtained a high status. So I mean to say that Saints have no interest in coming into this world, and when They come into this world They are not affected by any condition in which They are born, whether they are born in a poor family or in a rich family. Because Their purpose for coming into this world is something different, and They always keep Their goal before Them. They always remember Their purpose, and when They get the opportunity to come in contact with the Master from whom they are supposed to get initiated, since they are prepared and they are sent in the Will of God by God Himself, it is like dry gunpowder meeting fire. Perfection begins to happen as soon as they come in contact with the Master who initiates them. But before becoming perfect, they work hard. They work hard only to demonstrate to the people that they can also become perfect if they would only work hard. In fact, They do not have to work hard; Their vessel is already prepared when They come into this world. But by working hard They show people that without working hard one cannot become perfect. But Saints are prepared from the very beginning, and when They come into this world They are not affected by anything in this world.

Saints who come into this world in the Will of God, do not get attached, and do not fight over worldly property. They do not criticize others; They do not taunt and abuse others; and They do not become dirty in the dirt of the world. You may read in the history of Master Kirpal that in the Dera of Beas, where His Master Baba Sawan Singh used to live, he had made his own house in that Dera. But after Sawan Singh left the body he did not fight for that, he did not even bother to take care of his own house which was his own property. He just left it.

I will try to tell you the history of Guru Gobind Singh. In his own writings he had written how God sends the Saints into the world, and how They come into this world in the Will of God, and how, after coming into this world, They work hard and please Almighty Lord. He writes that Saints who are sent into this world in the Will of God do not try to attract people by any outer means, any pomp or show, and They do not mislead or deceive any souls in the name of God.

Guru Nanak has also said that the Saints are not involved in birth and death. They come into this world for the benefit of others; giving Their own life impulse They make the souls meet Almighty Lord. Kabir Sahib has said that the trees bear fruit for others, the river flows for others, the rain falls for others, and Saints also come into this world for the sake of others.

Often I have said, “Bring to the court those who have said that their Master has left the body, and ask them why they took someone as their Master who was involved in birth and death.” Because the Master who is himself involved in birth and death, how can he remove our pain of birth and death?

Perfect Saints do not attach their disciples to Their body. They connect Their disciples with the Shabd, because neither Their body is going to last forever, nor is the body of the disciple going to live forever.

When Guru Nanak Sahib went above and saw that His Master and Almighty Lord were one and the same, He said, “My Master lives forever; He never comes, He never goes, He is the indestructible Being; and He is present everywhere.”

QUESTION: Is there any relationship, and what is it, between the physical energy of this world, the spiritual energy of the soul and the energy of God?

SANT JI: There is a relationship between the energy of our soul and the energy of God that is spiritual; but there is no relationship between physical energy and spiritual energy. Master Sawan Singh Ji used to say that not even the body in which we are living will go with us, what to speak of the energy accumulated by that body. Even if we become king or prime minister or the owner of the whole outer world, still the energy or power collected through the outer things will not help us in obtaining that spiritual energy or spiritual power, because they are not connected.

QUESTION: My Beloved Satguru, I think that myself and many others have the five thieves within us; and I think that they are all the servants of the ego. If I manage to dominate my ego, will the five thieves run away? And second, would you say something about how to keep the diary?

SANT JI: Often I have said that the physical limit of lust, anger, greed, attachment and egoism is at the eye center. And beyond that, when we go to Brahm, to Trikuti, they are present there in their astral form, but only a little bit. But when we go beyond Trikuti to Par Brahm there is not even a little trace of them there. So you can control not one but all the dacoits only when you will go within. If, without going within, you want to control them by bringing your mind into discipline or trying to dominate your ego or your mind by the outer methods, it will not work. That would be like trying to control a poisonous snake without removing its poison. Sometime, whenever that snake will find a chance, he will come out from the bag [where you have kept it] and he will bite you. In the same way, if you do not control the five passions by going within, by the spiritual method, then it is possible that the mind or the ego which you have controlled by discipline will bother you and one day again all your bad habits will come back.

The disease is within us, as well as the medicine for removing the disease. The five passions do not come from outside; they attack us from within. And in the same way, the Master has put the medicine of Shabd Naam within us, within our body, to fight this disease. So it becomes our responsibility to use that medicine of Shabd Naam to remove the poison of the five dacoits.

QUESTION: It seem that more emphasis is placed on doing Simran rather than Bhajan. Is one more important than the other, and can we perfect our Simran by listening to the Sound?

SANT JI: No one is told here to sit only in the position of Simran, and no one is told, “You cannot sit in the Bhajan position.” It is up to the dear one. If you want to sit in the position of Bhajan and listen to the Sound Current you can do so. This question has been answered in the past, but again I will repeat that in the olden days the Master used to first

give the Simran, the Repetition of Names, to the disciple, and when the disciple would perfect his Simran, only then he was given the initiation into the Sound Current. But in that kind of practice there was a flaw, and that was that sometimes before perfecting the Simran either the disciple would leave the body or the Master would leave the body, so in that way the Initiation was not complete. So that is why, ever since Kabir Sahib and Guru Nanak came, They graciously started giving the full Initiation. In this way the disciple gets the knowledge of both Simran and the Sound Current at the same time. But the real procedure is this: that with the help of Simran, we can reach the place where the Sound Current is coming; and the real thing is the Sound Current. The Sound Current is the thing which will pull our soul up. Simran is only a means of reaching that place where the Sound Current is coming.

Masters graciously give us the full Initiation at the same time, but the disciples do not understand the importance of the Simran, so they do not put a lot of emphasis on doing the Simran. They do not value the Simran and they do not do the real work which they were supposed to do. Our soul has come down from the eye center and it is spread in every single cell of our body. It has even gone out of the body and our attention has been scattered everywhere in the world, in our relatives and friends, and all the worldly things. Only because of the remembrance of the worldly things and the worldly relations are we attached to this world. In a way we are doing the Simran or the repetition of the worldly things. And because we are doing the Simran of the world, we have become the form of the world. Now the Masters give us the Simran which They have perfected only to cut the Simran by which we are attached to this world and have become the form of this world. The Masters know that only Simran will cut another simran, only Dhyān will cut another dhyān, only remembrance will make us forget another remembrance. That is why They give us their Simran, so that by doing this Simran of the five holy words, we may forget the simran of the world and become the form of the five sacred words Simran. But when we do not put a lot of emphasis on the holy Simran which the Master has given to us, then we are not able to forget the simran of the world and we are not able to get rid of the thoughts of the world.

Shabd has the quality of a magnet. As the magnet attracts and pulls iron things toward it, in the same way Shabd also pulls the soul toward It. But Shabd will pull the soul only when the soul is brought within the range, the limit, of the Shabd. As the magnet pulls iron things only when they are put in the range of the magnet, in the same way, the soul is also pulled by the Shabd only when the soul concentrates its attention at the eye center and comes in the range or the limit of the Shabd.

There is a kind of snake which can change its form into any form it wants; it does not go out hunting, but whenever an animal comes in his range, and he desires it, the animal is attracted by that snake itself and it does not have to even move its body. In the same way, the Shabd does not have to go anywhere; whenever the soul comes in the range of the Shabd, the Shabd pulls that soul towards it by itself. And the soul goes to Shabd whenever it comes in the range of the Shabd.

When we do the Simran given by the perfect Master all the time, whether we are walking, talking or doing any work, if we are doing the Simran and keeping our attention at the eye center, at the eye center the form of the Master who has given us the five Holy Words will start coming by itself; without our having to contemplate or think about His Form,

His Form will come there by itself because we are doing His remembrance and the repetition of the Simran. If the Master is not competent and if He is not able to take His seat at the eye center, then no matter how much we try to take our soul up to the eye center it will not go and still itself there because the Master is not competent. The soul will go to the eye center and remain there only if the Master is competent, and only then will we have the form of the Master there. When we reach the eye center with the help of the Simran, our Master is present there. He welcomes us and tells us that the Sound is coming from above. He will make us hear that Sound Current and He will tell us to catch that Sound and go above.

The eye center is often called the School of Spirituality. As Master Sawan Singh used to say, "It is the duty of all the initiates at least to reach this school, the eye center, because this is the place from where our journey begins." And when we reach the eye center we will find our Master waiting for us there, and He will make us catch the Sound Current and He will take us to the higher regions. As it is the duty of the student to go to the school and then it is the duty of the teacher to teach him, in the same way it is the duty of every disciple to reach the eye center which is the school of spirituality where the Master is waiting for him, and there the duty of the Master starts.

Unless the course of Simran is completed, no matter how strongly we hear the Sound Current, still that Sound will not pull us up. So it is very important for us first to complete the course of Simran. When the course of Simran is completed, then without closing our ears we will hear the Sound Current, and that Sound will pull us up. That Sound Current will not pull us until we have completed our Simran. Even in this group there are many dear ones who do not have to close their ears to hear the Sound Current because they are doing well with their Simran and they are concentrating at the eye center with the perfection of their Simran. There they can hear the Sound Current without closing their ears and the Sound is pulling them up. Saints also suggest to listen to the Sound Current every day; They do not say "Never listen to the Sound." They say that you should listen to the Sound Current at least for some time every day. But when you are sitting for the Sound practice, you should not do the Simran because you can do only one thing at a time.

1985

1985 February: To Save His Souls

EDITOR'S NOTE: Following are two statements by the Master made to the third group of Westerners who visited Him in Rajasthan last November – just after the assassination of Prime Minister Indira Gandhi and the political turmoil and violence that ensued. The first is a section of the discourse of November 29, 1984; the second is Sant Ji's response to a question asked the following day, a question generated by the first section.

SANT JI: In Mr. Oberoi's book, an account is written which is of the time of Master Sawan Singh's lifetime. I was eye witness to that incident which happened when India and Pakistan were formed in 1947. At that time people were being killed in both the parts. Many girls were being raped and everywhere many tragic events of killing were going on. At that time Master Sawan Singh had to shed His blood in order to save His souls. A commanding officer in the military where I was also working was a very devoted disciple of Master Sawan Singh. When we went to see Him, He took about two hours to tell us about His sickness. And He told the attendant, when He was losing his blood, "Let the blood flow in both east and west" – because in the west there was Pakistan, where there were many Muslims who were being killed by the Hindus, and on the east side there were Hindus who were being killed by the Muslims.

Negative Power does not spare any soul; he always wants that all the karmas should be paid off either by the disciples or by the Master. So when such things happen, the Perfect Masters of the time have to give a lot of blood from their body in order to keep the balance. At that time over there, there was a person who, after hearing all that Master Sawan Singh said, still did not have faith in Him and he did not believe in what Master Sawan Singh was saying. So he asked Him if it was His own karma that He was paying off by giving a lot of blood from His body. Master Sawan Singh replied that it was not His own karma because Saints are free of karmas. He said that it was the karmas of the disciples which He was paying off. He said to just imagine the condition of the father whose sons are being burnt in the fire. Will he not feel anything when he sees that his sons are being burnt in the fire? Saints have love of more than thousands of worldly parents put together. So in order to save their souls, they always have to shed their blood or they always have to suffer the consequences of the karmas of the disciples on their body.

In 1971 there was a very big war between India and Pakistan. From both sides they were using cannons and destroying places even fifty miles from where they were firing. One night the army movement was very strong. They were carrying a lot of tanks to the area where they were fighting. That night what I saw in meditation was like this: I saw that Master Kirpal went into the place where both the armies were fighting. And cutting His head he gave a lot of blood from his body to cool them down. Many dear ones who were meditating at that time saw this experience. After a few days the war came to an end and then we came to realize that it was because Master gave His blood that this had come to an end.

When He cut His head and gave His blood, at that time Baba Jaimal Singh, Master Sawan Singh and all other Saints were present. And Master Sawan Singh said that He did not

want to keep his disciples in this burning world even for a moment, and that He was helpless; they have to live in this world and do their work.

And you know that after some years Master Kirpal left the body. Before leaving the body He had to undergo an operation. And He left his body because of that sickness. The political people do not know what they are saying because they are not aware that death will come to them also. The night when this thing happened that I just related, the Prime Minister of Pakistan had said that they would fight for one thousand years. When the people in my Ashram heard that news they were worried. They did not know what was going to happen. But I told them that they should not worry because the war was going to come to an end and everything would be all right. And afterwards the same Prime Minister surrendered and the war came to an end. I am sorry to say that the Prime Minister who said that he would fight for one thousand years, could not even live to the age of fifty years. Before he reached fifty, he left his body.

So the disciple is making the request before that Form of the Shabd who has come to save the souls. He says, “Oh Master, I am caught up in the illusion of doubts. You remove the illusion and you clear up the doubts for me . . . O Swami, O Satguru, you shower such grace on me that I may develop faith in you and I may believe that whatever you are doing, it is for us. Our minds do not believe in what you are doing for us and we have doubts and distrusts, so kindly shower such grace on me that I must start believing that you are doing everything for us.”

QUESTION: Master, yesterday you spoke to us about how Master Sawan Singh shed blood when there was the fighting between the Muslims and Hindus in 1947, and how Master Kirpal had to also sacrifice Himself during that war in 1971. And we know that you also shed your blood for fifteen days after the assassination of Mrs. Gandhi. And so we want to know how much this will affect your life, or how this affects your life, since we are very worried about what might affect you.

SANT JI: You should not worry about anything, because in Sant Mat we are taught to rise above such worries and confusions. Yesterday in the satsang I did not want to tell you all that I said in the beginning, but the mood in the satsang was such that I was compelled to say all that I said. What happened fifteen days ago also affected me very badly, and I became so sick that before the group came here everybody in the Ashram was worried about what was going to happen because the group would be coming in a couple of hours and I was not feeling well. I told the dear ones that this is the work of Master Kirpal and if He wants me to serve His children then He will perform some kind of miracle; and He did perform a miracle when the group came here. Most of you would have noticed that when I was coming down the stairs I was feeling so weak that I was needing somebody's support to even walk. But while I was sitting on the chair in front of all of you, I don't know how but Master Kirpal sent that current in my body and I started feeling better. And you would have seen that when I was going upstairs I was not feeling that weak. It was much different then from what I was feeling when I was coming down the stairs.

So it is all the grace of Master Kirpal that He showered grace on me and I am able to serve you in the group. It is very interesting to know that this is one of the biggest groups we have ever had, and in this group we have received many more letters, almost double

what we get in the other groups. But it is all His grace that all the works are being done and all the credit goes to Him.

What I said in yesterday's satsang, I was compelled to say, because I received many letters from many dear ones, satsangis and non-satsangis, about what happened and how they were protected by the Master Power. I also received many letters from people who do not believe in me and go to somebody else. Just recently I got a letter from Delhi from a person who goes to see somebody else, and he said in his letter that as long as Master Kirpal lived in Delhi, nothing like that had happened in Delhi. And he wanted to know now that I was living in Rajasthan, was my state peaceful? And I can say with God's grace and Master Kirpal's grace, Rajasthan was the most peaceful state during this tragic event. That dear one wrote me in his letter that that person in whom they believe, now he is losing his faith in him because he thinks that that dear one did not protect those people in Delhi as Master Kirpal used to do in His time. And he was also wondering what effect all this has had on me. I have lovingly replied to his letter and posted it just this morning. I told him that whenever tragic events happen, it always affects the Perfect Masters of that time. And they have to shed their blood in order to save the souls. They not only save their disciples but they also save those dear ones who remember them with love and affection. And for a Perfect Master, it makes no difference if such things are happening in a city or outside a city. In any part of the world, when anybody is in trouble and he remembers the Master with love and affection, Master Power goes there and sheds his blood to save that soul. Since the Masters give their blood, or shed their blood in order to save the souls, it affects their span of life. Once Master Sawan Singh Ji was talking with some Akali leaders, Master Thara Singh and Master Uthum Singh Naboukai who were very famous religious leaders. At that time the commander of our army was also present there along with all of us. And they asked Master Sawan Singh, "We know that in your horoscope it is written that you have a life of a hundred years. Is that true?" Master Sawan Singh replied, "Yes, that is very true. But I will live to a hundred years only if the dear ones will allow me to work peacefully. If people throw their difficulties and problems on my head and if I have to shed my blood to save the people, then I will not be able to live that long." The people who meditate know that Master Sawan Singh left the body ten years earlier than he was supposed to leave. In the same way, because Master Kirpal Singh was burdened by the problems and difficulties of the dear ones, He also left his body fourteen years early. Saints do not like to shed their blood for no reason, but they are helpless because they are very gracious on their souls, and whenever they see that the people are fighting with each other and killing each other, they at once go there and go to rescue them. The grace of the Saints is not limited to just His city or state or country. His grace is extended to everyone who remembers Him with love and affection. Even a worldly father is affected if he sees that his two children are fighting with each other. He also feels sick. In the same way when the Saints see that the people are fighting with each other and killing each other, they also feel very sad for them and they intervene in their fight, and in that process they have to sacrifice themselves. Saints do not perform any miracles and they do not use their supernatural powers. But it is true that during such happenings, nature itself takes up the form of the Saints and goes to rescue the people.

I am not telling you this incident to praise myself but this is the fact. I have received a letter from a non-initiated person who lives in the town of Sirsa. He has written to me that he had met me in 1978 when I was going to Delhi. On our way up to Delhi, Pathi Ji and

my driver went to buy some ice, and that man was sitting in his shop about a hundred feet from our jeep. I was sitting in my jeep and that person was looking at me, and after a few minutes he came to me and said, "I could not resist, your personality has attracted me to come to you." In my humor, I said, "Dear one, I am not a magnet who could pull you here." But that person said, "Well, you can say whatever you want but I am telling you the fact that you have pulled me here." He greeted me and afterwards he went back to his shop. It was just a brief meeting in which he did not ask me who I was and I also did not inquire about him. Outwardly, he was a person like me, I mean he was also a Sikh with a beard. And during the events which happened in Delhi, he was visiting his relatives in Delhi and he got stuck over there. Whatever happened in Delhi was not fighting between Hindus and Sikhs. In many places Hindus protected Sikhs and in many places Sikhs protected Hindus. So it was not like communal fighting as it has been reported. It was the work of the bad elements, the plunderers, who got an opportunity to go and plunder and they made the Sikh community as their target.

So he was driving his car and at one point he was trapped by many Hindus who wanted to kill him. Suddenly he remembered the brief meeting which he had had with me. And Nature, or you can say God, came in the form of a clean-shaven man and told him to hide under the seat and that clean-shaven man offered to drive the car. Afterwards that clean-shaven man took the car to a safe place and to the relatives of that person where he wanted to go. And before leaving that place the Sikh man asked him to tell him his name and address so that he could thank him. But that person who had helped him said that he didn't have time to tell him his name and address and that he had to go and protect many other people. And he disappeared from there. Afterwards that dear one came to realize that it was the Master Power which had protected him. He had remembered reading Sant Bani Ashram's name on the jeep. And he wrote me a letter writing only that much of the address on the envelope. That was not the correct postal address, and he was not sure whether I would get the letter or not. But many people in Rajasthan know me, and even if you write only Sant Bani Ashram, Rajasthan, sooner or later the letter will get to me. So I got that letter in which he told me all about our meeting in 1978 and how he was protected by God and all that. And he asked my permission to come to the satsang.

So the reason of telling this incident to you is that whenever such tragic events happen, at that time when the souls are saved, Nature takes up the form of the living Saint and in that way protects the souls. Someone has to pay off the karmas, someone has to suffer on the account of the past karmas, either the person or some other power which is bound to help that soul. Nature, or you can call it God, takes up the form of the living Saint, and Nature does not pay anything itself; it is the living Saint who has to pay.

I ate my last meal correctly on the 30th of last month. And until yesterday I did not eat anything. I just used to have tea and nothing else. I am not in the habit of eating cashews or dried fruits or other fruits, because I have kept my diet very simple since my childhood. But because of all that was happening, I was so weak I could not digest anything; I did not eat anything. Just yesterday I felt like eating a good amount of food and I ate it. I told Pappu about that yesterday.

Group Two was here when all those things happened in Delhi. And I knew that this was not a problem between Hindus and Sikhs. That is why I personally went with the group up to Sirsa, keeping my car in front of the bus. And we had to go through many villages

where only Hindus live. I knew that they were my brothers and no harm would be done to me. And when we got to Sirsa I said to Pappu, “I am confident in my Master that you will reach Delhi safely,” and with His Grace, Group Two reached Delhi very safely.

So whenever the souls are saved or whenever the sufferings of the souls have been reduced, somebody has to pay for their karmas. No karma is erased without paying for it. Mrs. Indira Gandhi was not a bad person, she was a very good person and she helped a lot in keeping our country united. She had respect for all the religions and communities and she used to treat every person alike. But I don't know why those two misguided people assassinated her; she was deceived by them.

Not everybody in a particular community is a bad person. Even though the two people who assassinated Mrs. Gandhi were from the Sikh community, still you cannot say that everybody in the Sikh community is a bad person. There are many Sikhs who are holding very high positions in India, and our President is also Sikh. The souls who have been rejected by God, and the souls who have not been given the opportunity to do the devotion of God, we should always be afraid of them.

Once Prophet Mohammed was sitting with his disciples, and with some other religious people, and one initiate of his was also sitting there who had done some kind of misdeed. So the other disciples of Prophet Mohammed told him that this dear one had done this misdeed. Prophet Mohammed said that as all the Saints love to be just and always like justice, Prophet Mohammed was also very just. So he said that he would not be responsible for that disciple who had killed somebody; he would not be responsible for that disciple who had deceived someone, he would not be responsible for that disciple who had stolen things from others; and He would not be responsible for those disciples who commit adultery.

When he made this very strong statement, one of His disciples said, “Master, right now you need many disciples, so you should not give this disciple such serious punishment.” Prophet Mohammed replied, “I do not want to become the guru of the false Muslims and I do not want to have such disciples who would do all these misdeeds. I want to become the Master of the true disciples.”

When Guru Gobind Singh came into this world, at that time also, such fire of tyranny was burning as it burnt in Delhi. The fire in Delhi was extinguished soon, but when Guru Gobind Singh came it took him a long time to extinguish it. Guru Gobind Singh protected many innocent souls and in that process he sacrificed himself.

The dacoits do not belong to any one community and they do not favor any one community. If they see that at some place there are many Hindus, they will become like Hindus. If they see that there are many Sikhs in one place, they become like Sikhs. Nowadays many artificial beards and things like that are available; if you don't believe me you can ask our Principal Sahib; he will also tell you how sometimes he has a false nose or false moustache. Saints love all the communities, all the religions, their own and other people alike.

If we live up to the teachings of Guru Gobind Singh Ji Maharaj we will not find anyone as our enemy. In the war when Guru Gobind Singh was helping the innocent people, he had a disciple whose name was Bhai Khanaya. He was given the job of giving water to

the wounded soldiers in the war. That dear one used to go within and he had understood the teachings of Guru Gobind Singh. So when he would go to the battlefield to give water, he would not only give water to his own countrymen, he would also give water to the enemy. So the other people complained to Guru Gobind Singh, saying, “Master, we with very much difficulty hurt the enemy, we make wounds in their bodies, but Bhai Khanaya gives them water and so they again get up and start fighting with us.”

So Guru Gobind Singh called for Bhai Khanaya and said, “These people are complaining about you; they say that you give water to the enemy also.” Bhai Khanaya replied, “What enemies? I don’t see any enemy there; wherever I look I see only You.” Guru Gobind Singh was very pleased with him and told the other people that he had understood His teachings. He got so much blessing from Guru Gobind Singh, that even now there is a sect which functions in the name of Bhai Khanaya.

All the Saints come into this world to teach us unity and love for other fellow beings. They tell us that we should love our neighbors as we would like to be loved and we should treat our neighbors and other fellow beings as we would like to be treated by other people. They teach us to live and let others live. Even more than that they always tell us that just as a human being has a right to live on this earth, in the same way the other creatures – animals and birds – also have the same right to live on this earth. Those people who go away from the teachings of such Masters, they walk on the path of killing and disturb other people. They make their own lives restless and they create disturbances for the other people and make the lives of other people restless also.

1985 March: On Raising Strong Vegetarians

This darshan session was given in Rajasthan, October 3, 1984.

QUESTION: Is it all right to feed your children eggs?

SANT JI: Often I have made this clear in children’s darshan, that children are innocent souls that are given to us to take care of; they are the innocent gifts of God. And since they are going to make the future of the nation in which they are born, it is the responsibility of the parents to make their future. When the children are born they are ignorant, they do not know anything of this world. They don’t know whether eggs have enough proteins and vitamins or if vegetarian food has. It is the responsibility of the parents to give them correct diet, correct knowledge, and they should guide them to be vegetarians.

Regarding this I have talked very openly about myself: that since my parents were vegetarians, I was also a vegetarian from birth.² My father was so strict in the matter of diet, that he did not even like to sit near a person in the habit of drinking or eating meat. So he never allowed any of us to go near a person who was eating non-vegetarian food or who was drinking. Because of his strictness we were also vegetarians, and it did not have any bad effect on my health. Many times I have said that in the army, there was no one who could defeat me in running or high jumping. I was very healthy. Often under dangerous conditions I was more courageous than other people. I have said that during

² The contrary statement about Sant Ji’s parents in the Introduction to Streams in the Desert p.2, is in error due to a misunderstanding on the part of the Editor.

the Second World War when Hitler was progressing, nobody wanted to join the army because they feared that if they went to the battlefield they would not come home – that death was certain.

So people preferred to go to prison for twenty or thirty years. They thought that joining the army was like committing suicide. I was the only person in my village at that time who was happy to go in the army. I gladly gave my name to the people in charge; I told them that I wanted to fight on the battlefield. At that time I was not 18 years old. The commander and others in charge were surprised at my courage. The doctor who examined us, told us all to take off our shirts so that he could see who was weak, to recommend that they get milk to drink. When he asked the commander who should be recommended to get milk, the commander started weeping and said, “They are all scapegoats, they are all going to die; why don’t you recommend milk for everyone?”

So this was the condition at that time. Nobody wanted to go in the army because death was sure for everyone. But I was very courageous and I think that this was only because of the vegetarian diet on which I was raised right from birth. We do not have complete knowledge of the vegetarian diet. It is an illusion that people say that there are more proteins in meat or in eggs than you can find in vegetarian foods. There are many vegetarian foods in which you can find more protein and vitamins than in the other non-vegetarian foods.

In the border area there was a cantonment; Master Sawan Singh had been one of the engineers who was in charge of the construction of that cantonment when He was working in the army. Once they had a sports meet there and sportsmen from all the different battalions of the army were invited to take part. Our battalion was invited, and a battalion of Pathans also came, from across the border. The Pathans were very tall and sturdy and healthy-looking. They eat only meat and other non-vegetarian food. They were also very well known for their athletic abilities.

Many people knew about me also. In my regiment, I was the person who always defeated everyone in running. So one man who was well known in his battalion came and asked me if I was Ajaib Singh. I replied, “Yes, I am.” He asked me how much meat I ate and I replied that I had never seen meat. So he laughed at me and said, “I will carry you in my arms after the race will start.” I told him, “Okay, time will tell who will carry whom.” They made a joke of us vegetarians. They used to say the vegetarians would eat the cereals with the cereals, they do not eat any flesh and that is why they will never get a sturdy body. “They can never defeat us because our flesh is made of flesh.” But we were all very sure of ourselves.

We had to run for one mile; there were four rounds of 440 yards each. I used to run normally for the first three rounds but in the last round I would run very fast. Even if a mare was chasing me, she could not catch me because I used to run so fast in the last stretch. So for the first three rounds when that man was ahead of me, the people of his battalion were encouraging him to keep ahead of me, and the people of my battalion were encouraging me. But when the last round came, that man’s friends did not cheer when I passed him and came in first. So I mean to say that those people used to laugh at us because we were vegetarians, but when the time came for competition, then they came to know how much energy we got from the vegetarian food even though they were very tall

and very healthy looking. When that man was standing near me I looked like one fourth of his size, but nobody noticed that when I passed him and defeated him.

Generally people do not know why mankind started eating meat and drinking wine. In the earlier days when human beings were not so developed, and lived in the forest, in order to satisfy their hunger they used to kill animals and eat their flesh. Since they were eating raw meat which was not easily digestible, out of necessity they invented wine. Wine is also referred to in the Vedas as Soma Ras. It is not a new thing, it is a very old thing, and it was made only to help digest the raw meat that people used to eat. Gradually when mankind started developing and people started living in groups, they learned more about farming and cultivating land and they started growing food. In the beginning when they did not have any knowledge of how to grow fruits and vegetables, they used to kill animals and eat meat. Since they found it tasty they went on eating it and it became very difficult for them to give up eating meat and drinking wine, even though they produced many other different kinds of vegetables and fruits.

Now that God has blessed us with so many vegetarian foods there is no need for anyone to eat meat because there is a substitute for everything. Since we do not have to live in the forest, we have all the means to cook all the vegetables and fruits easily. Since we have been blessed with so many different kinds of vegetarian foods, I think that there is no need for any non-vegetarian food.

A child is innocent and does not know anything. He tries to catch snakes; he does not know that the snake will bite him and the poison of the snake's bite will kill him. Out of his innocence he tries to catch the snake, but the parents will at once come and save him from the snake. In the same way since the child is innocent, he does not know fire will burn him and he tries to touch the fire and again the parents come to help him. In the same way it is the duty of the parents to teach children about vegetarian food because he does not know anything about the food. It is the duty of the parents to teach the children which food is good for them and which is not. It is their duty to teach them about good vegetarian foods.

Master Sawan Singh used to tell a story about the king of Balkh Bokhara. It so happened that once he went on pilgrimage to Mecca. Mecca is that place in Saudi Arabia where Prophet Mohammed was born and every Muslim person thinks that by visiting Mecca and doing that pilgrimage which is called haj, at least once in his lifetime, he will achieve liberation. So many people went to Mecca on pilgrimage and the king of Balkh Bokhara was one of them. It is said that at that time three and one half million people gathered there for that pilgrimage. And when everyone got there a sound came from the sky: "This time many people have come to do this pilgrimage but only one person's pilgrimage has been accepted and he is the shoemaker of Damascus, even though he has not come here personally."

The king of Balkh Bokhara was a pure soul so he was surprised to hear that. He wanted to know what the shoemaker had done which had made him worthy of the pilgrimage without his even going to Mecca.

The King went from Mecca to Damascus and found the shoemaker; and he told him what he had heard in Mecca, and asked him: "What good deed have you done? How have you

devoted yourself to the Almighty Lord that your pilgrimage was accepted even though you did not go to Mecca personally?”

That shoemaker was a very poor and humble person. Those who are devoted to God Almighty always like to remain in poverty and humility. They know that humility is the ornament which beautifies them and which God likes. So humbly he said: “I am a poor man and since I had the desire like other people to make the pilgrimage to Mecca, I started collecting money many years back.

“When the time came to go to Mecca my neighbors were cooking some meat and the smell was all over the neighborhood. My wife told me that she also wanted to eat meat so I went to the neighbor and asked him if I could borrow some meat from them. I told them that my wife would also like to eat some meat so would they please give me some. They replied, ‘This is not a good thing for good people to eat. This is the flesh of an animal, which is very impure. Only those people who do not have anything else to eat, eat these impure things. It is not good for you, so you should not eat this.’ When I asked them why they were eating that impure thing, they replied, ‘We have been hungry for the last eight days and we did not have any money to buy anything so we have killed this animal and are cooking it.’

“When I came to know that they were hungry and did not have anything, I was very moved by their poverty and I brought all the money which I had collected for the pilgrimage and gave it to them.”

He was sorry that for the last eight days when the neighbors were not getting anything to eat, that he did not know. He repented and gave that money to his neighbors. He told the king, “I have done only this. You may consider it as a good deed but I think that I have done my duty because they are my neighbors and I gave them this money so they would not have to kill any other living creature to eat. I gave them this money since I thought that I could go to Mecca later on but first I should save the creatures that would have been killed.”

Master Sawan Singh used to say, “As we have the right to live on this earth, in the same way all other living creatures have the right to live on this earth. If you want to eat flesh, eat your own flesh. Why don’t you cut some flesh from your body and eat that? Because when you kill some creature to eat its flesh, do you think it will be giving you its best wishes? As we would not like our body to be cut up, in the same way no living creature would like the same treatment from us.”

That is why we should always try to protect all living beings because we are all created by God and we all have an equal right to live on this earth. Master Sawan Singh used to say that we have to teach all these things to the children and we should tell them the benefits of the vegetarian diet and that eggs and other animal products which people eat increase our burden of karmas; and it is our duty to lovingly explain to our children that they should become free of this burden of karmas and not eat such things which may create the load of karma on them.

Master Sawan used to tell another interesting story: Once there was a boy who got in the habit of stealing things. His mother did not stop him, but instead she encouraged him. If he would bring a small thing, she would encourage him to bring something more

valuable. So it went on and gradually he became a very well-known thief. Once he went to the palace to steal things and he was caught red-handed. He tried to escape and in doing so he killed a person there. So when he was captured by the people over there, he was sentenced to death. When he was put in jail and was waiting for his execution, they asked him if he had any last request. He replied, “I just have one desire and if you fulfill that I’ll be very grateful. Kindly bring my mother here to see me.” When his mother came, she stood on the opposite side of the bars. She asked him what he wanted to tell her and he replied, “Mother, why don’t you come close to me. I have something very secret to tell you, bring your ear close to me.” When she brought her ear close to him he cut her ear very severely and she started weeping. And then he said, “If you had given me good teachings in the beginning, if you had not encouraged me to steal, I would not have become a dacoit and I would not be sentenced to death. It is only because of your bad advice and bad inspiration that I became a thief and now must be put to death.”

So it is the duty of the parents to give their children good advice and good inspiration, because it is the responsibility of the parents to make a good future for the children.

QUESTION: I have two cats. Should I feed them vegetarian food?

SANT JI: Many dear ones have come to this ashram in the past few years and they might have noticed that we have three or four cats here and they even come to your room and eat your cookies. We do not feed them any non-vegetarian things and I think they are in good shape. This is a matter of habit for them. They have gotten used to eating chapattis; they like chapattis with ghee on them. So since we have made this habit for them they are used to that.

QUESTION: If a married disciple is inspired by the Master to take a vow of chastity, and he gets the Master’s protection, and then through his own fault, he breaks that vow and fails, what can he do to regain the Master’s protection and reaffirm that vow?

SANT JI: First of all we should try to maintain chastity in married life. We can maintain chastity in married life only if our partner agrees with us. The grace of the Master is the same after the promise is broken as it was in the beginning. But what happens when the disciple breaks that vow? His mind takes the opportunity to bring that thought always in front of him. The mind makes him think that since he has broken his promise, he has lost the grace; he has lost the protection of the Master. Because of his own fault, he thinks that he is not getting the grace of the Master. But that is not true; that is a trick that his mind is playing on him. His mind does not want him to take advantage of the grace of the Master. That is why he makes him feel that he has lost the grace of the Master. But it is only our own idea, that since we have broken the law and not kept our word we feel that Master has taken away his protection. It is not true.

QUESTION: Master, what is the meaning of communion in the Christian church? Christ took some bread and broke it among his disciples and gave it to them, saying, “This is my body.” Does the parshad that Sant Ji gives us and the words that Sant Ji has given about parshad, is that the true meaning of what Christ meant?

SANT JI: The reality is that when the Masters leave this world, the followers change their teachings according to their own interest and what is convenient for them. Guru Gobind Singh did not even allow onion, garlic or chilies to enter his langar, but after he left the

body, people wrote that Guru Gobind Singh used to go hunting, and he used to kill animals and eat them. All the Sikh Gurus were vegetarian.

When the Master is present in this world, at that time his teaching is well preached. His teaching tells the Reality, to connect the soul to the Shabda, and to take them back to their Real Home. But when the Master leaves the body, after that only a few people remain who are really practical, and the others who just have the theoretical knowledge involve the people in rites and rituals and outer things.

1985 May: Beyond Hell and Heaven

Questions and answers from December 30, 1984, at Sant Bani Ashram, Rajasthan

SANT JI: All right, now you can ask your questions.

QUESTION: When we sit with pain in meditation, is that a way of burning off karma?

SANT JI: When we have pain in meditation it means that we are getting the key to success in meditation. And when we become successful in doing meditation, when we rise above the physical, astral, and causal bodies, and after removing these covers we reach Par Brahm, then we start paying off our karmas in the real sense.

QUESTION: People have asked me recently to pray for them. Even an initiate who is a very strong meditator and is having a hard time asked me to pray for her. I'm confused because I don't know how to do that or if that's the right thing to do – to pray for someone else, even if they ask.

SANT JI: In Sant Mat every satsangi is taught how to first make his own mind still, first make his own mind reach the destination, and then think about others. First he should become successful in carrying his own burden and then he should start sharing the burden of others. First you should pray for your own self and when your prayer becomes successful, only then should you try to pray for others. That satsangi whom you have mentioned, if she is a strong meditator, why doesn't she pray for herself? Why is she telling you to pray?

Rabia Basri was a very famous Saint among the Muslims and once some satsangis came to Her and they said, "Well, tell us something about the will of God." Rabia Basri said, "Since you have brought up this subject, it is better if you say something about it." One of them said, "Whatever pain God gives to you, you should accept that, and patiently bear it."

Rabia said, "Well, that is not the correct attitude for the lover satsangis, because in this statement there is still some smell of egoism. In this statement it seems that you are saying, 'I am bearing' or 'I am suffering the pain which God has given to me.'"

My reply does not mean that you should not have sympathy for anyone. You should have sympathy for the dear ones who have difficulties and problems. but up to a certain limit. And you should lovingly inspire them to do Simran, because Simran is like a prayer. If he will do Simran, he will definitely become free from bad karma. Simran is not less than a prayer.

It is a matter of great understanding. If someone has arranged for water before he is going to feel thirsty, only then will he become successful. If he has not arranged for water, and

instead he thinks that when he feels thirsty he will dig out a well and get water, that is not going to work. In the same way, if someone says that he will learn to fight only when the enemy comes to his door, it is not possible. The same principle applies in Sant Mat also. If we have not done Simran while we had happier moments, then our Simran is not going to work when we have pain. Kabir Sahib says, “If the disciple has not done Simran when he was living happily and if he remembers the Lord only in the moments of his pain, which Master is going to listen to the plea of that disciple?” He who remembers God only when he is in pain, Master does not pay any attention to him.

If you have a friend who is having problems, if he is a satsangi you should bring his attention towards Simran, you should remind him of the love of the Master and inspire him to do Simran. If he is a non-satsangi then you should tell him to accept the will of God, and if you will sit near him and do simran he will definitely get some benefit, and he will get the help to accept the will of God.

QUESTION: Talking about Simran, Master, in our area, sometimes we practice standing up, instead of sitting down, in the night time. And I’ve found that a very good help to get the Simran going. Can you say something about that? Is that a good practice? You have said that Sawan stood up, and that Kirpal would meditate in water up to His neck.

SANT JI: You see, the correct posture for sitting for meditation is the one which you were told at the time of Initiation. And that is sitting cross-legged. That is the easiest posture, and you should try to sit in that way. But if you have sat in that position for five or six hours and if you want to meditate more, and if you have gotten tired or are feeling sleepy, then you can stand up and continue your meditation. And if you want you can even tie your hair to a nail and you can meditate in any way you want. But the best posture for sitting for meditation is the cross-legged one. If people have not yet become tired while sitting in the cross-legged position, but stand up anyway and continue their meditation like that, sleep bothers them even in that position, and they fall down. I have seen many dear ones who, when they fell down on the other people meditating there, hurt them also.

Master Sawan Singh and Supreme Father Kirpal had met God, They were one with God, and in fact They were sent into this world by God Himself, and the principle of Their life was meditation and nothing else. How can we imitate Them? Guru Nanak Sahib says, “We try to imitate those who have reached the door of the Lord but we do not look at our bad deeds.”

You can read many stories about Sunder Das, an initiate of Baba Sawan Singh, because many of his stories are written in Mr. Oberoi’s book. And he was number one among the meditators, he used to meditate a lot. Once Master Sawan Singh was talking about how Guru Ramdas would meditate tying his hair up, and meditate for many hours. At that time Sunder Das, who used to meditate for eight hours at a stretch, said laughing, “Master, Guru Ramdas had to liberate the whole world, why do we have to meditate for so long? Because we know that we are going to get liberation from You. So we do not need to meditate all that long.” So it means that those who have taken refuge at the Master’s feet never try to imitate their Master, they just obey the commandments of their Master.

QUESTION: Master, sometimes people go to a lot of trouble to make a room dark to meditate in, and they close it all up and wear hats down over their eyes. And other times people go to a lot of trouble to make a room light and they turn lights on; they want to meditate where it's bright. Does it matter whether it's light or dark where you are meditating?

SANT JI: Well, only those who have some problems with either light or darkness know about this and they can answer your question. Usually it happens that some people have difficulty in closing their eyes so that is an accommodation for them to use a blindfold or to turn off the lights and sit in the dark.

But the meditator should only pay attention to his own meditation. We should not pay any attention to why they are turning off the lights or why they are turning on the lights. Swami Ji Maharaj had meditated for seventeen years continuously sitting in a dark room.

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

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

Before 1947, Master Sawan Singh used to say, "I do not feel old, and from within I am very active and I am very young." Even though he was very old at that time. But in 1947 when India and Pakistan were formed during the partition, people played the game of blood in the name of God, and they killed many people. Everybody was killing the other people and a lot of blood was shed. At that time whatever account of Kal the Master had to pay, to settle, Master Sawan Singh did that. In many places He appeared in His physical form to save souls, to save people's lives. And at many places He appeared in the form of the Shabd. He saved many people. And people know about this: how He went to many different places and saved the lives of the people. And in that process He had to

give a lot of His blood from His body which made Him very weak. And You know that only after 1947 He became chronically sick and very old, right after that, and He lost a lot of blood from His body. Whatever has happened in Delhi in the past months, it is not hidden from anyone in the world. Everyone knows how in the name of God people were killed. This time also, this body had to pay to the Negative Power; because it is up to the Negative Power how he wants the karma to be settled. So this body also had to suffer a lot. Before this happened I had told Pappu, “I don’t feel that I am becoming older, I feel that my body is like a spring, it is very active.” Because the amount of food that I eat is so small, that no body could live on that, but I have something else within me, some other Power within me which is keeping me alive. So I was telling Pappu that I did not feel old and that I would never become old because I had never become sick, I had remained active. But after all this happened I became weak, and now I feel that maybe I am getting older. So maybe because of that weakness you would have seen me sad, but I am not at all sad. The happiness which I have received is beyond any description. I consider myself as the most fortunate one. I have very great fortune that Master Kirpal chose me; He used to make me sleep in the same room with Him; He used to feed me with his own hands. And He did every possible thing for me; He gave me so much love that I cannot forget that happiness. And even now He is taking care of me and the happiness which He is giving me from within is not something which I can describe in words.

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

QUESTION: You know we hear all these different things and someone said to me that he’d heard that we pay off the good karmas first after we get initiated, and then after we

enjoy the fruits of our good karmas, then we pay off all our bad karmas. And I wonder if You could say if that's true.

SANT JI: Regarding this, Master Sawan Singh used to say that it would be better if you went within and asked him who is making you pay the karmas. Because he knows whether he has to give you the prize of your good karmas first or whether he has to give you the punishment of your bad karmas first.

QUESTION: Master has said that without leading a righteous life, we can't go within in meditation. And sometimes because my life isn't very righteous I get discouraged about working hard in meditation because Master said that your life has to be righteous to be able to see in meditation. I was wondering if You would comment on that.

SANT JI: Nothing is impossible. One can become righteous if he works hard for it; he has to be determined. And if one is determined, he can do it. I also said that no matter that all these five dacoits are chasing every disciple, the disciple is not alone; he has the Shabd, he has the Master on his back, and with every single breath he is getting the protection from the Master. So why not take advantage of the protection and the help of the Master and become successful in this lifetime? I passed many difficult tests of the wireless radio in the army, and even the test which they used to give in the place called Poona which was the most difficult one at that time. I passed even that one. But I was never afraid or worried whether I would pass the examination or not; I would just do my job. Since I was confident and I had worked hard then I knew that whatever I had done was correct and I would definitely pass the examination. Always after appearing in the examinations I would write, "R" which meant "Right." Now also when I see some students who have appeared in the examinations, and when they come out, and I ask them how they have done in their test, they say, "Well, we will know when the results are posted." But I said, "No. That is not the correct attitude. You should know what you have done. If you have done right, they you should know that you have done right and that you will definitely pass that test."

If a wrestler goes into the ring thinking that he is going to get defeated, he will definitely get defeated. He will not be successful. If the wrestler goes there with confidence that he will defeat the other person, only then can he defeat him. In the same way, the disciple should never lose his confidence. He should always have the love and faith in the Master, and confidence in his own self that he will definitely pass his test.

Supreme Father Kirpal used to say that there is hope for everyone. A satsangi should never become hopeless. I have always said that meditation is the struggle, and you should continue struggling with your mind. Never listen to your mind; never obey your mind. Always go on fighting with your mind. Whatever the Master is telling you in the satsang, do that; obey His commandments; you do according to His instructions. If you have love for the Master, if you have faith in the Master, always go on doing what your Master is telling you. If you have love for the Master, and if you are listening to Him and not to your mind, then you will definitely become successful in this struggle.

Many people who try to continue the struggle with their mind become successful and they come to me and tell me in their interview that they have got rid of lust or of anger and the other passions are also going away. I tell them, "One day all these passions will leave you and you will see that the Shabd is ruling everywhere within you."

QUESTION: I would just like to ask if Sant Ji thinks that things in Delhi are over has that debt been paid? – and whether He thinks we will always be able to come here, regardless of political conditions in this part of the world.

SANT JI: Well, you see the thing is that Saints never make prophecies. They never play the game of the astrologers. We should always remain happy in the Will of God. Whatever is going to happen, will happen, and we should always accept the Will of God. Many people have seen Shanti Chopra, an initiate of Master Sawan Singh who used to live in the ashram. He became very sick towards his end. His stomach got inflated and became very big. He was about to leave the body and it was his desire that I should come to see him before he left. When I was going to America, I had planned to leave Rajasthan the same day we were going to fly out from Delhi. But because of Shanti I went to Delhi a day earlier, and when I went to see him, at that time he wanted to talk with me, but his children wanted to tell me how they could arrange a very good doctor and bring the medicines and things like that. He was not pleased with all that and he told his children, “I don’t want any kind of medicine, because it is up to the Master. It is up to Master Sawan. If the amount of meditation which I was supposed to do in this world has been done, then He will take me now. If He wants me to do more, then He will keep me here. Whether you bring the doctors or not will not make any difference.” But the children did not believe in that, and they always tried to bring some medicines and things like that which he was not pleased with. When I went to see him he was very sick and he told me about his desire. When I left for America I gave the duty to Mr. Oberoi to see him every day until he left the body.

Mr. Oberoi did go to see him every day, and on the final day when he was about to leave the body, since he was from the Sanatan dharma, (the Hindu religion) his wife said, “Since we are Sanatanis, let us take your body down off the bed.” Because in the Hindu religion they do not let the person leave the body while lying on the bed, and they also take the body out of the home. So he said, “Well, whatever you want, you can do.” His wife said, “Let me make some light for you so you can put your attention into the light.” To which he said, “It is up to you. You can do whatever you want, but I don’t want all these things, and I don’t need all these things.” And then he started singing the bhajan, *Sawan Kheria Ranga Vich Razi*. He sang the whole bhajan and in the last line where it says that *Ajaib dukhia hoja razi*, he sang *Shanti dukhia hoja razi*, and that was the moment when Master Sawan took his soul up. He removed the sickness of his soul, and he became his soul, healthy forever.

So we should have faith in the Master. I am sure that Supreme Father Kirpal will continue showering His grace. He is showering a lot of grace on us.

1985 September: Faster than a Bullet

This question and answer session took place January 2, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Master says that unless we have our attention at the third eye we cannot be pulled up, that unless we have completed the Simran we cannot be pulled up; so what is the situation for the children who are only initiated into the Sound?

SANT JI: As I have said earlier also the attention of the children is not scattered much; they do not take much time to concentrate their attention at the eye center. Maharaj Sawan Singh Ji used to say that many times, even though the parents have been initiated for a long time, they have not opened their inner vision or contacted the Master within, but their children have already done that. Many times they get direct messages from the Master for their parents.

Often I have told the story of a boy who used to live in Ganga Nagar, and had experience of Master Kirpal. Supreme Father Kirpal appeared to him in his meditation and gave him a message for his father. His father was a camel dealer and he was not successful. He was very poor. So Supreme Father Kirpal appeared in that boy's meditations and told him to tell his father that since he had traveled so much trading camels and had gotten nothing out of it, he should stop that business and he should open a shop in a village called Manjuwas.

The next morning that boy told his father about the message he had received from Supreme Father Kirpal. Parents might or might not believe what their child was saying; but since the father had much faith in Master Kirpal, and he was tired of trading in camels anyway, he stopped that business, and obeying the message which had been received by his son, he went to the village of Manjuwas and opened a very small shop with a very small investment. But later he became very successful from that shop, and now they are living comfortably.

Since the attention of children is not scattered much in the world, whatever attention is given them they will accept, and they can become receptive to the Master's grace much sooner than we can. Many times we see that when the children who have been initiated into the Sound start enjoying inner bliss and going within, when they open the inner veil and see the Master within, they become so absorbed in their experiences that they start giving more time to meditation. Some parents don't like that; they are afraid that if the child does a lot of meditation it is possible that he will give up all interest in studying or worldly pursuits. So sometimes they try to stop the child from doing more meditation. But I have seen many six- or seven-year-old children in the Satsang whose souls were pulled up within and when people would pull them out they would say, "Why did you bring me back? I was having the darshan of Master Sawan Singh (or Supreme Father Kirpal)." Children are innocent souls and since their attention is not spread as much in the world, they don't have those wild thoughts; it is easier for them to concentrate at the eye center and open the inner veil.

Once a general came to Master Sawan Singh for Initiation, and when Master Sawan Singh gave him the initiation he said, "First I received initiation from Seth Pratap Singh (who was Swami Ji Maharaj's brother) and then I got Initiation from Hazur Rai Saligram, and then I got Initiation from Sarkar Sahib (Rai Saligram's successor), and now I have received Initiation from You. But even after receiving Initiation from so many Masters I have got nothing. I don't see anything inside; what is the reason for that?" Master Sawan Singh replied, "The woman who has thirty-two husbands cannot please anybody. The same is true with you intellectuals: you try to please everyone and you get nowhere, you have no experiences. Your attention is spread so much in the world. You go everywhere and your attention goes everywhere, and you are not able to please anybody or get any experiences." Master Sawan Singh used to say that it is worth it to spend one's whole

lifetime trying to please one Master. But how can those who try to please so many Masters become successful?

When Master Sawan Singh told that general that his attention was scattered all over the world and that is why he could not see anything within, he did not agree. He said, “Well, I don’t agree with this because I know about my concentration, and my attention is not scattered in the world. I can concentrate very well.” Then Master Sawan Singh said, “But then why don’t you see? You have been explained the theory and you know the technique of meditation, why are you not able to concentrate and see the things within? We have experiences in meditation only when we are able to concentrate at the eye center.” But even then that general would not agree that his attention was scattered in the world. His nine-year-old daughter Kamla was also there and Master Sawan Singh told that girl to close her eyes. Then Master Sawan Singh gave her His attention and asked her what she could see. She reported, “Now I see the stars; now I see the sun; now the moon has come.” Then Master Sawan Singh told the girl to open her eyes, and then He said to the general, “Now, you tell me whether your attention is scattered or not. Kamla’s attention is not scattered in the world, so whatever attention I gave her she accepted and she became receptive to it, and as a result she started seeing all these things. Whereas when I gave you my attention, you were wandering here and there. You are not concentrating, that is why you are not receptive to my attention and are not utilizing it in seeing within.” Hearing this the general felt very embarrassed.

QUESTION: Master, I work in a school where the people are very concerned with what they term “social justice” and some programs for the starving and hungry people in the world such as Ethiopia and also in poor sections of our own city. Could You comment on the role of a Satsangi in such programs?

SANT JI: Regarding this Master Sawan Singh Ji used to say, “First provide for the needs of your own family; if you are successful in that, then think about the needs of your neighbors and try to provide them with their needs; if you can do that, then think about your city or town where you are living: you can help people there. Afterwards, if you have more, then think about the people living in your country. And if you are able to afford to provide things for all the people in your country, then you can think about people in other countries.” He used to say that it is not a bad thing to think about and to help others.

I have seen many “philanthropists” who seem to be thinking and worrying a lot about other people, and who collect a lot of money from other people; but if you saw how much they spend on their own selves, you would be surprised to find that they spend not less than a king would spend on himself. Satsangis are not told not to help others. You will find many Satsangi poor ones who need help; you can help them. You can help your Satsang, and if you have more after helping the Satsangis and your Satsang, then you can think about helping others.

You know that when I went to Sant Bani Ashram last May, for several days it rained, and because the dear ones had worked very hard and had spent a lot of money, they had made a very good place where we could all sit, and people were able to meditate and take advantage of my visit there – only because a very good place was made for them to sit. Even though it was raining outside, they were able to sit inside. So do you think that the

people who worked hard in making that Hall, or who contributed money in the building of that Hall, will not get anything in return? No, they will definitely get a lot in return, because God is not unjust; He is just and He always pays the people for what they have done for Him. Master Sawan Singh also had made a very big Satsang Hall; He used to say, “Those who have donated in making this Hall will definitely get the benefit of the meditation of those people who come here and meditate. Even when the donors leave the body they will get benefit from other people who use this hall for their meditation.” That hall was also made in a T-shape, like it has been made at Sant Bani Ashram, New Hampshire.

QUESTION: Sant Ji, to meditate seems to require enormous endurance. How do the very old grandmothers and grandfathers in India meditate when they do not have that kind of endurance?

SANT JI: You see, there is not much difference whether an American person meditates or if an Indian person meditates; they all have the same kind of problems. It is universal whether it is here or there, and unless they have the endurance, the patience, to meditate, they cannot do it. If we do not have endurance we cannot become successful either in our meditation or in worldly work. It is not only for older people; for the young people it also applies. If they do not have the endurance to meditate they cannot become successful either.

I'll tell you one incident of the time of Master Kirpal. Once an elderly initiate came to see Him and he wanted to tell Master Kirpal, “Even the farmers forgive an old bullock, they don't take any work from that bullock but they feed him. In the same way when I have become old I should be excused from meditation. I should not be told to meditate, I should be given this concession.” He told me that he wanted to ask that from Master Kirpal and I should arrange his meeting. So I did. When he went to Master Kirpal he said, “All my worldly responsibilities have been taken care of; I have four sons and they own a very good grocery store and they are well settled, now I have nothing to do. But I have become old and even farmers don't allow the old bullocks to work. So like that, You should also excuse me from the meditation. You should not tell me to meditate because I have become old; You should take me without meditation.” Supreme Father Master Kirpal laughed and said, “You are right that farmers don't make old bullocks work, but if all your responsibilities have been taken care of and you have nothing to do, then why don't you meditate all the twenty-four hours? From now onwards, you should meditate twenty-four hours; all day and night you should be meditating.” He could not argue and he came back.

That old person used to have the habit of keeping a watch in front of him when he would sit for meditation, and since I knew that he had been told by Master Kirpal to meditate for twenty-four hours, I was surprised to see him using a watch – because when you are told to meditate always, then why do you need to have a watch? So once I said in front of all the people in the sangat, “Why does he use a watch when he has been told by Master that he should meditate for twenty-four hours?” And afterwards he gave up that habit.

So I mean to say that it makes no difference whether an old person is from India or from America: when you have taken care of all your responsibilities, when you have finished

all your give and take in the world, when everything is all settled for you in the world and you have all that free time, then you should use that free time in doing meditation.

Maybe the older American people have the impression that Supreme Father Kirpal or Master Sawan Singh used to give a concession to the older Indian initiates and they were excused from the meditation, but that is not true. The old person whose story I told you was about a hundred years old at that time and he left the body after living a very long life. So Masters never excuse anybody from the meditation whether he is American, or Indian or African. Because you have to do the meditation; that is very important.

QUESTION: Master, when the Sound and the Light and the Form of the Master is so sweet, why is it frightening at the first part of meditation to sit with the intention of going in, to say, “Today I’m trying to die”? . . . [tape unclear]

SANT JI: In the beginning I used to meditate on the first Two Words and I have said many times that only the beginning practices of Sant Mat are difficult. But once you get going in meditation, then they are not difficult. You need some courage in the beginning to go within, but if you have gone within even just a little bit you get a lot of courage and then it is not difficult. Yesterday in Satsang I said that the satsangis should make the Tisra Til or eye center their seat. If their attention remains at the eye center while they are walking, talking, doing other things, it means that they have made the eye center their seat, and when that has happened, then the Shabd will pull you up by itself. You do not need to go within or do anything; you just need to make the eye center as your seat.

The things which He is supposed to pull – the mind and the soul – if they are not present at the eye center, whom will He pull? At that time the mind and soul are spread all over the body and the world, so the Shabd, even though it is present there, cannot pull anything because that which He is supposed to pull is not present there.

Swami Ji Maharaj says that leaving the Ocean of All Consciousness, leaving Sach Khand, our soul first came to Daswan Dwar and after that she took the company of the mind and came down into the body, and from the body, she has spread all over the world. So when we collect our scattered thoughts and make Tisra Til our seat, when we make the habit of sitting at the eye center all the time, then it is not difficult for us to go up – because the Shabd comes there and if we are also present there, then the Shabd pulls our soul up.

Many times I have told this story and I will tell it again. It is possible that it has been published in *Sant Bani Magazine*. It is about when I used to make people meditate. There was a person who had the habit of sleeping during meditation, and whenever I told him that he was sleeping in meditation, he refused to believe that; he would argue that it was not true and that he was not sleeping; and he told me that next time when I found him sleeping I should wake him. So afterwards when he sat for meditation along with many other people, he slept and started snoring very heavily. So I woke him up and at that time he was embarrassed and he also laughed, and then he told me what he was doing at that time. His village was about forty miles from the Ashram and at that time, while other people were sitting for meditation and he was also – in a way – “sitting for meditation,” he was trying to pull his cart which was stuck in a berry tree. He was sitting there for the meditation and the Shabd was coming there to pull his soul and mind up, but he was not there – he was not even present in his body, he was forty miles away from the place

where he was “sitting for meditation,” totally involved in his worldly pursuits. So, you know that when people “sit for meditation,” their body sits, but you don’t know: if you try to introspect your mind, you will find that many times the mind gets on different flights and goes here and there and does so much worldly business.

In this context I have often told the story of my mother’s brother-in-faith who used to stay up all night and do some kind of meditation, but at that time, since I was very young, I did not know what meditation he was doing. But during the meditation, people had heard him, and I also heard him, say many different sentences. Sometimes he would say, “Yes, have you come now? Okay, come and sit down.” Sometimes he would say, “Okay, so now all of you have come together? All right, all of you also sit down.” He was a cobbler, and he used to have some shoemaking instruments with him so he would sometimes say, “Okay, all of you have come now to bother me? I’ll kill all of you with this weapon I have.” (One of his tools). And sometimes he would say, “I will break all of your teeth” and things like that. So sometimes he said things which gave us the sense that he was trying to chase some people away, but we did not know what was happening. In the morning when I used to go to him with some tea or something, I would laugh at him and say, “Okay, uncle, should I also take your teeth out?” I would laugh at him, not knowing what he was doing. So then he would say, “Son, I will ask you this question; when and if you are given the meditation practices which I have been given, I will ask you – how will you struggle in doing this meditation?”

So sometimes when we have the thought of a relative, the image of that relative comes in front of us, and we get involved in that. Sometimes we have the thought of worldly business and we get involved in that, and because of all those worldly thoughts we do not do the real thing for which we are sitting. That is why Saints always say you should withdraw your attention from all the worldly things and make Tisra Til your seat. Because if you do that, you will not have to do anything. If you will remain at the eye center all the time, without getting involved in worldly things or lower thoughts; then the Shabd will come there by Itself and will pull your soul up.

The thoughts of the world and the pleasures of the organs of senses are the only things which are pulling our soul down. If we withdraw our attention from all these thoughts and rise above all these thoughts and make Tisra Til our seat, our soul will go right up much faster than the speed of a bullet.

QUESTION: Master, sometimes I feel that I hear You tell me things within, even when I’m not meditating. But I’m not seeing Your Form within. How can I know when it’s truly something that You are telling me to do or when it’s the Negative Power or just my mind?

SANT JI: I am sorry to say that Satsangis, even after seeing and knowing all things from the Masters, still create questions like this. When you are seeing or hearing things within, you should know whether it is from the Master or from your mind. You should know that your mind will never inspire you for the things of the Path, he will always create dryness within you. So when you hear things like that, you should know. You should be able to decide whether it is from the Master or from the mind. If you think it is from the mind, don’t pay any attention to it. Don’t listen to it.

During the first tour, in Nanaimo [in 1977], in the initiation, many dear ones had very good experiences. Russell Perkins asked them about their experiences after the meditation and they were all very happy and satisfied. Out of them, Mansa Singh and Martha also had very good experiences which they told me in front of the other people. And then Mansa Singh asked me, “Will we see this again, when we go back to our home, or is it here only?” I laughed and said, “Well, you cannot decrease what you have been given. You can, of course, increase it if you will meditate with love and faith.” So I mean to say that the mind is such that even after seeing all these things, still he will nod his head, and refuse, saying that he has not seen anything. Or sometimes he will have this question or doubt: that this is some kind of magic which the Master is doing and we see these things only in His presence, but when we go back to our homes that magic will not work and we will not see anything. We always remain like toys in the hands of the mind, because first mind will make us sit for meditation and then he will tell us to get up from meditation. If we have good experiences, then he will make us think that it was not a valid experience. Because he does not want us to take the advantage of the experience which we have gotten in meditation, and he does not want us to continue with meditation. That is why he creates such doubts and things. Since we have become toys in his hands, we always follow him. Kabir Sahib says, “I thought that my mind had died and become a ghost, but now in the form of the ghost he is even more powerful. Because wherever I go he follows me.”

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

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

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

QUESTION: Master, if we do a good deed or have a good thought and then the mind or ego asserts itself, and says, “How good I am,” have we lost the benefit of the good that we may have thought or done?

SANT JI: I always advise the dear ones that they should not stop doing their Simran even for a second, because egoism is a very powerful thing and it is the last one to surrender. It is very powerful; and you have to fight a lot with it; it is the last thing which leaves you. You can only abstain from it by doing Simran. Master Sawan Singh Ji used to say that when you have egoism about anything you have done, you lose the benefit of all that you have done. If you have had some good thought or have done some good deed, you should understand yourself as the most fortunate one, and just as you have worked hard and had that good thought or done that good deed, at the same time you should work hard to

maintain its fruit. You should be grateful to the Master that because of His grace you were able to do this good deed, and you should always feel yourself as the most fortunate one.

But the satsangi should not expect a reward for any good deed which he has done, because egoism comes and we get stuck in it only when we expect a reward for our good deed.

Supreme Father Kirpal told me, “Dear son, if anyone gives you water, you should accept it as milk and appreciate it; and if you give anyone milk, you should forget that you have done that.” So it is better for us to forget after doing any good deed.

1985 October: The Reality of the Saints

This darshan session was given March 31, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: If our own will intervenes at the beginning of the meditation when we sit, when we make our mind quiet and concentrate, could You then tell us when does our own will stop and when does the grace of the Master start? Do we have to become completely empty or can we visualize the form of the Master and still go within with our own will or the grace of the Master?

SANT JI: If you sit for meditation making your mind quiet and emptying yourself of worldly thoughts, then there is no question of your will intervening in your meditation; you have already made your mind empty.

If you sit with the desire that you want to go within, it is possible that the mind may make you lose this determination and attach you to some other desire of the world. Yesterday I described how our mind works like a competent lawyer. Sitting within us he goes on presenting excuses to us: sometimes he tells us in a friendly way, sometimes he comes as an enemy and frightens us; he tries his best to make us give up doing our meditation. So when we sit for meditation it is very important for all the Satsangis to remember the few things I often say before we sit for meditation: that you have to make your mind quiet, you have to make your mind empty of worldly thoughts, and you should not allow your mind to wander outside. You should sit there with your mind quiet, and concentrate.

I have often repeated what Master Sawan Singh Ji used to say, that the person at whose door a bullock or some animal is standing, is worried about that animal; he knows when he must bring it from the sunshine into the shade, and when he has to give it water or feed it. He is worried for it and he takes very good care of that animal, because he is responsible for it. In the same way, if you have some servant working in your home or in your store, you know when you have to pay him and what time he should be released, and so forth. And you will take care of every possibility, because you are responsible for him.

In the same way when we are working for our Master, when we are sitting at His door, He is responsible for us; as we do not keep our servant unpaid, do you think that He will keep us unpaid, if we work for Him? He is not unjust. He is full of justice, and He always takes very good care of all those who sit at His door and work for Him. Our job is to do the meditation, to keep our mind quiet and concentrated. When we sit at His door, when

we do our work, then He performs His duty, He also does His work. Our job is to sit at the door, our job is to do the meditation; it is the job of the Master to pull our soul up. We don't have any way, any technique, by which we can pull our soul up by ourselves; it is the job of the Master. Our job is only to sit at the eye center and do the meditation as we have been instructed. It is the work of the Master to pull our soul up.

Swami Ji Maharaj says, "The Shabd will be opened with the grace of the Master, and the mighty Master pulls the soul up." Whenever our Shabd is opened, it is only with the grace of our Master, and He will pull our soul up. If we are doing our job, if we are taking even one step towards the Master, Master will come down fifty steps to take care of us and to pull our soul up. So we should also honestly and sincerely do our part: the part of the meditation which we have been given by our Master.

QUESTION: Master, I'm a little confused about when to sit for the Sound Current. I've heard that you're not to sit until the last ten minutes of meditation, and also it's been said, not until you've risen to see the light within. Could You please answer this for me?

SANT JI: Usually I have said that we should spend at least one-fourth of the total time for meditation in sitting in the Sound. By doing that we get the habit of sitting for the Sound practice and every day, by trying to listen to the Shabd, our mind also gets intoxicated by hearing the Shabd. If all the satsangis make Simran as the principle of their life, and if they go on doing the Simran even when they are not sitting for meditation, when they are doing other things of the world, or of their work if they do the Simran at those times, they will not have to work hard for doing Simran when they sit for meditation. When you sit for meditation after doing so much Simran during the daytime, your attention goes straight into the Light and you will not have to work very hard, you will not have to give so much pain to your body, trying to do Simran and sitting for meditation.

QUESTION: Is it all right to give parshad as part of a medical treatment?

SANT JI: In one of the question and answer sessions in Bogota I had replied to this question and it was even published in *Sant Bani Magazine*. You should try to find that and read that. You will get the answer to this question there.

Still I understand that it is very important for you people to understand the value of parshad. Parshad is another name of grace. Do you want to misuse that grace? Do you want to go on wasting that grace? Master has given you that grace for your own upliftment and purification. Instead of purifying your own self, do you want to waste it for other people?

There is a lot of charging of the Master in parshad which They give us, a lot of grace is contained in that parshad of the Master. If we take that parshad with full love and faith in the Master, we can gain a lot, and a lot of our karma can be paid off by eating that parshad.

Regarding parshad, I would like to tell you a story of Guru Gobind Singh. Once it so happened that he had two disciples in the place called Dina Kungur and the names of the disciples were Lakmir and Shamir. They were two brothers and they were very devoted to Guru Gobind Singh; they did a lot of seva for Him. They would even stay up all night guarding the place where Guru Gobind Singh used to live. They didn't want their Master

to have any kind of discomfort, so they would always stay up and guard that place and do every possible thing to please the Master.

Guru Gobind Singh became very pleased with them and He called Shamir and told him, “I am very pleased with you, and I want to give you something.” He gave him some puffed rice as parshad and told him, “This is very valuable and you should take it.” Now Shamir did not appreciate that parshad; he came to his family and he wanted to distribute that parshad among his family members. But his uncle did not believe in Guru Gobind Singh; he used to worship someone called Sultan. Nobody knows the history of that Sultan but people believe that he is some kind of deity, and some people still worship him. Shamir’s uncle also used to worship him, and when Shamir wanted to give some parshad to his uncle, he became upset and said, “How can this little puffed rice cut the cycle of 84 lakhs births and deaths? How can your Master liberate you? This is not true. You should believe in Sultan, otherwise he will destroy you and you will have to suffer.”

Now when Shamir heard all this from his uncle he was frightened, and he did not have the courage to revolt against his uncle. What usually happens when the Saints and Mahatmas come into this world is that people think They are not very learned, They do not have many means in this world, They are not very rich. People do not understand the reality of the Masters. But after the Masters leave this world, then people realize the glory of those Masters and they repent; but what is the use of that?

So at that time there were many people who did not appreciate Guru Gobind Singh, and Shamir’s uncle was one of them. So when he did not appreciate the parshad and rebuked Shamir for bringing that parshad into the home, Shamir was afraid, so instead of giving that parshad to anybody he buried that parshad in the ground.

His daughters were watching, and after Shamir left the house they dug it up and ate it. As a result, their inner vision got opened and they started seeing many beautiful things within. When they saw all those things within, Shamir came to know about it, and then he realized that he had lost the grace which Guru Gobind Singh was trying to give to him through that parshad. Then he repented and he went to the Guru and said, “Master, I am sorry that I did not appreciate the parshad which You gave me. I wanted to give it to my family members but I was afraid and I did not give it to them. I buried it in the ground and my daughters ate it, and now they are talking about the higher planes. I am very sorry that I wasted that grace. Now You should give me such a grace that I will not waste. You should cut my cycle of 84 lakhs births and deaths.”

Guru Gobind Singh was very pleased with Shamir because he had done a lot of seva, and He wanted to liberate him. Masters never want Their disciples to come back into this world again: They are determined to cut down the cycle of 84 lakhs births and deaths in this lifetime. They want to liberate the souls in this lifetime. So Guru Gobind Singh graciously told him, “Okay, Shamir, go and sleep, and let us see what kind of grace you will get.”

When Shamir went to bed, in his dreams he saw many different things: he went into many different bodies, suffered a lot of pain, enjoyed a lot of happiness, and all the incarnations, the births and deaths which he was supposed to go through, happened in his dreams. And finally when his last birth came, he was born in a very poor family and had many children. He did not have enough food to feed his children, so he used to go in the

forest and harvest fruit. Once it so happened that he had climbed a tree and was eating the fruit from that tree. The trunk was very weak and he fell down and broke his leg and he felt that pain. Sometimes when we have experiences like this in the dream state, when the pain comes we feel that even in the dream. So he felt a lot of pain and he woke up. When he woke up he was surprised to find the skin from that fruit in his mouth, and then he realized what his Master had done for him. At once he went to Guru Gobind Singh and told Him about all that he had gone through. Guru Gobind Singh told him, “Look here, Shamir, this is the grace of the Master. You were supposed to go into all those lives, but graciously Master has cut down all that pain for you and now you are released from birth and death and you will get liberation. You did not appreciate the parshad and you could not take advantage of it, but looking at your devotion and your service, Master is pleased with you, and you have got this grace.”

So I mean to tell you that if Shamir had appreciated the parshad in the first place, if he had eaten that parshad without thinking of giving it to anybody else in the family, he would not have had to go through all that pain and those incarnations in the dream state, and Master would not have had to work more to give him liberation. If he had appreciated the parshad in the first place he would have gotten the liberation right then. Parshad is something which should be taken with appreciation. If you give the parshad to somebody it means that you have not appreciated the parshad. And if that person doesn't take the parshad with appreciation, it will not work for him. So if you don't appreciate it, only then you give it to other people; and they also do not appreciate it, so it will not work. So parshad is something which should be taken with appreciation and then it works like a miracle – if you take it with appreciation and faith in the Master.

Only a hungry person appreciates food; only a honey bee who is fond of nectar appreciates a flower; and only a thirsty person appreciates water. In the same way, only those gurumukh disciples who go within appreciate the reality and glory of the Master because they have seen the glory of the Master within and they know how outwardly also, through the body of the Master, God is functioning: how God is looking at us through the eyes of the Master, how when the hand of Master is moving it is not the hand of the Master, it is the hand of God Himself. And it seems like the Master is speaking and the voice is coming out from His throat and mouth but in fact it is the voice of God. Only the gurumukhs who go within and have realized their Master within know about this truth, and only they appreciate. So when they get parshad they know that it is not given to them by some human being, it is given to them by the Almighty Lord Himself. They know that through the body of the Master God Himself is functioning. Kabir Sahib says, “Brahm speaks through the body of the Saint; how could even Brahm speak without a body?” So only the perfect disciples, those who go within and have seen the glory of the Master, know the reality and the value of parshad, and they are the only ones who appreciate it.

Once some people were doing seva at Master Sawan Singh's farm, and every morning Master Sawan Singh would visit those people and He would take them the leftover chapatis from the previous day. And also He would take some sugar which was made from the sugarcane juice produced on His farm. Every morning He would visit the sevadars and give that parshad to them. Once it so happened that when Master Sawan Singh went there to give food to the people, Mastana Ji of Baluchistan was also there, and

he crawled to the place where Master Sawan Singh was standing. He did not worry about his clothes; he did not even worry about his body. Master Sawan Singh Ji told him that he should walk and not crawl, but he said, “No, I would like to crawl on the sand where You have put Your feet, because it is like parshad to me.” There were some gentlemen there who were very much worried about their clothes and were not interested in doing the seva of carrying baskets full of mud, and they were even complaining to the other people, “You should keep yourself away from us, because when you carry these baskets the dust comes and spoils our clothes.” When Master Sawan Singh came there, the same people told the sevadars that they should go away because the dust was blowing towards the Master and it was spoiling His clothes.

But Master Sawan Singh Ji said, “No, don’t do that, because this dust of the sangat is very precious to me; it is very sweet and nectarful to me and I like it because it is from the sangat.” At that time I was also present there, and I was wearing a sheet. When Master Sawan Singh wanted to sit there I put that sheet down under Him and I was very fortunate that He sat on that sheet. I preserved that sheet and when Supreme Father Kirpal, that gracious Lord, came to my home, I told Him, “This is the sheet on which God Sawan sat, and I am very fortunate that now God Kirpal is sitting on it.” Master Kirpal also became very happy. I still preserve that and appreciate it, because I know that twice God came and sat on that sheet – once in the form of Sawan and once in the form of Kirpal. But not everyone can have that kind of appreciation; only those who go within and realize the glory of God, the reality of the Saints, can have such appreciation.

I have often said about my early days when I met Master Kirpal, once when He came in front of many people in the sangat, I stood up and told Him, “Master, I don’t care for any God; I don’t care for any Anami or Sat Naam because I have not seen them. I have known only You, I have seen only You. And for me, You are my only God.” I have often said that those who catch hold of the Master get Anami; they get Sat Naam; they get the Almighty Lord; they get everything. But those who do not catch hold of the Master, no matter how hard they work in their life, still they get nowhere and they never become successful.

Before meeting Master Kirpal I was in a way cut off from the world because I had meditated for seventeen or eighteen years and I did not know what was happening in the world during that time. When I met Master Kirpal I understood this: “This is the Path of Love on which I have been walking without really meeting the Beloved. Now that I have met my Beloved, I should continue walking on this Path of Love. Up until now I have kept my life without any stain and I have kept this path of love free from any stain or impurity, and now I should continue the purity of it. If I withdraw from this path of love it will mean that I am not fit to become a lover and I will have made this path impure. I should not withdraw from it; I should go on walking on it, go on practicing it; even if I have to sacrifice my own life, I should not worry. I should continue following this path and loving my Beloved.” At that time I often used to say, “In the court of love I have transferred my life in the name of Kirpal. Now my life belongs to Kirpal, and I have no ownership or control over it. Ajaib Singh has transferred his life to Kirpal Singh.”

So when I gave away my life in the Path of Love to my beloved Kirpal, and tried to follow His Path of Love with sincerity, He showered all His grace on me. Dear ones, when we give away our life for the Master, when we sacrifice our life for the Master, the

love for Him is developed within us by itself, and the faith in Him also starts to come within us by itself. When we love someone and have faith in someone we will definitely be afraid of Him. You know that if we want to please any worldly relative we are very careful not to do anything which would upset our relative, because we love him and respect him. In the same way, if we love our Master, and if we respect our Master, if we have faith in Him, then we will be afraid of His displeasure. We will not do anything which would cause displeasure to Him. So when we have real love for the Master and faith in Him, and if we are afraid of Him, all the impurities and bad qualities within us leave and in their place the good qualities come.

During Swami Ji Maharaj's time, many non-initiates who lived in the same city used to come and eat food which the dear ones would prepare with love and affection. They were not satsangis, but they used to come and eat the food, and without appreciating it they would criticize the food and the way it was being served. The dear ones who were preparing the food were very disturbed, so they came to Swami Ji Maharaj and asked Him to get rid of those people who were not satsangis. So Swami Ji Maharaj brought some water in His mouth and, in front of all those non-satsangi people, He spit that water on the food when He came to bless it. When they saw that, at once they started criticizing and left that place without eating, saying "Who would like to eat that contaminated food?" Now for the dear ones, the satsangis and those who had faith in Swami Ji Maharaj, it became parshad and it was very good for them; they all took that food with a lot of love, faith and affection for the Master. Since then many people still have that impression that the Radha Soamis make food contaminated by spitting in it. Many people even came to Master Sawan Singh complaining about that because they had heard it from other people. But Master Sawan Singh said, "No, that is not true. Nobody does that." It was a way that Swami Ji Maharaj used to keep those people away from the langar, but otherwise the Saints never do that. They touch the food and bless it and put a lot of grace in it and make it parshad. But only the real dear ones and devotees understand that food as parshad and appreciate it, whereas the other people don't.

Those who have had the good fortune of having the darshan of Supreme Father Kirpal will remember that towards His end time He used to have the problem with breathing and He would often spit. He used to carry a small bowl-like thing in which He would spit. When He came to Rajasthan for the last time many people saw that and many people even made a joke of it, and even now they say that Master Kirpal used to collect the spit for His dear ones. So now also when people say that, I tell them, "Yes, you should be careful when you eat from the langar here; it is possible that I will also spit in it."

So I mean to say that Saints are very gracious on Their disciples and They always want to shower grace on them. But those who do not appreciate the grace of the Master – because they do not know the reality of the Master – they make much bogus gossip like this. Those who understand and appreciate the value of the parshad make their lives just by eating that parshad which is touched or blessed by the Master. But other people, because they do not know the reality of the parshad, do not appreciate that parshad and do not take advantage of it. Those who know and appreciate its value take it with full love and faith in the Master. They become so happy in receiving parshad from the Master that they feel that they have got the Kingdom of the whole world and they feel a lot of happiness after receiving the parshad of the Master.

Master Sawan Singh was once giving Satsang in Shimla and two wealthy Sikhs came there. The Master said, “Well, if you want to talk with me about something, or ask me anything, I can stop the Satsang and we can talk.” But those people said, “No, first do Satsang, and then we can talk.” After the Satsang was over and the parshad was brought for distribution, those two people before receiving the parshad asked Master Sawan Singh, “Tell us whether this parshad is pure or contaminated.” The Master replied, “Well, it is pure as well as contaminated.” Those people said, “How is that possible that it can be both pure and contaminated?” Master Sawan Singh said, “You see, these people just brought the food and I just touched it. So it is pure; nobody has taken parshad from this plate up until now. Nobody has eaten from it. But you know that when we make food for parshad, in our mind we make a prayer, ‘O Lord, we have made this parshad for You, may You eat this and touch it and make it worthy for other people to eat.’ If God has accepted our prayer, if He has eaten from this plate, it means that He has contaminated it in that way.”

Then those people understood. They had been misunderstanding that the Masters of the path of Sant Mat always contaminated the parshad. When Master Sawan Singh was replying to their question, many other initiates who were sitting in the Satsang had seen a beautiful vision. After the Satsang they told Master Sawan Singh that when He was talking to those people, they saw Master Jaimal Singh standing behind Him helping Master Sawan reply to the question of those Sikhs.

So the meaning of this is that when Masters give parshad They do not contaminate it, or make it dirty. The parshad is as pure as the Master is; and in the parshad Master gives a lot of His grace. Master Sawan Singh, at that time, also said, “You see the person who had spent so many nights doing meditation, collecting the wealth of spirituality, do you think that he would like to waste his spiritual wealth by giving contaminated food to other people? By giving his leftovers to other people?”

When you give your leftovers to anybody else, you give some of your spiritual wealth to that person. Master Sawan Singh said, “You can ask my children; up until now, I have never allowed even my own children to eat from my plate, because I know the value of the spiritual wealth and I do not want to lose it.” So Masters never give contaminated parshad; but They definitely give the grace which They have from Their Master in the form of parshad to the dear ones.

The dear ones always appreciate parshad and long for it. When I first went to Delhi, I had this habit of cleaning my plate after eating my food. I would take only that much food which I would need and then I would literally clean the plate. I would not leave even a little bit of leftovers. So Hira Lal, Pappu’s father, saw this for the first few days and since he wanted to have parshad, he told me many times that he needed parshad. But I was also determined not to give any leftover food as parshad. I told him, “No, it is not possible.” But he went on struggling and I also went on controlling myself. But finally I could not resist, so he told me that I should eat whatever I want and leave the rest in the same plate, and not keep it in a separate plate. And then I could not resist any more and I started giving the leftovers to them. And since then giving parshad has been started. Before that incident I was very much a miser. I would not give any parshad and I was very determined not to give any spirituality to people in the form of parshad, and I had closed and locked all the doors. It was the grace of Supreme Father Kirpal that He made me

open those doors, and now sitting within me He is giving the riches of spirituality with both his hands.

1985 November: The Master Cares For You

This question & answer session was given March 28, 1984, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Sant Ji, when I sit for meditation and close my eyes, my attention goes up to my forehead, but I'm also aware that I can sense the direction that my eyes are pointing and I feel like I'm looking in that way too, which is down. So I feel very conflicted about the attention. Can You explain what's happening and how I can get my attention to go up?

SANT JI: Often I advise the dear ones that they should read *Sant Bani Magazine* thoroughly and very attentively because most of such questions are answered in the magazine. So if you would read those magazines properly you would find the answer to your question.

Often I have said that when we sit for meditation our body should be still, our mind should be still, and surat and nirat should also be still. When our body is still it will help us to make our mind still; and when our body and mind will be still it will be very helpful in stilling our surat and nirat.

Surat is that faculty or power with which we hear, and nirat is that power or faculty with which we see. So that is why it is very important for us to keep our body, mind, surat, and nirat still when we sit for meditation. In this regard I have often given the example of how we were taught to use a gun. When I was in the army they used to teach us that in order to send the bullet straight to the target we need to keep our body and the gun and the target all in one line. If any of those things are not in line or if any of those things are moving, we won't be able to hit the target. In Sant Mat also the same principle applies: If you want to meditate properly your body should be still, your mind should be still, and your attention should not be very much upwards or downwards. It should be just a little above the eye center, between and behind the eyebrows, and you should be looking inwardly and not outwardly as you have said.

At the time of Initiation the dear ones are told, "You do not need to form any images or anything when you sit for meditation. You should just close your eyes and whatever you are seeing inside, it is your third eye which is seeing those things; and you do not need to find the third eye." When you close your outer eyes your third eye starts functioning. That is why I always advise dear ones that when they sit for meditation they should not exert any effort to look or see things, or form images by themselves. They should just keep their attention at the eye center and do the repetition of the words. Why does it happen that dear ones do not know where they have to concentrate, and why do they sometimes look upwards or downwards or to the left or right? Because they have not collected their thoughts. Their thoughts are dispersed everywhere; that is why they spend all their time struggling over where to concentrate, and where to keep their attention.

QUESTION: Sant Ji, we're supposed to use the Simran to control our mind, but we also need to rely on our mind to remind us to do the Simran. It sort of seems like setting the crows to watch the corn. I don't quite understand.

SANT JI: It's not like that. At the time of Initiation, you are told that when the disciple is initiated, the Master sits within the disciple in the form of the Shabd. So when you are doing the Simran you should seek the support of the Master and you should be remembering and longing for the support of the Master for doing Simran, instead of the mind.

QUESTION: Could you please tell us a story? [much laughter]

SANT JI: [Sant Ji laughs.] When we are talking about meditation, only the stories regarding meditation seem nice to talk about. And if, in the reply to any question, a story comes up naturally, only that looks good; otherwise it doesn't look nice to tell stories. [more laughter]

QUESTION: Sant Ji, when I listen for the inner Sound Current, I hear different tones, sounds, and they vary in pitch, and I wonder can I concentrate on a pitch? I guess my question is: Do the higher pitches make any difference, or should I be happy just to have the Sound?

SANT JI: This is why I always advise the dear ones to read *Sant Bani Magazine* thoroughly, because all such questions are answered in that magazine. I have often said that when the water is coming down from the mountain, that water has one kind of sound, and when it is traveling on the stones it has another sound, when it flows over the sand it has a still different kind of sound, and when it finally merges into the ocean it has a different kind of sound. But the water was the same; the sound varied only because the places where the water was traveling were different. In the same way, there is only one Sound coming from Sach Khand, but because it travels through five different planes, that is why Masters have said there are five different sounds. In fact, there is only one Sound coming from Sach Khand, but because it travels through the five different planes, that is why it sounds different. So in the beginning, whatever sound you hear, you should catch that sound and concentrate on it, whether it is of low tone or high tone. Every day you should try to catch that sound and concentrate on it. You should not change the sound from day to day; you should catch one sound and concentrate on that, because all the sounds which you hear have the connection with that higher Sound which is coming from Sach Khand.

These are the general questions which almost everyone has, and they have been answered many times. So that is why we should carefully read *Sant Bani Magazine*. If we have not read the earlier issues we should read those also, because that will be beneficial for you. I do not mean to say that you should not ask me any question. I don't mind replying to your questions, no matter if you ask me the same question again and again, but I want that you should read the magazines, and the holy books, so that you will know what the Masters have written in those books and how those things can be helpful to you.

QUESTION: Sant Ji, sometimes when I get sick, I get the feeling that, even though I feel sick, the mind is doing it to keep me from meditating. And I wonder does that happen and is there some way to tell when that's happening and how to overcome it?

SANT JI: In fact, pain, happiness, wealth, poverty, good health, and bad health are due to our own karmas. As far as the mind is concerned mind only presents excuses within us so that we will not sit for meditation. If we have real love and faith in the Master, if we are

devoted to the Master, if we have self-confidence, no matter how sick we are, still we will not postpone our meditation. If we do not have that love for the Master, that self confidence within, then even if we are not very sick our mind will tell us, “You are very sick,” and we will postpone our meditation because of that.

QUESTION: Sant Ji, You've told us in the past that sometimes the Master keeps us from having inner experiences because our ego wouldn't be able to handle it, so they are postponed on and on. Also You've told us that we should look to our outer life to see why we are not progressing, because we're failing in the discipline. Is there any way to know which it is?

SANT JI: Supreme Father Kirpal invented the diary for us only for this purpose: so that we may know where we stand and what good and bad karmas we are doing. Do you think that you won't be aware of whatever good or bad karma you have done? Whatever good or bad karma we do we always remain aware of it; it is not as if somebody else will come and do good or bad karma for us and we will get the benefit of it, or pay the reaction of it. All the karmas, whether they are good or bad, which we have done, will bear fruit; we will have to pay off their reaction. Sufi Sant Farid Sahib said that the farmer is longing to have dates but in fact he is planting chilis. How can he get wool when he has not worked for it, and when he has sown cotton? I have often said that when we are doing any deed we know what the reaction of it will be, what result we will have. When we are sowing anything we know what will grow. Baba Bishan Das Ji used to say, “You are planting useless bushes and hoping that you will harvest a very good dish.” While you are planting useless trees you are expecting to have sugar cane. How is that possible?

When we will do our meditation honestly and with good thoughts, then we will have no complaints like this. Because then we will be capable of seeing what our Master is doing for us. Those who want to see where they stand and want to see progress in their meditation, they also work hard in making their life pure, and they always keep their thoughts pure. And those who do their meditation wholeheartedly and honestly by keeping their life pure, with pure thoughts, they can not only see their own progress, but they can also see how Master is pulling their own soul up and how He is working even for others.

Often I tell the story (and the question of that dear one who wanted me to tell a story will be answered now) of one fakir whose name was Suthra. He was a very fearless fakir and had written many humorous parables. Once he asked someone how to make a house strong. That person replied that if you put many pillars in a house it can become strong. So he started putting in pillars and he filled the whole house with pillars until there was no room in the house for him to sit. Suddenly it started raining, and since he did not have any place in the house he was standing outside, shivering in the rain. Someone came by there and asked Suthra why he was not in the house. So he replied, “If there were any place inside the house, I would have put one more pillar in there.” So on one side we ask how do we know that Master is protecting our progress, how can we be convinced? But on the other side we are not ready to give up lust, we don't want to give up anger, attachment and all the bad things. We have all sorts of bad deeds and bad habits, and still we argue and complain, “How can we be convinced that Master is protecting our meditation?” So our condition is like that fakir who has filled up his house with pillars and hasn't left any place for himself. We have filled up the place where our Master, our

God, is, with lust, anger and all the bad things of the world, and we have all kinds of worldly desires and attachments, and we don't have any place for Him to come and reside. And still we have this question: "How do we know that Master is protecting our meditation?" Unless we have a place within where we can go and see what the Master is doing, how can we know that He is protecting our meditation?

Do you think that the Master, Who is within you and is always watching over you, does not care for you? He knows about your thoughts even before you think them. He knows every single action you do; He knows every single feeling and thought which you have. Even without your asking He knows everything that you want. Since He cares for you, He wants you to leave your body and go back to the Real Home. That is why He always works and cares for you. Sometimes when the disciple is doing bad karmas or bad deeds, the Negative Power makes Him feel embarrassed and says to Him, "He is the person to whom You gave Initiation? Was he worthy of getting Initiation?" At that time Master has to keep silent, but still He says, "No, he is my dear son, but he is innocent, he does not know what he is doing. Gradually he will understand his mistakes and he will come back." The Master has a huge amount of patience with the disciple and always patiently waits for us to come back to the real path: because He knows that some day we will definitely come back. That is why the Master Who is sitting within us, cares for us and always protects our meditation. He has given us Initiation and He knows that when we become free of our karmas, when we will give up doing the bad karmas, our soul will go up to the Real Home very quickly like a bullet shot from a gun; we will go up, riding on the Shabd, to our Real Home. It is only our bad deeds and karmas that keep our soul in the body; otherwise there is no other thing which keeps our soul from going back to the Real Home.

About four years ago, one initiate of Master Kirpal Singh reported that his soul was getting pulled up within and that he was getting a beating from the Master. He used to sell vegetables and he would deceive people by adding water to the vegetables to increase the weight". So Master pulled his soul within and he told the people that he was getting a beating from the Master within, and Master was telling him that he was doing a bad thing. After some time he came to 77 RB and asked for forgiveness. I told him, "The Lord Who is going to forgive you is within you; now if you take a vow that you will not add water to the vegetables, then you can be forgiven." Then he took the vow. He is still alive and he still does the same business, but now he has repented and he has taken a vow that he will be honest in his business. Generally Saints do not do things like this, but sometimes in order to show the people, in order to make people know that Master is aware of every single one of our actions, sometimes They perform such miracles.

So we should know about the good and bad deeds which we do during the day; when we sit for writing our diaries at the end of the day we should know how many good and bad deeds we did today – and why we did the bad deeds. We should know why we did not meditate for this much time today, why we were lazy. We should fill out the diary honestly so that we may know where we stand and what things are keeping us from progressing. You people are Satsangis. You follow Sant Mat and you have a Master; therefore your life is insured. Your Master is determined that He will definitely take you back to Sach Khand. There is no doubt in this fact. But just imagine the condition of the other people in the West and all over the world: how the flood of pleasures and lust and

all those bad things are harming them. People do not understand how serious this thing is. They just take it as a very ordinary thing and that is why they do not make their lives pure. They always stain their life. Often I have said, quoting Kabir's bani, "When we are married, it is all right for us to have the connection with our wife, but to have lust for someone else outside of married life is counted as adultery. And those who are involved in committing adultery can never be forgiven, and their soul can never become pure. They can never ride on the Shabd and go back to the Real Home." Guru Nanak Sahib has said that the person who gives up his own wife and goes to another's wife is like a blind man who does not see the reality and goes after the unreal thing. We have made our life like that. We do not pay any attention to our companion and we go to other people. In that way we are wasting and losing our life.

In Sukhmani Sahib, Guru Arjan Dev Ji has written that we should not look at other women. We should always remain in the company of the Master. He says that women should not look at other men with lust in their eyes. He has not written only for women; this applies for men also. Men should not look at other women with lust in their eyes, nor should the women look at other men with lust in their eyes.

Guru Arjan Dev Ji Maharaj says that the woman controlled by lust does not want to miss any opportunity to indulge in lust with another person. And in the end she is eaten up by lust, greed, and anger. Do you think that when a person commits adultery or is involved in bad deeds, his brain is not affected by that? His brain is also affected by that because there is a power within us who always curses the person who has done something bad, and even he himself thinks about it and knows that he is doing something bad; and he always repents for that and worries that if someone else finds out about his bad deed he will be embarrassed.

I had many opportunities to sit at the feet of Beloved Master Sawan Singh and I heard many of His talks, and still the words of great Master Sawan Singh are sounding in my ears. He often used to say in the satsang, that if you cannot remain celibate, then you should get married. What is wrong in getting married? From outside we pretend that we are good meditators, we are celibate; we do not get married, so we are maintaining chastity. But from inside we are always thinking about women and we are always thinking about indulging in lust. Outside sitting with the other people we pretend that we are good meditators, but inside we are committing sins. Do you think that our Master is not aware of the sins we are committing inside? Master always knows everything we are doing. If you don't have thoughts of indulging with a woman even in your dreams, then you can shout from the rooftops that you have maintained chastity, and that Supreme Father, Almighty Lord, has been very gracious on you that you have controlled this element. Then it is all right if we don't get married. But if lust is bothering you even in your dreams, in your thoughts, then there is no harm in getting married. You should without any hesitation get married.

This will help you a lot in your spiritual upliftment. Many times in Satsang I have said, "Why do the Masters emphasize remaining loyal to your companions? Because it affects our spiritual progress." Those who do not maintain chastity in this physical world, I often say that when they go to the astral world they will meet astral men and women over there who are very radiant and very beautiful. So those who cannot control lust while in the body, just looking at the physical body of another person whether it is man or woman,

those who get involved in lust – do you think that they will be able to maintain chastity when they come in contact with the radiant astral men and women? So that is why we should always try to maintain chastity. Guru Arjan Dev Ji Maharaj says that just for the pleasure of one moment one suffers for one crore days. (One crore days means thirty-three thousand years.) Just for getting the pleasure of one moment he has to suffer for that much time. Guru Arjan even says that lust is such a bad thing that it takes you in many different bodies and even into hell.

Saints have been householders as well as renunciates. Yesterday I said that there were many Saints who lived a householder's life and there were many Saints who were renunciates. And neither the householder Saints have said that renunciation is bad, nor have the renunciate Saints said that the householders are bad. They say that it does not matter whether you live a householder's life or the life of a renunciate: the thing that counts is your strength or maintenance. If They have been a renunciate They have been completely renunciate, and if They have been a householder, They have always maintained that religion of the household. Saints always say that if your mind does not bother you for lust and if you can do without getting married, there is no need to get married; but if your mind bothers you, then in Sant Mat there is no bar against getting married, you can easily get married.

I often say that you should just live a pure life for some time and start enjoying the purity of life. Start enjoying the maintenance of chastity. The time will come when you will not be willing to give up your chastity – no matter what you are offered you will not be willing to give up your chastity.

The question which was asked was how do we know whether it is our Master Who is holding back our progress and not letting us see it, or if it is because of our shortcomings in our outer life that we are not progressing. You know that when it rains or snows the wind which blows through that place where it has rained or snowed becomes cold and spreads coolness everywhere. In the same way, if you have maintained a pure life, if you are living a pure life, Master is no doubt aware of it, because He is sitting within you. So when you are living a pure life, not only you will be aware of your progress, but even the people who are living around you will know about your purity, and they will also say that you are a pure man or woman.

Once in the army there was a theft and many guns were stolen. They said that it was because of the carelessness of the guards, and the commander and everyone was very upset because they did not know who had stolen them. They were going to punish many people including many innocent people. They did not know how to find out the truth of who had really stolen those things. In the army they often used to call me “Bhai Ji” or “Gyani Ji,” and they knew that I was a very sincere, truth-speaking person. They respected me a lot. Our commander told everyone in our group in the army to come and touch the body of this man, “Gyani Ji” and say that they were sincere and didn't know anything about this theft. Out of fifteen hundred people, there were only four people who were involved in that theft. Only they were not able to touch my body and say that they were true and did not know anything about it. I did not tell them that I was pure, and I did not threaten them or do anything. It was only because of my purity that they could not dare to touch me and lie. The others who were sincere had no problem, they came and touched me and said, “I do not know anything about it.” But the real thieves when they

came near me started trembling. So I mean to say that when you are living a pure life, when you are pure within, your purity is such a great thing that it will be spread everywhere and even the bad people will not dare to come in front of you and lie. Do you think that when you live a pure life, your friends and neighbors will not be aware of that? They will definitely be aware of it, because purity spreads like a fragrance. And those who have their nose open always smell it and know about it. In the army it was a very unusual thing for a person not to eat meat and drink wine and I was one of those people who did not. So people knew everywhere that I did not eat meat or drink wine. I have often said that while serving in the army I never visited any city; even for buying small things, I would tell my friends to go and buy them for me, because I was very religious minded. I would spend my time in the religious places and live a pure life. And only because of that purity I was known everywhere, and people even used to swear in my name.

I often say that the house which we live in, or the land where we live, at least that land or house should be proud of us, that such a good person lives here. Your Master is very pure and very holy; He is above the dirt and bad things of this world; so why don't you rise above the dirt and bad things of this world, and become as pure and holy as He is, so that He may manifest Himself in you and be proud of you, that His disciples are so pure and holy? When Supreme Father Kirpal came to my ashram for the first time, I told Him, "Master, I don't know what question I should ask You, because my heart and brain are empty; since my childhood I have kept them empty." He smiled and became happy and said, "Only because your heart and brain are empty have I come so far. I have traveled five hundred kilometers only because your heart and brain are empty, and I have come to give you something." And because I was hungry for His grace and He had the grace, He showered His grace on me. I was burning like a fire and He had Naam with Him. He caused the rain of Naam to shower and He cooled down my heated heart.

1985 December: The Philosophy of Karma

This talk was given on October 2, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: I was wondering if you could clarify how it is that the Master suffers pain when we do not meditate. I've understood from what I've heard previously that the Master takes on pain when we do not meditate two hours a day. And also I've been told that every cell of His body is suffering excruciating pain. I was wondering if you could clarify this, if you could elaborate.

SANT JI: You know that when we plant a plant we expect that when it grows up, it will yield fruit. In the same way, when we get initiation from a Perfect Master, our desires know no limits. We have limitless desires, and that is why we have come to the Master: so that with His grace we may fulfill our desires. The letters of the dear ones show how many desires they have. Their desires are limitless; and after making so many demands, they even confess that they cannot meditate, which is required. So they request to the Master, "Master, shower Your grace on us so that we may get this thing and that thing." Now you know that when desires are to be fulfilled, it is necessary that the karmas which are involved in doing that be dealt with; unless our karmas are paid, unless it is written in our fate, we cannot get what we want. Sometimes we ask for things which are not written

in our fate, but still we make our request in love for the Master, so out of love for His disciples, Master is bound to give to the disciples that which they have requested, even though a lot of karmas may be involved in that. As Master Sawan Singh Ji used to say, “It is up to the Negative Power to decide in which way he wants the karmas to be paid.” The disciple pays the karma, or the Master who has become responsible for the disciple pays the karma. The Master has no choice regarding how to pay. If the Negative Power wants blood from the body of the Master, He will have to give that; if the Negative Power wants that the Master’s body should suffer with fever or any disease, in order to pay the karmas of the disciples, the Master has to do it according to the wishes of the Negative Power. This law of the Negative Power cannot be changed. The Masters suffer pain only because of the karma which the disciples should be paying, which they are not able to pay because they go on requesting the Master, “We cannot pay off these karmas.” In other words, they say, “We cannot meditate. If we meditate we can pay off the karmas; but we cannot meditate. That is why we request the Master that He should shower grace on us, because we cannot meditate.” This is the condition they put. That is why the Masters have to suffer so much pain. You know that not everyone in this world has the same kind of thoughts, the same kind of compassion and kindness, for other beings. You would have come across such incidents many times in your life: Suppose there is a person lying on the roadside suffering pain. Many people don’t even bother to look at him, to find out what is wrong with him, what to speak of stopping and taking care of him. But there are some people, those who are compassionate, kind and gracious, they may stop by that suffering person, ask him what the problem is, and it is possible that they may even take that person to a nearby hospital or doctor and give him medicine. Afterwards they may keep visiting that person. They do that because God has put within them a lot of grace, a lot of kindness and compassion, for all human beings.

This is a worldly example. Saints and Mahatmas come into this world carrying a lot of grace and kindness for all human beings. When any of their disciples – or even someone who is not a disciple of the Master, but remembers Him – cries for help, Master cannot stop Himself, He cannot control Himself, He always comes down to help that disciple. And you know that when you help someone, you have to lose something of your own.

Master Sawan Singh became very ill towards the end of His lifetime. He became so sick that He lost a lot of weight and became very weak and thin. The devoted disciples who lived near Him said, “Master, you should pray to your Master, Baba Jaimal Singh, that He will allow you to spend some more time among us, and you should request Him for recovery of your health so that you may become free from the diseases you have.” Master Sawan Singh said, “I cannot do that; if I pray to my Master for my health, that will make a difference in my discipleship. I have never done that. I don’t want my Master to carry the burden of my karmas, that He should suffer for me. I cannot do that, and I will never do that. But if you feel like doing it, you can pray to Him.” So Master Sawan Singh never prayed to His Master even though He suffered a great deal towards the end. It was always His disciples who used to pray to His Master, Baba Jaimal Singh, for His speedy recovery and His good health. Master Sawan Singh Ji always used to say that the disciples do not know, they are blind: they do not know why the Master is suffering. Many times it happens that the Master is suffering on account of the karma of a disciple who is having bad feeling for the Master. This is my personal experience, that Saints do not have any karma of their own, They always suffer because of Their disciples. Saints

and Mahatmas never want that their Masters should suffer on account of their karma; whereas we the disciples, if we have even a little bit of difficulty, we always make a prayer to the Master; we do not want to suffer even a little bit. We always want that our Master should suffer for us. And when it does not work, then we become upset.

There was one initiate of Master Sawan Singh who had a little bit of physical difficulty, and when he did not recover quickly, since he had to suffer a little bit, he became upset at Master Sawan Singh and told another initiate, "I am upset at Master because He did not protect me, He did not take care of me." That dear one went to Master Sawan Singh and told Him, "Such and such a disciple of yours is very upset at you because you did not cure him when he was sick." Master Sawan Singh said, "That poor fellow does not know how much of his karma Master has taken on His body and how much pain has been reduced which he was supposed to suffer."

Master Sawan Singh Ji often used to tell about this incident: Once He was suffering from some disease, He was paying off the karma of one disciple, and that very disciple had a bad feeling for Master Sawan Singh because he saw that Master Sawan Singh was suffering very much. His faith was shaken and he started thinking, "Why should a Saint like Master Sawan Singh suffer so much?" So he asked Him, "Master, is this your own karma which you are suffering?" Even though Master was suffering the karma of that very person who had asked that question, still He said, "No, this is not my karma, this is the karma of one of my dear ones." Masters never complain. Patiently and lovingly, when the disciples make any request to them, they always bear the karma, they always suffer the sufferings of the disciples, and they always reduce the pain of the disciples.

I have often told you about my childhood, when I had boils all over my body; it was so painful that whenever I would wear any clothes they would all get stuck to the wounds. I still remember those painful moments even though I was a child at the time. My father always used to cry looking at my condition because I was his only child. Nobody else would love me because I had those boils; nobody would allow me to come near them. My parents and the family members used to love me only because I was their only child. Once my father took me to Baba Bishan Das, and he wept. He told Baba Bishan Das, "God has given me only one child and I don't know how many bad karmas he has done in his past life that he has these boils and blisters and he is suffering so much. I cannot bear to see him suffering. Either God should take him back, or he should be cured." Baba Bishan Das laughed and said, "God never takes anyone back; everyone has to suffer the account of their own karma, or someone who becomes responsible for the karma of that person can pay it. Otherwise that person who is suffering has to suffer." Then Baba Bishan Das asked my father, "Are you ready to pay the account of the karmas of this boy?" My father could not say anything, because you know that it is very difficult for anyone to agree that he will suffer for someone else. We may say outwardly, "I am ready to suffer." The parents love the child very much, but when you ask them, "Are you ready to suffer for your children?" nobody will be ready – because who wants to suffer for others? We can hardly suffer for our own selves; how can we think of suffering the pains of another soul? When my father did not agree, Baba Bishan Das said, "Okay, I will take him to a place of pilgrimage in Punjab and over there he will become all right. But I will have to put some signs on his body: this is the will of God and his body should have some signs." So this tattoo on my hand, and also two other signs which I have, were also

given to me at that time when Baba Bishan Das took me to that place of pilgrimage. He also wanted to put a sign on my forehead, but my father again wept and requested him not to put a sign there because it would look very bad. My father asked Baba Bishan Das to put signs on my body in such a way that they would not look bad. So Baba Bishan Das took me over there. People may say that it was because I was taken to the place of pilgrimage that all the boils and the disease was cured, but that is not true. Baba Bishan Das was very gracious and I don't know how many karmas I had, how many bad karmas I had done, and how much Baba Bishan Das suffered in order to remove the boils of my body. It is possible that a lot more complications were going to follow because of those boils, but graciously Baba Bishan Das removed all the problems; all the complications and suffering he took on his own body.

So this is the grace of the Master. When we request the Master to heal us, to make us all right, then we are not ready to pay the karmas which we are suffering; we are in a way requesting the Master to take those karmas on His body, which He lovingly does; and that is why He suffers for us. His body suffers when we do not meditate because when we meditate we get the inner strength to bear the karmas, but when we are not strong enough to suffer the karma, then someone has to suffer, and who else can suffer our karmas except our Master?

During the second tour, when I went to Boston, a recently-initiated dear one came to me who had some skin disease; he had boil-like things all over his body. An old initiate, who was his friend, brought that person to me and told me about his sickness: he removed his shirt and showed me the difficulties he had. At that time I felt very gracious on him, and I remembered Master Kirpal's name and I touched his body, and the next day he was all right. When the old initiate saw that that person was free from his disease, he realized that it was the Master who had taken the disease away, and that the Master would have to suffer. He came to me and wept. He told me, "Master, I did not mean that you should suffer on account of that person, I just wanted to mention that he is a new initiate and was having this difficulty; he just wanted your advice. He did not want, and I also did not want, that you should suffer the account of this dear one's karma." What could I say at that time? Whatever was done was done. In the same way, in Ganga Nagar, there was a trader, an initiate of Master Kirpal Singh, who had some problems on his body, boils and skin disease. He was suffering a lot and he tried many doctors for many years, but he could not get any help. Once when Master Kirpal came and he could not bear it any more, he took off his clothes and stood in front of Master. Master's gracious sight removed all his difficulties, and he became all right. Master did not complain; you know that the Masters have been sent into this world by Almighty God to help the weak souls. To whom can the Masters say, "I cannot take your karmas," or "I cannot help you, I cannot suffer for you"? If the disciples have real love for the Master, they will never do anything like that because they know that when Masters graciously remove the pain of the disciples, it is not that the pain is eliminated and does not go to anyone's account. If the pain is eliminated from your account, it definitely goes into the account of the Master, and He has to suffer for that. So if the disciples have love for the Master they will never do anything like that; they will always do the devotion of the Lord so that they may become strong enough to bear their own karmas. If the disciples have love they will suffer the karmas and they will never pray to the Master, "Master, shower grace on us and remove this karma."

Baba Bishan Das Ji used to tell me a story of a Muslim Saint whose name was Hazrat Luth. There were two cities; I don't remember their names. Once some angels were sent by God to Hazrat Luth, with a message from God, saying "If there are at least fifty people in both these cities who do the meditation of God and who are really devoted to God, then God will be gracious on these cities and they will not have any natural calamity. But if there are not at least fifty people who do the meditation of the Lord sincerely, then God will not be gracious on these cities and they will be destroyed. There will be a rain of stones and fire and all the people who are in these cities will be destroyed."

Now Hazrat Luth was a perfect Saint and He knew how many devotees there were in those very big cities. He said, "Angels, one thing: Fifty is a little more than you can expect. Even if there are ten people who are doing the devotion of the Lord, even then God should be gracious and not destroy these cities." The point is that the perfect Masters always know how many people there are who really do the devotion of the Lord. We may find millions of people who do the devotion of the Lord outwardly, who do it only for name and fame, who do it only for showing other people that they are meditators or devotees. But if you go within you will find just a few people who really do the devotion of the Lord. Guru Nanak says, "If you want to find the best ones you will find one out of millions, because in this world, rare are those who do the devotion of the Lord."

Kabir Sahib has said, "The sky is on fire and everywhere the fire is coming down. If there were no Saints present in this world, the whole world would have burnt in the fire." Saints are sent into this world by Almighty God. They always remain connected with God and they always connect those souls with the Shabd Naam who come to them for doing the devotion of the Lord. And only because of the presence of the Saints and of those people who are connected with the Shabd Naam, this world is sustained. Otherwise, where the sin increases, and where there are not so many people who are connected with the Shabd Naam, and where there is no Saint, that place is destroyed, either by a natural calamity like earthquake or tornado or hurricane, or sometimes God destroys that place by other methods. It is only because the sin increases at that place, and there are not so many people there who devote time in the devotion or meditation of God. When the Saints come into this world they connect so many people to the Shabd Naam. It does not matter from this perspective whether they meditate or not: only because of that connection to the Shabd Naam, this world is sustained; and this world is as it is now only because the Masters come into this world again and again and connect the souls with Shabd Naam.

Guru Nanak says, "I sacrifice myself millions of times on that Master Who Himself is the Liberated One and Who has come in this human form to liberate us."

So graciously the Master always showers grace on His disciples. Those disciples of the Master who do the meditation, who do the devotion sincerely, they find that the strength comes in their soul to suffer the consequences of their karmas; and when they are in any kind of difficulty, they never run away from those difficulties or request the Master to suffer their karmas. They always bear their karmas on their own self. But even on them, Master showers grace, and whatever help is feasible, Master always gives them that. We can understand this philosophy of karma and the grace of the Master only after going within. Just by reading books outside or even writing books about the subject outside, we cannot understand how these two things work.

Jamuni Muni was the disciple of Ved Vyas and he wrote a book on the philosophy of karma. When he brought that book to Ved Vyas, the Master said, “Yes, it is a good book. But it would have been better if you had done the meditation and gone within and then written the book. Then I would have said, ‘What you have written is true and since you have practiced it and it came out of your experience, this is the best thing you have done.’ But since you have not done meditation and have not gone within, and have written this book only from your mind and intellect, I can only say that it is a good book and nothing more than that.” But Jamuni Muni was not satisfied. He said, “Master, what is the use of meditation and going within? I have written this very good book on karma; those who read it will get to know how the philosophy of karma works. And since I have written all those things, I am sure that I will do what I have written and always be aware of the consequences of the good or bad karmas which a person does.” Ved Vyas used to go within, and he was a perfect being. He knew that Jamuni was only talking from outside. He did not have any inner experience and he was not very strong in his devotion, or in controlling himself. So Ved Vyas said, “Okay, sometime I will put you to a test and then you will realize whether what you have done is good or not, and how important it is first to experience something and then to write about it.” Jamuni Muni was very confident about his writing and he said, “Okay, whenever you want you can do that.”

After some time Ved Vyas changed his form and disguised himself as a woman, and went to the hut of Jamuni Muni. Seeing the woman, Jamuni Muni was delighted, and that woman, who in fact was Ved Vyas, told Jamuni Muni, “I have lost my way, and since it is nighttime, you should give me shelter. I want to spend this night here; tomorrow morning I will go.” At that time Jamuni Muni was very much in his senses, and lust and other things did not bother him. He was very strong and said, “No, I am not in a position to give you a place to stay here in the nighttime; you should go and find some other shelter.” But Ved Vyas wanted to test him, so He said (in the form of a woman), “If you do not give me shelter and tigers or lions or wild animals kill me, you will be cursed, because you will be responsible for my death.” Hearing that, Jamuni Muni was inspired to give her a place, but even then he was very strong. He said, “Okay, close the door from inside. And even if I tell you to open the door you should not open it.” He did not want to lose himself or get involved in any kind of bad karma. But after that when he sat for his devotion, or whatever he was doing, he started thinking about that woman instead of doing his devotion. And his mind told him, “Well, she looks like a very good lady. Why don’t you go and talk to her? Maybe she needs something else. And what is wrong with talking? You are only just going to talk to her.” Mind always works like a competent lawyer in the beginning. He always inspires us in the beginning like that:

“What is wrong in doing this?” or “What is wrong in doing that?” But we never know what eventually he is going to make us do. We realize that only when we have indulged and lost ourselves.

So when Jamuni Muni was inspired by his mind in that way, he knocked at her door. Ved Vyas said, “I will not open the door because you told me not to open it even if you knocked.” But Jamuni Muni by then was obsessed by lust, so he broke the roof; but when he went down in there, he saw Ved Vyas sitting there, and seeing Him he was very embarrassed. So the meaning of saying this is that we can understand this philosophy of karma and all these delicate points only when we go within and when we bring all these

things into our experience. Just by writing or reading about all this we cannot comprehend how this philosophy works and how we can save ourselves from the cycle of karma.

King Bhoj was a very learned Sanskrit scholar and he had defeated many great scholars in debates about the Vedas and other holy scriptures, and he was a very good and righteous king of that time. Once he thought, “Why did I become king? Why has God been so gracious on me that He made me a king? What good karma did I do in my past life that God became so gracious on me and gave me this kingdom? Because I am living a life which is much better than millions of other people have, there must be something very great which I did in my past life which God was pleased with, so that He gave me this very good position.” When he could not find the answer to that question by himself, he called all the wise men and sages and sadhus in his court and asked them. One sadhu, among all those who were invited, knew the secret, but he did not want to tell King Bhoj himself, so he told the King, “There is a certain sweeper who is cleaning the dirt of the city; go to her and she will tell you why you became the king of the city in this lifetime.” When King Bhoj went to the sweeper, she told him to go and see a sadhu who was sitting outside the city. When King Bhoj went there, that sadhu told him, “Okay, I will tell you what you did in your past life as the result of which you got to be king. But before that I want to show you what is being done for you in the heavens.” Using his yogic powers, that sadhu brought down a plane from the heavens and making King Bhoj sit on that, he took him to the heavens, and there King Bhoj saw that they were constructing a very big palace. When he asked them why they were constructing it, they replied, “It is for King Bhoj of the mortal world because he is a very righteous king and in his kingdom no one is unhappy. After he finishes his time in the earthly world he will come here, and since he is making good karmas, he will be given this beautiful palace to live in.” After showing that to King Bhoj, that sadhu brought him back into this world and told him, “I will tell you why you became a king in this lifetime. There lives a madwoman up in the hills. She tears her clothes and wanders here and there all the time. That madwoman was our mother in her last lifetime and you, I, and that sweeper were brothers and sisters. Our father had left the body when our mother was very young and we were very poor, so we did not have anything to eat. Once it so happened that somehow our mother collected some wheat flour and she made some chapattis for us and we were very hungry. We each got one chapatti to eat, because our mother had made only four chapattis. But as we were about to start eating, a sadhu came and asked for food, and my mother got so upset at him that she tore off his clothes. Our sister was so upset that she threw all the garbage on him, and I was so upset – because we had barely gotten that food and he had come there asking for it – that I gave him a beating with a burning stick. So as we did those karmas then, according to that we got this present lifetime: Because I beat him with a burning stick, I have got this punishment – to sit by the fire and perform austerities. Our mother is wandering here and there like a madwoman and she is compelled to tear off her clothes; and that sweeper in the city who was our sister, since she threw all the garbage on that sadhu, now she is cleaning the garbage of the city. You were the youngest of all, and you were very kind to that sadhu: You gave your one chapatti to that sadhu and he became very pleased with you, and only because of that you became king and are enjoying this life.” The point is that if by reading and becoming learned and intellectual and a scholar, one could understand the philosophy of karma; if only by reading and writing we could

know for what karmas we are suffering and for what karmas we are enjoying, then what would be the use of doing meditation? We can understand the philosophy of karma and know how the karmas work only by going within; because when we go within after doing meditation, all this philosophy of karma becomes an open book in front of us, and we can easily know for which karma we are suffering and for which karma we are enjoying.

Master Sawan Singh Ji used to say that Masters shower a great deal of grace and mercy on the souls, but we are ungrateful ones and do not realize how much grace the Master is showering on us. Since we do not know and cannot see how much grace is being showered on us, we do not express our gratitude to the Master. But Master is very gracious. Master Sawan Singh Ji used to say that Masters are so gracious that if they eat the fruit of any tree, that tree at once leaves its body and gets the human body. And if the Master rides on any animal, that animal also gets the human body in its next lifetime. He also used to say that if by accident the Master puts His feet on any creature and it dies, then that creature also gets the human body. So just imagine how much grace the Master is showering on those souls who get the human body right from the body of trees or worms or animals like that. Even on human beings He showers so much grace: that we, the drunkards, the meat-eaters, the bad people, have been brought into their company, and are being prepared for our journey back to the Real Home. Except for the Saints, who is there in this world who can shower so much grace on us? In fact, only Saints know the glory and grace of the Saints. How can we, the worldly people, know about the grace and glory of the Saints? “Only the cuckoo knows where the cuckoos come from.” How can the other birds and creatures know where the cuckoos come from? Saints on one level are living in this world among us and they are talking to us, but on the other level in another form, they may be giving Naam to someone, they may be taking care of some souls. They function at many different levels. When I took Baba Bishan Das to see Master Sawan Singh, there were some people sitting with the Master as we are sitting here, and Master Sawan Singh was talking with them. One Muslim fakir stood up and said, “Master, before this lifetime, in your previous birth you were born in the form of the King of Faridkot” (a state in Punjab). Master Sawan Singh kept quiet but later He said, “Yes, I know that. And I also know that before that I was born in very poor families.” So the Masters know everything of their own past, and they know about their future. They also know about the past and future of all their disciples. They are omnipresent; They are all-conscious; They know everything of the past, and of the present, and of the future; and only the Saints, the Masters of their degree, can understand and appreciate the glory and grace of the Masters. How can we, the worldly people, know the grace of the Master?

I am sorry that I took a long time to answer this question; this question could have been answered in many more talks, because we cannot describe the glory and grace of the Master. I am sorry that the other dear ones who were waiting for their turn to ask questions did not get to ask them. I am sorry for that.

1985 December: On the Grace of the Master

This question and answer session was given September 29, 1985, at Sant Bani Ashram, Village I6 PS, Rajasthan, India.

QUESTION: I have two questions. The first is: Master Kirpal often referred to Naam as the God-into-Expression Power. But then He also said that the quality of the Positive

Power is to pull the soul back into its origin. Is this not a kind of contradiction ? And the second is: once I read in Swami Ji's Sar Bachan that there were created seven original surats. In Anurag Sagar it is said that Sat Purush gave the Root Seed of the jiva Sohang to Adhya. Does this jiva Sohang refer to one of those surats? What does the word Root Seed mean? Does it mean that there was only one seed who became many souls?

SANT JI: There is no difference between the Naam and the Positive Power. When Master said that Naam was the God-into-Expression Power, and that the Positive Power always takes the soul back to its origin, that is not contradictory because Naam and the Positive Power are one and the same thing. It is only a difference in words. Sat Purush, or Kal Purush, Naam, all these refer to one power, and there is no difference between Naam and the one who becomes the form of Naam. We know that when we start any work we start with a scratch, just a little bit, and later on it goes on manifold. In the same way, as far as the question of how many souls were created in the beginning and how many more souls are coming, it is all in the hands of God. Only God knows how many souls He has to give to Kal and how many more souls He has to send into this world. This is something which we can understand and believe in only when we go inside and see what Sohang really means, what Sohang is, and what the souls are, and why the souls were given to Kal. Outwardly we try to compare the writings of the Mahatmas, but that is not possible. You will find in two different books written by the same Master, two different things which you may think contradict each other. But that is not true. Masters never write any statement which contradicts their own statement in another book or another talk. Their purpose of telling us those things in so many different ways is that somehow, by one way or another, we may get inspired to go within and see our real home, Sach Khand. We can get the answer to all those questions and the clear understanding of all those problems of the creation and the Negative Power and Sohang and all that only by going back to our real home, Sach Khand.

In the beginning the people who translated Anurag Sagar and then the people who first read Anurag Sagar, had difficulty understanding how the Negative Power could create a hundred and twenty-five thousand jivas after devouring a hundred thousand jivas. They asked me, "How is it possible for the Negative Power to create twenty-five thousand more souls when he has already devoured one hundred thousand souls? Doesn't that mean that when he devours one hundred thousand souls he has finished them? How can he create more? He doesn't have that power of creation!" But later on when they read it again and again, and when they did the meditation, when they went inside, they got the answer to their question themselves. Only then they came to realize how God created the souls, how the souls were given to Adhya, how many souls were given to Adhya, and how Kabir Sahib, who in fact was Sat Purush, came in the human form to liberate the souls. So I hope that if you have any questions regarding Anurag Sagar or if you don't understand something, you should do the meditation; because only by doing meditation and going within can we get a clear answer to all our questions. You know that Masters always refer to themselves as female beings in front of their Masters. In their writings, in their poems or songs, they always refer to themselves as a female being, like the wife of Master or God. Some women satsangis once asked Master Kirpal, "Whenever you say things to the dear ones, you never say, 'This is for the women' or 'this is for the men' – why is that? And you always refer to yourself as a female being in front of your Master." Master said, "Those who do not go within, do not know who is male and who is female."

In fact, we are all female in front of the Almighty Lord. He is the only male, and the difference between male and female comes to an end when we enter into Daswan Dwar. Before we enter Daswan Dwar we are either male or female, but when we go into Daswan Dwar we see that we are all souls and God Almighty is the only one whom we can call a “male being.” So unless we meditate and go within, unless we rise above body consciousness and enter into Daswan Dwar, we cannot understand all these writings of the Masters.

QUESTION: Master has spoken often of criticism and I'm sorry if I ask this again. Lately I am more and more aware what criticism means, and sometimes when I say a word I lose a lot of energy and I understand how terrible He feels. But one thing I don't understand: Sometimes people come to us, complain about their life, about injustices done to them, and we sit and listen to them in sympathy because they need help. How much is that criticism? Should we listen to such things, or somehow avoid them?

SANT JI: Supreme Father Kirpal used to say that it is a sin to get involved in criticism and it is also a sin to hear criticism of other people. He used to say regarding this situation which you have just mentioned, that if it happens that you have to listen to someone, you should be very careful that you are not having critical thoughts for the person who is being mentioned, and you should be very careful in listening to the other people. Because if you really want to help them, you can help them only if you don't get involved in criticism of the person he is talking about. You should listen to him carefully and patiently and then you should lovingly advise him, “Dear one, you should forget about all that has happened, and we can help you in this way.” So without your criticizing or having critical thoughts for the person who is being mentioned by the other person who has come to you for help, you should try to help that person out. You can be sympathetic with someone without being critical of the other person.

QUESTION: Master, what is the difference between a karma we are receiving back, and making a new karma, and how is the situation with non-initiates and with initiates? How do we know whether we are working out an old karma or if it is a new karma we are making? Master, when a meditation is painful, either physically or mentally, is it because that moment we are paying karma, or is it because it is not being done according to instructions?

SANT JI: The lives of the satsangis and the non-satsangis are different, and satsangis have knowledge from hearing the satsangs of the Master that whatever karmas they are suffering, that is the reaction of their own karma which they have done either in this lifetime or in a past lifetime. As far as how to differentiate between the karmas we are receiving back or new karmas we are making: if whenever you are suffering any karmas, if you think about the suffering and what you have done in your past – I don't mean in a past lifetime, but in this lifetime – if you are suffering the karma of this lifetime, you will become aware of the karma which you had done. Most satsangis suffer karmas which they have done in this lifetime, and when they have to suffer the karmas they get feasible help from the Master; whereas non-satsangis do not have any Master and cannot even think about the karmas they are suffering so they do not know what they are suffering, whether it is from this lifetime or a past lifetime. And since they have no guidance from the Master, they go on making new karmas and suffering the karmas of the past. The karmas of the satsangis and the non-satsangis are different because, even though we have

all come from one source, all people do not do the same kinds of karmas and the suffering also differs. But satsangis always get feasible help from the Master, because the Master wants them to pay off all their karmas in this lifetime so that they can go back to their Real Home. In Punjab there was a man who was a normal person, he was very intellectual, and he was also very good looking. In the will of God it so happened that after some time, his body shrank as though it had been thrown in the fire, and he became very bad looking. I used to go to see him and I saw him in that condition when I was still a child, so I did not know what he was going through. So I became sympathetic to him and told him, “God has been very unjust with you, that is why you were a good person and still you had to suffer so much.” He said, “No, don’t say that. It is not anyone’s fault. It is my own fault, because I know what deeds I have done in this lifetime.” He told me many things which he used to do. He told me that he used to cut the throats of hens and burn them alive, and he also told me that once he was hunting deer and he killed a fawn. The fawn’s mother remained with her baby so he killed her also; both of them were killed very brutally; he did not have any mercy on either of them. He told me many other incidents of his life and then he said, “It is not anyone’s fault that I became like this. This is the karma which I am paying because of what I have done in this lifetime; I don’t know what I have done in my past lifetimes, but just because of what I have done in this lifetime, I think I deserve this punishment which God is giving to me.” So the meaning of saying this is that those who are wise and who think about what they have done in their past, they will realize that they are suffering the karma of this lifetime.

I had a relative who was in the police and he used to take bribes. He was so involved in taking bribes that once someone took his father to him, thinking that he would hear his father and not ask for a bribe. But he did not even oblige his father. He said, “No, I don’t know anyone, you are not my father: The money is my father.” So his father became very sad. The point is that all his life long, he continued taking bribes from people and he made a lot of money that way. Just last year, one month before he left the body, he started having a vision that he was being made to sit on a donkey and taken around the city while wearing a garland of shoes, and he was being defamed and criticized by the people. He also had visions of his colleagues who had lived a very simple and very pure life and who were not involved in taking bribes: They were traveling in cars and had a very good life. He used to see that vision and he realized that only because of his bad habit of taking bribes, he was going to go through all that suffering and he would be criticized and given a very bad time in the Court of the Lord. So he came to me and told me about his condition and I told him, “Now you realize that whatever karmas you have done in your life, you are paying for them; and the same thing will happen to you when you will enter the Court of the Lord.” After that he left the body.

Master Sawan Singh Ji also used to talk about a police officer who was in charge of supplying food to the cows. But instead of giving food to the cows he kept the money, took bribes, and made a lot of money. Just before he left the body, he started telling his wife, “The Lord of Death has come and the cows I was supposed to feed are here too, and are beating me from behind”; and in that painful condition he left the body.

So whatever karma one has done in this lifetime he will have to pay. We do not suffer the consequence of any karma which we have not done. Guru Nanak Sahib says, “Whatever you have done you will have to suffer for it.”

When the Masters choose us for initiation they do not make any mistakes. They know how much karma we are supposed to pay back to the Negative Power and how much Master will have to pay from that account. So whenever they give us initiation they do not make any mistake and they know all about our karma. Graciously they burn off all the sanchit karmas which we have been storing from ages and ages, from birth after birth. And for kriyaman or the present karmas, they tell us that we should do selfless karma so that we may not have to come back in this world again to suffer or to enjoy the consequences of those karmas. As far as the fate or pralabdha karmas are concerned, they do not touch them. They tell us that we will have to suffer or enjoy those karmas at any cost. But in that also, Masters lovingly help us.

From reading the letters of the dear ones we come to know how much they are being helped by the Master Power. And some dear ones, those who go within and who meditate, whenever they get sick or have to suffer any karmas, they always request Master, “Master, don’t suffer for my sake”; because they know how much Master will suffer and how much Master will help them. But those who do not go within, who do not meditate, as soon as they get any difficulty or pain, they at once request the Master, “Master, help me!” or “Master, save me!” etc. You know that if we serve even a tree it will bear fruit and it will give us fruit. Do you think that the Master Whom we are serving and Whom we are remembering, will not give us any fruit, will not protect us when we are suffering?

Now the other question, about pain in meditation: Usually we have pain in meditation only when we do not meditate regularly. You know that when we do something, if we do it regularly we become competent in doing that. We have pain in meditation only when we meditate for a couple of days, and then leave it off, and then again start. So if we were to meditate regularly, then this problem of pain during meditation would go away.

QUESTION: Master, could you talk a little about sitting in bhajan in front of the children in the family?

SANT JI: You can sit for bhajan in the family, but you should make sure that you have covered your head so that no one looking at you can see what you are doing. Often I have said that children are innocent souls, and when they see you sitting in meditation, they also try to imitate you; and since they are innocent souls their souls are not so much of the world. Their attention goes right up and they start seeing things and sometimes it can be dangerous. That is why it is advisable to sit for bhajan only after covering your head so that they may not imitate you, if they are not initiated.

In California I made one child sit for bhajan and when he closed his ears he started hearing the Sound and it was so loud that he could not bear it. So he started crying. At that time I told Pappu to unplug his ears and when he did that at once he became quiet and he started wondering what had happened.

QUESTION: We have heard that if we are under the influence of the five dacoits, that God would not open His door to us. But we also hear of people who maybe are involved in alcohol or other intoxicants who have the darshan of the Master with them; or even non-initiates who have Master's darshan. So could you say something about the grace of Master?

SANT JI: This is a very deep secret, and you should try to understand it. Actually you can understand it very clearly only when you go within. But outwardly I will try to make you understand how this happens.

There are souls who are very good, and who have special grace of the Almighty Lord, and who are chosen from the Real Home to come into this world to do the devotion of the Lord; but because of the environment in which they live, and because of the company they keep, they get involved in alcohol and things like that. But underneath they are very good and very holy souls.

I have met many dear ones who drink alcohol or do bad karmas, but afterward they feel very bad about it and they curse themselves. So if after making the mistake you realize it, and you curse yourself for doing it, it is also like having a victory over the mind.

Such people, even though they are addicted to drinking and eating meat and things like that before they come to the Master, when they come to the Master and have His darshan, they get relieved of everything. Before they come to the Master, people may even talk about them – “How will he be able to give up his bad habits?” But when they come to the Master and have His darshan, they do give them up. They meditate more than other people and become very devoted disciples.

Only the Saints know about the grace of the Saints. Other people cannot have any idea how the grace of the Master works. When the Master has to liberate anyone, it does not matter where that person lives or in what condition he is living. Master Himself goes there, sometimes in dreams, sometimes He appears in front of them, and it doesn't matter what that person is doing: If the Master is determined to liberate that soul, He will do everything possible to liberate that soul.

I have often told you the story of Harnaam Singh who used to live in my earlier village. That story has been published in *Sant Bani Magazine* also. The city of Abohar is about fifty miles from the village where I used to live. And once Harnaam Singh went to Abohar and Master Kirpal was coming there from Delhi. You can imagine how much darshan he would have gotten at that time, because Master was traveling in the car and he was standing there. But that much darshan was enough for him. He exchanged his sight with Master; those eyes of great Master Kirpal, He absorbed into them; and he remembered the beautiful form of the Master after that. And he became so absorbed in that much darshan which he received that a unique kind of awakening happened within him. Before he had had the darshan of Master, he was not a very good person, he did not have any spiritual qualities. He used to drink, smoke, and do all kinds of bad things, and he was very dirty. He was not of a very high caste. But as soon as he had the darshan of Master, he decided to give up all the bad things he had been doing. When he came back to the village from Abohar he told me, “You always talk about spiritual things, and today I will tell you that I have seen such a great spiritual man – I don't know Who He is but I have seen Him dressed all in white. He had a white beard and he was all pure, all holy, and I cannot forget those eyes. I still remember the eyes and the form of that spiritual being, and from now on I have decided that I will give up all the bad things I have been doing.” I was very surprised to hear this from him, because he did not have a very good past. He lived for one year after that incident, and he never touched any bad thing, and he became a very good person. Now you can see that Master did not explain any theory to

him – “You should give up drinking, you should give up smoking,” etc. That was the grace of the Master which created that awakening within him so that he gave up all those things without anyone explaining to him. He did not get initiation, but still he remembered the form of the Master; he never forgot the eyes of the Great Master.

One year later, when he, along with forty other workers, were in my field harvesting the crop, he seemed to be in good shape, very healthy, but suddenly his son came to me and said, “I don’t know what has happened to my father!”

I went there and asked him, “Harnaam Singh, what has happened to you?” He told me, “Nothing has happened to me; but now I am going, because that spiritual being, that person Whom I saw one year ago and told you about, now He has come all dressed in white. He has come in a plane and now He is taking my soul up to the Real Home. It is all His grace; and one year from now He will come to your place by Himself and you should prepare for Him and welcome Him and respect Him and He will do everything for you.” And after saying these things he left the body.

So you can see how the grace of the Master works. Harnaam Singh was not initiated; he had not heard about Master Kirpal Singh, he had never heard about the theory of Sant Mat, and nobody had ever explained to him that he should give up drinking and smoking and all those things; but it was the grace of the Master, that just from that much darshan he got that awakening and it changed his life and he became a very pure and holy being. So such souls, those who are chosen by God for their upliftment, for their liberation, Master always finds some way or other to liberate them. No one can question the ways of the Master; only the Masters know how the Masters shower grace on the dear ones.

You know how much I travel: I go to Delhi, I travel in the plane to many other places, and many times I come across people who seem as if they are waiting for me and as soon as they see me they fold their hands and salute me. But some people, even though I put my attention on them, still they do not want to look at me. It is all a matter of the grace of the Almighty Lord. Some people, those who look at me and those who look at me with respect, are chosen by God and God has been very gracious on them; that is why they get the grace of God. But the other people, even though I try to look at them, I try to give them darshan, still they don’t want to look at me, because they are not fortunate enough to have the darshan of a Saint. So it all depends upon one’s fate.

I often talk about the army. You know that when anyone wants to join the army first he has to become a trainee. During the period of training, if he commits any mistake or fault he is always forgiven. The officer asks him, “Why have you made that mistake?” and he says, “I did not know about it and I will not do it again.” And he is forgiven. But once he has completed his training, and takes the oath that now he will be loyal to his country, when he formally joins the army, after that even if he makes a very small mistake, he is not forgiven. So when the Master gives us the initiation he lovingly explains to us what things we should do and what things we should not do. He lovingly tells us that we should not steal other people’s things, we should have a very good life, and things like that. So if after knowing all these rules and regulations we make mistakes, then we will definitely be punished. The non-satsangis, since they have no guidance, since they do not know what is good or bad, when they make mistakes and ask for forgiveness with sincere hearts, they can be forgiven because they did not know what was

bad and what was good. You know that the person who knows the law, if he makes a mistake, is liable to get more punishment than the person who has made the mistake innocently.

I hope you have understood what I was trying to say. It was a very interesting question and I could have replied in even more length but I will stop now. I have always said that we are the wrestlers of the Satguru. After taking the initiation from the Perfect Master we should not get involved in the five passions. We should not make any mistakes, and sincerely and wholeheartedly we should do our devotion to the Master and we should not drink wine, we should not eat meat, keep ourselves pure.

1986

1986 February: The Means of Receiving Grace

This question and answer session took place October 30, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: We are told that Simran is superior to all other mantras. I quote, “because behind those words the charging of the Perfect Master who is the giver of Initiation is working.” (*Sant Bani Magazine*, April ‘85, p. 26) Would Master please tell us how and when this charging takes place, and how it is maintained? Is this a “one shot” effort or does Simran have to be “recharged” periodically to remain effective, etc.? Who was the first known historically documented person prior to Kabir to apply Simran? From whom did that person receive it? Did Simran evolve gradually to its present outer form? If so, can we expect further modifications?

SANT JI: All of you have heard this question. Now you should listen to the answer because this is for everyone and all of you should pay attention to this and try to understand the answer.

All the Saints have said this, and Master Sawan Singh has written very clearly, that Kabir Sahib was the first Saint to come into this world. He came in all the four ages. You can read the Anurag Sagar and you will find the same thing there. He came in all the four Ages: In the Sat Yuga or the Golden Age His name was Sat Sukrit. In Treta Yuga or the Silver Age His name was Maninder. In Dwapar Yuga or the Copper Age He was called Karunamai, and in this Iron Age He was called Kabir. In the first three Ages they did not give the knowledge of the Shabd until the disciple had perfected the Simran. But in the Iron Age graciously Kabir Sahib started giving the initiation of both Simran and Bhajan together. The planes do not change, the Simran does not change. Sach Khand never changes. All the planes and Simran and Sach Khand are unchangeable. The only difference is that when the dissolution occurs, all the planes up to Brahm are destroyed and the souls who go up only to Brahm have to be born again, and all the planes up to Brahm are created again. In the same way, when the grand dissolution happens, all the souls who reach up to Bhanwar Gupha are born again because all the planes up to Bhanwar Gupha are destroyed, and they are also created again. But Sach Khand is a plane which never gets destroyed either in dissolution or grand dissolution. That is why the souls who reach Sach Khand never have to come back into this world again. Except for the Saints, those who come into this world to release us, no soul who has reached Sach Khand comes back into this world. Even the Saints come into this world with an order in the will of God. They have no interest of their own in coming into this world, nor do they come into this world as we come – as prisoners. Earlier the Saints used to give only the Simran and until the disciple had perfected the Simran they did not give bhajan or the knowledge of the Sound. In many cases the disciples would leave the body before they had received the knowledge of Sound from Them. That is why in this Iron Age graciously Kabir Sahib started giving both Simran and Bhajan together so that the seeker would not have to remain in between but could do the practices together. Often I have said that the work of Simran is to collect our scattered thoughts and attention and bring it to the eye center. And by the help of Simran we have to cross the stars, suns, and moons,

and reach up to the Form of the Master. Simran cannot take us beyond the Form of the Master. Liberation is in the Dhunatmak Naam; that is why earlier, when the Masters did not give the Sound initiation, it was like half the initiation for the seekers and that was the difficulty. Often I have said that when the disciple reaches the form of the Master and the Sound starts coming within him, then it is the Sound of the Shabd which takes the soul back to the Real Home; and Master accompanies that disciple, that soul, and plane after plane it is the Sound of the Shabd which guides the soul back to the Real Home.

Now regarding the question of how the Simran is charged and whether it remains charged forever or whether it has to be recharged, or when the charging takes place, you should pay attention to this. Well, dear ones, first of all you should know that such great souls come from the Home of God all perfected; they are perfect beings right from the beginning.

Guru Gobind Singh has written in his history that in his previous life he did great austerities, he performed many austerities, he rose above duality and became one; he got liberation. He did not want to come into this world. But at that time people had started worshipping stones, and all the powers whom God had sent into this world to remind the people about the devotion of God, instead of reminding the people to do the devotion of the real God, they started making the people worship them. At that time God Almighty told Guru Gobind Singh, "I am sending you into the world as my son, and you should go and remind them of the devotion of Almighty God." Guru Gobind Singh has written, "I did not want to come into this world, but I could not refuse the order of my beloved Father; that is why I came. I told Him, 'I will not seek any power or any support from any god or goddess, no matter how powerful they are. Whatever boon or grace I may need, I will ask You for that. And I would want that all my sangat, all my dear children, may live happily, and always remain connected with the Naam.'"

Guru Gobind Singh has written, "I stood in front of Almighty Lord, folding both my hands and bowing down to Him. I told Him, 'O Lord, this Path, this Faith, will continue in this world only if You will be helpful and only if You will shower grace on me.'" So now you can imagine what relation the Masters have with Almighty Lord. As the father knows what his son likes and what are his needs and He always provides the son with all the things he needs, in the same way, God Almighty provides all the things to the Masters because they are His real sons. Guru Nanak Sahib has said that the gracious Father says, "My son, whatever you ask, you will get it." He says, "The gracious Lord has assured me that whatever I will need, whatever I will ask for, I will get it."

Nowadays the means of transportation have changed a lot and you can find jeeps, cars, buses, etc., everywhere. But I am talking about that time when there were not so many means of transportation and in this area people used to use horses a lot for going from one place to another. In Punjab there is a place of pilgrimage called Muksasar, and once a year many people get together there and they have a horse race over there. Riders from all over the country go there and participate in that race. Once my father took me to attend that fair and my father liked the horse who had come in first in the race. He went to the owner, whose name was Inder Singh, and asked him how much was the cost of the horse. Since that was the best horse, Inder Singh said, "Why are you asking me? Are you ready to buy it?" My father said, "Yes, I want to buy it; that is why I am asking you." So whatever he asked, my father gave him and bought that horse. My father thought that

when I would ride on that horse I would look good. Many times he made me sit on that horse and ride it and he would become happy. So I mean to say that as the father becomes happy when he sees his child doing good things and becoming good, in the same way also God becomes happy when He sees that His beloved Sons, the Masters, the Saints, are doing good things; and whatever they need, they are given. The relation between the Masters and Almighty God is that of son and father. And just as a son gets everything from his father, in the same way whatever the Masters need they ask from Almighty God and He gives it.

Master Kirpal had a unique kind of all-consciousness. When He was in fourth grade once he told his teacher that he should be given leave because his grandmother was leaving the body. The teacher did not believe in Master Kirpal, so he got upset and said, “Well, you go and sit there. How do you know that she is leaving the body?” But after a few minutes when somebody came from Master Kirpal’s home and requested the teacher to let Master Kirpal go, then he realized that he was not an ordinary boy. After that, that teacher always respected and appreciated Master Kirpal. I mean to say this, that in childhood, many people make mistakes and many good things also happen. But those souls who have come from God and for doing the work of God, they are always connected with Almighty God right from the beginning. And many times in the state of innocence they may say things which indicate that they are not separate from God but are one with Him. At the last satsang, my oldest sister came here and requested Initiation. In my childhood, when she was also very young, she used to say, “Look here, O Brother, I have only your support.” I would laugh and say, “Why are you saying that? Am I a god or something like that?” But that same sister came here last month and requested Initiation. I had not seen her for at least twenty-five years, so I could not recognize her because now she has grown very old, and has grandsons. When she came she asked me if I recognized her. When I told her that I did not recognize her, then she told me that she was my sister and she reminded me of the thing we had talked about when we were very young children. She told me that she had come here once to hear the satsang and did not meet me at that time, but now she had come for Initiation. I told her, “In childhood you used to say that you had my support and now you have come to make that statement a reality.” So I mean to say that such souls, who come into this world for the liberation of other souls, they are Perfect Beings, right from the beginning. They are always connected with Almighty Lord, but until the appropriate time comes they do not reveal their power to the people and do not start working in this world. Such vessels are fully prepared before they come into this world. But still in order to give us the demonstration, they work very hard and they receive a lot of charging from their Masters.

Master Sawan Singh Ji used to say that within the Saints some Power works. We cannot even call that thing a power, because you can estimate power, you can measure it. But that which works within the Saints, you cannot measure it. So that is why the charging which the Masters have is not like a battery that gets used up. They are directly linked with Almighty Lord and they are always charged.

And now that part of the question which asks when this grace of the Master was gotten and how this charging takes place. Every satsangi should pay attention to this part. Supreme Father Kirpal used to say for twenty-five years in the satsang that He who has come into this world to give has no problem. If there is any problem it is with us, the

receivers. When He has come from Sach Khand only to give us that grace, He has no difficulty or problem. It depends upon us how and when we accept that grace and receive that blessing.

Master Kirpal used to say, “How can we expect to get anything from a treasurer who has nothing in his treasury? In the same way, if the treasurer has a lot of wealth in his treasury but does not have the heart to give to us, what is the use of having such a treasurer?” So the treasurer should be one who has a lot of wealth in his treasury and at the same time has a very big heart and wants to give us a lot of wealth.

The Path of Bhajan and Simran which you have been taught is the means of receiving grace from the Master. By doing Bhajan and Simran the disciple can receive the grace of the Master whenever he wants.

Why do we lose faith in the Master, and why is it that we are not successful in receiving grace from the Master? The fact is that we do not ask anything for our soul. All the things which we ask from the Master are of a worldly nature. And when we do not get those worldly things, then we lose faith in the Master. Some people say that Master should help us in our lawsuits, and some say that Master should remove our problem of unemployment. Some people ask for wealth, some ask for a son; and when Master gives them the son, if the son bothers them all night long they request Master to make him quiet, but He does not do that. So then they lose their faith in the Master. We don't even know what to ask from the Master. We ask for worldly things and when we don't get them we lose faith; or if we get those worldly things and after some time again the same worldly things become the cause of our suffering, then we lose faith in the Master. Our relation with the Master is of a spiritual nature, and the job which the Master has to do for our soul is to take our soul back to our real home, Sach Khand. If we would always remember that, and ask only for things which are beneficial for the upliftment of our soul, then we would never lose faith in Him.

If you go to a diamond merchant and ask for coal, he would not be able to give you coal no matter how many names you call him or how much you bother him. How can he give you coal when he does not have any in his shop? In the same way if you go to the person who deals with coal and ask for diamonds, he will not be able to give you even one diamond because he does not have any. So when you go to the Master and ask only for things which are good for your soul, you get that and you never lose faith in the Master and you get a lot of grace from Him. Guru Nanak says, “O Lord, to ask anything from You except You is like asking for the sufferings of the world.” So the thing is that we don't even know what to ask from the Master, and that is why we suffer.

One of my cousins had a hard time getting married. So my aunt told me that she would believe in my Master Baba Bishan Das and would go to see him every month if he somehow would get her son married. She told me to request this of Baba Bishan Das when he came to visit me next. So when Baba Bishan Das came I told him about my aunt's request. Baba Bishan Das asked my aunt, “Do you promise that you will come to have darshan once every month if your son gets married?” She said, “Yes, if he gets married I will definitely come to see you every month.” So Baba Bishan Das said, “Okay, we will see; your son will get married and you will have a daughter-in-law in your home. And let us see whether you come to have darshan every month or you chase me to beat

me.” So the boy got married. But my aunt had a very bad temper and she always used to find fault with the daughter-in-law, and they suffered a lot because of that. Once when I was going to have the darshan of Baba Bishan Das I told my aunt that I was going there, and asked if she wanted to go with me. She was so upset with the daughter-in-law that she said, “I will believe in your Master only when both my son and daughter-in-law die.” So this is our condition. First we ask for the worldly things and when they don’t work, or if we get sufferings from them, then we want the Master to perform another miracle.

One lady came from the West and she wanted to have many children. I told her, “This is the home of Kirpal, and whatever you ask for you will get.” Later on she had two babies and it became very difficult for her to take care of them. When I went on the Tour I saw her taking care of both the babies and I understood her difficulty. She was holding one baby and the other baby was with somebody else. Before I could say anything she said, “Well, please have mercy on me and don’t do it again.” So first we ask for things and then when it becomes too much for us then we don’t want it.

So dear ones, Satguru is giving His grace with both His hands. But the pity is that we don’t know what to ask from the Master. When we ask for worldly things Master knows whether it is good for us or bad for us, and He responds when we ask things of Him. But since we have not yet attained the capability of listening to His voice, we do not know what He is answering.

Dear ones, many dear ones get in serious accidents and if the Master did not have that charging He could never appear and go to the place where the dear ones are in the accidents. Sooner than seconds the Master goes and protects and helps the disciples. It is only because of that charging that He goes there at once and protects them. I receive many letters from dear ones who tell me how they were involved in an accident and how Master came there and they had the protection of the Master. Many dear ones, when they are having operations, or when babies are being born and they have to be born by operation, even at that time they have the protection of the Master and they don’t feel any pain and they always feel the presence of the Master the entire time the operation is being done. It is because of that charging, because of that Power, that Master is always there to help the disciples. No doubt the Master is always with the disciples, but when the disciple has so much faith and yearning for the Master, when the protection of the Master is needed, He even appears and makes them feel the presence outwardly also.

Suppose the disciple needs the current and the Master says, “Wait, let me charge my battery.” How can the disciple get anything from such a Master? We have to go to such a Master whose battery is always charged, and who is always linked with Almighty God. What is the use of going to a blind Master? But I’ll tell you one thing: that unless the disciple becomes perfect he cannot even know of the perfect or fully charged Master.

I was searching for God ever since my childhood and I meditated on the first two words for eighteen years. And when I got the full initiation from Master Kirpal, after that also I meditated very hard for many years. You all know that He Himself came and put that wealth of Naam within me. As it is very difficult to find a perfect Master, in the same way the perfect Master always looks for the perfect disciple. And as we get the perfect Master only if we have good fortune, in the same way the Master can get the perfect disciple only if he has good fate. In one of the bhajans I have said that people say that

love is very easy. But it is as dangerous as the poisonous snake. And its attack is as forceful as that of the lion. You know that the lion snatches away its prey just by attacking once. And the black poisonous snake also tells the person he is biting, “Don’t fall on me, fall on the other side.” In the same way, when the perfect disciple comes in the company of the Master, at once the Master showers all His grace and makes him His very own.

1986 March: The Different Kinds of Simran

This darshan session took place December 29, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: Master, when doing meditation, is it better to concentrate on the Simran and listen to yourself doing Simran in the mind's eye until it is perfect, or to keep the Simran more as a background to concentrating on the Light?

SANT JI: Often I have said that satsangis should not do any thinking or any fantasizing of the world while doing Simran. There are three means of achieving liberation: Simran, Dhyān and Bhajan. All these three practices can happen within our body. By doing Simran we vacate the nine openings, and after crossing the stars, sun, and moon we reach the Form of the Master. Simran takes us only up to the Form of the Master.

When we manifest the Form of the Master within us, that form is very clear: It is as clear as we are sitting here in front of each other. He will answer all our questions. When the form of the Master is manifested, we need Dhyān to keep Him there. Usually when the Form of the Master comes within the disciple, sometimes he feels that the form has gone, sometimes he feels that it has come; but that does not happen. It is not the Form of the Master which comes and goes. It is because the disciple has not attained enough concentration; he has not had so much Dhyān or contemplation on the form of the Master, and that is why he feels that the Form sometimes comes and sometimes goes. If at that time the disciple would contemplate so much on the form of the Master that he would forget his own self, so that he may only remember the Form of the Master, then that Form would remain there forever and the happiness which the disciple would receive cannot be described.

Many times when we do meditation, if something is going on in our mind, or if we are aware of our mind, then when we get a little bit of concentration, and if suddenly the Light is manifested within us, since we are not fully concentrating and since our mind is also working or thinking about something, then we become afraid and don’t know what to do. Many dear ones stop doing meditation when they have such an experience. Many times it so happens that when the disciple is meditating and if he is not avoiding his mind, if his mind is also working at that time, then if graciously Master manifests His Form there, that disciple does not understand Whose Form has come there, because his mind is pulling his soul down while the Master is trying to pull him up. So he becomes afraid and gives up doing meditation. So it is very important that when you do Simran, you should not be aware of your doing Simran. You should not allow your mind to even bring that feeling.

There are a couple of things which I always say before we sit for meditation. I say them to all the dear ones in all the groups. The purpose of saying them is, that you should

always remember those things whether you sit for meditation here or back in your home. If you remember them, you will be able to do the meditation correctly. I always say that you should make the mind quiet, that you should not understand meditation as a burden, and you should not pay attention to the outer disturbances. You should not allow your mind to wander outside. This is a reality: it has come in my own experience that when the form of the Master is manifested within you, He remains with you all the time; like a shadow, he accompanies you. Not even for one moment does He go away from you. But the thing is that you should first manifest the form of the Master, and you can do that only when you are meditating correctly, when you are not allowing your mind to play tricks on you.

When the form of the Master is manifested, other people who have eyes, they can also see that that Form is accompanying you and that he is always with you. Once when I was going to Punjab on the Rupur canal, at a village called Dyali I saw that a sadhu was sitting and there were many other people listening to him. And since that sadhu had performed austerities and had done other japas and tapas, I felt like paying some homage and giving some respect to him; because as you know, before meeting the Masters, I also had done rites and rituals, performing of austerities, and things like that. So I always had the appreciation for those sadhus who had really done austerities. Even though I did not get anything from that, still I appreciate them, because it is very hard work. So when I went there, he was sitting with some other people of the village. He was sitting on a rope bed, and as soon as he saw me, he got up from that bed and welcomed me. I was trying to sit on the floor, but he said, “No, don’t sit on the floor, come and sit with me on the rope bed. Because I see Someone with you.” I told him, “No, I am like your servant, and I have come to have your darshan; let me sit on the floor.” But he did not let me sit on the floor. When he insisted, I sat on the gunnysack which was there for the people. While I was sitting there he would talk to the other people, and after talking to a couple of people he would again tell me that he was seeing Somebody with me dressed in white with a very great personality. So when he told me repeatedly, I told him, “yes” – since I knew that it is that God Almighty Kirpal Who is pervading everywhere, and it is all His grace that this sadhu is seeing His presence and could tell that the Master was accompanying me. So when you are in meditation, when you attain that high position where the Form of the Master is manifested within you, the people who do a little bit of meditation and go up a little bit, even they can also see that the Form of the Master is with you. They can very well see that.

But when you attain such a position you should be very careful; you should not talk about that to other people, because other people will become jealous of you; they will start thinking, “He is an initiate like us – how come he has progressed so much and we have not? And why is Master so gracious on Him and not on us?” Their jealousy may spoil their meditations. So I always say that when you attain such a position you should protect it and not talk about it to anyone except the Master. You should protect it the way a woman protects her body. Because this is the grace of the Master, and when you have had it you should not show it off to the other people.

QUESTION: I have another question about Simran. Sometimes when I do my Simran it sits in my throat and I can be concentrated at my forehead, but sometimes with Your grace the Simran is just in my mind, with my thoughts, and I wondered if in time that

moves up from the throat? By doing a lot of Simran, will it move up to the third eye? Because I find that I say it to myself a lot like I am speaking to myself a lot, like speaking from inside, and that's why it is just stuck in my throat.

SANT JI: I have often said that the work which we do every day, if we do it regularly, we become competent in that. If you continue doing Simran in your throat, gradually it will move up and it will start happening with the tongue of your mind. Do you think that the thoughts which you are having twenty-four hours a day, all the thoughts which are bothering you, that you have not practiced those thoughts, you have not repeated those thoughts? Now you don't need to work to have those thoughts or fantasies come in your mind; they come by themselves. Do you think that you have not practiced for that? Ever since we got separated from the Almighty Lord, no matter in which body we went, whether it was the body of a bird or animal or any body, we always had the thoughts of that body. We always create a desire for the worldly things and materials and because of all those desires we have developed, we have practiced those thoughts, and it is those thoughts which are bothering us now. It is those fantasies which come in our mind without our making any effort in that. Saints have the knowledge of that and they know what it is that keeps the souls in this world, and they tell us that at the time of death there is no one in this world whose tasks have all been accomplished. If anyone is able to fulfill ten things, five or ten other things remain unfulfilled; and at the time of death those unfulfilled tasks and the thoughts of those tasks go with that soul and in the next lifetime it is those thoughts and fantasies that bother him. So, just as you do not have to make any effort in having those worldly thoughts and fantasies because you have practiced them a lot in your previous birth – you don't know how many ages, how many births, you have practiced them but you don't have to make any efforts in thinking those thoughts now – in the same way, if you practice the Simran with the same amount of strength and energy, the time will come when you will not have to make any effort in doing Simran; it will happen by itself.

These thoughts and desires which we have at the time of death, our intellect for the next lifetime is determined or decided by them. Our thoughts and desires of the time when we leave the body have a direct effect on our intellect. Because of those thoughts of the previous lifetime our fate, our intellect, and our thoughts of the next lifetime are determined. When I was commenting on Tulsi Sahib's Ratan Sagar in Colombia, in one of the Satsangs I told a story that Master Sawan Singh used to tell, of a potter. Once he was taking his female asses loaded with clay to the palace, and he was saying, "Come, mothers, come, sisters, come, friends – like that. He was calling the asses "mothers and sisters and friends." So someone asked him, "Why are you doing that? Because they are asses!" He said, "I am practicing, because I am a potter and I am in the habit of speaking very loosely, so I don't want to speak any bad word in the palace; if I speak any bad word in the palace, the king might put me to death. So I am practicing now so that I may speak politely in the palace." So why do the Saints always emphasize doing Simran? Why do they make us do Simran? They make us do the practice of Simran so that at the time of our death either we should be doing Simran or we may have the Form of the Master within us. If we are doing Simran, or if we are remembering the Form of the Master, we will go direct to Him.

Saints have the knowledge of how, because of the simran of the world, we come in this world and we go back from this world; we again and again take birth in this world because of simran of the world. And they know the weakness of our mind and how we are stuck in this world, and they also know that the crop which is destroyed by water can be healed or made whole only with other water.

They give us the Simran which they have earned themselves; and behind that Simran given by the Masters, their renunciation, their hard work, their Charging, is working – and they know that only by doing the Simran of the Master can we cut the simran or remembrance of the world. That is why they tell us to do Simran. And as you know, when we do something without making any effort to have the image or the form of that thing in front of us, that form or that image comes in front of us – if we do the Simran given by the Master, without our making any effort of having the Form of the Master in front of us, we can have it. In that Satsang I had talked about the personal experience of Master Sawan Singh, Who used to say that there was a judge who all his life long gave out decisions and worked as a judge. At the time of his death, on one side he was about to leave the body, but on the other side he said, “Objection overruled.” Whatever simran he was doing all his life long, at the time of his death he spoke the words according to that. I also spoke about my own experience, that once there was a business man in Padampur who never got married. He always craved for that, he had the desire of getting married, but somehow he never did it. But he always used to think about it. When he was about to die they took me to see him, because at that time I was practicing Ayurvedic medicine. When I went there and held his arm to feel his pulse, he thought I was tying a wedding band on his wrist – because in those days in India there was a tradition that people tie a piece of thread to the wrist when they are about to get married. Nowadays they don't have those traditions, but when I held his arm he felt that I was doing that, so he at once said, “Are you tying the wedding band?” I thought in my mind, “Brother, now you are preparing for the journey to the beyond; how can we get you married now?” So whatever simran he was doing throughout his life, he remembered that at the time of his death and he spoke out from that. So whatever simran, whatever remembrance, you do throughout your life, you will remember it at the time of death.

Bhagat Trilochan, whose bani is included in Guru Granth Sahib, has written that those who at the time of death do the simran of, or remember, women, are born into the body of a prostitute where they have to indulge with so many men. Nature is not a useless thing. According to our desires, according to our thoughts, we get that in our next lifetime, in our next birth. So those who remember women at the time of death, they become prostitutes and their death desire is fulfilled; but in that body they make many more new desires and in order to fulfill those new desires they have to come back into this world again.

Bhagat Trilochan says that at the time of death those who do simran of their homes, they become ghosts and come and live there. Those who do the simran of, or remember, wealth, they come as snakes.

I have seen many married people who do not have any children. Whenever they give any donations, or do any good thing, they always have this desire: that they will be rewarded with a child. So He says that those who die doing the simran of children, they come in the

body of a pig; you know that pigs have a lot of children, and the sow is always bothered by children because she gives birth to so many children at one time.

Finally Bhagat Trilochan Ji says that those who do the Simran of God, those who love God Almighty, God manifests in their heart, and they are the ones who get liberation. So we should always do constant Simran, because only by doing Simran can we vacate the nine openings and open the tenth door. Beyond that we do not need Simran, beyond that we cross the planes only by climbing on the Shabd.

1986 April: The Suffering of the Soul

This darshan session took place on January 25, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: Dear Beloved Satguru, yesterday You spoke about the hotel fire. You spoke about Your sufferings had You not seen our faces and had Supreme Father Kirpal not suggested to you to make the group come earlier, rather than later. I was wondering whether it was in the whole group's fate to be in the hotel during the fire and whether these karmas have been graciously taken off all of our heads, by You. And if this is so, what about the suffering that You are bearing for us?

SANT JI: There is no doubt in the fact that those dear ones who were going to be in this group and who were going to stay in that hotel at that time were definitely going to be in that fire. This is not a miracle. In this no one has done a favor to anyone. This is all God Kirpal's doing; He has changed the program for the benefit of His children, understanding all of us as His children. It is not that God Kirpal has sacrificed other people. He is the abode of grace and even now He is showering grace on all of us. He is all gracious. Those people who were burned in that fire came there for that, and stayed there only for that purpose. They were supposed to be there. He protected us only because we were calling Him. We were requesting and praying to Him day and night. He definitely hears the plea of all those who are calling for Him. Those who ask for help, definitely get help.

Just today an incident happened about seventy kilometers from here. One dear one got burnt in his home with petrol. They lost a great deal because they had two tractors which were burned in that fire. But this is true, that when that dear one remembered and asked for help from his beloved Master, the Almighty One, the fire was extinguished. Even though he is burned very seriously, still he is lying there peacefully. They might have lost a great deal more than they have lost. In that house were many other members of the family; there were young children there also, and animals. Anything could have happened; all of them could have been burned. But God Almighty reduced the pain from the gallows to a pin prick. I have just come back after visiting that dear one.

I have often said that the Negative Power has got some boons from the Positive Power. Those boons were: No soul should have any remembrance of her past life; no one should remember what good karmas she had done or what bad karmas she had done, what is responsible for her suffering or for her reward; also that no one should know where he was born in the past life, who were his parents or his children. Nobody, in other words, should have any awareness or knowledge about his or her past life.

The other boon which the Negative Power took was that Saints should not perform any miracles when they come into this world, and they should not liberate anyone without making them meditate. This is why Masters always put a lot of emphasis on doing meditation. They give us warnings through the satsangs and they tell us, “This is your work and you have to do it.” They do not perform any miracles because this is a promise which the Almighty Lord made with the Negative Power, that whenever Saints come into this world they will not perform any miracles to attract people back home. Master Sawan Singh used to say that if God Almighty had not given this word to the Negative Power it would not have been a difficult task for the Saints to take everyone back, because for a perfect Saint it is not a big thing to give an eye to a blind person, or to give a leg to a person who cannot walk. For them it is a very easy thing, because they are the owners of all, they are the Almighty Ones. But since this is a promise given to the Negative Power, they do not perform miracles.

So according to that promise Saints do not liberate anyone without making them do meditation. The Negative Power has made this promise to Almighty Lord, that whenever He sends perfect souls, Saints, into this world, he will have to give them bodies; and according to that promise whenever Saints come into this world they are given a body by the Negative Power.

Now according to the laws of the Negative Power, the karmas which the disciples have done must be paid. It doesn't matter whether the disciple pays that karma, or the Master who has taken responsibility for the disciple pays that karma. All the karmas must be paid. Now he has left this for the Master to decide, who will pay how much of the karmas. But this is sure, that nobody can go back to the Real Home without doing the meditation and without paying off all the karmas which the soul has made. So this is why in order to help the disciples (because the disciples cannot pay off their karmas by themselves) Master always helps them pay off their karmas. All the karmas must be paid. Now the Saints do not have any choice in how to pay off the karma: in whatever way the Negative Power asks for the payment of the karmas, they have to do that. If the Negative Power asks for an eye, they have to give an eye. If he asks for a leg, they have to give a leg. They do not have any choice; they cannot say, “We will not give you this and we will not give you that.” In whatever way the Negative Power wants the karmas to be paid, they have to do that. And this is why you might have seen the Masters suffering. Saints are pure souls and they are not involved in any kind of karmas, because they have not made any karmas which they have to suffer or enjoy. They are free from karma, and whenever you see them suffering it is always because of the sufferings of their disciples. Since they are innocent and they do not reveal that they are suffering for us, they may seem to be suffering, but in fact it is on account of their disciples.

Once Master Sawan Singh was suffering a great deal; He was suffering for a dear one who was present there and, instead of understanding the reality, that dear one started having negative thoughts for Master Sawan Singh. He thought, “He is the Master and still He is suffering so much?” So he asked Master Sawan Singh, “Master, is this your own karma for which you are suffering?” Even though Master Sawan Singh was suffering the karma of that dear one who had asked this question, still he did not say, “Dear one, I am suffering your karma.” He said, “No, this is not my karma, this is the karma of one of my dear ones.” So even though Masters suffer for the karmas of the disciples, they do not say

when they are suffering for us because they are not doing any favor to anyone; it is their job and they have been sent into this world by the Almighty Lord to help the disciples go back to their real home. This is not a small incident which I have talked about, the fire in the hotel. It is similar to the Bhopal gas tragedy which happened last year, in which thousands of people were killed. It took about eight hours for the machinery to control the fire. It happened at two o'clock in the morning when everybody was sleeping. All of them were attacked by death when they were in deep sleep. All the newspapers and radios were filled with the news of this incident and even in Parliament this has become a big issue and they are talking about it very seriously.

Dear children, when someone's son is involved in any kind of accident, that father tries his best to save the child in every possible way he can. When a worldly father can do every possible thing to save his child from an accident, our Almighty Lord, who is our God, and our Real Father, when He sees us in any kind of difficulty or any kind of calamity, then He also does every possible thing; whatever He can do, He does that for us. Those who have love and faith in Him, according to our faith and yearning for Him, we get help from Him.

QUESTION: Dearly Beloved Satguru, I asked myself, if God loves us and our soul so much, then how can it be that we have separated ourselves from him? If our soul is innocent then why is she suffering so much? Then I asked myself, Well, maybe it is not so, maybe the soul is not suffering, maybe it is just the other parts that are suffering.

SANT JI: Every Satsangi should read Anurag Sagar, because this question is answered in that book; it is connected with the subject of that book. Kabir Sahib has written very clearly why the souls came into this world and why the souls were given the body and why they are suffering. Still I would like to explain it to you in brief.

When a piece of iron is heated in the fire it becomes very hot, but it does not melt. Whatever you touch with that heated piece of iron also burns. In the same way when the body is suffering, it suffers very much. So the soul that is living in the body, will she not get any suffering? Will she not be affected by the suffering our mind and our body are getting? When you say that the soul doesn't suffer, it is the other parts of the body which suffer, that is not true; because our mind as well as our senses do not have any power of their own. It is just like a vine which grows on a tree; it does not have any root of its own, it does not have any power of its own, but it takes its strength from the tree on which it is growing and it weakens the tree. In the same way, our mind and the organs of senses are receiving power and strength from our soul, and in return they are making our soul weaker and they are making our soul suffer. And all these organs which we are using for bad deeds, they will all go and bear false witness. When we go back to the Lord of Judgment they all speak against us. The ears will say that they did not hear bad things [the soul did]. Our hands and feet and all things which were given to us for doing good, since we did not do good with them, they will speak against us, and they are not the ones which are suffering. Ultimately it is our soul which will suffer. When she will be given another body, when we will suffer according to our deeds of this lifetime, it will be our soul which will suffer, not the other parts of the body.

QUESTION: What obligations and responsibilities do we have to our blood relatives; for example, if our brother goes bankrupt and owes a couple of hundred thousand dollars?

SANT JI: I am sorry to say that people do not understand the teachings of Sant Mat. Whatever is written in the literature, you people read that, but you do not understand it correctly. This question regarding the worldly relations has been answered so many times very clearly. It is not a bad thing to help others. As souls, we are all brothers and sisters; those whom we understand as our real brothers and sisters, as long as we do not get attached to the Shabd Naam and go within, we understand them as our only brothers and sisters. We know that we can never satisfy our relatives, because the more you will help them, the more demands they will put and expect from you. So before helping others, first you should be sure why you are trying to help them. If you are expecting thanks or anything in return, then you should better not help them because you know about worldly relations: one day they will thank you and the next day when their other demands are not fulfilled, they will get upset with you. So you may help them a little bit and after some days they will get upset with you because you will not be fulfilling their further demands. I do not mean to say that you should not help your relatives. You can do that but be very careful, and before helping others, you should know why you are trying to help them. If you are expecting any thanks or appreciation from them, you should better not do that because the worldly relatives may thank you one day but next day when their worldly demands are not fulfilled, they may get upset with you, which you may not like.

QUESTION: You said that the Saints never perform miracles and yet I see them about all the time. And in more recent times I can give you an example of a satsangi, he had such an illness which is considered, at best, that the person maintains about the same state of functioning, but usually the person deteriorates in brain and mind. Now this satsangi spoke to you and you told him to do Simran and Bhajan and to attend satsang. And so it happened that the person went to satsang, was constant at satsang and was keeping the company with satsangis, and he recovered from the illness to the point that his mind is even better than it was before. You don't call that a miracle? I told you about the car that was heading toward the river off the road, that made a complete one hundred and eighty degree turn around. Don't you call that a miracle? And I could go on and on like this, and talk about miracle after miracle.

SANT JI: Well, dear ones, still I cannot say that I performed any miracles. It is still all the grace of Master Kirpal, because He is the one who is doing everything. I agree that when the dear ones are at this state they give all the credit to their Master, and like you, when Hira Lal Bagga, Pappu's father, went to Canada he sent me a taped letter in which he said, "You may say, and You have always said, that Saints never perform any miracles, but whatever I have gone through ever since I left India for Canada, on the way, I have come across so many things which were not less than miracles." I would like to say that Saints do not do anything except perform miracles. But still I would tell you, that there is nothing which I have done; it is all the grace of the Master. Because Saints know that first it is all the Master who has done everything. They always remain innocent and they never say that they have done anything. During the Second World War, I was in the Yole Camp. Yole is near Khandra in the mountains and at that time in Khandra Master Sawan Singh was giving satsang and I was also present there. One Army man was wounded, and had lost his leg; he had an artificial leg attached to him. He had been wounded in Italy, and he came there. After Master Sawan Singh finished the Satsang, he stopped Master Sawan Singh and said, "You always say that You do not do anything, that You never perform any miracles, but You tell me one thing: We are very ordinary beings,

but still You went so far to take care of me and to help me.” Then he told what he had gone through. He said that in the front in Italy he was wounded by a bomb. He lost his leg and at that time Master Sawan Singh himself carried him to the base where they had a hospital. There again the enemy came and they surrounded and attacked the hospital. So the doctors and the officers decided that those who had minor injuries should be taken to headquarters, and the others who did not have any hope of surviving should be given injections of poison and put to death. “And I also came in that category. When the doctor was going to give the injection to me, I pleaded that he should try to save me; he should not put me to death. But he did not listen to me; he injected the poison into my body. At that time I saw the earth moving around, and I saw everything green. But I remembered Your Form and I did Your Simran. They threw my body in the water, but when I remembered You, at once You came there in your car, and took me out. You brought me out from that water and put me in Your car, and You brought me into the headquarters hospital. So how can You say that You did not perform any miracle, or You did not come to help me? Why do You say it is all Your Master that is doing this when I have seen with my own eyes – I was very much aware of your presence – I saw with my own eyes that You came there to help me.” Master Sawan Singh said, “Well, you can ask all these dear ones: I have never gone out. I did not go anywhere. I was just sitting here giving the Satsang. If anything happened to you it was all the grace of my Master.” Later when Master Sawan Singh was having His food that dear one went inside and lay down in front of Master Sawan Singh, because he could not bend over because of his artificial leg. And he said to Master Sawan Singh, “The government has not given me any credit, and I am not getting any pension or anything, so it is very difficult for me to maintain myself.” Master Sawan Singh told him, “Don’t worry: God, Who protected you earlier, will make arrangements for you now also.” Then He recommended him to one Tisraldar whose name was Thakur Singh, and He told him, “He will take you to the government, and he will help you get a pension. And he will help you get the reward.”

When the dear ones get the opportunity to talk to the Master, they always express what they have in their hearts. There was a young girl who stood up and told Master Sawan Singh that when her grandmother left the body she said, “Master Sawan Singh has come and I am going with Him.” Master Sawan Singh said, “There are many people whose grandmothers leave the body; and Baba Jaimal Singh comes and takes care of them.” At that time Mastana Ji of Baluchistan was also there and He had brought two bags full of ashes and bones of many people who had left the body because of a cholera outbreak in Baluchistan. He told Master Sawan Singh, “All these people whose bones and ashes I am carrying, they all said, ‘We are leaving; Master Sawan Singh has come to take our soul.’ You say that it is Baba Jaimal Singh coming to take their souls. But they reported that Master Sawan Singh had come to protect their souls.” Master Sawan Singh said, “Mastana Ji, you are brave.” He meant to say that those who are the brave satsangis, the meditator satsangis, they see their Master functioning everywhere.

Tulsi Sahib has also said that it is very difficult to understand a Saint. About those who say that they have understood a Saint He says, “I touch my ears. God forbid, nobody can do that.” Even if you sit in front of the Saint and tell Him, “You protected us; You did this, or You did that for us” – still He will never agree and say, “Yes, I did this for you; I did that for you.” He will always say, “No, that is not me. I have not done anything.”

Because He is a very innocent being, and He is a very serious being, and He will never say that He has done anything. It is very difficult to understand the Master.

I see my Supreme Father Kirpal working everywhere, even now, and even during His lifetime I would see with my own eyes how He would come to protect the souls; many times He would make this very obvious and very clear how He was functioning and how He was taking care of the souls. Now, even though he is still present among us, He is with us, and we can see him everywhere – I can see him everywhere even now – since He is not physically present in front of us, we can express what we have in our hearts for Him, we can glorify Him, we can sing praises of Him; but if, when He was in his physical body, I would try to glorify Him, I would try to sing praises of Him, He would not be pleased with that, He would not get inflated like a balloon. He would always be very quiet and very kind, and whenever anybody would try to sing any praise or try to glorify Him, He would not be pleased. He would say, “This is all Master Sawan Singh’s doing; this is all the grace of Master Sawan Singh.” He would give the credit to His Master. Master Sawan Singh also would not get pleased when Master Kirpal would call Him “True Emperor.” But sometimes I would call Master Kirpal True Emperor, and when I would do that He would always catch my ears and say, “Be careful! Don’t say that again!” He never wanted anyone to praise Him; He was never happy when anyone praised Him. He always remained in humility, and He would become very pleased when He could remain in humility.

Once Master Kirpal was wearing a shawl and He was looking very beautiful. In Punjabi a shawl is called by the word Kumbali, and it had a spiritual significance. So I said a short line, “Everybody is talking about the Kumbali, but I see that You are the one with the Kumbali; Ask me and I will tell You, that You are giving me a very beautiful experience.”

I got many opportunities to have the darshan of Master Sawan Singh and I was very fortunate to sit at the feet of Master Sawan Singh. Blessed were His holy feet where I got many opportunities to sit. He had a very attractive form and His darshans were also very attractive. Mastana Ji was His dear one, and Mastana Ji also loved Master Kirpal Singh very much. Whenever Mastana Ji wanted to glorify the Master, he would make me stand in front of the sangat and say how Master Sawan Ji used to look, because he knew that I had seen Master Sawan Singh Ji so many times. So whenever Mastana Ji used to ask me to describe the form of Master Sawan Singh, I would describe the form of Master Sawan Singh as I had seen Him, because He had a very attractive form; His face was very pink, and He had a very broad forehead. It always seemed as though there were two lights burning in the forehead of Master Sawan Singh. Whenever I would describe Master Sawan Singh, he would become very happy; because only he is the gurmukh who becomes happy hearing the praises of the Master, and only he is a real disciple of the Master who always narrates and talks about the form of the Master.

Mastana Ji of Baluchistan used to call Master Sawan Singh God, and Master Kirpal the Son of God. And he would always say that Master Kirpal had done a lot of meditation. Always he would tell me that such a Power would give you the Initiation, and such a Power will get manifested in you Who is so powerful that even if there were two cannons blowing the fire, if He put His hand in front of the cannons, they would stop. He would always say that Master Kirpal had done a lot of meditation, and those who want to see the

fruit of meditation should go see Master Kirpal. Those satsangis who have seen Master Kirpal Singh know how many nights he stayed up, and how hard He worked in meditation.

1986 May: Faith is the Victory

This question and answer session took place January 1, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: I was once told that Sant Ji said that when you tell the Westerners to do something, right away they feel guilty. I was also told once that Master Kirpal said that guilt was a trick of the mind. I was wondering if Sant Ji could explain this to me, and also is there a time when it is good to feel guilty?

SANT JI: First of all I would say that regarding myself I understood myself as the guilty one in front of my Master – not once, but millions of times – but I never said about any Indian or Westerner that they feel guilty when you tell them to do something.

Because it is not a principle of Sant Mat to make others feel guilty or to say that others are guilty. The principle of Sant Mat is that you should look at your own faults and look at the good qualities of others. The reality is that Saints come into this world to become an example for others. Kabir said, “When I went looking for the bad ones, I did not find anyone bad. When I looked within myself I found that I was the worst of all.” Even though They are not the guilty ones, still, in order to make us understand, Saints say, “We are the guilty ones,” so that we may understand that we have to feel ourselves guilty. Because They know that we do not have any good qualities in us. If we get the Naam Initiation it is only because of the grace of the Master. It is the Master who gives us the Initiation. If we have developed any good qualities it is all due to the grace of the Master. But still we feel that we are something, we have egotism. That is why, in order to make us understand, They say that They are the guilty ones.

In all the Satsangs I have done on the Gauri Vars I tried to explain that those who look at the faults of others carry the burden of that karma on their head. But those who look at their own faults remove those faults and go across this ocean of life and become liberated ones. All Saints have said that. Saints develop so much humility, and They always call Themselves guilty ones and other people good ones. Guru Nanak Sahib says, “Understand yourself as the bad one and understand the rest of the world as the good ones.”

Regarding the Westerners, Master Sawan Singh did say that they have this feeling of hurry in their minds – because one dear one who was initiated just a week before had written to Master Sawan Singh complaining that he had not gotten any results or experiences in his meditation. That is why Master Sawan Singh said that in the Westerners’ minds they expect results very quickly; they have this feeling of hurry.

QUESTION: In the school where I teach, very much is spoken about angels. The teachers pray to the guardian angel of each child, and also to their own guardian angel, to be inspired in their work. And the satsangis there were talking and we wonder, what is the relationship between Masters and the angels and the disciples? Because the Masters, as we understand it, take on the guardianship of the souls whom They initiate.

SANT JI: It is very interesting and it is worth understanding. The satsangis have seen the Master and that is why they can pray to the Master and Master has become the guardian of those satsangis. But I will tell you truly that those teachers have never seen any angels; they have not even seen the Master and they don't have any idea Who is the guardian, Who is the protector of the soul. Except for God Almighty there is no one else whom we can call the protector of the soul. No god or goddess or angel can be the protector of the souls. I passed my gyani grade in the State High School of Sangroore in Punjab, and our teacher used to say to the students, "Those of you who have prayed to the so-called gods for forgiveness for not doing your homework, I do not acknowledge them, and I am not going to spare you for that. Those who have done the homework, only they will be forgiven." In India the teachers are very strict, and the students who did not do their homework would pray to their so-called gods and angels to be forgiven. But the teacher would never spare anyone, and I have seen that those who did not do their homework were told to stand on their head, and they would get the punishment in that way. But those who had done the homework did not need to pray to anyone and they did not get any punishment.

For your satisfaction and in reply to the question I would like to give the example of Swami Ji Maharaj. He said, "In the worship of the Master comes everybody's worship." Just as all the waters from different sources go and become one in the water of the ocean, in the same way in the worship of the Master comes everybody's worship. Because if we are doing the worship of the Master, if we are praying to the Master, it means we are praying to and worshipping all gods and angels and everyone – because all of them respect the Master and obey the words of the Master.

When the dear ones write to me that they have received Initiation, I write back to them saying, "I am very happy to know that you have gotten the holy Initiation. Now it is your job to dive into the ocean of the love of the Master and bring out the pearl of Naam from within that ocean." You should see the truth with your own eyes. I am not telling anything to you from hearsay. This question cannot be solved only by talking about it or reading about it from books. Reading from books is one thing and doing what is written according to the books is another thing. We have to do it practically; we have to go within and see for our self. Only with the grace, mercy and blessings of my Master was I able to obey the orders which He gave to me. And only because of that was I able to see the real glory of my Master. I was able to see what position He has in the inner planes. Even now He is coming through those inner planes and going back, and the disciple who goes within and sees the glory of the Master in the inner planes, only he can know how great his Master is. When the Master comes to the lower planes, which we call "heaven," wherever He goes, all the gods and goddesses and angels who have reached up to those lower planes treat Him with great respect, they give Him a place to sit, they all give him a lot of respect, and they appreciate Him a lot. All the gods, goddesses, and angels who are stuck there beg Him for liberation; they all beg Him, "Kindly take us along with You." He loves those souls also, and He tells them to be patient. He tells them that it is the law of nature that only when you are given the human body can you get Initiation into Naam, and liberation lies only in the Naam. When they say that they did not appreciate the human birth when they were given it and it will be very difficult to get liberation, Master tells them to be patient and to wait for the time when they will be given human birth. So

only the disciple who goes within knows how much respect and appreciation the angels, gods, goddesses and other spirits who are in the inner planes give to his Master.

Suppose a session judge is walking on the street in a city. He may be wearing ordinary clothes and he may be wandering here and there and may buy vegetables from a shop; and people may not realize that he is the session judge because they don't know him. But if someone knows him, and recognizes that in his speech or in his pen there is great power – then with that person the judge can do anything he wants. That person who knows the judge will respect and appreciate him even in a place where no one else has recognized and respected him. In the same way, a Saint or Mahatma is seen by millions of people in this world. Many people look at Him and for them He may seem to be an ordinary person. But those who go to the inner planes and who know the real glory and position of the Masters, when they see a Saint, even in His ordinary outfit, still they appreciate and respect Him, because they know how much power God has given to Him and how many rights this Saint or Master has received from Almighty God and what He can do. Only that dear one who goes within and sees the Master's real form is aware of the glory of the Master in the inner planes, and only such a person can have real appreciation and respect for the outer form of the Master.

You can see for yourself, as Guru Nanak said, "If you bow down to your servant, you will not have any glory." It is not good for you to bow down to your servant. What will people say? In the same way with these gods, goddesses, and angels who bow down in front of our Master – if we do their worship even after receiving Initiation from the perfect Master, if we keep worshiping angels, gods and goddesses whose planes we have to go through when we go back to the Real Home – what will the owners of those planes say: "They are higher than us and still they are bowing down to us?" I will tell you an incident from the time when I was in the army. There were two beggars from my village who happened to be in that place also and they found out I was there. They thought, "He is from our village, so we will go to him, spend the night there, and maybe he will give us some money also." So when they came to me I knew that they were beggars, but still I did not show it. I did not say that they were beggars and when I told my friends to make very good beds for them and when I told them to bring good food for them they were surprised and they thought that maybe I had not recognized them. But since they were beggars and they knew what position they had, they felt very embarrassed because I was offering them such good food and beds. So they came to me and said, "We think you have not recognized us. We have always been begging for things from your father and forefathers and we do not deserve such good food and such good beds because we are only beggars from your village." I told them, "I know that, but don't tell this to anyone else. It was my job to offer you good things and I have done that." But since they knew their position, they could not eat or sleep there. They were so embarrassed that they suddenly left the place when I went away for a short time. They left without eating food or sleeping there.

So I mean to say that when we bow down to angels, gods and goddesses who are of the lower planes, those very beings who bow down before our Master, and respect Him, they feel very embarrassed; they feel very let down, because they know that we are the children of that Almighty Lord to Whom they are bowing down. Not even the angel of death can come near the disciple of the Master, what to speak about the angels and gods

and goddesses of the lower planes. Master Sawan Singh Ji often used to talk about the “family gurus,” because this happens, especially in Punjab. The ten Gurus, whatever work They were given in the Will of God, They completed that and They went back to the Real Home. But those who were born in Their families started calling themselves as “the ones who held supernatural powers.” They would go to people, saying that they were of the same family as the Master, and once or twice a year they would collect things from people. And people also used to believe in them. People used to say, “They are of the same family as the Master,” and they believed that whatever these people said would come true. So in that way, there were so many family gurus; all over Punjab there were so-called Masters all belonging to the family of one or another of the ten Gurus. Master Sawan Singh also had one family guru like that. Master Sawan Singh used to say that before receiving Initiation from Baba Jaimal Singh his family had a family guru who visited them once in a while, and Master Sawan Singh would give him some money. But when he received Initiation from Baba Jaimal Singh He realized that He was a perfect Master and then He did not feel the need for any other Master. So when that family guru came again, Sawan Singh said, “Before I used to give him one rupee, but at that time I gave him ten rupees and folded my hands to him and told him, “Now I don’t need you, because I have found my Master.” So that great soul knew right from the beginning that when one has got the Initiation from the perfect Master he does not need to rely on any other master or any other angels or saints.

Master Sawan Singh used to tell a story about one Muslim fakir who was a perfect Master and had many disciples. Once a Maulvi – a Muslim priest – who was going on the sacred pilgrimage to Mecca, the birthplace of Prophet Mohammed, came to attend the Satsang of that fakir. That maulvi talked to the fakir’s disciples, and you know that if someone comes to our Satsang who does not believe in our Master, we feel very bad; we feel that he should also have faith in our Master. Because usually the disciples who have seen the glory of the Master, even a little bit within, they want others to also take their Master in the same way, and also to understand that their Master is the Almighty Lord. This is a usual feeling of all disciples, so in that way, there was one disciple of that Muslim fakir who felt very bad: “Why is this maulvi here? Why is he sitting in our satsang when he does not believe in the Master?” He wanted that maulvi to believe in his Master. But the maulvi was orthodox and he did not want to believe in the Master, and after the discourse he talked with the Master about the importance of the pilgrimage to Mecca. He said, “Every Muslim should go to Mecca, the birthplace of Prophet Mohammed, because that is a sacred place and there Prophet Mohammed waits for every Muslim, and once in their lifetime, everyone should go there. If one does not go there even once in his lifetime his human birth is wasted and he does not get liberation.”

When the maulvi was talking about the importance of Mecca, that disciple who had a lot of faith in his Master felt very bad and could not control himself and he held that maulvi by his neck and pushed his head down at the feet of his Master, and said, “He is the real God! Who else can be God other than Him? Why don’t you bow down to Him? He is the real Master.” When he did that, the maulvi became very upset, because he was a strict and orthodox Muslim and he did not like to bow down in front of a human being; usually orthodox Muslims think that it is a very bad thing to take a human being as God. So he got very upset.

Now Saints have their own ways of making things understood to people and their own ways of working. So the Master said to that maulvi, “I apologize on behalf of my disciple; he does not know what he is doing, and I will give him punishment. Since he has insulted you, he will also go to Mecca with you.” Hearing this, the maulvi became very happy and he thought, “Now he will learn the lesson of the importance of going to Mecca.” So both of them went to Karachi and from Karachi they boarded a boat, because in those days they did not have any means of flying. After some time there was a big storm in the ocean and the whole sky was filled up with dust and the boat was wrecked. So both the maulvi and the disciple were drowning in the ocean and they were on one wooden board. Now that maulvi did not have anyone to whom he could pray, who could come to rescue him, but the disciple had the Master; so he could pray to Him. But he had faith in Him and he knew that if it is in the Will of the Master He Himself will come to save him. After some time a hand appeared and a voice came saying, “Give me your hand and I’ll save you.” The disciple said, “But who are you?” He replied, “I am God.” The disciple said, “My hand is not for God because I have sacrificed my body, my hand, everything, for my Master and I will not give this hand to anyone. It is not for you.” So that hand disappeared and afterwards another hand came. And the voice said, “Come, give me your hand, I will save you.” The disciple said, “But who are you?” The voice said, “I am the Master of your Master.” But the disciple said, “No, I don’t want your help; because I have a living Master and if He wants, He can save me. I don’t have anything to do with you.” (In Sant Mat the relation of the grand-Master or the great-grand-Master does not mean anything; only the relation between the Master and the disciple works.) So I don’t want your help.” So that hand also disappeared and finally the hand of the Master came and when He said, “Come, give me your hand, I’ll save you,” and the disciple said, “But who are you?” He replied, “Don’t you recognize me? I gave you initiation.” And when he realized that it was the hand of the Master he said, “Not only my hand but my head, my everything, my whole body is yours,” and he did not even think that if he removed his hand from that wood board he would be drowned. But happily he left the board and gave his hand to the Master, and the Master rescued him. Hanging onto the other side of the board the maulvi saw all of this and he was very surprised to see how three hands came and the disciple did not accept any of them except the last one. He thought, “If I was in his place I would have accepted the hand of God which came in the first place, and I would have been rescued.” But seeing all that, he was very impressed, and he realized the importance of the living Master and he told the disciple, “Kindly pray for me so that I too may be rescued.” So that disciple prayed to his Master and with the spiritual grace of that Master he was also rescued, and later on when they came back, since that maulvi had realized the importance of the living Master, he came and bowed down at His feet and asked for initiation.

Master Kirpal used to give the example of Laila and Majnu. He used to say that once somebody told Majnu, “Mr. Majnu, God wants to see you.” Majnu replied, “If he comes in the form of Laila, I will see Him.”

Satsangis should make their hearts like this. My uncle always used to taunt me. He used to say, “You have sold yourself, you have sacrificed yourself for that Kirpal and you say that He is the most beautiful one? You say that He is the gracious one?” I gave him the example of Laila and Majnu. I told him that no doubt Laila was dark-colored. I told him that I have read in the history that Laila was of dark complexion and Majnu was of fair

complexion and people used to taunt him: “O Majnu, why have you sacrificed yourself for Laila when she is not even beautiful, she is dark-complexioned?” So he replied, “That is right, but you should see Laila through my eyes. People of the world see only one part of Laila but I see the complete beauty of Laila.” So it is not the body which is beautiful. It is the love which is beautiful. The form of the Master is very beautiful because He has love; and love is that which makes this form beautiful. He has such a love which enchants your mind, which takes over your mind.

Laila and Majnu were not ordinary human beings because their love was not made dirty by lust. They were true lovers. Everyone wants to become Laila and Majnu, but it is very difficult to become like them. Mahatma Chattardas has written, “Once Majnu came and sat outside Laila’s city. Everyday Laila sent milk and good food for Majnu but once she sent an empty cup asking for blood. Since that Majnu was not the real Majnu, he at once ran away. Everyone wants to become Majnu, but when it comes to sacrifice for Laila then they run away.”

Baba Bishan Das was very loving. He knew all the tricks of the mind and he had struggled very hard because as I have often said the earlier practices of the Path are very difficult. Later on to go in the higher planes is not so difficult. In the lower planes you have to struggle very hard but later on you have got the satisfaction and happiness and since you have become competent in going within, then it becomes much easier to go into the higher planes.

If such a soul as Bishan Das had received full initiation in his earlier life he would have become successful in it, but because he was a very sincere and true soul that great Master Sawan Singh showered much grace and blessings on him. Because he was very old and his body was weak, Master Sawan Singh told him that he will make him do the meditation in the inner planes, and he would liberate him like that.

Baba Bishan Das used to say that there is no greater coward than the mind and there is no greater or mightier lion than the mind. If he reaches his destination, if he reaches his real abode, then there is no one more powerful than the mind – because then he controls all the organs of senses. But if he is controlled by the organs of senses, then he does not take even one moment to run away – he becomes very cowardly.

God had given all conveniences and comforts to Baba Bishan Das, but once he got initiation from his Master Baba Amolak Das, He never tasted any salt, sugar or pickle. He used to say that if anyone becomes bad, or if anyone loses, it is only when he indulges in taste. Once it so happened that Baba Bishan Das was struggling with his mind, and when the mind started giving him a lot of trouble, he threw it out, and as a symbol of that he bought a pig and tied it to his door. There were many Muslim people living around the place where Baba Bishan Das’ ashram was located because there was only one street between the ashram and their mosque. So next morning when the Muslims came to worship in the mosque, they saw that there was a pig; and you know that Muslims don’t like to see pigs. They take it as an inauspicious thing. So when they saw that, everybody got together and got upset at Baba Bishan Das and started saying, “What has Baba Bishan Das done? He is an atheist!” and they started talking against him. Baba Bishan Das came out and said, “Well, you have a lot of anger in you and that is why you are getting angry at me. But first listen to me, talk to me, and then if you think that I am guilty you can give

me any punishment you want.” There were some people who were wise so they said, “Well, what is wrong in talking with Baba Bishan Das?” and they came forward and talked with him. Baba Bishan Das said, “First of all tell what is meant by ‘pig’ in your holy book – who is called ‘pig’ and who is the one whom you don’t like to see?” They were wise people and knew about the sacred teachings, so they said, “In our book it is written that the unruly mind is like a pig and we should not have anything to do with that unruly mind and that is why we don’t like to see the pig, which is the symbol of the unruly mind.” Baba Bishan Das said, “I have tied this pig to my door only to show that my mind has become like the pig; he has become very unruly and I have thrown him out. I am showing that I have thrown out my mind and he is in the form of the pig. You people have that mind within you and I have got him outside. What wrong have I done?” So hearing that they were all satisfied and stopped fighting with him. Baba Bishan Das, during that time, when people would offer him good food, he would say, “Yes, I have tied that dog, that pig, over there but he is not barking and I don’t want to feed him.” He used to call the mind either as a pig or a dog.

Master Sawan Singh Ji used to say, “The weak mind is like a goat, and the strong mind is like a lion. And we bow down to the lower powers only when we give up having faith in the Master and the support of the Master.”

Our condition is like that person who went into a Sikh temple asking for parshad for the second time; he had already got parshad once and he went to get some more. And the hand holding the parshad he already had he put behind him, to hide it, and a dog came and ate it at the same time the bhai who was distributing the parshad remembered that he had already given him some, so he did not give him a second helping. So there is a saying, “From the front the bhai did not give him parshad, and from the back the dog took the parshad that he already had.” We bow down to lower powers and go to lower powers only when we do not have enough faith in the Master. If we have faith in the Master then even if we don’t remember Him He will come and help us. But if we have faith in the Master there is no question of not remembering Him; we will definitely remember Him. When we do not have enough faith in the Master, only then we look for support and seek refuge of the lower powers. But they do not do anything for us; they do not help us. And why should Master also help you when you don’t have faith in Him?

Well, whatever I have told you is based on my own faith which I have in my Master. I have told you about that because for the one who has faith in the Master, all things are accomplished. A disciple who has faith in the Master, will not do anything which will defame his Master: there is a common saying that if the dog is bad it is the owner who is blamed.

1986 June: The Traps of the Negative Power

This question and answer session was given on April 2, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: Master, I know the Path is a very serious thing. But sometimes that seriousness and discipline feels like a great burden. I know also the other side of that is the real joy in the Path. I wonder if you could say something about how we might get more in touch with that joy and less in touch with the burden.

SANT JI: This is a matter of great understanding. It is a very good question. We feel the Path as a burden only when we leave our mind open and free to do whatever he wants to do. When we do not want to improve ourselves and when we leave our mind to do whatever he wants, when we ourselves create the difficulties and get stuck into that, only then we feel that the Path is a great burden on us.

Master Sawan Singh Ji used to say that if one is fortunate enough he may get birth into a satsangi family. And if he is more fortunate, his parents, who may be also very good satsangis, may bring him up according to the teachings of the Path; and if he has been brought up in the atmosphere of the Path, then he would not get into any habits that would become very difficult for him to give up. He also used to say that if someone is still more fortunate, he might come to the Path in his childhood, and when he has started following the Path in childhood, he would not fall into habits which may become difficult for him to give up in later times.

In the present time the Negative Power has laid down so many snares, so many traps to trap the souls. You know that in the universities of this world you will find only a few teachers who have maintained a very high, very pure character. And you would not find many students who go to the universities or schools who also have the same kind of good character. When the student goes to the university it is something new for him, but there he does not find any teacher who can leave a very good pure impression upon him, because the teacher himself is not maintaining a very good character. And along with the studies there are drugs, movies and other things which are offered to the student, and the student gets confused. Moreover in the home, along with their studies they have television, movies; they have magazines and many other things which do not help them to build up character; in fact they destroy character. So when people get involved in all those worldly things they get perturbed, confused, because they do not find anyone who can leave a very good impression on them. They do not find any students in the universities or in the schools who have maintained good character, or who allow others to maintain good character. So when they spoil their character, and get confused and perturbed in the world and when they come to the Path of the Master, the Master always tells us that we have to discipline ourselves, we have to maintain good character. And when the Master teaches us to keep our lives pure, first of all we do not have as much interest in the Path of the Masters as we do in the path of the world, and also we do not get so much time to spend with the Masters and the Path as we do in the open world where there are many other things which influence us. That is why it becomes very difficult for us to get the color of the Master, and that is why we get confused and feel that the Path is a burden on us: because we do not get that much time, we do not have that much interest in the Path as compared with the interest we have in the world.

People have made television an issue of prestige. They think that they should have a television because their neighbor has a television. Until recently, in India there were not so many televisions; but nowadays the government has been copying the Western countries and that is why they have introduced television. Whenever they inaugurate a new television station they always announce that so many thousand people or so many thousand villages will get benefit from this television station. But they do not look into the future and see what harm it is going to do to the people.

Last time I went to Pappu's house I went outside up on the roof just to walk a little bit, and over there I saw that on the house next to Pappu's house, there were three television antennas. There are three brothers who live in the same house but they each have their own television. And they all had their television on to see some program. They could not turn on one television and watch that because they thought that if one particular brother did not turn on his television it is as if he could not afford to do that. So the brothers had all three televisions on. Do you think that we will feel peace after seeing all those things which are against the peace of our soul? Do you think that we will be able to keep ourselves in discipline after seeing all those things?

The Hindu Shastras have left no stone unturned in explaining things to us. They say that when the husband and wife want to have a child, when they are trying to have a child, they should have very good thoughts. In the room in which they are trying to conceive the child, they should keep pictures of the Saints and Mahatmas and holy men so that they may keep their thoughts pure and clean. And the married men know when they can conceive a child. The Shastras have said that once you have indulged with your companion and once you have conceived a child, after that for three years you should not go near your wife. Because if you conceive another child during that period of three years, the milk of the mother will become sour; and if the baby is born within three years of the delivery of the other baby, then that child will not obey you. Either he will be born sick or he will not obey you. Because the deeds and thoughts of the parents affect the child even in the womb of the mother.

Master Sawan Singh Ji used to say that for the first twenty-five years of your life you should maintain chastity and you should gain knowledge as much as possible. And after you have gained knowledge, after you have finished your first twenty-five years, then you can think of getting married. But it is a pity to say that in the schools and colleges, the boys as well as the girls have already destroyed their lives by indulging with each other, and at the time of the wedding they have become completely bankrupt.

Pappu knows this because he translates for all the interviews and also all the letters of the dear ones: some very strong-looking people, when they write in letters, or when they talk to me, tell me how they lose their vital fluid in their sleep or in dreams in the night, and how their clothes get dirty. Hearing their condition I get so moved, I sometimes feel like weeping, because I feel sorry for them for how they have spoiled their life with their own hands.

In the past the teachers or acharyas used to give education to the children as a donation to them. They used to have a very good and high character, and they used to teach the same thing to their students. And the students also used to get knowledge from them sincerely. They used to get religious education also and the teachers were proud of their students because they themselves had maintained their character and they were proud of the character of their students. After the students completed their education and went into the world, some would become officers or other great men because they had made their earlier life good. That is why later on in their life they were able to attend to their worldly responsibilities and they were able to make the right decisions: only because they had not spoiled their lives in their earlier days.

I do not mean to criticize anyone. You can decide for yourselves how much nowadays in the radios, in the newspapers, magazines, the element of lust has been propagated.

I have often said that nowadays in the newspapers you can read an advertisement that says if you want to regain your lost vitality and lost youth come to us and we will give you some medicine and you can regain your lost youth. You can go and see those people who boast of giving the lost vitality and youth back to people. First go and see their faces; you will not even like to look at their faces because their foreheads have become black, the light has gone out from there. So when you do not even like to go and look at the faces of those people who claim to be the givers of the lost youth, how can you expect that those people who go to them and take the medicine will regain any lost youth or vitality? The vitality of youth is like an arrow. Once the arrow has slipped out of the bow, it does not come back. In the same way, once you have lost your youth you cannot get it back.

Why is the youth of today so addicted to drugs? Because they do not like to study, they do not like to do anything of the world, so they find an escape and get addicted to drugs. Because they have lost their vitality, they have lost their power, since they have spoiled it right from their childhood. That is why when they do not have that power in them, they do not like to study or do the worldly things. And as a result of that they get addicted to the drugs, they find an escape through the drugs, and after that if you try to explain to them about the disadvantages of drugs they will not understand it, because they have lost all their enthusiasm and all their energy to do anything of the world.

This is my personal experience: In the villages we used to play together up till the age of twenty years old; the boys and girls used to play together even at nighttime. But nobody had any thought of lust or anything like that. But nowadays you will find that a young boy, a young child of even two years old, would know about lust. Why is it so? Because in the past times the parents would not even sit together in the same bed in front of the child, and there was no question of kissing or hugging in front of the child, and that is why the children did not know anything about that. But nowadays you see how free we are. We go on kissing, hugging each other in front of our children, and whatever we do our children copy us and they do the same thing.

There was an Udasi sadhu who used to live in the gurdwara of our village. He used to drink wine and smoke cigarettes and do all sorts of things, but I did not know how bad they were because I was a young child at that time. Since I used to see him wearing the colored robes I thought he was a good mahatma, and I used to go and spend time with him. My father knew about that sadhu and told him that he should not allow me to come and sit near him. But he did not take any action regarding that. My father also tried to explain to me that I should not go there, but I did not listen to him because I thought that he was a good sadhu. Once my parents thought of a plan to intimidate me and stop me from going to that sadhu. I had gone to see him; he was sitting on the bed and I was sitting cross-legged on the floor. At that time he was smoking a cigarette and he was also taking snuff because he was addicted to that. I was sitting there when suddenly my father came from behind and kicked me on my neck with his foot, and he hit me very terribly. I started weeping and I started running because I was afraid that he would hit me again. It was very quiet in the village since it happened at night, and as he was chasing me he made more noise and beat me less; finally I came to my mother and requested her to save

me from the beating of my father. But she said, “No, I cannot do anything today.” Anyway I pleaded to her and she saved me from the beating, but that experience made such an impression on me that after that I stopped going to that sadhu.

My father had said to me, “Why do you go there? Do you want to learn smoking and other things which that sadhu is doing?” But until I got that beating I did not understand that, but after my father gave me that beating I understood and I stopped going to that sadhu. At that time I did not understand why it was important for my father to give me that kind of punishment, but later on the result became very clear to me. Then I came to realize what would have happened in my life if I had continued going to that sadhu, if I had started learning smoking and the other things which he was doing. I would have ruined my life. So after that I stopped going to that sadhu, and later on, just remembering that experience, that beating which my father had given me, I never went to anyone who would smoke and do other things like that.

Master Sawan Singh Ji used to say that as the parents, so the children. . . . Children always get the habits of their parents. Whatever the parents are doing, the children also learn the same thing. Responding to the question that was just asked – why sometimes we feel the Path as a burden – there is a lot to say about this but I will divide the answer into two different parts. The first part is about why we sometimes feel that Sant Mat or the Path is a burden. Although there is a lot I could say, I will try to be brief in replying to this. I will say that since we are not brought up in good conditions right from our childhood, that is why it is very difficult for us. When we finally get interested in the Path of the Masters, and with the grace of Master Himself come to the Path. He tells us to discipline ourselves. He tells us good things and then we try to understand the teachings of the Path and we try to change ourselves according to the teachings of the Path. But since we have not had that good company right from our childhood, since we have not made our life ethical and good according to the teachings of the Path, that is why we find it very difficult to be in the discipline according to the teachings of the Path.

Many times we try, we even swear by God that we will not do the bad things; but again because the mind is there he always misleads us, he always brings us back into the bad things. That is why after doing good things for some time, we again start doing bad things. And again we say that we will not do that. But because of the mind we again fall into bad habits. So that is why when we go on following the mind, since we have not been brought up in the good way, as we should have been brought up, we find it difficult to follow the teachings of the Path completely and we feel it as a burden.

When I went to Sant Bani Ashram the first time in 1977, there were two crazy people who came there. They themselves were disturbed and they disturbed the whole sangat. Whenever they did anything disturbing to the other people at once they said to call David Teed or Kent, or someone who could explain to them and take them out. When these dear ones came and had to deal with those crazy people, they know how difficult it was for them in the beginning to make them understand and how they convinced them to leave the Ashram. Outwardly they were also human beings like the other dear ones, but from inside they were different, and those people who know how to deal with the crazy ones, only they know how difficult it is to deal with crazy ones in the beginning, but later on when the crazy person starts understanding you, then it is not so difficult.

This world is a forest of passions and pleasures of the world, and our mind has become wild and like a madman he is wandering here and there. We have no control over our mind and we have loosened the rope over our mind and it is wandering here and there and creating destruction. As it is difficult and takes some effort to explain to the crazy person in the beginning, in the same way it takes some effort, some time, to make our mind understand certain things. Sant Satgurus come into this world which is full of passions and pleasures, where the mind is like a wild person and we do not have any control over it. Sant Satgurus come and teach us how to control the mind. Just as we teach the mad person to behave well and be in the discipline, in the same way Sant Satgurus come into this world and teach us how to bring our mind under control. They give us the medicine. Guru Nanak Sahib says that the world is sick, Naam is the medicine. Without the Truth one does not get rid of this sickness. So Sant Satgurus come into this world, they give us the medicine of Naam and they tell us how we have to bring our mind under our control. Along with the medicine they also tell us certain things which we should not do which will help to improve our condition. But we do not understand the value of it and we do not appreciate it. It is as if you try to give rock candy to someone who has malaria; he will say, “No, don’t give it to me, it is bitter.” In fact the rock candy is not bitter, but the taste of his mouth has become bitter and so he thinks everything is bitter. In the same way, in the beginning when the Sant Satgurus give us the medicine of Naam, we do not find it very sweet, we do not find any joy in that, because our taste has been spoiled and we think everything is bitter, everything is bad. But gradually when we go on doing certain things which they tell us to do, and when we go on taking the medicine of Naam, then our mad mind comes under our control and we start feeling joy from this Path.

What is the poison which is affecting us? It is the poison of the passions and pleasures of the world. It is the poison of the organs of sense. Because of this poison, the sweetest thing, the sweetness of Naam, does not attract us and we feel that everything is bitter.

Sant Satgurus do not apply any force on us, they do not impose anything on us. They lovingly tell us through the satsangs that if you will give up your bad habits one by one and if you will go on living up to the words of the satsang, and along with that if you will do the meditation of Naam, then all these bad habits in which you are involved, you will get rid of them one by one very easily.

Suppose someone is standing on the ground and another person is on the roof of some house. If the person standing on the ground wants to go up to the roof, but does not have any means of getting there, he can get there only if he stretches out his arms towards the person who is standing on the roof and if the person on the roof lowers down some ladder or rope. Only if he helps him can the person on the ground go up to the roof and see the things. In the same way, Sant Satgurus lower down Their rope and tell us to hold Their hand. We are standing in the well of this world. They graciously lower down the rope of Naam and tell us, “Dear one, catch hold of this and come up.” If the disciple makes some effort and if the Master showers some grace, only then can he become successful and come out from this well of the world.

We become successful only if we have kept our mind in the discipline and only if we are fond of keeping ourselves in the discipline.

Once a boat was floating on the water. All those who had taken support of that boat were also floating with the boat and they were going across the river or they were easily swimming across. In the same river there was another vessel which would sometimes sink deep under the water, and sometimes it would come out, and anyone who would seek the support of that vessel would get drowned in that water. That sinking vessel – when it saw the boat which was easily and smoothly going across the water and that all those who had taken its support were going across very easily and not drowning asked it, “Dear sister, tell me why it is that you go very easily and smoothly across the water, whereas I myself sometimes go down and sometimes come up, and those who take support of me get drowned. Why is it that you do not have any difficulty whereas I do?”

The other boat replied, “Dear sister, this is all the grace of the carpenter who made me. First when I went to him, mercilessly he chopped me into small pieces, and after that he joined me using nails; he nailed me and only after that have I become like this. I myself am the liberated one and those who seek support in me, they also get liberation. They also go across the water. But you should have the desire to become like me if you want to go to the carpenter.” In the same way, if we go to the Master we should also have the desire to become like the Master; because if we do not have the desire to become like Him and if we are not receptive to the grace of the Master, then how can He do anything for us?

This is the difficulty and this is the reason why we feel the burden, because we have to keep ourselves in the discipline. In the satsangs Masters tell us about the inner planes, about the inner journeys; and being inspired from those talks, we do meditation and, keeping ourselves in the discipline for a few days, we progress. But after that we lose the discipline and the progress which we have made does not remain clear to us because we have made ourselves go down; we have started following the mind. After a few days again we start remaining in the discipline, again we start doing the meditation and then we progress, and again we fall down. So we go on in this way all our lives, and that is why we feel it as a burden, because we do not do it constantly.

I have often said that it is not true that we were not the true lovers of God. It is because we were the true lovers of God that we have come to the Path, we have gotten Naam initiation and come to the Masters. Everything is all right: we have got the initiation, we love the Master, we love doing the meditation – everything is all right up until this point. But after that our mind creates laziness within us, he deludes us, he does not allow us to keep our devotion constant as we should have done, and that is why we feel a burden and where all the difficulties come up. Often I have said that if the devotion and yearning which we had on the very first day when we met the Master, if that devotion and yearning could be maintained throughout our life, what is the question of one’s own liberation, such a person can liberate millions of other souls.

Paltu Sahib says, “Run away, O child of Fakir, because in this world there are the gardens of wealth and woman. If you will not run away from these attractions you will be the fool. Because even the great rishis like Shringi were killed by this wealth and woman. Only he will be saved, only he can escape them, who sits in the satsang and remains awake day and night.” Master Kirpal used to say that what a man has done a man can do. If the Saints could control their mind, if the Saints could keep a strong guard against the mind, if by doing the meditation of Shabd Naam They could keep themselves in the discipline, then we can also do it. If we remain awake in the satsang, if we will keep a

strong guard against . . . but your mind is wandering here and there, sometimes it is going to Germany, sometimes it is going to America, sometimes it is going here, and sometimes it is going there. So in that case you are not sitting here doing meditation. You are wandering here and there because you are following your mind.

1986 June: The Pearls of Spirituality

This question and answer session was given at Sant Bani Ashram, Village 16PS, Rajasthan, India, on February 23, 1986.

QUESTION: When children are raised on the Path and they start meditating and going to satsang, and then they hit teenage and they don't want to meditate and they don't want to go to satsang anymore, where is the balance of love and discipline?

SANT JI: Often I have said that it is the first duty of the parents to mould the lives of their children. You should tell them of the goodness of going to the satsang and sitting for meditation, and the benefits of attending satsangs and doing meditation. And also what good it does to get a good education. You should tell them about the disadvantage of using drugs and doing the bad things which most of the young people in the West do. You should tell them about the disadvantages and all the bad things which may happen if they do not attend satsang and if they do not meditate. You should tell them all these things lovingly. If you teach them lovingly it will make all the difference. But the pity is, what happens when the parents are teaching all these things to the children? Either they are angry, having spoiled their own peace when they are explaining things to the children; or when they are trying to explain things to the children they are not doing it in a good way. Most of the time the parents are explaining these things to the children only after they have fallen into the bad habits. It is much better, and it is advised, that before the children fall into the bad habits the parents should explain the things to the children in a loving way – not getting upset, not with the tone of anger, but peacefully and lovingly.

I will tell you a story which Master Sawan Singh also used to tell very often in the satsang. And I have also told this story very often in the satsang. Once upon a time there was a prince of a state, and he fell in love with the princess of another state. They wanted to get married but their parents did not agree. So both of them decided that they would run away from home and get married and live happily afterwards, in some other state. So one night as they had made the plan, the princess brought a she-camel and she came and also took the prince with her. When they were running away from home they had to cross a small river. So when the she-camel came near that water, the princess said, "Pull the rein, otherwise she will sit in the water." And she added that her mother also had that habit of sitting in the water.

Now when the prince, who was a very wise person, heard that the camel's mother also had that habit and as a result the she-camel also had the habit, he realized that if even in the birds and animals the children take on the impressions and habits of their parents, then what about the human beings? He thought about the future. He thought, "Today this girl is going away with me and we'll get married and have children. What if my child, be it a boy or a girl, if he or she were to run away from home and go and get married with someone whom I would not like and to whom I would not agree? What will happen to me? People will criticize me and say, 'His son or daughter has run away and has gotten

married,' and at that time it will be very difficult, because whatever we are doing, our children will also do the same thing.”

Since he was wise and got that wisdom, right then he changed his heart and did not want to run away with that princess. So he said, “I have forgotten one very important thing in my palace; let us go back and get that. We still have a long night and we still can make it after we go and get it.” The princess did not know that the heart of the prince had changed, so she agreed and they went back. When they got back to the palace the prince folded his hands to her and said, “Thanks to God that we have been saved from doing a sin, because if we had gone away and produced children it would have been possible that, like this animal, they would have become like us, and then people would have criticized us. So it is better that you should go to your home and I should remain in my home and we should not do anything like this.”

So the purpose of telling this story is that when the birds and animals have the impression and habits of their parents, the human beings also have the habits and impression of their parents. That is why Master Sawan Singh Ji used to say that if you want to make your children good, first of all you should yourselves become good, because the children learn a lot from the parents. So if you want to teach or explain anything to a child, first you should become perfect in that.

Master Sawan Singh Ji used to talk about His neighbor whose son would steal things from others, and when he would come bringing things from other people, his parents would always appreciate that and say that he was a good boy. Master Sawan Singh Ji used to say, “What can you say to such parents who encourage their child in bad things?”

When a child falls into bad habits he spoils his life, and you know that sooner or later the child definitely gets this thought: “My parents did not do anything good for me, and whatever I have become today it is only because of my parents.” I meet many children in the interviews who have had bad impressions from their parents, and they tell me how much it affected them when their parents were not getting along with each other. Some children who have had very good impressions from their parents because their parents are very good, they also say that they are very grateful to their parents because they have learned a great deal of good from their parents.

Those children who wander away from home and who fall into bad habits, finally when they do bad things and they are put into jail, they suffer a great deal of bad karma. They suffer a lot in this world. So those children who make such bad karmas, their parents are also responsible for those karmas, because it was their duty to make the lives of their children but they did not attend to their responsibilities. That is why whatever karmas the children are making after wandering away from home, the parents are also responsible for that. Kabir Sahib says, “Even the dog of a devotee of the Lord is much better than the mother of a worldly person, because the dog of a devotee, even though she cannot do the devotion, at least she earns the praises of God, whereas the mother of a worldly person or bad person always encourages and inspires the child to do bad things.”

It is my personal experience that those parents who have good character, who do meditation, who go to satsang and who have a very good life, they do not need to explain or tell anything to their children, because children learn by themselves. They go to the satsang, they sit by themselves, nobody needs to tell them anything.

In the month of October I went somewhere to hold satsang. They had set up a tent there and the dear ones had made all the arrangements as we do here for the satsang. After I returned from the satsang the dear ones told me that for two months the children went on imitating how we do satsang. The children did not have any tents to set up; they would gather some rags and used clothes and things like that and make a small tent-like thing and some children would become as the sangat and someone would become as the Baba or the Master and they would pretend they were holding satsang. They had also made a small underground room-like thing where they would say that the Baba was meditating there. So I mean to say that whatever they had seen, for two months continuously they went on imitating that, doing the things which they had seen. When Pappu's nephew used to live with them, Pappu's mother told him, "Whenever you go to school you should always bow down to the Master." So whenever he used to go to school he used to come and bow down to me and then go to school. But when he did not have to go to school, when he had a day off, even though I would be standing near him he would not bow down to me. If he had been told that he should bow down to the Master every day, he would have done that. But since he had been told only to bow down when he went to school, that is when he would do it.

So dear ones, the parents should take good care of their children. You know that they are innocent souls and they have come into this snare of mind and maya. They also have been given the opportunity to progress spiritually in this world. If their parents are good, they can not only make their worldly life good but they can also progress in spiritual life. You should be very patient when dealing with children. The Masters always behave as a child of forty days old in front of their Master and they always get the grace of the Master. Guru Nanak Dev Ji Maharaj says that even if the child makes so many mistakes, the mother does not get upset at him; she always showers grace and she is very kind. The child may do anything wrong and he may make mistakes, but the mother always extends her gracious hand and she is always kind towards the child, because she has to make his life.

Further He says, "O Lord, I am your child; why don't you forgive me and forget all my sins?"

QUESTION: It seems that ever since I was a small child I have been taught to make judgments and to think critically. And up to a point this has been very productive, but having done this all my life the mind now judges automatically, and I find that the judgment extends to people's behavior. I do not wish to do this and I was wondering if there is any way or any kind of secret that one could find to stop this judging of other people's behavior.

SANT JI: The first thing is that it is very difficult to give up a habit. But the only way to give up this habit is meditation; other than that there is no other way by which you can give up this habit. You may have to struggle for the first few days and you may find it very difficult. Whenever your mind inspires you to fall into this habit, you should start doing Simran. He will pull you towards the habit of judging others, criticizing others, but if you are strong and keep doing Simran, gradually by doing Simran and doing meditation this habit will go away.

In the satsangs Saints always explain these things to us, because satsang is the only cure for all these things. Always when we sit in the satsang we should sit with our mind and brain attentive and we should be very attentive to the satsang. We should sit empty and we should be very attentive to the words of the Master. We should sit wholly, physically and mentally, in the satsang so that we can understand what the Master is saying. In the satsang Masters always tell us that you should try to look at the good qualities of other people, you should not pay attention to the bad qualities which they may have.

Once there was a Muslim fakir who went to a market place where he saw that they were selling julabies. Julabies are a kind of sweet, and his mind told him he wanted to eat julabies. The fakir thought, "Today the mind is asking for julabies and tomorrow he will ask for a woman and then he will ask for something else. So I will spend my life fulfilling the desires of my mind and it is not a good practice, so I should teach a lesson to the mind." Since the mind had created the desire of eating those sweets, the fakir said, "Okay, but in order to buy the sweets you need money and you don't have any money. Let us go to the forest and pick up some wood and after selling the wood and getting some money, then I'll buy the julabies." So he went to the forest, and in the forest his mind told him, "Here is a good spot and you can pick up the wood and that should be enough for buying the sweets." But since the fakir wanted to teach a lesson to his mind, he said, "No, let me go a little further and I'll get better wood and so get more money." So in a way he gave punishment to his mind. He went very deep into the forest and collected a lot of wood. Where he was going to carry one load of wood he carried two loads. The mind told him that it was too much for him to carry, but he said, "No, if I carry more wood I'll get more money and I'll get more julabies."

So when he came to the city he sold the wood and he bought the julabies. The fakir then told his mind, "Let us go outside the city and then we will eat there." So when he went outside the city he ate some julabies. After eating some his mind said, "That is enough." But the fakir said, "No, you wanted julabies, so you should eat all this." When he ate all that he vomited. Then the fakir told him, "This is not a good thing, you should eat this vomited stuff also." So he made his mind eat the vomited stuff also. Then his mind said, "No, that is too much, I cannot do anything more." Whatever julabies were left the fakir gave to the people who were passing by that place, and then the fakir told his mind, "This was a punishment for you. Today you asked for the julabies and I have given you that, but now you have realized what good it has done for you. Now this is your punishment: for one year you will not get anything except warm water. And where you were meditating for one hour everyday, now you will have to meditate for two hours."

So the meaning of this is that whenever the perfect soul's mind encourages him or tells him to do anything bad, which takes them away from the Path, they always give punishment to the mind. They do not give in to the desires of the mind. They do not fulfill the desires of the mind, because they know that if one desire is fulfilled he will create many others.

The Negative Power has imprisoned the soul, and to the soul he has attached the mind, and mind has many types of snares and baits to attract the soul and get her involved in the snare. Just as when anyone wants to capture a bird, they spread out some food and they also have a cage in which they catch the bird; in the same way the mind has spread so many kinds of foods and snares to trap our soul. To whatever food the soul is attracted

and in whatever way the soul could be captured and imprisoned, mind always uses those means, and the soul is helpless and cannot do anything even though she sees that she is being trapped. She cannot do anything because she is under the influence of the mind. That is why Saints always tell us that we should keep a strong guard against our mind and we should not let our mind have any influence on our soul; and the only way of doing that is by doing Simran. Only by doing Simran can we save our soul from the traps laid down by the mind.

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

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

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

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

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

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

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

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

I told him that there was once a king who decided to go on a tour to some other states, to some other kingdoms. He told his queen that he was going on the tour. When he went on the tour he did not really go on the tour; after some time he just came back, canceling his tour. But his wife the queen was in love with another man, and when the king had gone

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

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

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

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

1986 July/August: In the Hands of Kirpal

This talk, part of a question-and-answer session, was given at Sant Bani Ashram, Village 16PS, Rajasthan, on February 26, 1986.

SANT JI: When go within and the inner path becomes open to us, then we realize what we really are. After that we do not feel anything, neither joy nor sorrow. We come to realize that our soul has been sent into this world with two different kinds of clothes to wear. One you may call joy, the other you may call sorrow. When we go within and realize our own Self, and the path is opened up to us, then we do not become happy in joys, we do not become unhappy in sorrows, because we come to realize the duality of our soul and to know that God has given us these two garments. When the time comes for us to wear the garment of sorrow, we wear it; but we do not become unhappy. When the time comes for our soul to wear the garment of joy, we do not become excited or very happy in that. It is easy to talk about all these things but it is difficult to experience sorrow and joy and remain detached. Until we go within and absorb ourselves in the Shabd we cannot reach that point.

Guru Nanak Dev Ji Maharaj has said that pain and happiness are two different garments which all human beings have to wear.

Guru Nanak Dev Ji even says this: “Don’t get excited by looking at joyful things, and don’t weep looking at suffering: there is always pain after happiness, as the same Creator has created them both.”

Kabir Sahib says that everyone gets punished because he has assumed the body. The wise people suffer the consequences understanding it as the will of God; patiently they do that. The unwise people weep; but they also have to suffer the consequences.

Dear ones, we obtain the real knowledge only when we shake off the physical, astral and causal covers from our soul. When our soul reaches Par Brahm only then we get the real knowledge. In Trikuti our soul is kept for a very long time, while all the collected or stored karmas are resolved. There the soul is purified and separated from her bad karmas, just like the thresher separates the wheat from the chaff. In the same way, when the soul is kept in Trikuti she is made to meditate a lot, and she is made to pay off all the stored karmas from the ages and ages in birth after birth which she has collected. After that, the soul goes to Par Brahm, and only then she gets the real knowledge, only then she becomes a pure and holy being. Such a soul who has reached Par Brahm is not affected by the kriyaman or the present karmas which she is doing; they do not have any effect on a soul who has reached Par Brahm.

As far as the prahlabd or fate karmas of such a soul is concerned, that soul who has reached Par Brahm becomes so intoxicated in the love of the Master that she becomes neither unhappy in suffering nor excited and happy in joy. Whatever comes in the fate karmas of such a soul who has reached Par Brahm, she pays that and suffers or enjoys without minding or complaining about it. As far as the stored karmas are concerned, I said earlier that when the soul is kept in Trikuti, she is made to meditate and the stored karma is finished there; after that, such a soul does not have anything to do with the Lord of Judgment.

The Lord of Judgment cannot write down the account of the Kriyaman, the present, karmas of the Saints. This is a special gift which the Saints have got from the Almighty Lord. They are free from all the present karmas. Of course, the Mahatmas who have reached Par Brahm do not do any bad karmas because they are the abode of grace; they do not curse anyone or do anything bad to anyone. But even if they were to make any

present karmas, it would not be in the reach of the Lord of Judgment; he cannot write down the account of that because Saints are free from all kinds of karmas. If, in love for their disciples, the Masters have to pay for any of the karmas of their disciples, or if they have to forgive the sin or fault of their disciples, they suffer the consequences of those karmas and they do that through their body. But the Negative Power or the Lord of Judgment cannot write down the karma which is paid by the Master in his register, because the Negative Power only cares that the karma is paid. It does not matter to him whether the Master or the disciple is paying off the karma. That is why Saints continually tell us that we should be very careful in making present karmas; because either we or the Master will have to pay for whatever karmas we are doing. We already know to what extent we are capable of suffering the consequence of our own karmas; even if we get a little pin-prick in our foot, all night long we go on praying, “Master, save me, Master help me,” – we go on saying like that. So how can that Master who has given us the initiation and who has taken our responsibilities on His shoulders, not help us? He definitely helps us and He suffers our karmas because we are not able to do that by ourselves. It is like we have planted a small plant and we are nourishing it; later on when it grows it gives us fruit, and shade. When a plant which we have planted can do so many things for us, can our Master, whom we are believing in and who has taken responsibility for us, not come to help us? He will definitely come to help us because Saints are the abode of grace and they only know how to shower grace on their disciples; and they tell their disciples that before doing any karmas, we should be very careful, because we should realize that either we or our Master has to pay off those karmas.

You know that all the perfect Saints who have come in this world up until now, they have always gone to the feet of their Master, they have sacrificed a lot, they have made themselves very pure, and they have devoted themselves to their Master very much. Those disciples who go within and who are able to carry on the work, when they were given the work of the continuation of the mission, they have always begged their Master, “Master, this is a very heavy burden to carry. You Yourself do this work; we cannot do it.” They have never claimed to be the successor of their Master and they have never wished to do the work after the Master leaves the body. But on the other side you will find also those people who have not perfected their meditation, who have not made their life pure, but still after the Master leaves the body they claim to be the successors of the Master. They even go to court and fight for the property of the Master. Because they have not done meditation, they do not know how heavy that burden is that they want to carry. I do not mean to criticize anyone by saying this; I am only telling you things which history has witnessed and what has happened with the Saints in the past and with their successors.

When Bhai Lehna, who later on became Guru Angad, came to Guru Nanak, Guru Nanak asked him, “What is your name?” He said, “Lehna.” In Punjabi that means, “I have to take.” Guru Nanak said, “If your name is Lehna and you have to take, then my job is to give to you.” He embraced Bhai Lehna and afterwards He made him Guru Angad. Angad means “of my own body.” When Guru Nanak told Guru Angad, “After me you will have to continue this work,” He wept and said, “Master, this is a very heavy burden; I cannot carry it.” But still Guru Nanak insisted and told Guru Angad that he would have to be his successor. His sons Sri Chand and Lakhmi Das got upset at Guru Nanak and told him, “He is our servant and you are giving him the successorship and all our things?” Guru

Nanak told Guru Angad, “Leave all this property here at Karturpur for them; you go to your own village of Kadur Sahib and do your work there.”

When Guru Amardas went to His Master Guru Angad, He also served Him very wholeheartedly and He molded His life according to the instructions of His Master. When Guru Angad Dev was about to leave the world, He told Guru Amardas, “After me you will have to do this work of giving Naam-initiation.” Guru Amardas also said, “It is a very heavy thing and I cannot do it.” But still when Guru Angad insisted, He also had to do it. But here too Dasu and Datu, the sons of Guru Angad Dev, were opposing Guru Amardas. When Guru Amardas sat down to do the satsang they came and kicked Him and said, “Are you in your senses? You used to be the servant in our home and now you have become the owner of our home?” At that time Guru Amardas did not get upset at them; He was the abode of peace and was very humble. He told them, “Forgive me, but I am an old person and my bones are very stiff, it is possible that when you kicked me you might have hurt yourself. So please forgive me.” And He left all that property there and went to the place called Goindwal, where He started His work.

In the same way when Master Sawan gave the orders to Master Kirpal to do the work, He asked His dear ones to bring the register and count how many people He had initiated; When they told Him, He said, “Kirpal Singh, I have done half of your work. The other half you will have to do.” So Master Kirpal wept and told Him, “No, you should do the other half also.” But when Master Sawan Singh said, “No: this is your job and you will have to do it,” Master Kirpal said, “Well, whatever You tell me I will do that. I am just the pipe; you will have to send the water. Whatever way you make me dance I will dance.”

Master Kirpal had made a very beautiful house in the Dera of Master Sawan Singh and when Master Sawan Singh left this earthly plane Master Kirpal could not even look at the house which He had made Himself, He just bowed down to that place and peacefully left the Dera, and in the remembrance of His Master He went to the forest of Rishikesh where He did His devotion.

Regarding myself, you may have read in Mr. Oberoi’s book that when Master Kirpal came to my ashram He told me that I should come with Him to His ashram and take care of the things there. I wept and said, “All my life long since my childhood, I have been waiting for You, and now when you have met me You want me to go and get involved in the bricks?” At my ashram we had so many bricks, and I told Him, “If you want to hit me in the head with bricks, here they are; You can hit me. I wanted only you and that is why I am content with you and I don’t want anything else.”

I have often told this story: that when Master Kirpal Singh was supposed to go from Kunichuk to Ganga Nagar He had me sit in His car with Him for two or two and a half hours. At that time He was not physically well, and I wanted Him to lie down in the back seat and I would go in my own car. But He said, “No: come with me in my car because I want to talk about something very important with you.” I begged Him to lie down comfortably and I would go in my own car but still He insisted. He took me in His car with Him and then He started talking about the things which His Master Baba Sawan Singh had told Him when Baba Sawan Singh gave Him the orders to do the work of Naam initiation. He told me that there are many orders which the Masters give to the

disciples and the disciples obey those orders even though they do not want to because it is for the good of the people. He said, “When my Master told me to do initiation, I told Him that I could not do that, but He insisted and said that I would have to do it. He told me, ‘There will be many people who can explain the theory in a much better way, but it will be very difficult to find someone who will meditate and make others meditate. I don’t want my teachings to be lost in the world; I am giving this job to you to make sure that my teachings remain alive and are given to the people. I am giving this work to you and you will have to do it.’”

When Master was telling me all these things which His Master had told Him, I got the hint that He was going to tell me the same thing, and I felt like opening the door and jumping out of that car. But He held me very tightly and He told me, even though I had refused earlier; but when He told me that time, Tai Ji, who was sitting in the front seat, said, “Just imagine how much the sangat will lose if you refuse to do that, and remain inside.” I said, “Yes, I know that. The dear ones will lose a lot.” Then Master told me that I had to do this work. At that time I begged Master Kirpal, “Master, people criticized you and Master Sawan very much even though You are competent. You are filled with worldly knowledge and you are competent and Almighty. In the same way people will criticize me also, but I do not have any worldly knowledge or anything. How will I bear that? How will I do that?” Master told me, “When the bad people do not stop their bad deeds, why should the good people stop their good deeds? You will have to do this work.” I had spent all my life sitting underground doing meditation and I did not know anyone in the world. You can ask Khulwant, who is sitting here: I did not know the Bagga family, I had never known them. It was all the arrangement of Master Kirpal that He brought them into contact with me and everything happened. At first Khulwant came, and he did not speak very good English; then he brought Pappu, who at that time did not speak good English, and did not have any idea how to translate; I told him that he will get the initiation and everything will become all right. Later on he got the initiation and with Kirpal’s grace everything was all right. He started doing the work of translation, and did it very well. When Khulwant brought him he told me, “We all are initiated by Master; he is the only black sheep in the family and has not got the initiation.” So I told him to get initiation, and when with the grace of Master Kirpal he got it, you know how everything happened.

When we started thinking about the first tour one person came here, a very learned person, and asked me, “Why are you taking Pappu? He is just a kid, he does not speak very good English – how can he do a good translation?” I told him, “It is all in the hands of Kirpal: whomever He has chosen to go with me is going; I do not have any choice.” Then another gentleman came from Delhi. He was a very learned man and spoke good English and he said the same thing. And he said, “You do not even know about the westerners. Even God fears the westerners, they are so smart; they will ‘sell’ you so you should be very careful with them.” I mean to say that they tried in every possible way to intimidate me. I told him, “Go within and ask Master Kirpal Who has made all these arrangements. I cannot go against His wishes; whatever the Master has wanted I am doing.” So they tried to stop me; they did not want that I should go out and give the message of my Master.

But I had His support and I told them, “I cannot go against the wishes of my Master. Whatever arrangements He has made I will abide by.” I also told them, “You have said that in the West when someone goes to give a talk, if the audience does not like that they start saying, ‘Stop this, shut up, stop this nonsense.’ So if people do that, then I will have to face it, and what will I do? I will just keep quiet and come back.” So then that dear one went, because he wanted that I should not go outside and I should just remain here. So I mean to say that this is all the grace of Master Kirpal, He has made all these arrangements; now you know that here is the same Pappu, and he is doing a very good work of translator, he can explain things very well to the dear ones. So all these things were arranged and done by Master Kirpal Himself.

When that dear one had come from Delhi and he was talking with me about all those things, Kent Bicknell was also here and he got very upset, he did not like the things which that dear one was saying to me. Because he was saying that westerners can “sell” people and like that. So when Russell Perkins came to me the second time, I told him, “Some dear ones have come and have told me that I should be careful with westerners because they can even sell a person.” Russell Perkins said, “Yes, they are right; I will sell you. Now it is up to you to decide whether you want to come out with me or not.”

The meaning of saying all these things to you is to just make you understand that God, our Perfect Almighty Master, forgives our Karmas only when we do some sacrifice, when we take some initiative to get His grace. When we give up name and fame and the things of the world, when we make our heart empty for the Master to come and reside, only then He resides within us. And when He comes within us, He brings all the prosperities of the world. Guru Ramdas Ji Maharaj says that even if the Master offers all the material of the world, all the gold and precious things, to such a disciple, that disciple will not look at all that. He will only ask for the intoxication of the Lord, and for the darshan and the Naam of the Master. I have often said that I always ask for darshan from the Master; I only ask for His love. Ever since my childhood, I was the devotee of love; and He gave me love. I did not ask for any worldly thing from Him.

So Master showers grace on the disciples: when we obtain the knowledge, then all the Karmas are erased. When the knowledge is obtained and the soul reaches the place where the real knowledge is, then the present karma which the soul is doing is not counted anywhere. Because not even the Lord of Judgment can do anything with the account of the present karmas which that soul is doing because such a soul has been forgiven by the Almighty Lord. Such Sadhus or Mahatmas, who have obtained that position, they do not do any bad karmas, they love everyone, they do not curse anyone and they shower grace on everyone, they do not criticize anyone. They always say, “Everyone else is better than me.” They always say, “It is possible that I am the worst of all, and that you are the good people.” So such a Master, or such a soul who has reached Par Brahm, who has obtained the real knowledge, His karmas are not counted anywhere because His Master has showered grace on Him and He has been blessed by the Almighty Lord. And such a Master has love for everyone and He hates no one.

Master Sawan Singh Ji used to say that if we win the battle which our Master has made us fight, the battle with our organs of senses and the mind, if we win that battle, Master gives us the prize of the highest status, and He is always ready to welcome us.

Guru Nanak Dev Ji says that the Lord of Judgment, who writes the account of the karmas of the souls, does not look at the accounts of the devotees of God.

1986 November: The Example of the Fly

After morning meditation, October 14, 1976

QUESTION: There was some improvement over the day before . . . but there's still a lot to improve upon.

SANT JI: I also advise you that you improve more, you progress more. Now you need to leave the worldly thoughts. Still you have some attention to the person whose photo you have shown me and you still are worried about your marriage.

QUESTION: Not very much, I don't think.

SANT JI: Then also your mind is not still at this place. Sometimes your mind goes.

QUESTION: Sometimes it does.

SANT JI: I am telling you what I am seeing. Whether you believe or not, it is up to you. If your mind is going away, then my idea is true. But if you say that your mind is not going away, then I am wrong.

QUESTION: My mind does go away some of the time, definitely, but much less than it's used to going away.

SANT JI: But it goes away.

QUESTION: Oh yes, it still goes away. But it used to go away all the time.

SANT JI: A while it's going. You are a true seeker and you need badly to still your mind. You be in Master's love. Surrender your life to Master, surrender your life at the Master's Feet and you will get that benefit. What is left in the world?

QUESTION: Yesterday you gave me some love, enough to show me what it would be like to be made with love, but then it went away. It was so wonderful when it was there, this love for the Guru, but then when it went away, it's not so good.

SANT JI: The love goes away when mind comes in you. Once when Master Sawan Singh Ji was holding Satsang, Mastana Ji asked him, "What should the disciple give to Master if he finds interest in meditation?" Then Master Sawan Singh Ji told him, "He should give up his mind; he should give away his mind."

QUESTION: Is it wrong when a disciple gets so attached to his Guru's successor that he'd rather be in the presence of the successor, that's all he can think about? Is that wrong?

SANT JI: No, it is not wrong.

QUESTION: Is it all right when the disciple feels... well, just thinks about his Guru's successor rather than his Guru?

SANT JI: If he is convinced that the same power is working in that body, then he will see his own Guru in that body. Many initiates of Master Sawan Singh Ji used to stay with Master Kirpal Singh and they served the same as they were serving Master Sawan Singh Ji and they saw the same form of Master Sawan Singh in Kirpal Singh. And there were

many initiates of Baba Sawan Singh Ji who were with Mastana Ji of Baluchistan and those initiates of Baba Sawan Singh also saw the same form of Master Sawan Singh in Mastana Ji. And they were serving Mastana Ji with their mind and with their body. The same power is working there and you will see the same. Don't think that there are two powers; there is only one power. Where there are two, Guru and disciple are different, then there is nothing; but where the Guru and disciple are one then there is no disciple, he is Guru. I gave you an example from the teachings of Guru Nanak that he says that the Light is the same, but He changes the body. And the successor who has become one with Kirpal Singh, he sees Baba Kirpal Singh in the initiates of Baba Kirpal Singh; moreover, in all the creation, all the birds, animals, he always sees Baba Kirpal in them. The main criterion of the real one, of the perfect one, is that there is no enemy, he does not have any enemy, he is not criticizing anybody, he will not talk against anybody; in his Ashram also, nothing else will be talked about, only Master. That is the main criterion. You have been staying for many days in this Ashram, you can see that you will find nobody who criticizes or who talks against anybody else. Everybody has Baba Ji's love in him. And you tell me if anybody is criticizing or anybody is commenting on others in this Ashram.

The main sign of the real one is that he will not criticize anybody, and he will have love for all. Just as when Guru Amardas was commissioned by Guru Angad Dev to carry on the mission – he was holding the Satsang and once in the Satsang, Datu and Dasu, the sons of Guru Angad Dev, came there and they started beating him, saying, “You are the servant of our house and now you want to become the owner of our house!” On hearing this and on having some beating from them Guru Amardas told them, “My body is old, please forgive me if you have hurt yourselves because of my body,” and saying that he left that place, he left the Sangat, left the Satsang, saying this to the Sangat: “This is the Gadi, this is the seat of Guru Nanak and you should all sit here.” and he quietly left that place. Datu and Dasu took all the wealth, they took all the property and Guru Amardas left that place and he went to Govindwal, a place named Govindwal, and sat in one hut and wrote outside, “Whoever comes through this door is no Sikh of mine.” So he started doing meditation there; but Datu and Dasu did not have any earnings of meditation, so how could they satisfy the Sangat? So after a few days the Sangat started searching for Guru Amardas and there was one Baba Buddha, who went off in search of Guru Amardas and he found him. But it was written that nobody should open the door. So they broke down the hut from the back side, saying that you have written that nobody should open this door, so we have come through the wall, and now you come back to the Sangat and please work. And after that he started giving initiation.

You can read in the history of Baba Kirpal Singh Ji, it is written in the book *Pita Put* [Father and Son], that when Master Sawan Singh Ji left the body, Master Kirpal Singh quietly left the Dera at Beas, he never quarreled for the seat, quarreled for the property, but on the contrary, he left his own building in the Dera.

QUESTION: Sant Ji, why is it that when Saints leave the body, they never make a public announcement of who the successor is going to be?

SANT JI: Nobody believes them. Who believes them if they announce it in public, who believes them?

QUESTION: He's the Master, you can believe him.

SANT JI: Nobody believes them. Too many people are worshiping Maya, wealth; they want to become guru, so nobody will believe him, nobody will obey him. There is one incident of Baba Sawan Singh's life at a place named Dalhousie. He fell sick. For a few minutes he was not in the body. So looking at this there was one lover, one very close disciple of Baba Sawan Singh Ji. He made a false will, untrue will, saying, "I am the owner of all these things." And when Master came into his body, people told him, that this man has done this, he has prepared the untrue will in his favor. So Master Sawan Singh Ji told them, "Don't worry, I will take him earlier" – and he took him. And so, while the Saints are in the body then also people are not afraid to prepare such wills. Whatever I am telling you now about these wills, etc., all this is written in *Pita Put* very clearly, everything is written there. Baba Ji [Master Kirpal] used to say that those who live very close to Master they become the bloodsuckers. I am not telling you this from my own heart, I am telling you what He spoke.

QUESTION: He used to say those who come from afar are there to get the milk; those who are always around suck the blood.

SANT JI: That is why those who live very close are called blood-suckers, because they always suck the blood; but those who come from far, they are benefited by a Saint, they get milk.

QUESTION: When we would ask Master, "Who will be your successor?" the reply that He most often gave was, "Look here, if you see your friend in a different coat, will you not recognize him?" And I'd like to say that I do recognize him.

SANT JI: It's good if you have recognized, now develop this in your heart and maintain that.

QUESTION: You'll have to help me.

SANT JI: The help is supplied by Baba Ji. Baba Ji is helping you. You say that you have recognized; you have recognized Baba Ji, and He's helping you.

QUESTION: Today I felt quite peaceful. I find I'm getting worried about what's going to happen when I go back to America, thoughts of my family, of my work, keep creeping in, try to creep in.

SANT JI: You cannot do anything while you are here. You cannot do anything with your family, you cannot do anything with your work, so while you are here always think of Baba Ji and develop the remembrance of Master within you.

QUESTION: While I'm here I feel stronger than I feel when I'm at home. At home I've been very much a manmukh. Being here you've given me encouragement to be brave and to be strong against my mind, but I'm afraid that when I go home I won't be able to be strong and then I'll fall back again. I don't want that to happen.

SANT JI: Be in Master's love and remembrance . . . I hope that whenever you will meet me again, either in Sant Bani or when you will come here, you will tell me that you have progressed a lot and I also hope that whenever I will go to Sant Bani and will see you, you will tell me about your progress. I am ready to obey you, can't you obey my one advice?

QUESTION: Yes, I can.

SANT JI: Everybody should have this thing in his heart, that we have to develop more love for our Master.

QUESTION: Can you tell us a little bit about how husbands and wives affect each other? Is it like two horses, two bullocks pulling one wagon? If one of them falls down then the other one has to pull both, and vice-versa? We should both try to pull together; we can help each other or we can keep the other one back. Can you tell us about that?

SANT JI: Both the husband and wife, they should not pollute their thoughts, they should love each other, and if one of them makes any mistake, they should forgive each other. And if we will do this, and carry on this life with love for each other, if the husband is having any pain or is in sorrow, the wife should understand his pain as hers and should try to help him to bear that pain. If both of them will do like this they will cross the ocean of this life very smoothly and they will have a very good home for life. Master Sawan Singh Ji used to tell one story about how to live this type of life. He used to use the example of one fly, who comes and eats honey from a cup but does not go in the honey; she keeps herself away from the honey, eats it, and then flies away. But there is another fly who comes and gets into the cup of honey; she can't eat the honey and moreover she dies there. So you also have to lead this type of life, so that you eat the honey but you also fly away; don't get involved and die in there.

So the husband and wife who behave like that fly which enjoys the honey by staying away from it – they are not involved in the world and they enjoy the household life and they also go to the court of the Master. But the greedy couple, those who think that the woman is only for enjoying, or that the husband is only for enjoying, they can do nothing; they die in this world and they are involved in this world and cannot go to the Master's court.

QUESTION: If a disciple has a true desire, or has a desire to have the darshan of the Guru, but the Guru's head is turned away, will the Guru manifest eyes in the other side of his head and look through those at the disciple?

SANT JI: Guru looks in all directions, Guru has eyes in all directions, his body is full of eyes, he looks everywhere; it is because of the disciple that he cannot see the eyes of the Guru. Because of the body, you can see Guru at one place, but because of the Shabd, the Power working in him, He is all-pervading. And the guru which can only see in one direction at one time – how can he liberate us, how can he help us? But unless the disciple rises above he cannot understand this thing. If a disciple wants to see this thing he has to rise above up to the level where the Master resides.

QUESTION: My ego is still very strong, I think stronger than most of the people here; I have a real lack of humility, in the sense that Master Kirpal said that humility was a freedom from all consciousness of self, and I have total consciousness of myself at all times. I never lose that consciousness of myself, and I'd really like help with this, this developing humility.

SANT JI: Swami Ji Maharaj used to say, that those who do not want to meditate – they feel sleepy, they are lazy ones. So don't sleep in respect to the Master, *don't sleep in respect to the Master*; awaken in respect to the Master, and if you will do that, if you will meditate and if you will have love for the Master, you will not have that problem, not

have such thoughts. And only Master is helping you, you see; Master has brought you from far away and he's telling you, "Leave all the worldly thoughts and think always about Satguru, always be in the love and remembrance of Master." Baba Ji is doing all these things, I am not able to do anything. The only help I can give you is to tell you again and again to give up all worldly thoughts and remember the Master constantly.

QUESTION: Seems to be the same answer to most of our problems is the fact that we're too much in the world and not enough in God.

SANT JI: But now don't you do like that because now you have the Naam initiation. Master has chosen you to unite with him, so now you leave that, don't get more involved in the world.

QUESTION: Would you say something about humility specifically?

SANT JI: To make more humility you think in your mind, what is the thing in this world which will accompany you in the Beyond? Is your health going with you? The day will come when you will grow old. Is your wealth going with you? The day will come when you will become poor. For making more humility you see in this manner, what is the thing that we are going to carry with us? I always had a curiosity that after dying, after death, where does the man go? I went with Hindus to the graveyard and I saw that they were burning up the bodies; I went to the graveyard with the Muslims and I saw that they were burying them in the ground; but still I had the curiosity to know after that, where does the man go? And so generally I used to say that if after dying the man has to go alone, then why is he having ego of all the worldly things? Always think of yourself as a traveler in this world and always think that you have to go one day, and if you will think like that you will never have problems with the ego.

1986 December: In the Will of Master Kirpal

This question and answer session was given October 26, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: Master, in Colombia, when we heard about your illness, we were all very moved and we prayed to Master Kirpal for your complete recovery. Could you tell us, as far as we can understand, how this has affected you, what are the consequences of your illness on you, how you are now, and what was the cause of the illness?

SANT JI: I am thankful to you for all the sympathy you have shown for my sickness. It is possible that hearing all the prayers of the dear ones, Master Kirpal has made me ready once again for your service. It was natural for you people to become sad hearing about my sickness, but also the dear ones who live here at the ashram and who take good care of me, they were also afraid and worried. Even the doctors who were taking good care of me were worried; my condition was such that they thought that maybe I would not come back in the body. Even though I tried to inspire the doctors, I tried to console them – instead of them giving me courage, I gave them courage – but it is a pity that they left me. So it is all due to the grace of Hazur Maharaj Kirpal that once again He has prepared me to do the service of all the dear ones.

Baba Sawan Singh Ji used to talk about an incident which happened in the lifetime of Baba Jaimal Singh. Once Baba Jaimal Singh, on the invitation of an initiate, Moti Ram, a

tailor, went for one month to the city of Umballa to give satsang. Moti Ram was a very devoted initiate of Baba Jaimal Singh and he requested Him to give initiation to one person there whose name was Sardar Hukam Singh. Hukam Singh was a very well-known wealthy person of that town and Moti Ram thought that if he could get initiation, it would glorify the name of the satsang.

So when he requested the initiation for Hukam Singh, Baba Jaimal Singh said, “If you want, I will give initiation to two hundred other people, but don’t ask me to initiate Hukam Singh.” But when Moti Ram insisted on giving initiation to Hukam Singh, Baba Jaimal Singh said, “Okay, I will give him the initiation, but only on this condition: I will not stay here for one month, I will go back to the Dera right away and you will have to come to the Dera.”

Moti Ram said, “It is all right; we will come to the Dera for the satsang, but you should give the initiation to Hukam Singh.” So Baba Jaimal Singh told him: “Okay. I will give him the initiation. Get a tonga for me so that I can go to the railway station.” And he told the dear ones to load all his luggage on the tonga, and he started giving initiation to Hukam Singh.

Right after that initiation, Baba Jaimal Singh went to the railway station, took the train, and started his journey back to his Dera. On his way, since Baba Sawan Singh’s village was near the station of Ludiana, Baba Sawan Singh had come to see Baba Jaimal Singh at the train station, and Baba Sawan Singh requested Baba Jaimal Singh to get down from the train there and go to his village so that his mother could also have His darshan, and Baba Jaimal Singh could rest a little bit. But Baba Jaimal Singh said, “No, I have no time now, I must go to Dera right away.”

Baba Jaimal Singh also told Baba Sawan Singh not to come to the Dera that Sunday but to come a week later. Baba Sawan Singh Ji used to say, “At that time I thought maybe Baba Jaimal Singh told me not to come to the Dera this Sunday because we used to go to the Dera every weekend, without worrying about our worldly responsibilities; and when we got there Baba Jaimal Singh would rebuke us and tell us to go back home and take care of our worldly responsibilities. But I had no idea why he was telling me not to come to the Dera.”

Only the Saints know the secrets of the Saints. So when Baba Jaimal Singh came back to the Dera, he got a very high fever and told his dear ones that he should not be bothered and no one should give him any kind of medicine for at least fifteen days. After fifteen days, if they wanted, they could give him medicine. So when Baba Sawan Singh went to see Baba Jaimal Singh in about two weeks, he was very worried and upset to see Baba Ji in such a serious state, because at that time Baba Jaimal Singh’s face was very pale, as if there was no blood in his body. He said to Baba Jaimal Singh, “Master, if you had allowed me to come to see you before, I would have taken care of you, I would have served you.” But Baba Jaimal Singh said, “No. It was possible that looking at my condition, you would have lost your faith in me. You would have thought, ‘Well, is this the condition of the Saints – do Saints also have to go through all this suffering?’ That is why it was better that you did not come.”

When Baba Sawan Singh asked Baba Jaimal Singh to tell him the cause of His sickness, Baba Jaimal Singh first refused – he said, “You won’t be able to digest it.” But Baba

Sawan Singh said, “No, I will not tell this to anyone in your lifetime. After you leave the body, it may be up to me to reveal this to other people.” So Baba Jaimal Singh said to Baba Sawan Singh, “Hukam Singh had very heavy karmas to pay off and Kal was going to make him sit on hot coals for many births. But because Moti Ram insisted that I should give him the initiation, I had to take on his karmas.” Baba Sawan Singh did not mention this to anyone as long as Baba Jaimal Singh was in the body; but after He left the body, in the satsang, he used to talk about this incident.

As far as the cause of my sickness is concerned, it is not appropriate to tell you why it happened. But I will tell you one thing: that it all happened in the will of Master Kirpal. I have no complaints. And you should know that Saints have no karmas of their own to suffer; they always suffer for the cause of the dear ones.

I have told the cause of my sickness to those for whom I thought that it was okay, and to whom I felt it was appropriate, but I will tell you that all this happened in the will of Master Kirpal, and I am very grateful that whatever work my Master Kirpal gave me to do, I was able to do that.

It always happens when Saints and Mahatmas come into this world, they have to suffer for the cause of mankind, because, you know what is happening in the world today in the name of religion, in the name of God, how people are deceiving each other. Everywhere there is fire raging, everywhere there is unrest. As Kabir Sahib has said, “If there were no Saints in this world, this world would have burnt down.” Saints and Mahatmas come into this world and they sprinkle the rain of Naam, and those who get a drop of that Naam, they rise above countries, they rise above religions, and they are able to get peace and they help others also to get peace in this world which is full of sufferings. Saints do not have any of their own karmas to suffer because they have risen above karmas. Whenever they suffer, it is always to protect someone – or they are suffering for some other dear one.

During this sickness, the thing that was bothering me the most in my mind, was that the group was here, and the monthly satsang was going to come, and I was afraid that I would not be able to do the seva of the group. Even though I had been suffering for the last two months, still I was very sad because the group was here and the satsang was coming, and I was afraid that since I would not be able to do all this, the dear ones would be sad, because the sangat is very dear to the Sants.

In the remembrance of Baba Sawan Singh a bhajan has been written and in it is written, “As the sons are dear to the mother, the devotees are dear to Almighty Lord.” The Almighty Lord is in the control of the devotees, and being controlled by the devotees, He does everything for them.

Before Baba Sawan Singh went back to his real home, Sach Khand, He had suffered for the dear ones very much on His body. Towards His end, when He was suffering very much, the sangat asked Him to request Baba Jaimal Singh to shower grace on him, but Baba Sawan Singh said, “No, I cannot do that, because that will make a difference in my discipleship. If you want, you can continue with your prayers.” Baba Sawan Singh said, “I have to do the work which my Master has given to me, and Baba Jaimal Singh has to do the work which he has to do, so if you want, you can continue with your prayers.”

The sangat was praying that Baba Jaimal Singh should allow Baba Sawan Singh to stay in this world a little more time. At that time I did not know that Master Kirpal Singh was a very advanced disciple of Baba Sawan Singh, but later on Master Kirpal Singh himself told me that at that time He had also requested Baba Sawan Singh to shower grace on Himself. He said, “Master, you are almighty. If you want, you can restore your own health. You should take care of yourself and you should make yourself all right.”

Baba Sawan Singh did not reply at that time to Master Kirpal Singh, but one day Baba Sawan Singh called Master Kirpal and told him to sit by his bed and told him, “Today in Sach Khand a decision is going to be made. Close your eyes and see what the decision will be.” So Master Kirpal Singh saw that in Sach Khand all the Saints who had been to this mortal world had gotten together, because They all have so much love for each other – They are like good friends. And They were talking about keeping Baba Sawan Singh in this world for a little more time. Everyone said that he should be left in this world for some more time, but Baba Jaimal Singh did not agree to that. He said, “No. The conditions are not very favorable and he should be brought back soon.” After that Baba Sawan Singh asked Master Kirpal Singh, “Yes? Did you see what decision has been made?” Master Kirpal Singh had no reply. He just bowed his head to Baba Sawan Singh. This is what it means, as Supreme Father Kirpal used to say, that “the eye gives to the eye.” After Baba Sawan Singh made Master Kirpal Singh see all the things within, Master Kirpal Singh looked into the eyes of Baba Sawan Singh and He gave him all His wealth. After that, the eyes of Baba Sawan Singh closed and started looking within. They did not open after that. This is what is meant by “the eye gives to the eye.” Supreme Father Kirpal used to mention this many times. When the end time of Master Kirpal Singh came, Tai Ji herself told me that she had requested Master Kirpal to ask Baba Sawan Singh if he could stay in this world a little more time. Master Kirpal Singh refused and said, “It will make a difference in my discipleship. But if you want, you can request the Master.” Tai Ji said, “Yes, I will request the Master. But where is he?” Master Kirpal Singh said, “When did he go away from me? He is always with me.”

Saints live in the will of God. They do not complain, nor do They make any kind of prayers to the Almighty Lord. They tell their disciples also to live in the will of God, because They say that God knows best and whatever is the best for us, He gives only that. Even though we have eyes, still we cannot see, we do not see, the Light. We do not know what is good for us, what is bad for us. We do not know whether pain is good for us, or happiness is good for us. But Master knows what is best for us and we should always live in His will.

Baba Sawan Singh Ji used to talk about the death of his mother. She was supposed to leave the body a day before the satsang and Baba Sawan Singh was very worried, because the dear ones in the sangat were going to come to the Dera for the satsang and Baba Sawan Singh was worried that if He was not there for the satsang, they would all be unhappy. So when Baba Sawan Singh’s mother saw him sad, she asked him, “Dear son, what is the reason for your sadness? Tell me why you are sad.” Baba Sawan Singh said, “Mother, tomorrow is the satsang, and if you leave the body today, I will not be able to go and do satsang tomorrow, and many people who will come there expecting to see me and to hear the satsang will be sad and disappointed, and I am worried for them.”

Since Baba Jaimal Singh had been giving darshan to Baba Sawan Singh's mother before, and since He had told her to prepare herself and He might be coming any time to take her, she knew that she was going to leave the body on that day. So when she heard about the sadness of Baba Sawan Singh she went inside and had the darshan of Baba Jaimal Singh and told him about Baba Sawan Singh's sadness. Baba Jaimal Singh used to call Baba Sawan Singh Berkodar, which is a very loving and respectful Punjabi word for someone who is younger than you. So Baba Jaimal Singh told Baba Sawan Singh's mother, "Tell Berkodar that he should do satsang and I will take you only after he comes back from the Dera." So next day, Baba Sawan Singh went to the Dera to do satsang, and after the satsang he was very tired, so he thought, "Why not rest here tonight and go home tomorrow? Baba Jaimal Singh has said that he will come to take mother only after I return from the satsang, so why not rest here tonight?"

So Baba Sawan Singh stayed at the Dera that night and next morning he woke up and he told some dear ones who were there and who knew his mother, "My mother is going to leave the body and if you want to have her darshan, you should come with me." So when he came to his village, at the train station he met one dear one and asked him about his mother's welfare and he replied that she was doing fine. When he went to his home, the dear ones who had been to see his mother the night before, said, "Baba Jaimal Singh came to take her last night, but since you were not here, He said that he would come back when you return from the Dera." So when Baba Sawan Singh's mother saw him, she went inside and Baba Jaimal Singh gave her darshan and said, "Now I will take you up." She came back in the body and told Baba Sawan Singh, "Dear son, now I am going, because Baba Jaimal Singh has come to take me." Baba Sawan Singh said, "Even though I loved my mother very much, because Baba Jaimal Singh had come to take her, I did not feel sad; I happily allowed her to go; I happily bade her goodbye."

By saying this, I mean to say that the sangat is very dear to the Masters, and when they are not able to serve the sangat, they feel sad. Whenever the Saints become sick, or whenever they are not in a position to serve the sangat, They are always very sad, because the sangat is very dear to the Master.

Not all the souls get such grace as Baba Sawan Singh's mother got. Sunder Das, who used to live with me (his stories have been published in Mr. Oberoi's book), was very fortunate to spend some time in the company of Baba Sawan Singh also. He used to tell me about his mother, how she was very good and how much she was devoted to both Baba Jaimal Singh and Baba Sawan Singh. In the time of Baba Jaimal Singh there were not so many machines, so she used to grind flour with her own hands in the mill and she used to maintain her family and also she would contribute from her earnings to the langar of Baba Jaimal Singh. She used to grind the flour for Baba Jaimal Singh herself. She was very devoted, and she had so much faith in the Master that she was given a grace at the time of death such as not everyone gets.

When we hear such stories about how Master showered such grace on the souls, then we also feel like receiving the same grace. But what is our condition? We drink wine, we do all sorts of bad deeds – if we do not prepare our vessel for grace, how can the grace of the Master come to us? Unless we obey the commandments of the Master, unless we remain devoted to the Master's will, we cannot get such grace. Kabir Sahib says, "If the yearning that we had on the first day when we met the Master could be maintained throughout our

lifetime, what would be hard in receiving liberation for ourselves? We could liberate millions of other souls.”

1987

1987 January: The Meditation of the Saints

From a question and answer session on October 29, 1986.

QUESTION: How do the Perfect Masters meditate? How do you meditate now?

SANT JI: This question is very interesting. All the satsangis should listen to it carefully and live up to it.

No doubt such great souls come into this world being sent by Almighty God. They go on searching for Almighty God Who is All-pervading, and the Perfect Master, the human pole where the power of God is working, until they meet Him. They are sent into this world by God Himself for the benefit of other people, and right from their childhood they know about their mission, they know for what purpose they have been sent into this world. Their meeting with the perfect Master, or that human pole on which the power of God Almighty is working, is also predetermined. And at the appropriate time they meet the Master. Before that appropriate time which is determined for them, they search for the power of God. They have the effect of Maya before that time, but they do not get misled by Maya; because right from their childhood they know about their mission and they always yearn for the perfect Master. They always keep a distance from the imperfect or false masters. And when the appropriate time comes, they meet the perfect Master and get initiation from Him.

You know that if your vessel is not ready you cannot put something right into it. In the same way if the land is not prepared beforehand you cannot sow the seeds in it. If a person wants to put something in a vessel and the vessel is not ready, he will take some time to clear it and then he can put the thing into it. In the same way if you want to sow some seeds in a field, first you will have to prepare it. If it is not prepared, then it will take some time to prepare it. So such great souls who are sent into this world by Almighty Lord, they prepare themselves and make their vessels ready before they meet the perfect Master. And when they meet the perfect Master, for them it is not difficult to put the thing given by the Master into their vessel.

Right from the early stages the *riddhis* and *siddhis*, the supernatural powers, stand in front of them holding out their hands offering themselves to such souls. But they are not interested in those supernatural powers. Right from their childhood they have a unique kind of consciousness. You can read the history of Baba Sawan Singh Ji and you can also read the history of all the perfect Saints who came into this world in the will of God. You can read the history very well and confirm this.

You know about Master Kirpal Singh when He was a child in school. Once He asked for leave from His teacher, saying that His grandmother was dying and he should go home. But the teacher did not believe Him; he thought that maybe He was making a joke or some false excuse. So he said, “You go and sit in the class. How do you know about all this?” A few minutes later somebody came from His home saying, “Please send Pal home because His grandmother is leaving the body and she is remembering Him.” After this incident that teacher always respected Master Kirpal Singh.

In the same way there is a story from my childhood which I have not told anyone up until now. I was about eight years old and we had some neighbors who were Muslim people. They were good people. Once I had an experience that my neighbor Ajujdeem was taken by the police after being handcuffed. In the morning at about eight o'clock when I would come out of the house he also would come out and we used to make jokes with each other. So that morning I told him, "Ajujdeem, today you will be taken by the police; they will handcuff you." He laughed and said, "Did you have a dream about me?" I told him, "I don't know anything about the dream but this is what I have felt and I am telling you." He did not believe me. But in the Will of God, at about ten o'clock the police came and they handcuffed Ajujdeem and took him into police custody. After a few days they released him because they could not find any evidence against him. Somebody had just complained about him but he did not have any fault.

In the home of my father there were many facilities, many conveniences, and my father was a good person. I could easily get whatever I wanted. Once somebody asked me if I had ever seen hell. I said, "Yes, our home is like hell." So I mean to say that such souls, when they are born into this world, are not affected by poverty or by riches.

All the Mahatmas have taught that we should protect ourselves from the effects of maya. They have said that it is easier for an elephant to pass through the eye of a needle, than for a rich person to do the devotion of the Lord.

When I was with the Mahatma Bishan Das, who laid the foundation of this poor Ajaib, I used to take all my earnings, whatever I used to get in my share of the farming, or whatever I would get as pay from the service – and offer it to Baba Bishan Das. It is very easy to give away your earnings as a donation if the Master thanks you and accepts it with love. But with Baba Bishan Das it was exactly the opposite. He would accept what I would take to him and also he would slap me. It is very difficult to suffer beating after you have given away all that you have earned. But in my case I did not feel like that. I would think, "There is some Reality and I have to look for it."

In the state of Punjab I had many facilities, because right from the beginning the state of Punjab was a very developed state because the canals came there before they came to other states. I left that state about thirty-five or thirty-six years ago and came to Rajasthan. At present you see green trees and all kinds of things growing here, but in those days it was nothing like that. There was no water in this area. People used to go twenty miles to bring water for drinking. It was difficult for someone who had all the facilities of Punjab to leave that place and come to Rajasthan. But Baba Bishan Das told me to go to Rajasthan. This area is called the area of Bikaner and it is called a religious land. The people in this area did not kill goats or cows; they did not hunt animals for eating. They were very righteous, very religious minded. They did not drink wine and we never used to have any doors in our houses. This was because the king of this area was also a very righteous person. He was very devoted and he had done a lot of austerities. And he used to understand the people of this state as his children and he used to protect them. This area was considered to be the most religious area, and that is why Baba Bishan Das told me to come to this area and live here. And he told me that the person or the Mahatma who would give me further knowledge would come to be by Himself. I came here after getting Initiation into the first two words from Baba Bishan Das, and for eighteen years I did the meditation of those two words. I did not waste even one minute

of my time in worldly pursuits; I only meditated during that time. Because I was sitting in the remembrance of the Master who was going to come here and give me further knowledge, I did not get involved in worldly pursuits, I did not do anything else other than meditation in that time.

Kabir Sahib said that if someone is thirsty he will drink the water with much yearning, with much love and appreciation, and he will also thank the person who has given him the water. He will say, “You are very great because you have saved my life.”

Baba Sawan Singh Ji used to give the example of Tan Sen, the great musician, who was one of the nine jewels in the court of Emperor Akbar. Akbar was a very good king, and he had nine “jewels” or people in his court who would give him good advice to rule over the people in a good way. He was called Akbar the Great. So Baba Sawan Singh Ji used to say that someone who wanted to learn music would go and wipe off the shoes of Tan Sen, but someone who was not interested in learning music – even if Tan Sen came and wiped his shoes, he would say, “Okay, I’ll think about it.”

Baba Sawan Singh Ji used to say, “I searched for twenty-two years. I searched in every society, in every religious organization, and I went to every so-called mahatma of spirituality in India at that time. But when I heard the satsang of Baba Ji, (of Baba Jaimal Singh), every single word pierced through my heart and removed every doubt that I had had for the last twenty-two years.”

When I met the Lord of my soul, Master Kirpal, I did not ask Him which caste He was from, whether He was married or not, whether He had children or not. I did not go into any kind of details like that; because the thing for which I was searching, I got that and I was content with that. The purpose of giving all these examples and telling you all these things is that I want you to understand the answer to your question very clearly. Now I will answer your question. The question was, “How does the Master meditate, and how do the Masters get the Naam?”

First of all they have a unique kind of yearning in them. So whatever their Master tells them, they accept every single word, understanding His words as the words coming from Almighty Lord.

It depends upon the Mahatma of the time, whether He wants to explain the theory to the sangat or whether He wants to give the Initiation without explaining the theory. If He wishes He can give His attention and take all the souls back home without making them understand the theory, or without making them do the meditation, because He has no karmas of His own to suffer. But He makes us do the meditation just to give us a demonstration and to create this desire within us, and just to make us understand that He also has done a lot of meditation, He also has worked hard. Such pure and holy souls are very few to be found in life.

As I have said, I had been meditating on two words for the last eighteen years since my path had been opened to me, so when I met Master Kirpal He did not feel the necessity to explain the theory to me. He took me into His room and with His grace He took my soul up, and for whatever time He felt appropriate, He kept my soul there. And afterwards He told me to go to 16PS and meditate, because He said that by meditating every day one becomes more competent.

I had this habit of closing my eyes and sitting on the ground, on a mat-like thing, right from my childhood. And later on when I was young I would make underground rooms and sit there for meditation.

Even though Hazur Himself used to stand in the waters of the River Ravi to do His meditation, and even though it was very difficult to sit in the rooms here for doing meditation because the hot wind blows here in the summer, He Himself instructed me to make the underground room here, and with His grace the underground room was made here. He Himself put His hands on my eyes and closed them from outside, and He told me to meditate; and He also told me, “Whenever I feel it appropriate I will come to see you myself.”

The faith and love was such that when He took me out of meditation . . . at that time He was giving Initiation to the dear ones. He had already explained the theory to them and He told me to make them learn the simran. I said, “Master, what is the simran? What is the theory? Why don’t you show them the Real Form of yours which you have shown me today – so that all the fighting may come to an end? The pundits should not say that only by putting on the saffron color sign they can do the devotion of Lord; the priests should not say that just by blowing the conch they can realize God. Why don’t you show them your Real Form which you have shown me, so that everyone in all the homes may love you, and the people may not fight over the issues of temples and mosques, and all the people may know that their God resides in a Man?”

After hearing all this, Hazur said to me, “Don’t make the people tear my clothes.”

So when such great souls meet such perfect Masters, whatever the Masters tell them to do they do that wholeheartedly. They do not waste any of their time, nor are they affected by hunger and thirst. If they wish they sit for weeks in the remembrance of the Master, and they have no problem with sleep.

I advise the dear ones here, that those who have not had the practice of getting up early in the morning in their homes, those who have not meditated enough in their homes, they should stick to the schedule and get up only when the bell rings at three o’clock. Those who try to get up before the bell rings, looking at the other people, since they have not had the practice of spending so much time in meditation, it affects their health.

If you don’t believe this you can ask Pappu who is the witness. On the tours whenever he has become sick it is only because of lack of sleep. Once in Nanaimo he did not sleep enough and he got sick. Yagya Sharma, who is here, helped in doing the satsang; you can ask him. About three or four doctors tried to help him, but when I came back after the satsang I folded my hands to them and told them, “Now all of you should go. You have done a good job, but now let me treat him.” I told him, “Now you quietly go to sleep; don’t talk, just sleep, and you will be all right.” So when he slept he became all right; the fever went away. In the same way, when we were coming back to India after the first tour, he got sick in the airplane. Gurbhag Singh who was accompanying us got very worried and went for some medicine. I told him, “What medicine? Why don’t you go and see if there are any empty seats so that he could lie down?” So when he lay down and slept he became all right. So I mean to say that if you have not had enough sleep, only then you become sick. Not everyone can bear the lack of sleep. If the satsangis did not

have the difficulty with sleep, lust, and appetite, then it would be very easy for them to meditate.

Yesterday I had said that it is the highest tradition of God Almighty that once He opens His door to any soul, He does not forsake that soul.

You can read all the writings of the Mahatmas and you will find that Kabir Sahib had said, “Now I neither close my eyes nor plug my ears, because with my open eyes and open ears I see the beautiful Form of my Master.”

Such a Master’s work – whether it is the work of farming or of the home or of the sangat – all the work which such a perfect Master does is counted as His devotion, because all of His work is holy.

What to talk about criticizing others, such a Mahatma cannot even think of criticizing others. Such a Mahatma Himself is a pure being, and gradually after making the sangat understand the realities, He makes them also pure.

I get the opportunity of seeing the dear ones in the interviews, and in the interviews they tell me about their condition. Some people come here after becoming spiritually bankrupt. God Kirpal showered grace on them in one way or another. Some people get the grace of the Master in this way or the other way. Some people are purified by the Masters, and for some people the Masters suffer for their karmas. In one way or another He always purifies the souls who come in His contact. Because the Master wants that in His lifetime all the souls who come in contact with Him, He should purify them and somehow He should make the stream of Shabd flow in them.

1987 March: The Awakening of Our Love

The Master is answering questions at Sant Bani Ashram, Village 16PS, Rajasthan, on December 3, 1986.

QUESTION: Master, can you transcend the inner planes just by doing meditation [Simran], without doing Bhajan or the Sound?

SANT JI: I have replied to this question earlier, many times, but I will reply again today. I have often said that the Five Sacred Names which we have been given at the time of initiation must be repeated when we do our meditation. Only by doing the repetition or the Simran of the Five Sacred Names can we cut the simran of the world which brings us back again and again. As I said earlier, in this world you will not find anyone who has fulfilled all desires. Some people fulfill ten of their desires and four remain unfulfilled; others fulfill four of their desires and ten remain unfulfilled. At the time of death people remember their desires and with those desires they leave the body: according to that they get their next birth. In their next lifetime they easily get what they were craving in their previous lifetime, but again they get involved in many other desires and fantasies of that birth. And again some of their desires get fulfilled, some of them remain unfulfilled. So in that way the cycle of doing the remembrance or the simran of the world goes on and on and the simran of the world or the remembrance or desires of worldly things brings us back into this world again and again. Saints lovingly explain to us the importance of doing the Simran which they have given to us. You should know that the Simran which the Masters give us is not hearsay: they have not picked it up from any book or scripture.

The Simran which the Master gives us is the Simran which He has earned Himself, which He has meditated upon. He has practiced that Simran according to the instructions of His Master and in that way He has perfected it. That is why behind such a Simran given to us by the perfect Master, the charging of that Master works. And only by doing such a Simran, which has been given to us by the perfect Master, which carries the charging of that Master, can we cut the simran or remembrance or desires of worldly things. In the beginning, when we get the Simran from the Master, it may be difficult for us to repeat it. But if we go on repeating it wholeheartedly and honestly, gradually it comes onto our tongue and then it goes on happening within us automatically.

When we remember something again and again, when we do something again and again, we become competent in that. In the same way when we go on doing the Simran given to us by the perfect Master, we become competent in that. We start forgetting the simran or desires or thoughts of the world and in its place the Simran given to us by the Master resides. When the Simran of the Master is happening within us, with the help of doing that Simran we can easily concentrate at the eye center. When our attention is concentrated at the eye center with the help of the Simran, we easily cross the suns, stars, moons, and finally we reach the Radiant Form of the Master. This is the function of the Simran: Simran can only take us up to the Form of the Master. We know that whatever work we do is our work. Suppose we have a family: we just need to remember our child and his picture, his form, will appear before us by itself. Suppose we are working in an office: we just need to remember the office and the files, and whatever we are supposed to do will come in front of us and we will start seeing that. In the same way, if we are traveling and we remember the airport, all the flights and airplanes start coming in front of us. So the point is that whatever work we are doing in the world, we do not need to think a lot about it. Just by giving a little bit of thought to it we start seeing all those things in front of us, they all come into our mind. As the form of the worldly things come into our mind just by remembering them, in the same way, if we remember the Master, if we do the Simran of the Master, the Form of the Master also starts coming within us. Then, when gradually the Form of the Master starts remaining still within us, we start going upwards. Because when we think of somebody bad we get the bad qualities of that person, but if we think of somebody good, if we are doing the remembrance or the Simran of someone who is high, pure and holy, we start getting the qualities of that person. When we do the Simran of the Master and the Form of the Master starts coming within us, gradually we get all the qualities of the Master in us.

The remembrance of the worldly things pulls us down into the lower centers of the body, whereas the remembrance of the Master, or the vision of the Master, pulls us up beyond the eye center. The seat of our mind and soul is at the eye center and when we sleep, our soul drops down into the lower centers of the body and starts functioning through those centers. Because our soul is functioning through the lower centers of the body, we cannot remain awake. Sometimes we think of something, but we get the dreams of something else. Sometimes those dreams are incomplete, and we do not know what is happening. Sometimes we even get visions in which we are trying to run but we are not able to run. That is why Saints say that the worldly people do not have peace even in the dream state. This is because our soul is not at its center, it has dropped down into the lower centers; but when sometimes graciously Master pulls our soul up and blesses us with His visions, at that time we do not feel anything like that, we feel a lot of love and peace coming from

those visions. This is because the Master is very pure and very holy; He never comes down into the lower centers of the body. When He sees that the dear one has never gone up, at that time graciously sometimes He showers grace on such a disciple and pulls the soul of that disciple up so that he may have the vision of the higher planes. You may have noticed that it is very easy for you people to have dreams of the world, but to have dreams of the Master is difficult. You may have noticed that when you have a dream of the world you wake up with a lot of unrest and you do not have any peace, but when you have the vision of the Master you feel lighter; and many times it happens that people who had not been able to do meditation started enjoying it after they had the vision of the Master. Because we people have the habit of having dreams of the world, we think that when we have a vision of the Master that is also like a worldly dream. But no: that is not the case. When we have that vision, Master is pulling our soul up and showering all His grace on us.

In the Vedas and Shastras and all the holy scriptures the great Masters have talked very highly of the Radiant Form of the Master. Those disciples who go within and see that Form will also talk very highly of it. When we reach the Radiant Form of the Master our sleeping love gets awakened; we start sleeping towards the world and awakening in respect to God Almighty. Regarding this Radiant Form of the Master, Guru Nanak has said, “Those who contemplate on this Form of the Master get happiness in this world as well as in the world beyond.” Masters always say that we should contemplate on the Radiant Form of the Master. They never say that you should contemplate on pictures of the Master, because pictures of the Master are without life. They always emphasize contemplating on the Radiant Form. The Radiant Form of the Master is full of life, and life gives life. If by contemplating on pictures we could have made our work, then we could have easily contemplated the pictures of past Masters. But that is not the case; the Masters talk about the Radiant Form of the Master, and when they say that we should contemplate on the Master’s Form they mean the Radiant Form.

In this world of the Negative Power who makes the forms of husbands and wives, how the souls are losing themselves, indulging with each other! I have seen many satsangis who say, “From now on we will maintain chastity, we will not indulge with each other.” But they keep failing again and again. But the soul who has reached the Radiant Form of the Master does not want to look even at the radiant women who are inside. Because the Radiant Form of the Master is such that he gets intoxicated. Swami Ji Maharaj says, “If someone goes within and sees the Radiant Form of my Master, he would not like to even look at the angels and fairies.”

So this was the answer to the first part of your question: Simran takes us up to the Radiant Form of the Master. It does not take us beyond that form.

I have said that these Five Sacred Names which we repeat are the names of the Lords or owners of those five great planes through which our soul has to go. Our soul can transcend the five planes only by climbing on the Shabd.

Satsangis do not have the knowledge of the importance or greatness of Simran. Since we don’t know the greatness of Simran and do not appreciate it, when we sit for Simran, out of one hour of sitting, we may hardly be doing real Simran for five or six minutes: the rest of the time we spend thinking about things of the world. Our mind takes us to some

other place. When we get up from meditation after, say, meditating for one hour, we put down in the diary that we have meditated for an hour and a quarter, because our mind convinces us that we have done a lot of Simran. But we never think about this minutely and discriminate how much time we have really done Simran in that hour. We do not think that out of this precious hour, this holy hour which our Master has given us to do Simran, how much time we have thought of the world and how much time we have remembered the Master.

Now at present we may be hearing the Shabd or the Sound Current but that Shabd is not pulling our soul up, because our soul is involved or stuck in the nine openings of the body, and the Shabd is coming at the eye center. If we do Simran, vacate the nine openings of the body, and bring our soul up to the eye center, then we would be bringing our soul within the range of the Shabd, and the Shabd would pull our soul up and take her from plane to plane.

On our soul there are three covers, physical, astral and causal covers. When through meditation we reach the first plane or Sahansdal Kanwal, the physical cover is removed from our soul. Similarly when we go on meditating and reach the second plane, the astral cover is removed from our soul; and when we reach the third plane, our soul becomes free from the causal cover. After removing all these three covers when our soul reaches Daswan Dwar then she comes to realize her reality, she come to know that she is just a soul – she is neither a woman nor a man, she neither belongs to America nor any other country – she is only a soul, of the essence of Almighty God.

Right now we are sitting in the physical body and functioning through it, and we see the Master also in His physical form, outwardly through His body giving us answers to our questions, explaining things to us, and inspiring us to go within. When we rise above the physical body, remove the physical cover from our soul, and go to the first plane, then we see the Master in the form of Shabd. There Master is functioning through His astral form. Further when we remove the causal cover and reach Daswan Dwar, then we see the Master working in the form of the pure Shabd. As we go on progressing upwards in the inner planes the form of the Master goes on changing from pure to purer and in Sach Khand we see the purest form, the Sar Shabd form of the Master. Often I have said that Sant Mat is not a fairy tale, it is reality, and those who work hard and go within see all these things with their own eyes. Saints and Mahatmas lovingly tell us, “As long as you are outside, sometimes your mind will allow you to have faith in the Master and sometimes he will not; he will say, ‘How can a man be God?’ and sometimes he will say, ‘Well, he is God.’ In this way he will always keep you going back and forth but if you go within even once and see the Form of the Master inside, after that the faith you will develop will be such that no matter if the whole world goes against you, your faith will not be lost.”

Regarding this form of the Master, Sufi Saint Bulleh Shah has said, after going into the higher planes, “God has come after becoming a man.” Guru Nanak also said, “O man! Don’t understand the Satguru as the human form.”

When my beloved Guru Dev withdrew from this physical world, when He changed His body, at that time it created an uproar. People went into the courts claiming to be successors and heirs to the property and things like that. But this poor Ajaib stretched out

his arms and shouted aloud, “The Master is not dead, the Master has not left! Those who say the Master is dead should be taken to the court and asked why they took someone as a Master who was involved in births and deaths” – because he who is involved in births and deaths, how can he liberate you? How can he rescue you? Kabir Sahib also said, “O man! You have the body of the Master, but you have not realized, you have not searched for, the real Satguru within; and this way you will come back into the cycle of 84 lakhs of births and deaths again and again.” Masters always say, “While your Master is within the body you should rise above your body as well as the body of the Master and go within and see what Power your Master is and from which country He has come.” Masters never attach us to their body; they always attach us to the Shabd which is working within them.

Guru Nanak said, “My Master is permanent, He never comes, He never goes, He is an indestructible being and He is present within all.” Masters never exhibit their power and they also tell their disciples, “If Master has showered grace on you, you should hide it and keep it within you.”

1987 June: The Land of Karma

This talk was given March 28, 1987, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Yesterday Sant Ji said that when we were initiated, all the accounts of our stored karmas – our sanchit karma – are torn up by the Master and the disciple doesn't have to worry about them; they are wiped out. I was curious; I thought there was some karma we had to eliminate by meditating later as we progress in the higher planes. I would like to know, if those aren't the stored karmas, are there other karmas? I was also curious to know what the Master has to do to wipe out that account. I know there is a story of King Janak liberating all the souls in hell through one moment of Simran, and I was wondering if it was like that or if He has a greater price to pay.

SANT JI: I am very glad that you have asked such a deep question, because this is something which is worth paying attention to. It is possible that many other dear ones may also have this kind of question, so it is good that you have asked it.

First of all I would like to tell you that those dear ones who go within know how all these things work. Often I have quoted Master Sawan Singh Ji, who used to say, “Unless we go within we do not know Who is doing everything. Until we go within we may think, ‘we are going to the satsang,’ or ‘we have come to the Master for receiving initiation,’ or ‘we are making efforts and following the Path of the Master.’ But once we go within, and contact our beloved Master there, then we come to realize that it was not because of our effort that we were coming to the satsang, it is not because of our effort that we got initiation, it was in fact the grace of the Master Who brought us to the satsang and made it possible for us to receive initiation.” In the same way, after receiving initiation and making some progress in meditation, until we have gone within and seen the beloved Master with our own eyes, we may say, “We are doing the meditation, we are making efforts and progressing.” But when we go within, we come to realize that our efforts were of no use. It was all the grace of the Master which made it possible for us to do the meditation. In fact He Himself woke us up for meditation, He Himself gave us the inspiration and the courage to sit in meditation, and He Himself pulled us up and made it possible for us to achieve progress in meditation.

I have often said that at the time of initiation, Sant Satgurus make a unique arrangement within us so that we pay off the consequences of the karmas which we are supposed to suffer, our pralabdh or fate karma. And side-by-side, along with paying off those karmas, we go on progressing in meditation. When we do the meditation it is like preparing our soul for that time when we will have to face the consequences of our fate karmas, or deal with the suffering which is going to come according to our fate karma; that is why Masters always say that we should meditate, because when we meditate we are preparing our soul to face that difficult moment.

I have often said also that when the storm comes even the strong trees get uprooted, what to speak of the small plants or weak trees. In the same way when the wave of karma comes in our life, many of the dear ones lose their faith; their faith is shaken and they may even leave the Path. But those who do meditation and go within know why that pain and suffering has come, and they are also aware of the help they are receiving from their beloved Master. Only they know how from one side they are getting pain and suffering and from the other side they are getting help from the Master. Those dear ones who go within and do meditation, they also feel pain and suffering when the wave of karma comes, but they do not complain. They remain happy in the will of the Master because they know how much their Master has done for them and what kind of karma they are suffering in that moment. The other dear ones, who do not do the meditation and who have not gone within, they do not realize what Master has done for them, and whenever they have to face such a situation, they at once become dry; they either leave the Master or their faith is shaken. Swami Ji Maharaj has described the condition of the dear ones who go within; He has said, "You should always understand the moment of pain as a blessing," because He knows that the dear ones who go within, face such a moment understanding it as a blessing from the Master; because in the moment of pain we can remember our Master in a much better way than we can remember Him in the moment of happiness. You see that not all the satsangis have this attitude; only those who go within, because they know the reality of what karma is finished by the Master and what karma they are suffering now. So those who have got that realization and that kind of awareness of karma do not have any complaint and always accept happily whatever comes in the will of the Master.

We can get this understanding of how the Master showers grace on us, how He cuts our karmas, and how He is showering His grace and helping us, only after going within. Outwardly by hearing the words of the Master we may get a little bit of relief; we may get a little bit of faith in Him. But Masters always lay a lot of emphasis on going within because only then can we understand and accept the Reality. That is why Masters always say, "Go within and see everything with your own eyes."

You know that Baba Bishan Das had the Knowledge of the Two Words and he was practically successful in that Knowledge; and he gave me that Knowledge of the two lower planes and with his grace he himself made me practically successful in that. He made me realize my previous birth – where I was born and who were my parents. And with his grace only I was able to know my connection, my give and take, with my present parents, the parents who brought me up and took care of me, and he made me realize my give and take with other people in the world; and with his grace I was able to finish my give and take with them. Only because of his grace I was able to tell my parents how long

I was going to be with them; many years before I left my home I told them that I would be leaving my home at this time. So you see that it was all the grace of Baba Bishan Das that I was able to know all that.

When a mahatma who had the knowledge of only two words could tell so many things and know so much, you can well imagine how much more knowledge you can have because you are on the complete Path. You have the complete knowledge and you can very well imagine how much realization and awareness you can achieve, if you would practice.

The satsangis who go very high in meditation and the Saints and Satgurus Who know everything, have so much patience and endurance in them that they do not perform any miracles. Even though they may know that just by walking a few steps they are going to meet with an accident, still they will not try to change that because they do not do anything against the will of Nature. They do not perform miracles and even though they know everything, they will not try to change the Will of God.

There was an initiate of Baba Sawan Singh Ji who was from a low caste. He was a very good meditator but his wife had a bad temper and she constantly rebuked him and fought with him and sometimes she gave him a beating, which upset him very much. He was a very nice man, a very good devoted dear one, and once he went to Master Sawan Singh Ji and told Him about his sufferings. If we do the meditation, the work which our Master has given to us, and if we then go to the Master and tell him about our sufferings and pains, sometimes He will give us hints and shower special grace on us; He will make us know why we are going through that suffering and what is the cause of that pain. So when he went to Master Sawan Singh and told Him about the nature of his wife, and how it was very difficult for him to live with her, Baba Sawan Singh Ji in His full glory and in His Will, told him, “Dear one, do you know who you were in your last life? You were a crow. And your wife was a she-ass with a wound in her back, who was owned by a washer man; and when that washer man would bring that ass near the place where you used to live, you used to go and sit on her and put your beak into that wound and torture her. Sometimes when you wanted to clean your beak you used to do it in that wound. So you have tortured her a lot, you have given her so much pain. Because your give and take with her was not good in your last life that is why in this lifetime she has become your wife and you have become her husband and now it is her turn to give you the same kind of torture; because all the Masters have said that whatever you have done in your past lives you have to suffer the consequences of that. So now this is your karma, and it is better for you to finish that karma in this lifetime so that you may not have to come back into this world again and again.” Since that dear one used to go within and he knew how the Law of Karma worked, and since he now had the realization that this was his own karma, he lived with it, he suffered whatever came in the Will of God and he never complained.

I did not know that person; but about fifteen years ago I went to a town called Sangria and I saw there a man and a woman who were moving from that town. After they had done all their packing and they were about to leave their home, I was very surprised to see how his wife was treating him. She gave him a beating and he said nothing; he just patiently suffered whatever came while she beat him with a stick. Finally she shoved the big stick into the mouth of that person and he did not even say a word. I was very

surprised. I could not understand how on earth there could be a person with so much patience and endurance. I thought, “Well, I should find out about this person.” So I waited there, and after they finished packing and started moving I followed them for about a mile. When they realized that somebody was following them, they stopped and asked me, “Man of God, why are you following us?” So I said to that man, “Well, I have never seen a person like you. I do not know what is wrong between you and your wife, but I am surprised to see how much patience you have. Can you tell me how you do this?” He said, “About forty years ago I was initiated by Baba Sawan Singh Ji and I asked Him why my wife is like this, and I told Him that it was very difficult for me to live with her. And he told me this story” – what I have just told you – “and now I know that it is my karma which I am suffering, and I do not have any regrets, because it is my own karma which I am paying in this lifetime. And I know that if I do not pay this karma in this lifetime, I may have to come back into this world again, because whatever I have done in the past I have to suffer its consequences. But this which you have seen is nothing in comparison with what I went through in the beginning. This happens every day – if not every day, once every two or three days – I get this kind of beating and sometimes it is even worse, but I do not have any complaints. I know that I have done even worse to her.”

So you see, that those dear ones who go within and have complete faith in the Master, know which of their karmas Master has finished and which karmas they have to suffer, and they do not have any complaints or regrets; they lovingly and happily suffer the consequences of the karmas which they have done in their past lives, and Master helps them a lot in understanding them and in paying them off. Master Sawan Singh Ji used to say that all of our present family members and friends, our brothers and sisters and relatives who are connected to us in this lifetime, are connected as the result of our past connections with those souls and that we have smooth and normal relations with those souls with whom our give and take was good, but with those souls with whom our dealings were not good in the past, in this lifetime also we have difficulties with them. That is why in a family, you have good relations with some members and with some you do not. So Master Sawan Singh Ji always used to say, “When we do meditation and go within, only then can we come to know what kind of karmas we are paying and what Master has done to remove our karmas.” In Mr. Oberoi’s book, the story of Sunder Das, an initiate of Baba Sawan Singh, was written. You know that Sunder Das was a very devoted initiate of Baba Sawan Singh Ji and he lived with me for many years. He was a very good meditator and Baba Sawan Singh Ji once, when He came in His Will, told Sunder Das what was going to happen in his future. He told him, “Your wife will die and your son and daughter will also get killed. This will upset your mind, you will go crazy and in that madness you will kill somebody; as a result you will be sent to prison, and there you should confess what you have done. Even though people will try to help you, you should not accept anyone’s help, you should go through the trial and accept the punishment. You will be sentenced to jail for twenty years, but do not worry; have faith in the Master. You will be staying in prison only for six years, and then you will be released.” It is a very interesting thing that when Baba Sawan Singh Ji told Sunder Das all this, he was not even married yet. But since he used to do a lot of meditation, and he was going within, and he was very close and devoted to Baba Sawan Singh, he took whatever the Master said as the truth. When he came to know this about his future, he

thought, “Well, I won’t get married. Then I won’t have any children and all those things won’t happen.” But the circumstances were such in his life that he had to get married. When his family told him to get married, since he knew all this about his future, he said, “I don’t want to get married.” But they said, “Either you get married or we will all jump into the well and commit suicide.” There were five people in his family and they all threatened to commit suicide if Sunder Das did not agree to get married. So he gave in to them.

Eventually, as Baba Sawan Singh had said, everything happened: he had a daughter and son; his wife left the body; then his son in the prime of his youth was killed; his daughter also was killed; this made him crazy; and in that craziness he killed someone. When he was brought to the judge, the King of Faridkot was a good friend of Sunder Das and he knew that at that time he committed that murder he was not in his senses, so he tried to help him. He told the magistrate that this old man, this baba, was not in his senses and he should be forgiven, but Sunder Das – because Baba Sawan Singh had told him not to accept anyone’s help – said, “No, I was not crazy when I did this murder. Why don’t you punish me?” So because of this confession, he was given a sentence of twenty years; but in 1947 when India and Pakistan were formed they released all prisoners who were sentenced to twenty years or more, and Sunder Das was one of them. When he got out of jail, he had been there for exactly six years. After that he came and lived with me.

He was so much devoted to the Master that he always remained faithful even though so much happened in this life. All those things he lived through even made him crazy, but still he did not lose his faith in the Master because he used to go within and he knew that everything that happened to him was according to his own karma which he himself had to pay; and he knew how much Master Sawan Singh was helping him. Often I have told you how he used to sit with me for meditation – we would sit for eight hours at a stretch – and once when we were sitting, his leg got burned and he was not aware of it. When he got up from that meditation with his leg burned, he said, “Today I have gotten such an intoxication in meditation that I have never gotten in my whole life.” He was not aware of his burned leg, and you also know if you have read that book,³ the interview which he had with Master Kirpal Singh Ji, and how Master Kirpal graciously took him inside and how he was made to tell people the things which he had seen within. So those who do meditation and who go within, always remain devoted to the Master; their faith never gets shaken off; they never lose their faith in the Master because they know how the grace of the Master works to pay off our karmas.

I always inspire the dear ones to read *Sant Bani Magazine* because a lot of satsangs and talks and questions and answers like this have been published there, many subjects are touched on, and you can learn a lot of things by reading the magazine. Last time I went to America I gave many talks regarding the inner planes, and I tried to explain how things work in the inner planes; I gave brief talks about that. I also said that at the time of initiation Master finishes up those karmas which can be an impediment or an obstacle for us in our way of going within. When we bring our attention to the eye center we see that our Master Who has given us the initiation is present there even before we get there, and

³ Support for the Shaken Sangat by A.S. Oberoi, pp. 304-312.

He helps us to go within; and, as we go on progressing in meditation, we see how He, along with our progress in meditation, helps us to pay off our karmas.

I even said that when we do our meditation and progress in meditation and go to Trikuti, the place where our store of sanchit karma is, there also we are made to meditate a lot if we are not glorified enough. Because the effect of the bad karmas on our soul can be removed only after doing a lot of meditation, and only when it becomes completely pure can our soul go to the super-causal plane beyond Trikuti.

We do not know anything about the inner planes. Master always helps us. He is with us every single step we take in our inner journey. We cannot take even one step without the help and guidance of the Master. He is always with us within, and as we progress in our meditation from the astral to the causal plane, and as we go on further we realize more and more how great the help of the Master is and how much Master is doing for us. Master takes us up from plane to plane, all the way to Sach Khand, our Real Home. Even after we reach Sach Khand, He does not leave us. He makes us stand in front of the Almighty Lord and He requests the Almighty Lord on our behalf; He says, “He is Your child, he had forgotten Your home, and now he has come back asking forgiveness from You and You should forgive him.” The point is that Masters always help the disciple in the inner planes, on the inner journey. When we go within we cannot take even one step without Them, and before we reach Them, They are already there to help us.

Swami Ji Maharaj has said, “If you want to see everything while you are living, if you want to experience practically all the things which you are told about, that is your courage and your effort – you are great if you have that desire – but the most important thing, the first thing, which you need to do in order to go within, is that you should understand and accept the grace of the Master.” In the sangat we have faith in the Master according to the meditation we have done. Those who have done more meditation, those who are going within, have more faith in the Master; those who have not done a lot of meditation do not have enough faith in the Master. Those who have a lot of faith in the Master because they do the meditation do not find fault with the Master even after reaching Sach Khand. In fact, they realize their debt to the Master after reaching Sach Khand; but those who have not done a lot of meditation easily find fault with the Master if anything goes wrong.

Dear ones, my point is this: All the Mahatmas have said that this world is the land of karma, the place where our karma is paid off. We have been given this human body to enjoy the rewards of our good karma and suffer the consequences of our bad karma, and only in this lifetime can we square them off. In Gita, Lord Krishna told Arjuna, “Neither our good karmas nor our bad can give us liberation from this body.” He said, “Good karmas are like gold chains and bad karmas are like iron chains.” Neither our good nor bad karmas can help us get liberation. Liberation lies in the meditation on Naam.

Guru Nanak says, “O brother, do not blame anyone for the sufferings you are getting. Whatever I have done, I suffer the consequence of that, and I am the one who is to be blamed.”

So we should also lovingly do our meditation according to the instructions of the Master, go within so that we may become free from this imprisonment of karma, and gain the pleasure of the Master.

1987 August: No New Faith, Mind That!

This question and answer session with Sant Kirpal Singh Ji took place at Tustin, Calif., on December 18, 1963.

QUESTION: What is the relationship between the Sikh religion and our faith?

THE MASTER: What is your faith? I am teaching no faith.

QUESTION: Well – we do not have Sikhism, and we do not have...

THE MASTER: The basic principles of all religions are the same. I am teaching no “ism,” mind that. Remain in your own faiths. But, there you have taken the first step – the elementary step. It is meant for the preparation of the ground. Now you have to take the other step which is referred to in your scriptures, but which we have forgotten. This is no new faith, no new religion – nor am I going to advocate any religion whatsoever. There are already so many faiths existing. Do you follow me? This gathering here is a purely spiritual gathering, a common ground for all to sit together, irrespective of whether they belong to one religion or the other. AS man we are one, as soul we are one, and also the one whom we worship – God – is also the same. There is no ism here, no ritual, no rites, no special form of prayers.

QUESTION: This very question was answered by a man I asked it of. I said, “What is the relation between the Sikh religion and the Radha Soami faith?” And he said, “It is the same, with the addition of the Master.” That’s the way he answered this question.

THE MASTER: No, no, no.

QUESTION: So I'm glad to hear this said this way.

THE MASTER: These are the facts. Sikhism also preaches the same thing. I think if all the other scriptures of the world were put together and the purely spiritual part were taken out, they wouldn't form even one-twentieth of the Sikh scriptures; it is a voluminous treasure. But they all referred to the Light and Sound Principle and to the need of a Guru or a Master. Even the Sikh scripture enjoins that. It says, “Nobody can see God except through the Master.” It not only says that, but it says, “Nobody has ever been, nor is, nor ever will be able to know God without a Master.” So, Sikhism does provide for a Master, and very emphatically so. But the general point is that when Masters leave, there are formations. So long as the practical Masters are there they go on all right. But for want of practical Masters, formations become stagnations; then stagnation results in deterioration; and there are fights between religion and religion.

So this is the truth. We forget it, and Masters come to revive that truth, again and again. Don't you see that when Christ entered the synagogue, he said, “You have made the house of my Father a business home.” Is it not so? And he drove them out. The teachings are the same. To err is human. For want of practical people we dwindle down into error.

Sometimes the disciples say, “We are proud of the Masters to whom we belong.” The question arises whether the Masters to whom we belong are proud of us. They can be proud of us only if we live up to what they say. They said you must be reborn. All Masters say the same thing. But we don't know what the meaning of being reborn is. Christ said, “Marvel not if I say, you must be reborn.” Now people have forgotten. They simply interpret it as having certain forms and rites and rituals and believing in some

Master; and that is to be reborn. Well, that is not so. If you go to it without any prejudice, you will find the same truth. We, in our own zealousness, consider that perhaps we have the only truth and nobody else. Well, the truth is there; Masters came to give out the truth. Of course they gave out whatever was necessary at the time. But they all referred to that: “you must be reborn.” By a parallel study of religions, which I have done since I was a child, and by sitting at the feet of my Master, I have come to that very one hundred percent truth. I have met heads of various religions. They all give in there; they cannot deny it. Fact remains fact; truth is truth. So, I have regard for all Masters.

This question was put to my Master:

“Why don’t you raise a new religion?” What did he say? He said, “There are already so many wells existing. What is the use of digging up a new well? Why not take the water out from the wells that already exist?” Truth is there. You perhaps have read the book, Naam or Word. What is in there? It gives references – quotations – from all religions. What more is wanted? The pity is that we have forgotten. We worship the same God – call Him by one name or the other; that makes no difference. We are concerned with that Reality which is spoken of by so many names. Whether you say water in English or aqua in Latin or many other names in other languages, all the same we are concerned with the liquid called by those names. Unless we have the liquid, there is no use simply repeating one name or the other. That only directs our attention towards that thing that is liquid, by drinking which your thirst is quenched. This is the truth. Who can deny it, tell me, when all men are born the same way? Is there any man who denies that? Brahmins are people, I would say now, who claim, “We are born with special privileges from God – we are superior to all men.” Once Kabir, the great saint, simply put to them a very blunt question: “If you are superior, why were you not born some other way?” Do you see?

All men are alike. Their outer construction is the same: they have all got two eyes, two ears, two hands, two feet. They are born the same way, and all other things are the same. It is we who make differences. It is we who make divisions. When Masters come, they look from a universal point of view. They consider all humanity to be their family.

Four children of the Tenth Guru of the Sikhs were killed. His wife came and asked him, “Where are my children?” He said, “Never mind: four have died, but so many are alive.”

This is the angle of vision of the Masters. They look from the angle of the man-body, or the soul – the embodied soul. As a man we are all one. Of course, I’m carrying this badge, you’re carrying those badges: all the same, we are men first. The same difficulties reside in us:

Our souls are under the control of mind; mind is under the control of the outgoing faculties; we are given up to outward enjoyments, all of us. They say the body is the temple of God. We are in the body, there is some Power which is keeping us in the body; otherwise we would have run away, out of this man-body; but we cannot. So unless we withdraw from the outside – our attention is withdrawn from outside – we can have no awareness of our own. Unless we know ourselves, we cannot know about the Power that is controlling us in the body.

Then where is the difference? God is Light – all Masters say so: God is Light. Of course they use their own words. Some say it is Jyoti; some say it is Noor; some say it is “Truth

clothed in Light.” Where is the difference? Even when Zoroaster came, what did he say? He advised his followers to keep a fire burning constantly in their homes. And what sort of fire? It should be unstruck fire: Sraosha. My point is, I am not giving out something new – some new religion, some new concept. This is the old, old truth which has been the same all along. We have been forgetting it; Masters have been coming to revive it. Again the time has arrived. We have so many religions. Why are there so many religions, when the truth is one? The difference is due to this fact: among those who have realized the truth, there is no difference; among those who have not realized it, there are parties and separate sects, sub sects and so on – and they are increasing daily. This is apparently due to the fact that we have not realized – seen – the truth, that’s all. So, when Masters come, they don’t start any new religion. They say there are already so many social bodies of religions. Remain in whichever one you are; you have taken the first step. Now take the other step, which is given in our own scriptures, but which we have forgotten. What do they do now? I went to the king of the army of the Templars. He had invited me. They were going to make new Templars. Generally they don’t allow anyone else to be there, but in Germany they especially invited me. I went there. What did they do? Those who were to be made Templars were made to stand up. A candle was lit outside and they put it in front of them. Then each one was given that which they customarily give him. Then another man put a sword on his head. Well, what does that show? We must crucify ourselves to reach that Light. But they have forgotten the inside, and they don’t know how to crucify themselves – to take up the cross daily. What is the cross? Have you ever considered it? A cross is that. [Master opens his arms wide, so that his body makes a cross.] Is it not a cross? Take the cross daily; rise above body-consciousness, and see the Light within. That is becoming a true Templar. In any religion you’ll find the same thing. In all places of worship you have the same symbols: Light and Sound. Unless we rise above the body – take up the cross daily – we cannot have that Light, we cannot hear the Voice of God.

So, I assure you I’m giving you no new faith, mind that. Don’t be misled. Remain in your own religion, but try to understand more. The pity is that our ministers are also not in the full know of things. I had a long talk at the Vatican in Rome – about two or three hours long – with the bishop in charge of the non-Christian religions. When we talked over the whole thing he said, “What you say is right.”

“All right, now that you see this is the true teaching of Christ, why don’t you change the whole thing?” I quoted the example of Pope John. When he started something, he never consulted his committee – he ordered: “Do that!” If John could order it, why can’t it be done now? He said, “If we do it now, half of the bishops will revolt. We will bring them around in time.”

So truth is truth. Any awakened man does realize that. That’s another thing: one man thinks, in the zealotry of his own system, we have got the only truth. Mohammedans say they are the only ones born that way. And the Christians, too, perhaps say that nobody else at all has come into the world with the truth. Well, truth is truth.

The other day I went to a Unity Church. I asked the minister, “What are your teachings?” He gave me a pamphlet. I read it; it said there, “Christ lived before Jesus – that very wording is there: “Christ lived before Jesus.” And what is Christ? One man came up to me when I was here the last time in 1955 and put the question to me, “When is Christ

returning?” I told him, “Has he ever left you?” That is the point. Christ said, “I shall never leave thee nor forsake thee till the end of the world.” If He has not left us, where is the question of returning? So, I read the pamphlet the other day. I’ve got it with me. It says, “Christ lived before Jesus.” Christ is the God Power or the Guru Power which continues to come from time to time for the guidance of the child Humanity. It came even before Christ Jesus, before Buddha or Guru Nanak or anybody. We are all His children. How can He disregard His children? Those who were born before Christ Jesus or Guru Nanak or anybody – what about their fate? And what about those who came after them? Let us assume for one moment that those who believe in them will be saved. Then what about those who came before them? Will they all be doomed? This is seen from a common sense point of view. The fact remains a fact. Any awakened man realizes that.

My point is, we are all children of God: The soul is of the same essence as that of God, and the same Controlling Power is keeping us in the body. The man-body is a golden opportunity we have in which we can realize God. But to realize God we must know ourselves first; because it is only the soul, the conscious entity, that can know Him: like alone can know the like. He cannot be known by the outgoing faculties, or by the intellect, or by the vital airs. These are the facts. So that God Power continues – the Sonship continues. Only for want of practical people we zealously stick to one thing or the other; and what is the result? – religious wars, in which thousands of people are killed.

I am giving you a broader view. Does not the Bible say that God does not reside in temples made by the hand of man? What should we say now? We have respect for the holy places of worship, because people sit together there in sweet remembrance of God. “Where more than one man sits,” Christ said, “I am there.” Who is Christ? Christ is God Power. Call it Christ Power or Guru Nanak Power or Kabir Power – that is God Power which manifested at human poles to guide the child Humanity. So we have regard for them all.

So, this is no new faith, please, mind that – there are no labels so far. So long as I remain, I won’t permit it. If the people after me do it, then that is their own fate. But remember, this is no new faith. It is only a common ground, called a spiritual gathering, where men of all religions sit together – here, sometimes in the hundreds; in India, in the thousands – of all faiths, of all religions. They’re given only the teachings of an ethical life, of purity of life, and of a contact with God, that’s all. You may say a prayer this way or that way, or perform a certain ritual this way or that way. Of course, they are meant to develop love and devotion in us. That is the first step – that’s all right. The second is to understand the true import of the scriptures that we have – to understand them. But to understand them we need somebody who has had those experiences, who has been put on the Way. That is why all are dear to me.

Hindus ask me to come; I go over there and give them something from their scriptures: “Your scriptures say that.” I go to the Sikh temples; “Here are your scriptures.” Do you know what I mean to say? They consider that their religions probably have something new. Well, I say, “Although the outer social bodies of all religions are different, of course, the inner truth is the same.” I go to all different kinds of churches: I met the Orthodox Christians; I met the Coptics, the Byzantines, the Protestants, the Roman Catholics; I met the Jews. Among all, the basic principle is the same. I gave a talk in a

Jewish temple. Do you remember how they appreciated it? Moses heard these commandments through Light and thunder. They referred to it. The pity is that we have forgotten the truth, that's all. For want of practical people we consider that we know better. Well, truth is one. You join a school in order to get a degree in your education. You must be educated. And when you come out of any school or college and you have your degree, do you write on the degree, "I have an M.A. from a Christian college or a Hindu college?" You never write that. Similarly, this is a degree in spirituality, already referred to in our scriptures, but which we have forgotten. We need someone who knows the Way, that's all. He knows the Way; He can give us that experience.

Past Masters are also needed; had they not come, their scriptures would not have been with us. Now, they testify to what we say. Yet, I tell you, a Master who has known the Way is not dependent on the scriptures. Even without past scriptures, he knows the Way, he can give the Way. He simply quotes from scriptural references in order to give satisfaction to people who then realize, "Really, these are our own teachings." That's all. It's a practical thing.

Thank you, this is no new faith, mind that, dear friend.

QUESTION: What effect does suicide have on the soul's development, Maharaj Ji?

THE MASTER: Well, the blind lead the blind, and both fall into the ditch. They are expecting heaven after death. If while alive, a man is not in heaven, how can he be after death? A man who is learned while alive remains learned after death. If I go out of this room, I will be the same as I am here; I cannot change, by my going out; I remain the same. So similarly, you see, what we are when we leave the body, we cannot change by leaving the body; we cannot become, I mean, angels. Those who are given up to the outward enjoyments, they are the earth-bound souls. Those who are better, who have gone a little higher – and that is what is proved nowadays by the Spiritualists – they contact souls. And those who have become divine or spiritually pure, go to the lap of the Father.

QUESTION: Is there a particular karmic punishment because of the act of suicide or are the problems that caused the suicide doubled?

THE MASTER: By suicide what do you mean? He meant something else.

COMMENT: No, taking your life.

THE MASTER: Yes. You see, our life is more valuable than our body; our body is more valuable than outward things. If we enter into a state of mind that we even hate our life, that we are going to kill ourselves – this is a very strong action and that reaction will come. The Theosophical Society says that a man who commits suicide will commit suicide for at least one hundred births afterward. Each time that reaction will come again. Some people commit suicide for no reason.

COMMENT: Because the urge of killing is there.

THE MASTER: Yes, yes, it is a reaction.

That's a heinous crime, to kill oneself. How can you ever dream of killing your own life? It's a very strong reaction. If some Controlling Power, some higher Power or God Power

or Christ Power, you might say, is there, that reaction might be softened down; that's another thing.

QUESTION: You say a hundred times thereafter?

THE MASTER: This, theosophical literature tells us. That reaction comes up. We generally never want to sacrifice our life; with how much difficulty we do! We wouldn't like to die; we would rather sacrifice everything, all our outer possessions and even have the body cut open, to save it. Nobody wants to die. But if a man wants to die it means it is a very strong action; that must react. Yes, please?

QUESTION: You say that God is love and love will take one to the heart center: that's in the heart – in the heart center, and yet the Science of the Soul begins at the sixth ganglion, and there's still a center in between. How can that be reconciled?

THE MASTER: I tell you, these are the words that sometimes mislead us. Soul is love personified. God is love and soul is also love, being of the same essence as God. The heart of the physical body lies here [Master points to the heart]. The heart of the Saints lies here [He points to the forehead between the eyes]. Do you see? When they say it is a question of heart and not of head, they make a difference here. The head means the intellect; not this head, but this intellect. And the heart means our own Self. Love is ingrained in our own soul, not in any particular part of the body. What is the machinery of the heart? It is only some little growth of flesh. It is left behind when we die. If it is love, even when it is left behind, it should emit love. Does it? When a man is dead and the soul leaves the body, is there any love left in the heart? So, love is in our souls. And the seat of the soul is at the back of the eyes; from there it enlivens the whole body. There are six ganglions in the body, but Masters don't touch them. They give you a lift to come up to the seat of the soul all at once, and they start from there. How great a concession it is! Yes, please?

QUESTION: Masters speak of wrong yoga practices leading the forces down ward on the spine into the area of the kundalini. Could you expand on that a little bit, please?

THE MASTER: I tell you; there are ways and ways: there are man-made ways, and there are God-made ways. The times have changed. There are so many systems of yoga. These yoga systems were introduced in the olden ages. There are four ages: the golden age, the silver age, the copper age and the iron age. They say these systems were introduced in the golden age. Then people lived up to one million years. It is said so in the Hindu scriptures. One sage, Siringi Rishi, put in 88 thousand years in yoga practices; and excuse me, I need not point out that, as told in the scriptures, he was led away by desire and had a son. Even after doing 88 thousand years of penances that way, he could not control lust. Do you see? Then, in the second age, the life-span was cut down to ten thousand years. Even then we could put in some one, two, or three thousand years in the practices. In the copper age their length of life was cut down to one thousand years. Even then we could put in two or three hundred years that way. Nowadays, nobody lives beyond sixty or seventy years, on the average. How can we today do those systems that were introduced in the olden ages? We are hereditarily not fit for them. Those are longer ways, time-consuming and hazardous. So, Masters cut out the prana system altogether, to befit the times. This is the natural yoga that you have been given: it requires only that you be still physically and intellectually; and a little lift is given; you know your soul. You are of the

same essence as that of God. This concession is given according to the times; Masters introduced it.

With due deference to all those ways – they are difficult, and we are not fit for them. You referred to the kundalini question. The kundalini arises from the rectum and passes through the spinal cord and comes out at the head. That is a very much longer way. And from its practice, the whole body appears to be burning like fire from head down to foot. There is no remedy for it. Only a very strong man could suffer and withstand it.

One man met me in India about three years ago. He was doing kundalini and he was all-burning from head down to foot: that kundalini power had awakened. And he came to me and said, “I am in very much trouble; I cannot do anything about it. I’ve been to hundreds of people, but nobody can help me.” I told him, “Please put that aside. Your purpose here is to come up here [to the seat of the soul]. Why not come up by the straight way, the natural way?” So, I gave him a sitting. He was initiated, and all the trouble was gone.

Why take up the longer ways? If you have airplanes nowadays, why do you go on plodding on foot? Times have changed. There are various ways, of course, but we are not fit for them, honestly – without any exaggeration. Today, three children sat: they saw light, and they heard the sound of bell and thunder and drum-beat. The other way you cannot prove it. And the yogis, I tell you, cannot prove spirituality all at once as you do in this way. They say, “Go on, do it! It will come in due course.” But this way, everybody can prove it – see for his own self – within half an hour or so. So, this is the latest, I mean, concession of God for those who are really seeking after Him, to befit the age; that’s all... Yes?

QUESTION: Is the life span of an individual determined at birth?

THE MASTER: Yes.

QUESTION: Nothing one can do about it to either shorten it or lengthen it?

THE MASTER: Yes. He can shorten it, he can prolong it. But it is definitely ordained – all Masters say so. Even Christ said, “Thy days are numbered.” Our age is fixed, not according to the number of years or months or days, mind that; it is fixed according to the number of breaths we take. Do you see? The right use of breaths can prolong our life, and the wrong use of breaths can shorten our life. Normally we take eight to ten breaths a minute. When we are passionate, we take eighteen to twenty breaths a minute. Is it not shortened? If you have a rhythmic life, you take three or four breaths a minute – that prolongs it. And if you do kumbhak, you learn to control the breathing inside. I have met people who could even control their breath for two hours;

I have met people who were put underground for seven days; then, your life is prolonged. But Masters don’t advise us to take up that way because we have to develop spiritually; by following that way you do not. It can show miracles to others; but, really, your inner life should change. You must come in contact with the Light and Sound Principle. Your life can be prolonged and shortened, but not beyond the number of breaths you have to take. Yes?

QUESTION: In leaving the body – for instance, when the spirit leaves the body – what might be considered the escape hatch, you might say? At what point would the spirit leave the body?

THE MASTER: At what place? Have you seen a man dying? What happens then? The life is withdrawn from underneath; it goes up slowly and then comes to the back of the eyes; the eyes are upturned; then the drop-scene⁴ comes. So, the seat of the soul is at the back of the eyes; there the drop-scene comes. That is why Masters say, “Learn to die so that you may begin to live”; that is, to whatever point in the body you go at the time of death, you are to go while you are alive. When the meditation is given, you come up here, is it not so? And here the soul leaves the body. Yes?

QUESTION: When you leave the body does the heart stop and everything?

THE MASTER: No, no. The heart stops only when you control the prana, the vital airs. In this, the heart continues working; nothing is disturbed. The heart stops only in cases of those who are put underground, who control the pranas. No, the heart does not stop; not in the least. The breathing becomes rhythmic, of course. Yes?

QUESTION: Is it not actually the diaphragm that is the last thing to stop beating?

THE MASTER: Yes, surely, surely

QUESTION: The heart goes first and the diaphragm is last.

THE MASTER: Slowly, the breathing goes out, stops, becomes long breaths. Even when machinery stops – the engine is stopped – the lower portion goes on slowly.

QUESTION: Would you please give us some lesson on how we might be more loving? How we might practice the values – how we might practice love more?

THE MASTER: Love? I think there is no need of giving any lecture. Everybody knows how to love. But we have not understood the right way to love. That is misused, I would say. Love is ingrained in our own selves. God is love; and love is also ingrained in us, because we are of the same essence as that of God. Love knows attachment; that is but natural. We must have somebody to be attached to – it may be right, it may be wrong. We are spirit. The love of the spirit or the conscious being should be love with the All-Spirit, All-Consciousness. That natural love which is within us is attached to the outward things: to the body, to the passions, to the enjoyments. Those are not conscious. But the more you are attached to those things you feel drawn from inside; that is but natural. But that love has been misplaced. When that very love is attached to the body and outward enjoyments, it is called attachment. And when that very love comes in contact with God, it is called charity. It is the same thing – misdirected. Misdirected love is called attachment, and rightly directed love is called charity.

This question was put to Maulana Rumi, a Mohammedan saint. He said, “Don’t think that that is love which is developed by our eating and drinking. That is called lust.” Love is the quality of the soul. The soul overflows with love if it is withdrawn from outside. The outward expression of soul is what? Attention. In the many ways our attention is diffused, so also is our love distributed. If that is withdrawn from outside that will overflow. And if it comes in contact with All-Consciousness, the love will be the mouthpiece of God. They

⁴ Drop-scene: A term used for drop or act-drop; also for the final scene of a play or drama in real life, that on which the curtain drops.

say a saint is defined as one who is overflowing with the love for God and for all of humanity. So, it is not lust, mind that: that love is attached to the body and the outgoing faculties, and it stands in the way of realization, mind that. If love starts from the physical body and becomes absorbed in the soul, that is right; you can go up. But if it is just attached to the body and the outward attachments, it is standing in the way. That very thing is called lust. So, if you want to develop love, just withdraw your attention from outside. Come within your own self; you'll be overflowing with love. If you come within your own self, then you'll see the Controlling Power which is All-Love, and you'll be overflowing with love. This love cannot be purchased in shops; it is not grown in fields. It is already within you. There is one way to have an impetus to have it; that is, by being in the company of saints, of those who have a life of love – not of lust, mind that, but of love. In their company, our love is awakened – it is flared up.

This question was put to Guru Amar Das. He said, “Thousands of curses be on the man who has the man-body and has not developed love for God. And thousands of curses be on the man who is attached to the outward side, to the world, and has forgotten himself and God.” Then he said, “What are we to do? Where are we to get this love?” All Masters say, Love God with all thy heart, with all thy soul, with all thy mind. So, we have to love God. But he said, “How are we to have it?” The first thing is by withdrawing from outside and coming in the company of someone who is love personified, who is overflowing with love for God and for all of humanity – for the sake of God, not for the sake of the physical bodies that we are carrying, whether they are black or white: for the sake of the soul in us. That love will be flared up when you come across the company of someone in whom that love is overflowing. They are called saints. They have that love flared up. What happens? When that love is there, all attention is withdrawn from outside and is attracted there. The glory of God, or the beauty of God, is centered there. That attracts every soul. When the soul has been withdrawn and the attention has also been withdrawn from outside, you get a flaring up. The principle works the same way, by withdrawing your attention from outside. First you have to make an effort. In this way you are drawn in of itself. When you come within you, love is there. Yes?

QUESTION: Do you have in India, in Delhi, India, a protégé under your tutorship to carry on when you leave the physical plane?

COMMENT: Do you have a successor that you are schooling now?

THE MASTER: Yes, I am schooling so many; let us see whom the God selects. Truly speaking, mind that, even in the Master, it is the God working in him. That will come of itself when God wishes it, you see. I wish each one of you would be selected. But you must come up to the mark. I wish each one of you would be ambassadors. Yes.

I told you what happened last time when I came in 1955. Two children came to me. I generally make children sit; and they got some light, etc. Then, I asked them, “What do you want?” They said, “We want to become Masters.” “All right, you have been put on the Way. Go on with it – you may be selected as a Master.” It is not a selection from the people below as you select a president or a minister, or this and that thing. It is a selection from God, you see. Yes?

QUESTION: Master, in one of the mimeographed releases through the years it was said that Guru Nanak prophesied there would be fourteen Gurus of the Sikhs and then seventy lesser Gurus after that.

THE MASTER: What have you to do with it? Mind your own business. The same thing comes up: “When is Christ returning?” It is God’s Will. He cannot leave His children, who are seeking, alone. There is food for the hungry and water for the thirsty. Yes?

QUESTION: I wondered what system of breathing we should all use that would help us?

THE MASTER: Natural. Very plain. When a child is born, what sort of breathing has he? We distort our breathing, I tell you honestly. Children take a deep breath; their belly is first full, and then the lungs. And our lungs are filled first and then the belly. That’s the wrong way. You watch any child, any little child, when he is breathing: first the stomach is blown up, and then the upper portion; and then the stomach – like that.

COMMENT: Abdomen.

THE MASTER: Abdomen. Now what do we do? Our lungs are first swollen, then the belly. And the breathing does not go into the belly – abdomen. That’s the natural way. Yes, please?

QUESTION: Can we send the circulars that are released to people whom we think might be interested, but know nothing of the Path?

THE MASTER: Oh yes, send them to anybody; it is all a gift of God. I have no reserved rights; even in my books I have not given any reserved rights. People write a little pamphlet and they say: “All rights reserved.” I have given out books and there you will find: “No rights are reserved” – as it is a gift from God for all of humanity. You’ll find this seems very unnatural in the eyes of some people, because they want to earn – usurp – some rights. Well, this is a gift from God. If I have anything, that is from God, and God’s gift should be given to all. We must learn to stand on our own earnings. And to sell the gifts of God?! Is it not like that? Guru Nanak says it is a heinous crime to sell the gifts of God. They must be given free.⁵ What are we doing? Any Master who comes up will look at it from that very angle. Nowhere in my books will you find rights reserved. You will find, of course, that the rights of the books are not reserved; for they are given to all of humanity. You can make hundreds of copies and send them out to people at large. That is what I mean. Are there any rights reserved on the Bible? I think they have got it now. Similarly, for the other scriptures too, they have reserved rights now; but it was not so before. Yes?

QUESTION: Master, would you kindly explain the principle and the importance of Simran?

⁵ This refers primarily to copyright, which Master felt very strongly about and which He spoke about to me personally at great length when He first assigned me the publication work. While Master was always pleased to have His books given away, and instructed me to give them away to persons who could not afford them, He recognized that the publication of books costs money, and the logical person to defray that cost is the buyer; consequently, all of His books published during His lifetime, while they were not copyrighted (except when His wishes were ignored) did carry a price which covered the cost of the book and also produced income for other aspects of His work. In some cases, He fixed the price Himself. THE EDITOR.

THE MASTER: Well, it is very clear. Whom do you remember? The one whom you love, don't you remember him? What is remembrance? It is a symbol of having love for somebody. If you have love for somebody, all the time you are remembering him, perhaps not with your mouth, but with your heart. And whomever you want to love, remember him constantly, and that will develop love, that's all.

Why do we do Simran or remembrance, the first step, in this way? Because, you know, through the various outgoing faculties, the impressions of the outside world have been heaped up within us, to overflowing capacity. Our subconscious reservoir of the mind is overflowing with worldly impressions. These impressions came by the remembrance of outward things. We want to deplete that and then fill it with the sweet remembrance of God – so much so that even in dreams we will have the same thing; so much so that even if we go into a very deep state of sleep, these words may reverberate through our mouth. Suchlike remembrance is the first step: to deplete the subconscious reservoir of the mind which is already overflowing with the impressions or the remembrances of the world. Then the next step is, truly speaking, purity of heart: when nothing else is there other than love of God, or remembrance of God. That is a truly pure heart. And such a heart is required for someone to come up to Him.

So Simran is the first step, done for the sake of taking up the spiritual way. They say love God, is it not so? How? With all thy heart, with all thy soul, with all thy mind, with all thy strength. And loving God is what? You remember Him. The one whom you love, naturally his remembrance is there. Whomever you want to love, just keep him in your mind and that will react in his mind. This is but natural. That is what Christ meant when he said, "Let my words abide in you, and you abide in me." The first part is very clear; but how can you abide in him? When you remember someone, that naturally causes a reaction there. That's a reaction, you see. If you want to abide in him, you must only develop remembrance, sweetly. When you remember him, you think of him; as you think of him, you become what he is. "As you think, so you become." So this is how you can abide in me. And he says then, "Whatever ye shall ask, you will have it." This is the first step. This is the principle on which this Simran, or repetition, or the sweet remembrance – call it by any name you like – is based: "As you think so you become." Yes?

QUESTION: Master, we seem to have difficulty in learning to love our enemies, or those with whom we do not agree. That seems my biggest problem.

THE MASTER: Well, that is everybody's biggest problem. But the point is, if we know that he has the same soul which has been misdirected by mind under some impressions – he has the same soul; it's simply misdirected – if we have realized that, only then can we love our enemies. For the time being, sometimes you have to say something to somebody.

In the life of the Tenth Guru of the Sikhs there was some aggression on another's part. He had to take a stand to save innocent people. At that time, a battle was fought with arrows. So, what did he do? In the front of each arrow he put some gold, so that if anybody was hurt, he could remedy it. A man is not killed by an arrow all at once – he only becomes wounded. So he put some gold in the front of the arrow which would go into someone and inflict a wound; so that if he were wounded he would have some money to help himself get cured. This is what is called, love your enemies.

QUESTION: Master, in the meetings there are times when people come to tell us that they have taken an oath of poverty, and they feel that it is wrong to have a lot of things. And we were going to ask you about it – how to handle that situation.

COMMENT: She said at the meetings many people come and say they have taken an oath of poverty – they don't want to have a lot of money.

THE MASTER: Yes.

COMMENT: And so that's the question that comes up – how much poverty should one have?

THE MASTER: That is a good question. The world is full of hypocrites. You have to guard against that. Do you see? The point is, we are only to live on two loaves of bread or one loaf of bread. Our own expenditure is not more than a dollar or two a day, if we live a simple life. All the rest of what we earn is for the children or friends or other people. If we hold on to millions, they are left behind. We simply use what we spend for clothing or what we eat. So all Masters say you should earn your living by the sweat of your brow, by the dint of hard labor – honest earnings. Live on it your own self and share with others.

In Punjabi, this man-body is called day. Day means two things: one, “body”; the other, “give.” Kabir says, “So long as you have this ‘day’ or body, always learn to give, give, give and give.” So, whatever we earn, it is not for our own selves. That is why I issued a circular: simplify, simplify, simplify, and simplify. We should cut down our desires, demands, to what we want. Then we will have money to help others. Now people say we do not have enough money to live on our own selves. Why? Because our desires are greater than what is really wanted. You cannot help others unless you cut down on your own living: not cut it down to your death, I don't mean that. Maintain yourself, maintain your family, and try to share with others, however little it may be – it may be one cent. In that way the self expands. Give, give, and give. And love knows service and sacrifice. If you love God and love all of humanity, naturally you'll know to serve others who are naked; the hungry, the thirsty; others who are in want, who are sick. So man is one who lives for others, mind that. Even animals live for their own selves. What then is the difference between the two? Yes, please?

QUESTION: Do I understand you to say that, in other words, in another way...

THE MASTER: Yes...

QUESTION: that a person can be a millionaire or a multi-millionaire...

THE MASTER: Yes ...

QUESTION: and live very simply with the minimum of comfort...

THE MASTER: Yes...

QUESTION: and yet have his money work to help others to employ others?

THE MASTER: What did Christ say? He clearly said, “Those of you who want Him – who want to enter the kingdom of God – distribute all your wealth and come to me.” The he said, “It is easier for a camel to pass through the eye of a needle than for a wealthy

man to enter into the kingdom of God.”⁶ That refers to the man who has expanded out into the world – who is very much given up to the outward enjoyments, in an expanded way. Instead of that, you can live in a simple way which is best suited to maintain your health. Maintain your health; the body is the true temple of God. The longer you can keep it, the better, because in the man-body only you can know God. But, we can live on whatever is required. With whatever you can save, you can help others; otherwise you cannot help others. That’s the natural law, you see. Yes?

QUESTION: Master, was there ever such a thing as a Pope, I mean, Saint Peter?

THE MASTER: Well, I don’t know. I’ve read about him in scriptures. The scriptures tell us there was. Excuse me, now people are even going to doubt whether the Christ, Jesus, lived or not. Then what are we to do? We are concerned with the teachings, please – that’s all. The teachings are the same as given by the Masters – with due deference to all. History is generally written later on, when nobody any longer knows.

I tell you, I was going to write about Tulsi, a great Saint from the East. I wanted to find out his lineage, in connection with the life of Baba Jaimal Singh I wrote. I could not find it. He was the eldest brother, who was to succeed to the throne of the Hulkar family. He left the scene, became a recluse, and later on turned out to be a saint. And the second brother sat on the throne. I tried to find out whether his name was Sham Rao Hulkar, but his name was also not given in history. What was I to do? I know that when a man leaves a place, the people there say that he was nobody. I am nobody in my home there, at the feet of the Masters. This generally happens.

So history is history. Whether he existed or not, the important thing is what we learn from his teachings – whether we get anything. If we are going to doubt, then everything is doubtful. Well, Masters always say, Only believe what you see. Don’t believe in the sayings of the past Masters, unless you have the same experience your own self. You can take it up as an experimental measure. But we cannot be convinced unless we have the same experience our own selves – whether it is a little or more; we can develop it. Yes?

QUESTION : Coming back to simplifying the life: Those of us who have houses – they all need upkeep – the garden, and so forth. Would it not be better, the, to sell the house and just move into a small little cabin or a room and have more money then, or time on hand?

THE MASTER: All right – why spoil the show? Continue with that. And then save further if you can, that’s all.

QUESTION: But it doesn't give enough time.

THE MASTER: Well, I tell you: if need be, you may sell your things – if need be. If thousands of people are dying and hungry – well, sell your everything for them. Out of love you have to do that. But that is not a general rule, you see. That’s giving up everything for the sake of others. That requires a very great development. If you sell all that, then where are you to live? If you can afford to have another place, that’s all right. Now we can change our life for the future, at least. And if you have anything – enough to spare – you may share it with others. There’s no hard and fast rule against it.

⁶ Matthew 20: 21-24.

That love knows service and sacrifice.

Yes?

COMMENT: You've been here an hour and a half now.

THE MASTER: Well, we're talking; time flies away. That's all right. Anyhow, in talking we get so many things cleared up that you don't find clear while reading through scriptures – although references are given there.

1987 August: Trapped In His Love

These questions were answered on April 1, 1987, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: If someone is working with you and you know that they are stealing from you, but you have no concrete proof, what is the best way to handle that?

SANT JI: First of all, you should find out for sure whether he is really stealing or not, because if you do not have a concrete proof against him, how can you do anything to him? You should first find out whether he is really a thief, or if it is your mind who is blaming him, or if somebody else is misguiding you in that.

In history you can find many stories in which a person who is called a thief in fact is not a thief: he is a devotee, a true and sincere person, but since other people call him a thief he is punished and suffers without doing anything wrong.

In the district Sealkot, which is now in Pakistan, there used to live King Salwan, whose queen had given birth to a son; he was not content with him, because when he was born, the king asked his advisors and astrologers about that child. They told him that the child was not good for him – he was like a bad omen, and the king should not allow him to live in the palace, but should make such an arrangement that he would spend his childhood underground. So the king made all sorts of underground rooms for him and left his son there in the care of babysitters and other people. The child was not given any of the privileges or honor of a prince.

Now that king grew old, and in his old age again the wave of lust bothered him and he wanted to marry again; he wanted the happiness of having children. Since his first wife was not appreciated by him (when the astrologers told him that the child which she had given birth to was not good, he had left her), he wanted to get married again. So in his old age he married Luna, a young woman. Now that child, whose name was Puran, was being brought up underground and since he was not exposed to the things of the world he remained devoted to the Almighty Lord; sitting underground he did the devotion of the Lord. He didn't want to come out from his exile because he was enjoying the meditation of the Almighty Lord, but after twelve years the king wanted him to come out, and so he did. By that time he was sixteen years old and because he had been well-nourished, and well taken care of, he was a very handsome, very good, very strong young man.

So when he came out the king was very pleased with him, because he had been longing for a child and he did not have any child from his new wife. So he told his son, "Go to your mothers – all my wives – and seek their blessing; bow down to them and ask them for their best wishes." He went to all the queens of his father, and finally he came to

Queen Luna, the youngest of them all, who did not have any child. She was fascinated by Prince Puran and wanted to satisfy her lust with him. But since he was a devoted person he knew what was right and wrong, and he did not give in to her desire. He said, “How is it possible? You are my mother! How can I indulge with my mother? If I do indulge with you, I will not be entitled to sit on the throne of my father and I will not be able to dispense the justice which my father does. If I try to, after indulging with you, both myself and the people who follow me will go to hell!” (This is the tradition.) “So that is why I do not want to indulge with you and I cannot satisfy you.” When he said that, Queen Luna replied, “You are not my son. I have not given birth to you, you did not come out from my womb; it doesn’t matter because you are not my real son.” He replied, “No. You have married my father, and all those who have married my father are my mothers, and I treat you only as my mother.”

So because he refused, she said, “If you do not satisfy me, then I will complain to your father and make him give you severe punishment.” He replied, “It doesn’t matter; I cannot fall down from my religion, I should maintain my chastity.” So because Puran did not satisfy her, in the evening Queen Luna complained to the king: she said, “You call your son Puran a very good and devoted person, but look what he has done to me! He has misbehaved with me, he has molested me.” Without finding out what the truth was, the king got angry with Puran and the next day in the court he gave judgment against him: he said that his hands and feet should be cut off and he should be thrown into a well. So, according to his orders, it was done; he did not die but his hands and feet were cut off.

Gorakh Nath, the great yogi, along with his disciples, was going somewhere and on his way passed the well where Puran had been thrown. When his disciples lowered the pail to take some water from the well, the pail got stuck because of Puran and they could not get any water. So they called down, “Who is in the well? Who has taken our pail?” Puran replied, “I am the man! I am here, please take me out!” Now they were afraid; the well was very deep and they thought that maybe some evil spirit or ghost was there. So they called Gorakh Nath and he understood the whole story; he took Puran out from that well, and using his supernatural powers he restored his hands and feet. After that, Puran lived with Gorakh Nath, obeyed his instructions, and became a perfect yogi like him; he also acquired all the supernatural powers. After some time, Puran Bhagat came to Sealkot along with his Master Gorakh Nath. The king had been unhappy every since he had thrown Puran into the well; he did not have any child from his wife Luna, and his first wife had long ago been thrown out because according to the astrologers she had not given birth to a good child. The longing to have a child was very intense in that king. The garden which he had made in the remembrance of Puran was not blooming either; nobody had been taking care of it and all the trees had dried up. When Gorakh Nath and Puran came there, and Puran stepped into that garden, all the trees started blooming and the flowers came back to life, as if Nature was helping him and was happy on his return.

Now Puran’s mother, Queen Ichra, who had been thrown out by the king, had wept so much in the remembrance of her son that she had lost her eyesight. So somebody told her, “Mother Ichra, why don’t you go see the yogi who has come? On his arrival, Puran’s garden has bloomed; and he is such a yogi that anyone who goes to him has all of his wishes and desires fulfilled. It is possible that you will regain your eyesight! But even if you don’t, just listening to his words will give you some peace and comfort.” Now Queen

Ichra was longing very much for her son; she did not know that he was alive, she thought he was dead, and she was weeping in her pain. But as soon as she heard the voice of Puran she at once recognized her son, milk started coming from her breasts, and she regained her sight. The love for her son was so much that God Almighty helped her.

In the meantime the king and Queen Luna had tried many different things but they were not able to have a child; and he was dying for a child. So when they heard about the yogi that was fulfilling the desires of the people, they both came to have his darshan, thinking, “Maybe he will give us a blessing and we will have a child”; because he wanted a successor for his kingdom. So when he came there, he asked the yogi Puran for a child. Puran said, “Your majesty, I can see that you once had a son, and you still have a son.” He replied, “I don’t want to talk about that son; he was not my son, because he tried to indulge with his own mother.” Puran said, “No. That is not true, there is some misunderstanding, I know this: God Almighty will become pleased with you if you tell the truth about what happened.”

Now selfishness – self-interest – is a very sweet thing. Once Emperor Akbar asked Birbal, “What is the sweetest thing in this world?” Birbal replied, “Selfishness.” So, because Queen Luna was selfish and wanted to have a child, she gave out the truth. She said, “Your majesty, up until now I have always lied. But now I will tell you the truth, because this yogi says that if I do, God Almighty may give us the blessing of a son. Puran did not try to indulge with me. It was my lust. I was trying to satisfy my lust with him, and since he did not do what I told him to do, I lied and complained to you, and as a result we lost him also. He did not have any fault. If there was anyone at fault, it was me.”

Now when Queen Luna said that, the king got upset and he took a sword to cut off her head. But Puran the devotee said, “No, King, you should not do this. When you gave the judgment against Puran, you did not use your patience either: you did not find out who was at fault and whether Puran was really guilty or not. Now also you are giving this judgment in anger. Don’t do it! Have patience.” Then Puran told him who he was and in that way they all met. So the point of this story is, before we say that anyone is guilty, before we say that anyone is a thief or anything like that, we should first have proof as to whether he is really guilty or not. We should not listen to other people. We should not believe in anyone unless we see with our own eyes.

Dear ones, almost all the difficulties and problems which we have in our homes are because we do not think about things, we do not use patience and understand them. We fight with each other, create conflicts and difficulties with each other, only because we do not understand their causes; we do not pay attention to them. We always make our decisions in anger. You can talk to the doctor and he will also tell you: when you are in a wave of anger, your blood pressure rises up – how can you expect to make a right decision when you are in this condition?

Conflicts between husband and wife are created only because we do not think. Conflicts between father and son happen only because we do not think. When our beloved one leaves this world, we weep, we mourn his death. Why do we do that? Because we do not think about it. If we would think, “Why are we weeping, why are we mourning?” – if we would think that no one is going to live in this world forever, if we would think that we

are also going to leave this world one day, we would never mourn anyone's death. All our conflicts and difficulties can be removed only if before doing anything we would think about it.

Once after satsang one dear one stood up and asked Master Sawan Singh, "Master, up until three days ago, I used to have your darshan every day, but now I am not having it. Why is it so?" Master Sawan replied, "You must be having some worry on your mind." He said, "Yes, Master, I worry about my son who has left the body; that bothers me a lot." Master Sawan replied, "Why don't you accept the will of God Almighty? Why worry about your son? You should not worry about anything, because worrying is not less than the funeral pyre. Why don't you accept the will of God and go jolly in that?"

QUESTION: Could you talk about Dhyān and its relationship to Simran and Bhajan?

SANT JI: Unless we give up bad thoughts we cannot develop the habit of having good thoughts. When we pay attention to our day-to-day thinking, we will realize how bad thoughts are being created within us. When we give up those bad thoughts, and with our good thoughts sit at the eye center, which is between and behind the two eyebrows, then the forces which are pulling our soul down from the eye center become weak and with the help of those good thoughts, we start repeating the five holy words sitting at the eye center. In that way we develop good contemplation. Satsangis are good; they are very loving; they do make efforts at doing Bhajan and Simran; but since they do not pay so much attention to their thoughts, they do not progress as much as they should. When they think about and purify their thoughts, it becomes easier for them to go within; unless we have good thoughts we cannot go within. Satsangis do not pay attention to their eating or their outer environment. When they improve their outer life and their thoughts, and go within with good thoughts, it becomes very much easier for them to contemplate and do their meditation.

In order to get a good crop from any land, you have to work hard. First you have to prepare that land, clean it up, put manure in it, etc., and only after you give a good amount of water to that land and take good care of the seed can you get a good crop. In the same way if we want to yield a good crop of Naam, we have to prepare the land of our heart. We have to purify ourselves; only then can we get the juice of Naam; only then can we enjoy the plant of Naam which is planted within us.

QUESTION: I thought it was the other way round: that we did Simran and Bhajan in order to purify our thoughts. Or is it the other way around? That our thoughts must be pure in order to do Simran and Bhajan?

SANT JI: You see, if you want to clean a dirty cloth you will have to put it in detergent. And you will have to put the cloth with the detergent into a washing machine, and only then can you remove the dirt from the cloth. In the same way, if you want to purify yourself, just as you are prepared to do Bhajan and Simran, at the same time you should be prepared to purify your thoughts also.

If you think that you want to eat the fruit first and then plant the tree, that is not possible. If you want to enjoy the fruit, first of all you have to prepare the land, then sow the seed, and then nourish the plant; only after that will you get to enjoy that fruit. In the same way, when we have the yearning and longing to do our Bhajan and Simran, at the same

time we should also have the deep yearning and longing and determination to purify ourselves; we should have the determination to prepare our land also. If we are doing all this, we will enjoy our meditation; we will not have any complaints like, “we do not enjoy our meditation,” or, “our mind is not still in meditation,” or, “we feel sleepy in meditation.” If you have prepared yourself for the work of Bhajan and Simran and you are doing meditation along with purifying yourself, you will not have any difficulty.

The purpose of Hazur Maharaj Kirpal’s inventing the diary was that you should both do your meditation and purify and improve yourself.

It is not that difficult. If we do meditation, and if we pay attention to improving ourselves, it will come naturally. Along with our meditation, the good thoughts will come from within by themselves. Patiently you should think how those confusing thoughts bother you. Even sitting here in satsang, when you should not be having such thoughts, still those confusing thoughts are bothering you.

Usually worldly people do not know from where their thoughts come and how they can be bothered by them. But you, the santsangis, know how the bad thoughts can bother you and take you away from the Master. Now you do not make any effort to bring those bad thoughts into you; in the same way, if you have made it a habit of creating only good thoughts, then you will not have to make any effort to bring them. They will come to you by themselves.

Only the weak mind makes many excuses. Only the weak mind says, “how will this happen?” “how is that possible?” and things like that. So don’t let your mind become so weak: you should always give him the taste of Simran, always keep him employed in doing Simran, and make the habit of creating good thoughts; and then they will come by themselves.

QUESTION: Can you tell us what the relationship is between the Master and the Lords of the five different planes?

SANT JI: Master loves them all, and the souls who go with the Master are not stopped by the Lords of the five planes: They respect those souls, They welcome those souls, and the Master has a deep connection with those Lords. And They all respect and appreciate the Master because He is the incarnation of Sat Purush.

Master is the Power within Whom the limitless Shabd, the non-stop recitation of the Shabd, is manifested in this physical world. In fact, He is the Shabd incarnate. Master comes into this world to free His gypsy child, the soul, who is trapped in mind and maya. He comes into this world only to free his child, soul, from the trap of maya.

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

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

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

was such that they could feel that it was coming straight from the heart. Now I like hearing you sing the bhajans.

QUESTION: Master, will you tell us the story of how you stole a bus to go have your Master Kirpal's blessings?

SANT JI: We don't have enough time to tell you the whole story, but that was a very true story. You know that if someone is yearning for the darshan of the Master, he cannot get satisfied unless he has it; and he who has this pain of separation, who has the yearning to have the darshan of the Master, cannot resist, and he will do every possible thing to have His darshan. He was a very powerful Master. His love was such that He used to trap the souls in His love. It was all His grace that He made me sit here in the underground room. If He had not done that with me, I would have done many things like stealing the bus and going to have His darshan. Because His love was such that I had the habit of seeing Him and I could not live without His darshan. Once when He told me to explain the theory to the people about initiation, I told Him, "Master, why don't You give them the open darshan? Why don't You show them What You really are? You can explain the theory to other people, but to these people You should show Your Real Form." Master smiled and He said, "Don't make them tear my clothes. Do what I am telling you to do." His love was so powerful; He was great; and if He had not made me sit in the underground room I might have done many other things like that.

Dear ones, He was the Power Who controlled this soul. Right from my childhood I always had this innocence. When I met my Master I did not have any wisdom, I did not use any wisdom: I was like an innocent child forty days old before Him. And even now I have the same attitude: even for the sangat I am as innocent as a child forty days old. Yesterday Pappu was showing me some pictures of the dear ones which Doris and Greg have brought from Texas. It was like an invitation for me to go to Texas. Before that I did not plan to go to Texas on my tour. But the pictures were such that I had to accept that invitation; and I told Pappu, "These people have got this innocent fakir, and if he doesn't do what they want him to do then they show pictures like this and in that way they trap him in their love."

1987 September: On Parents and Children

This darshan session for Westerners was held on July 9, 1987, in Bangalore, India.

QUESTION: Sant Ji, could you explain how we harm others through our attachments?

SANT JI: It is a very interesting thing, and worth understanding. Usually only those who are the slaves of the mind fall into this trap and get attached to people, or make other people attached to them, only to fulfill their own interests, and they are attached, or make other people attached to them, as long as their purpose is not served. When their interest is fulfilled then they reject that person. Usually innocent or ignorant people fall into this trap. Sometimes people get attached to others because of their own motives, and interests, but instead of making other people work, they start working for them and instead of deceiving others they fall into deception.

Saints always warn us against getting attached to every place. They always say, "Don't stretch out your arms to everyone you meet, don't get attached to everyone, because you do not know what kind of people are there. It is possible that on the other side you may

find selfish people.” Saints do not attach disciples to their body. They attach the disciple to the Shabd, and if we do the meditation of Shabd Naam, if we keep ourselves connected with the Shabd Naam, then we can easily prevent ourselves from falling into the trap of deception. By doing the meditation of Shabd Naam such an intellect is created within us which can easily discriminate between the true and the false.

QUESTION: Master, when you say that people who just see the Master one time and people who have not meditated through Master’s Grace are liberated when they leave the body, what exactly does that mean? Do they ever have to come back and get another body?

SANT JI: Dear ones, many times in the satsangs I have answered this. Often I have said that all the souls who come in contact with the Master are protected by Him. He protects all of them; He takes care of the soul of all of those who come in His contact. Those who have faith in the Master, and those who do a little bit of meditation, their soul is also protected by the Master. Now it all depends on the Master: He makes the decision. Only He knows which soul He has to keep in the higher planes and make that soul meditate, and then take him to his Real Home; or, if there are so many desires of that soul which she wants to fulfill, it is up to the Master to make the decision whether He wants to send her back into the world again and give her another body. This is a decision which He makes at that time and this is such a decision which we cannot change or challenge; only the Master knows how He has to liberate the souls. Master Sawan Singh Ji used to say that the Perfect Masters always try to prevent Their souls from being sent into this world again; because this is a very confusing world, full of difficulties, and when the souls come back into this world they spread the snare of the karmas so much that they get involved in them and become deluded.

Master Sawan Singh Ji used to say that every satsangi should work with a confidence that he will not come back into this suffering world again, he will not come into this prison of the Negative Power again. He should always have faith and confidence that this is his last time and he will be liberated from the suffering world. Master Sawan Singh Ji used to say that if a prisoner, after serving his term, before leaving the prison tells the superintendent, “Save my place, I’m coming back again” – just imagine, what is the fault of the superintendent? He served his term, and he should have been confident that he would never come back.

Not even worldly parents, who have been given the role of looking after children, wish that their children should be in any kind of difficulty. They do not wish to see their children suffering; they always think of making things better for their children. You can imagine the condition of the Master, Who has a lot more love than thousands of parents’ love put together. Do you think that He will want His children to come back into this suffering world again? Do you think that He will want that His children should do those things which will bring them back into this world? Master never wants His disciples, His children, to come back into the suffering world. He never wants His children to do those things which will bring them back into this world. He always wants that, now that His children have come into this world, after becoming perfect they may go back to their Real Home. That is why Masters always have this faith and confidence and desire: that in their lifetime – because He connects His children with the Shabd Naam with so much faith in them – He wishes that in His lifetime only, His children should become perfect and

should have faith that this is their last time and they will never come back into this world again. Saints and Satgurus have a lot of faith and trust in the souls they initiate, and They come into this world with a lot of faith in God Almighty; because of that, when they put souls in the ship of Shabd Naam, They are aware of the waves which come in the way of crossing this ocean of the world, They are aware of all the ups and downs, and They are confident that They will be able to take the ship of the disciples across. And having a lot of faith and confidence in their Master, They do take it across. They sail that ship with faith in the Master because They are aware of the waves and They know that They can do it. But this is our mistake, our foolishness: that we become lazy. When the Masters come in this world they start the satsang. Why do they start the satsang? Because only through the satsang can They tell us about our faults; only through the satsang can They improve our conditions; and only through the satsang can They create in us the desire of going back to our Real Home from this world. But when we become lazy and do certain things which not only spoil our spiritual life but our worldly life too, then it is our foolishness: because the Masters have given us the Naam initiation with a lot of faith and trust in us and They want us to become better.

QUESTION: Children that are born onto the Path, especially children that live in ashrams, live very sheltered lives and as they get older it seems there's a lot of curiosity about the world. What's the best way to help children be prepared as they get older and ready to go into the world?

SANT JI: First of all I would like to tell you about my own life. Ever since I gained awareness in my childhood, I spent my time sitting underground doing some sort of devotion to the Almighty Lord. Even when I was in the Army I was not in the habit of socializing with people. I would not go to watch movies, I would not go to places where crowds might be, I did not go to market places. I would just go out, do my work and come back to my barrack. I did not socialize with people. People used to taunt me and laugh at me and say, "Why have you come into this world when you don't know anything about it?"

Then when I got initiation into the first two words by Baba Bishan Das I did that meditation sitting in an underground room for eighteen years and every morning, since I had to walk past a few houses in order to get to that underground room, people would see me going to do the meditation and they would laugh at me and say, "Why have you come into this world when you don't have any knowledge of this world?" I would just keep quiet and go and do my work. Sometimes I would invite them to talk to me; I would say, "Come to me, let us talk, let me see how much more you know about the world than I do." They would not have any answer.

So for eighteen years I heard those taunts and I heard what people had to say about me and they always said that I did not have any knowledge of the world because I was not going out in the world, I was just doing my work. But when the time came you know that I was sent out into the world and I went to so many places, I met so many people, and in this way I came to know about the world. There are many people, who travel so much just to get more knowledge about the world, but what do they get except difficulties and problems? They get nothing else.

In the same way, as long as children live in the shelter of their parents they get good guidance and teachings and do not fall prey to any difficulties of this world. But when, to fulfill their curiosity, to know more about the world, they leave the shelter and guidance of their parents and go out into the world, you know what happens: how many things there are which confuse them, how many times they fall into difficulties and sometimes when they have ruined their life they even come across people who tell them, “Your parents did not give you good guidance or a good education and that is why your condition is like this.” So I would say that it is not necessary to leave your parents, it is not necessary to leave the sheltered environment, just to fulfill your curiosity about the world. You can get all the knowledge about the world just sitting in your home because there are so many means of communication – radio, television, newspapers, and things like that. By reading newspapers you can get the knowledge of the world, you can know what’s happening where.

Pappu is a learned man, he has traveled very widely, and he lives in a big city like Delhi, so he knows more about the world. When we were going on the first tour and we boarded the plane for the first time, Pappu was telling me how we have to fasten our seatbelt and how we have to keep our body. When he was telling me that, he was under the impression that this was the first time that I was flying and that I did not know anything about all this so that was why he was telling me. When he told me all that I said, “Pappu, it looks as if you are afraid,” because that was his first time flying; and he confessed, “Yes, I am afraid.” I told him, “This is not the first time that I have flown. When I was in the Army I have even dived out of moving airplanes using parachutes, and I have flown many times.” Afterwards when we went on the tour many people asked me, “How was the flying? Was that the first time you had flown, or seen the airplane?” I said, “Yes, I’ve seen airplanes before and I have flown in them too, this is not the first time.” So I mean to say that the more contacts, the more knowledge we get of the world, the more difficulties we invite, the more problems we create. I get many letters from children like you, many children come to see me in the interviews also; and when they tell me about the difficulties they are in, or the difficulties which are created by their parents, then I feel very sorry for them; because they are my children I have sympathy for them. So I mean to say that the more contacts, the more dealings we have in the world, the more complicated is the life we make for ourselves, and we fall into more problems. We do not need to become so extroverted just to know the world because if our mind is well, we can know everything of the world; but when we become too extroverted in the world, then we have such questions, with a disturbed mind, we have all these questions like you have asked.

QUESTION: When you sit a baby down and show him a picture of Master and he starts laughing and smiling at the picture, what does that mean?

SANT JI: Children are innocent souls and they get affected very easily. When they see the picture of the Master they become very happy; the child expresses its happiness only by laughing and smiling.

Children who are of three or four years of age and whose parents always tell them about the Master and the Path get themselves connected with the Master very easily, and get many messages and experiences from the Master; and sometimes the parents ask them about the experiences and when that child tells them, he loses all that he has gained.

Many times parents receive messages through the children, and many times they also benefit a lot from the children.

I'll tell you one incident of my lifetime. In Sri Ganga Nagar there was a lady civil surgeon who was an initiate of Master Sawan Singh Ji. She was very well respected there because she was very sympathetic to all the patients who would come to her for treatment; she was very popular. One married couple came to her for getting an abortion and since it is against the teachings of the Path, and since that lady surgeon had a lot of sympathy for all the people because she was an initiate, she advised them not to have it. She said, "If you had taken some measures before the baby was conceived then it would have been all right; but now that your wife is already pregnant you should not do this thing, because it is like a crime." But they insisted on getting their abortion. Since I also knew that couple and I knew that lady doctor, because I used to visit them often, she requested me to somehow advise them, and convince them that they should not do that serious thing because it is neither healthy nor good.

So I tried my best to advise them. I suggested many things to them but they were not willing to accept any of my advice and they wanted to get that abortion done so finally I had to give this offer. I said, "Whether it is a boy or a girl, when the baby is born you should give it to me and I'll take care of that baby; if you are afraid of the expense, don't worry; I'll take care of that too." In India usually people don't like to have daughters because when your daughter gets married you have to spend a lot of money. In many cases one has to spend the earnings of his lifetime just to get one daughter married, so people are afraid and don't like to take the responsibility of raising a daughter. So when I told them, "Whether it is a girl or a boy I will look after that child," then they agreed.

When that baby was born, he was a boy and he was very beautiful and very loving so I gave him the name Gopi; because, I said, the gopis of Lord Krishna were beautiful and he was also beautiful; so I gave him the name Gopi and I took care of him. He was very loving, very beautiful and he was very devoted to Master Kirpal. He used to live with me and we both used to sleep on the terrace and the latrine was downstairs. Since he was very young and small it was difficult for him to go down during the nighttime to use the latrine; so whenever he had to pee he would have that difficulty. Once Master Kirpal gave him darshan and graciously told him, "Gopi, you don't have to go downstairs to use the latrine. You can pee right here in the rainwater drain pipe" – which was on the terrace not far from where we used to sleep, and it was near the latrine which we had made and reserved for Master Kirpal. And so he used to do that. When I asked him why he was doing that, he told me, "Master has given me orders and I can do that." I said, "Well, if Master has told you to do that you can do it, and I don't have any objection."

Master Kirpal did not have any fixed time or program to come to see me. Whenever He would feel like coming He would come, graciously He would come and give me His darshan. One day when Master Kirpal had come, but we did not know that He was coming so we did not do any cleaning or anything, He was going to use His latrine when He smelled that bad smell on the terrace and He asked me, "What kind of smell is this? Who is making this place dirty?" I said, "This place is made dirty by Your disciple, Your child whom You ordered from within." Master Kirpal laughed and was very pleased with that boy, and always whenever He would come He would give him a lot of darshan; and Gopi would tell us many things about the Master, many experiences which he had with

the Master. Master became so pleased with him, He gave him parshad and He also told me, “He is a very beautiful and loving boy, a very good soul, but unfortunately he does not have a long life to live on this earthly plane; he will hardly live up to twenty-five years and after that he will die.” When He told me that I became very sad because he was a very loving boy, very beautiful boy, very devoted.

When he was eight years old, his parents came to me and said they wanted their son back because they did not have any other child as beautiful and as loving as him in their family. I resisted; I told them, “You do not have any right to take this boy back because you have already given him to me,” but still they wanted him back. I even called their relatives to see that justice was done, but still they did not listen to anyone and they took that boy. So I had to tell them, “You are taking this boy, but you will repent in the end because my Master has told me that he does not have a long life to live. Whatever he is doing here with me is good for him and for his soul and you should leave him with me.” But they did not believe that and they took the boy away.

About a year ago that boy left the body. He spilled some petrol on his body and caught fire, and after that he became sick for a month and was in the hospital. While he was in the hospital he did not have any pain. Whenever I went to see him he regretted that his parents had not done justly with me, and he blamed himself because he left me even though he was supposed to be with me. I lovingly told him, “Dear son it was not your fault, it was your parents’ fault that they took you away from me; but now it is okay.” Finally in the hospital of Bikhaner he left the body after remaining in the hospital for a year.

So the point of this story is the kind of souls that children have, and if they are inclined towards the devotion of God, how much grace of the Master they can get, and that they can give us messages. They can get themselves connected with the Almighty Lord very easily because we the grownup people have our attention so much spread in this world it is difficult for us to concentrate but since the children are innocent souls and their attention is not spread so much into this world it becomes very easy for them to receive the grace of the Master.

I would say that our Master was so gracious that He would even direct the children where to go to use the latrine, where to go and pee. How much more grace can a Master shower on the children? Mr. and Mrs. Oberoi also always loved Gopi because Master Kirpal Singh used to love that boy and he used to get a lot of love and affection from us. Afterwards when that accident happened and he was in the hospital he always told his family that they did not do the right thing and afterwards he told them, “You should buy a special jeep and go to the satsang every month. You should not miss the satsang even once.” He did not feel any pain and he left the body peacefully. Fifteen years ago when he was taken away by his family there was some tension between me and the family and they had stopped coming to satsang; but since he left the body that family has started coming to satsang once again. Every month they come to the satsang; they are doing what Gopi told them to do.

I have told you the story of this boy just to explain to you how the life of a child can be changed, how one can make the life of a child. We can not only change the spiritual life of a child, but if we are good and if we give them good teachings and a good education

we can even make their worldly life good. But we can make the life of the children only if we have made our lives good. Master Sawan Singh used to say, “It is not possible for parents to make the lives of the children good if their own lives are not good.” So first of all, if we want to make our children good we have to make our lives good.

In this context Master Sawan Singh Ji used to tell a story about a prince and princess who fell in love with each other and wanted to get married. But in those days in India people used to believe in high and low castes, and because the castes of the prince and princess were not equal their parents would not agree to their marriage. But since they loved each other very much they thought, “It doesn’t matter if our parents don’t agree to our marriage; we should leave them and run away from this place and we can get married and we can live easily, leaving our families.” So one day they made the plans to meet in the night time and the princess brought a camel in order to run away. So as they ran away they came to one small river and the prince had the reins of the camel in his hand; and since that camel belonged to the princess who knew the habits of that camel she said, “Pull the rein tightly. Otherwise she will sit in the water,” and at once she added, “Her mother also used to do the same thing.” Now when the prince heard that, that the camel has the same habit as her mother, a thought came in his mind, “When animals get the effect of the habits of the parents, what about the children of human beings? Whatever the parents do, the children will also do the same thing.” And then he thought, “Today I am taking this princess without the permission of my family and we will be getting married without doing the social rites and rituals and then we will have children. If in the future my children, my daughter, will run away with someone like I am running away with this girl, then how will I feel? It is not a good thing; people will blame me, they will also taunt me; so it is not a good thing for me to do this. Whatever I am doing it is wrong and I should not do it.”

So at once he changed his mind, and he said, “Let us go back because I have forgotten something very important which we should take and we should not worry about the time because the night is very long and we can still get away before morning.” The princess did not have any idea that the prince had changed his mind, but when they came back to the palace the prince said, “Look here, we were going to make a very big mistake. We were going to run away and do something which was against the wishes of our families, and our children would have also done the same thing – because whatever we have done, our children will also do – and it is not good for us. You go to your home and I will go to my home.” So the point is that when even the animals get the effect of the habits of their parents, human children also get the same thing. Whatever we do our children also do the same thing, so if we want our children to become good, it is very important for us to develop good habits and do good things – if we want our children to follow in our footsteps.

1987 October: On Faith In The Master

This talk was given in response to a question after a morning meditation session, on January 11, 1978, at Village 17RB, Rajasthan.

QUESTION: On a question regarding faith in the Master. . . .

SANT JI: Many times regarding this I have told a story about Guru Gobind Singh and His disciple, Bhai Bella. Once Bhai Bella came to Guru Gobind Singh and wanted to serve Him. So Master asked him, “Do you know any reading or writing; are you a learned man?” He said, “No Master, I am an illiterate man; I don’t know anything about reading or writing.” Again Master asked him, ‘Do you know how to fight on the battlefield? Do you know how to use a bow and arrow?’ He replied, “No Master, I don’t know this thing either.” Master said, “Ok, what can you do?” He replied, “I am a farmer and I can take good care of the horses. Please give me the seva of taking care of the horses.” So Guru Gobind Singh gave him the seva of taking care of the horses. Moreover, He told him, “Daily I will give you one sentence to learn. You should go on repeating that sentence, and in that way you will learn reading also.” So Bhai Bella started taking care of the horses, and daily he would go to Guru Gobind Singh, and get one sentence which he would go on repeating all day long.

In those days there was a lot of unrest in the country and Guru Gobind Singh had to fight against the tyranny. So Guru Gobind Singh was getting ready to go to the battlefield, and Bhai Bella thought, “Guru Gobind Singh is going to fight and if I do not go earlier to get the sentence from the Master, He will go away and I will be left without any sentence for the day.” So he went to Guru Gobind Singh and asked Him to give him the sentence. At that time the Master was just climbing on His horse to go. So looking at the innocence of Bhai Bella, He smiled and said, “O Bhai Bella, don’t you know what I am doing, and what is this time?” Then He rode away. Bhai Bella thought, “Master has not said this thing only to make a joke of me. There is some secret behind it, and maybe this is the sentence which Master wants me to repeat.” After saying those words, Guru Gobind Singh left and Bhai Bella thought, “This was the sentence of the day.” So he went on repeating the same thing: “O Bhai Bella, don’t you know what I am doing, and what is this time?”

Looking at Bhai Bella, the other intellectual people who were in the court of Guru Gobind Singh started laughing at him. They said, “Guru Gobind Singh told him this sentence because at that time He was going to the battlefield, and He just laughed at him. But this foolish man took this as the sentence given by the Master for repeating, and he is doing that. He is really an ignorant, foolish man.” And they laughed at him. But Bhai Bella was not worried about them because whatever Master told him, he would take that as his commandment, and he would just go on repeating it while remembering his Master. When Guru Gobind Singh returned home in the evening, the intellectual people, who were laughing at Bhai Bella’s ignorance, came to Guru Gobind Singh and asked Him, “Did you give any sentence to Bhai Bella for repeating?” Guru Gobind Singh replied, “No, I didn’t give any sentence to him.” But they said, “Bhai Bella had been repeating these words since the morning, “O Bhai Bella, don’t you know what I am doing, and what is this time?”

So Guru Gobind Singh said, “Yes, that is true. Those who don’t notice what the time is and who just go on obeying the Master, only they can succeed on this Path.” And Guru Gobind Singh was so pleased with Bhai Bella that, giving him His attention, He took his soul right up. When the other people saw that Bhai Bella was enjoying the inner planes – his soul had gone up – and Master was giving him very good experiences, they started complaining to the Master. They told Him, “There is no justice in your court, because

Bhai Bella came to you only a few days ago, and you are so pleased with him that you have taken his soul up. We have been here for many years, but you have never taken our souls up; you have never showered such grace on us. That means you are not just. You don't look upon everybody with the same eye."

Guru Gobind Singh said, "Don't get upset with me. I will reply to this question also." To have faith in the Master and to obey Him is more important than only to listen to His words. In order to make them understand that only listening to the Master is not enough, He told them to bring some hemp and make a drink out of it. After the drink was made Guru Gobind Singh told some people to rinse their mouth with that drink but not to swallow it. And some other people were told to swallow that drink. Those who had rinsed their mouth with the drink didn't get any intoxication. When the Master asked if they were intoxicated, they replied, "How can we get intoxication when we did not swallow it?" But when the other people who had swallowed the drink were asked, they said, "Master, don't ask us anything about the world, because now we are in deep intoxication of the hemp."

Then Guru Gobind Singh told them, "This is the answer to your question. Those who take the words of the Master deep in their hearts and, having full faith in Him, meditate and obey His commandments, only they get the intoxication of the Naam, just as these people who have swallowed the hemp are getting the intoxication of the hemp. But the ones who only listen to the Master with their right ear, and take out the words either from their mouth or from their left ear, and do not mold their lives according to the commandments of the Master, do not get any intoxication of the Naam, even if they come and live near the Master for thousands of years. If they do not practice what the Master tells them, they cannot get any benefit.

"The other thing is to have faith in the Master. Bhai Bella had faith in me. Whatever I told him, whether it was just to make a joke or it was his sentence, he took all my words as a lesson, and he practiced them throughout the day. So until you have faith in the Master you cannot succeed. Even if you meditate for hundreds of years, you cannot succeed if you do not have complete faith in, and devotion for, the Master.

"So that's why you should have faith in the Master, because faith in the Master brings the grace from Him. When we work hard to keep our faith in the Master, and remain devoted to Him, the grace of the Master will come to us in abundance. In that way we can succeed; and we can achieve our goal very easily. In my childhood, when I was very young, I always had faith in my parents. I thought that they were my only protectors and they would protect me in every field of life. I did not know then that God is the only protector, and parents and everybody are going to die one day.

That's why I had full faith in them. But at the age of nine years old, I saw someone's parents dying, and the thought came into my mind, "When this boy's parents are dying, that means that my parents will also die, so how can I think that they are my protectors, because they will die before me." My real parents who gave me birth – my real mother and father – left the body as soon as I was born. I understood the other parents who raised me, as my mother and father. They brought me up as their own son. Even though my real parents had already died, this thought did not come to me earlier, because I was not conscious of them. But when I saw somebody else's parents dying, I thought, "These

parents are also unreal because they are also going to die, and I can't count on them as my real protectors." At that time I was playing with some children, and I don't know where this thought came from, of doing something very special which transformed my life. I started making heaps of sand while I was playing with the children. I made heaps, and I started counting them. I made the heaps for the members of my family: my relatives, my brothers, sisters, and my father. I don't know how it happened but I made one more heap, but I didn't know whose it was. After that I started smashing the sand heaps one by one, saying, "This is my sister and she is going to die; this is another sister, she will also die; this is my brother, this is my father, this is my mother; they all are going to die." In that way, counting all the relatives, I smashed all the heaps. But in the end one heap remained. And I thought that this is that Almighty God, and I bowed down to the heap, and I thought, "He is my only protector." So right from my childhood I had faith in God, that He would save me from death.

My father was watching all these doings. He called and asked me, "Why did you make all these sand heaps, and after that smash them all except one. And what were you doing in front of that leftover heap?" So I told him, "I was counting on you as my protector, but when I saw the other boy's parents dying I understood that you will also die, and in that way you cannot be my protector. And then I thought deeply about my sisters and brothers and all the relatives and all our community and all the people in the world, but they will also die one day as you will. So I made the heaps, I counted them; and then I smashed them. Because I knew that they will die one day. But the last heap was of God, and you know that God is never going to die. He is my protector, and He will save me from death." My father was very surprised and he told me, "Dear son, you are very young to think about things like that. Don't worry, I will give you everything you will need. I will even arrange your marriage and you will have a very beautiful wife." He started saying things like that to me. So I asked him, "Father, tell me, will that wife not die; is she going to live forever; can she save me from death?" He said, "No, she is also going to die; how could she save you from death?" So I said, "I don't want to marry and now I know that only God can save me from death."

This was only because of the faith I had in God: that He was my only protector and definitely He would quench my thirst, and He would save me from death. I started searching for God and godly men, and in the end when I met Master Kirpal, I asked Him the same question, "Can You save me from death?" He said, "Yes, I can save you from death." And after that, I obeyed whatever commandments He gave me, and molded my life according to His instructions. When He told me how to solve the mystery of life and death, I did the meditation and I was able to succeed in that. This was only because of the faith I had in Him. Whatever He told me to do, I did that; and now whatever you see is all because of His grace and the faith I had in Him. In that way, if we all have the same kind of faith in our Master – that He is our only savior and protector – and, if having faith in Him we go on doing the meditation, no matter what happens to us in the worldly life, definitely the day will come when we will succeed in solving this mystery of life and death.

1987 October: Meditation is the Only Means of Receiving Grace

This question and answer session was given in Bangalore, July 8, 1987.

QUESTION: Beloved Master, I want to tell you something. I was sitting close to the TV at the video satsang, looking at You with very much love, and suddenly I became aware of a kind of telepathic message from Master, with these words, “I want you to come to Bangalore in July.” And in the same way, without thinking, I answered, “But it is very expensive for me to travel at this busy season.” And the voice answered very quickly, “For what am I leaving you the work and the money?” It was all. But it happened in a second, very, very fast, and the voice was using a word for money, which I almost never use. Of course, all that was in my language. After the satsang, I thought that I would do all possible to come, and so now I am here, and I know that nothing happens without Master’s wish, but I would like to know, what You would say about that message, and if it is okay to tell this to the satsangis. I am very, very thankful for the grace You have showered on me to come here.

SANT JI: First of all I would like to apologize for not being able to come to attend the satsang yesterday because of my health. You know that the Masters love the sangat more than their own selves, and since I was not able to come and serve you yesterday, I am sorry for that. The experience which we get is for our own selves only. The directions, or the hints, or the messages, which we get from the Masters is also for us only. It is not a good thing to talk with other dear ones about one’s experience or messages, because that will not help them. Everyone has his own faith. Everyone has his own way of understanding things. That is why, if we go on telling our messages or experiences to other people, it will not do any good for them. When a student pays all his attention to his studies, the teacher also pays a little extra attention to that student, and he gives him more education.

In the same way the Master with whom you have been connected, is nowhere outside; He is within you. And sometimes when your mind becomes quiet and gets connected with the Master, who is sitting within you, then you get such experiences. Once, the satsang was happening like this, and a girl stood up and told Master Sawan Singh, “Master, whatever experiences I was getting in the meditation, that has all been lost. That all has gone away from me because I made the mistake of telling my experiences to somebody else.” Master Sawan Singh Ji said, “Dear daughter, if you show a mirror to a person who has a very bad face, what will he do? He will break the mirror because he is not ready to accept what he looks like. In the same way, if you tell your good experiences to those who do not deserve that, who are not worthy of that, what will they do? They will envy you. They will say, ‘Why is he doing so much meditation,’ or, ‘Why is he getting so much grace from the Master?’ Then their jealousy, their envy will affect you, and your experiences will stop.” You know that if you have valuable things like rubies, diamonds or jewels, and if you go on exhibiting them to the people, it is possible that somebody may come to you and steal all your valuable things. Do you think that Naam is not as precious as the jewels and other valuable things, that you should go on throwing it around by telling people? Whenever you get such grace from the Master, you should not exhibit that to the people. You should not tell the other people about it.

It has been my experience also, that when the dear ones come here, they do meditation, they get a lot of experiences, but when they go back to their homes, they talk about those experiences with other people, and as a result, they lose them. Then they write and tell

me that they have lost what they had gained by coming here. And you can imagine whose fault that is. Is it my fault, or the fault of the dear ones?

The other thing: about talking in your language. In the early days an article was published in *Sant Bani Magazine* about coming to India. In that, I said, “For a Perfect Saint, it is not difficult to talk in the language of the dear ones.” Many people say that they have heard Master speaking in their language, and I get many letters from dear ones, in which they write that they have heard me speaking in Spanish or English. Also in that message, I had said, “In the place where the Shabd has to talk with the disciple no translator is needed, because the Shabd talks to the disciple in the language which the disciple understands.” It is not difficult for the Perfect Masters to talk in the language of the disciple, but when They come in this world, They live like innocent beings, and They do not exhibit Their qualities. It is not any miracle or anything like that. It is just the grace of Hazur Kirpal.

The grace of the Master is always flowing towards the disciple at all times. There is not even one moment when the grace of the Master is not flowing towards the disciple. But the question is about our receptivity; it depends upon how much we are ready to receive His grace. As far as He is concerned, He is always showering His grace on us. Master Kirpal Singh Ji went on showering grace for twenty-five years, but it depends on how much we were ready, and how big our vessel was, to receive His grace. Master always showers grace on us, but we are not receptive sometimes. That is why we feel that He is not showering grace on us, and that the grace of the Master is not always coming to us.

I have always said that meditation is the only means of receiving grace from the Master. On such occasions when our mind is quiet, and we feel gratitude and love for the Master, we should sit for meditation and take advantage of that grace; we should receive the Master’s grace. But unfortunately the dear ones do not take advantage of the grace of the Master when such things happen.

QUESTION: Master, how do you break an addiction to either food, alcohol, or a drug, when it has taken over a person so much that one feels helpless, even in the face of Simran, and remembrance of the Master, and you cry out for help but you feel helpless?

SANT JI: Those who have an addiction, those who have become the slaves of their mind, and those who have surrendered to their mind, only they are addicted to things. But those who have pity on their own selves and have love for the Master, they can get rid of their addiction, because no addiction, no bad thing comes to you by itself; it is you who go to them. There was an initiate of Master Sawan Singh Ji, who used to drink alcohol. Once he told Master Sawan Singh, “Master, I cannot leave this addiction of alcohol because it does not leave me.” Master Sawan Singh Ji laughed and said, “Well dear one, tell me, does the alcohol not leave you, or do you not want to leave the alcohol?” Master Sawan Singh said, “You see that the alcohol does not come to you by itself; it does not say, ‘You come and drink me.’ It is you who always go there; you go and buy the alcohol, and then you yourself drink it. Then how can you say that this alcohol does not leave you? So it is you who have to leave this addiction.” Master Sawan Singh Ji said, “Those who are addicted to alcohol, whenever they remember alcohol, only then do they get the desire to buy it and drink it.” So if you want to leave any kind of addiction, just don’t remember that thing, don’t think about it. Then it will not be difficult for you to give it up.

In the same way, when Babar, the Mogul emperor, came to India, he was in the habit of drinking the hemp. In those days people believed that fakirs, saints, and so-called holy people, were addicted to some kind of intoxicants. And they believed that they always sat deep in meditation only because of using those intoxicants. This was the belief at that time. Usually, in order to encourage the spread of drugs, the people who use them spread such rumors that the saintly people are also addicted to the drugs. But that is not true. Babar had imprisoned certain people including Guru Nanak, at a place called Amnabar. They were making all those people grind flour in a mill. Then one of his people came and told Babar, “Your majesty, you have imprisoned one Perfect Saint along with the other people. Everybody else is grinding by themselves, but there is one mill which is moving by itself, and that Sadhu, that perfect Fakir, is sitting deep in meditation with his eyes closed, and he is very much intoxicated.” Then Babar realized his mistake, and he went there.

When he saw Guru Nanak Dev Ji in deep intoxication, in deep meditation, he said, “Master forgive me.” Along with him he had taken a cup of the hemp drink, thinking that it would give more intoxication to Guru Nanak. He offered that drink to Guru Nanak, and told him, “Master, drink this, because this will give you more intoxication.” Guru Nanak Sahib smiled and said, “Look here Babar, I am not addicted to this hemp drink. I have the intoxication of the Naam. I have drunk the nectar of Naam. The intoxication from this hemp drink will last only for one or two hours, but the intoxication of Naam will last forever.”

The other part of the question says that even in the face of Simran and remembrance of the Master, one cannot leave the addiction. Excuse me for using these strict words, but I will say that those who say this, are speaking nonsense and nothing else. Those people who say this do not have any knowledge of the importance of Simran. Simran gives you so much intoxication, Simran gives you so much belief, that if you are doing the Simran sincerely and wholeheartedly, then you will not feel addicted; then you will not feel the need of doing any other addiction.

When disciples say, “We cannot give up this addiction even by doing the Simran” – they do not try. They do not try enough to give up the addiction, and they do not do the Simran sincerely. Those who do not have any love for their health, who do not have any love for their brains, only they say this; and they are in a great deception. They even deceive other people; and those who hear that even by doing Simran we cannot give up addictions are also in a deep illusion. They do not have any understanding, any idea, how powerful the Simran is. You people have this Simran of the five words given to you by the perfect Master, behind which the meditation, hard work, and sacrifice of the Master is working. The Simran which you have received is very high and very powerful.

This is an incident from the time when I had only the Simran of the first two words from Baba Bishan Das. You may remember that Sunder Das, who was mentioned in Mr. Oberoi's book⁷ also, used to live with me, and we both used to meditate a lot. There was another person who used to come to see us every night. One day I was talking with Sunder Das – very loving talks about the Masters, about the Path – and both of us were very much intoxicated in the love of God. We were talking as if we were drunk. When

⁷ Support for the Shaken Sangat

that person came and heard us talking, he thought that maybe we had taken something to make us intoxicated, so he just sat there. Because we were talking about God in such a way which gave him the impression that we were not in our senses. So he sat there expecting us to come back to our normal state so that he could talk to us. He sat there for an hour or maybe more, but when he did not see any change in us he left. He looked under the beds and every place trying to see if there were any empty bottles of wine, but he did not find anything, so he went back to his home. Next morning he came and apologized. He said, “Last night I came and I thought that both of you were drunk, and I had terrible thoughts for you. Please forgive me for this.”

So you can see that just by doing the Simran of those two words, there was so much intoxication, that the other person felt that we were intoxicated. And you have the Simran of five words, so just imagine how much more intoxication you can get if you do the Simran sincerely. I was an eye-witness to that incident when Sunder Das burned his leg while sitting in meditation. He sat in meditation; he was doing the Simran; and he was so much intoxicated by doing Simran that he did not even remember his body. Even though his leg fell in the fire and burned, still he was not aware of it. When he came out from that meditation his words were, “Today I have received much more intoxication, much more interest, in meditation than I have ever received so far.” So this is the meaning of doing the Simran. Dear ones, if you do the Simran sincerely, with all your heart, and without remaining aware of your body and other things, then you will see how much intoxication you get. And when you are doing such Simran, then there is no question of any addiction coming and bothering you. Regarding the people who say that they do the Simran and they also use intoxicants, Guru Nanak Sahib says, “Their condition is like this: they say to other people, ‘I have not indulged with my companion, nor have I seen him any time, but still I call myself married.’”

Everyone should give up the bad habits, but an addiction is broken only if you want to break it, and only if you break it. Satsangis need good health, good bodies, because if your health is good then you will be able to sit for a longer time in meditation, and you will be able to concentrate better. A satsangi should understand the importance of the Naam, the importance of meditation. He should try his best to go within, and connect himself with the Shabd Naam as much as possible.

QUESTION: Could Sant Ji speak about Baba Somanath.

SANT JI: Whatever I know about Baba Somanath Ji, I have said that earlier also. I do not know more about Him outwardly.

The dear ones who want to know the Shabd Form of Baba Somanath – what was His relation with Baba Sawan Singh and Master Kirpal Singh Ji – should go within, because there is something which you can know only after going in the within.

I know only this, that if those great souls had not come in this world, if they had not showered grace on us, we would not have gotten together here, and we would not have been able to do the devotion.

QUESTION: Why is it that some souls get no opportunity to come near the Master?

SANT JI: In Kabir’s *Anurag Sagar* the difference between the Negative and the Positive powers and their functions is written. You should read that book and you will understand

more. For every soul the time is determined when that soul has to come to the Master, and when that soul has to get the liberation. Poverty, richness, sickness or good health, name and fame – all these things occur in our life when the fixed time for them comes. In the same way, the soul's meeting with the Perfect Master, and her time for going back to the real home is also predetermined; and it happens on that fixed time. Just as day and night happen without anybody doing anything, and they happen at the exact time, in the same way, the souls come to the Master and get liberation in their time. Many times I have told you the story of Harnam Singh. He was a low caste person, and he used to smoke and use other intoxicants also. But he had a brief darshan of Master Kirpal Singh about fifteen miles away from my village. At that time Master Kirpal was driving in a very fast car. So he had Master's darshan just for a moment. He bowed down his face to Master Kirpal Singh when he had his darshan. And he was so much impressed by the darshan of Master Kirpal that the face of Master Kirpal Singh remained within him. He always remembered that face. When he came back, he told me about that enchanting face of Master Kirpal Singh, and after that, without anybody telling him, he gave up all the bad habits he was involved in. And then he used to tell me, "I always feel the presence of that Power whom I had seen just for a moment."

After that experience, one day when he was working in my field, harvesting along with forty or fifty other people, suddenly he became unconscious. His son came to me and told me about his father's condition. I went there and I put his head on my lap; I asked him, "What's wrong, Harnam Singh?" He said, "Today that Power, about Whom I told you earlier, Whose presence I always feel, today He has come with an airplane and He is going to take me home."

When I go to Delhi, we travel for five hundred kilometers, and on the way, in many places we are stopped and some people check us. And out of those people there are some who bow down, who fold their hands. So you see, it all depends upon the receptivity of the people. We do not tell those people who check us that we are thieves, or any bad kind of people, nor do we tell the people that we are good ones, etc. It all depends upon their thinking; it all depends upon the mirror of their way of seeing things. Once when I was returning to the ashram from Delhi, because it was very hot on the way, the dear ones traveling with me thought of buying some ice at Sirsa. So they stopped the jeep in the market place, and they went to buy ice. There were many people walking on that street, but nobody there was folding their hands to me; there was nobody who was paying any attention to me. But there was a person who was sitting very far away from where the jeep was parked; he was sitting in his shop, and at once he came to me, asking, "Where are you going? Who are you? Your face has attracted me here." I did not have any magnet with which I had attracted him there, and I was not keeping other people away. It was all because of his receptivity that he was brought there. Often I have said that a good soul is attracted by the Shabd by itself.

All the Saints have talked very highly about the eyes. Our Satguru Maharaj Kirpal Singh Ji also used to say, "Only the eyes pull the eyes." Guru Nanak Dev Ji Maharaj has also said, "The perfect Master liberates with His one glance." But we jivas do not know the importance of the glance of the Master since we do not go within. If we were going within, then we would know how the glance of the Master liberates, and how He is purifying us, and how by getting the darshan of the Master we are coming closer to God.

Often I have said that eyes are the dyer, eye is the dye stuff, eye is the one which gets dyed. Eyes work for eyes without asking for any payment.

Saints come into this world with open eyes, with a lot of grace for the people. What to talk about liberating millions of the souls – with one glance They can even liberate the whole world. If the whole world would come to Them, They would liberate all of them. But you know that many great Saints came into this world. Our Masters came; Guru Nanak, Kabir, and many other great Saints came. But how many people got benefit from them? How many people got liberated by them? You can count the number of people who got the benefit, and got the liberation. But the number of the souls living in this world is not in millions or billions. It is innumerable, but only few people got the benefit and the grace of the Master. Master Sawan Singh Ji used to talk about his distant relative, an uncle who was not initiated, but whose wife was initiated. So many times his wife would tell him that he should go to Master Sawan Singh and get the initiation, but always he would make some excuse. Sometimes he would say that his clothes were not ready. Sometimes he would say that his coat was not ready, or he would go next month, etc. And in that way, he spent all his time making excuses, and he never went to Master Sawan Singh. When his end time came, he complained that the angels of death were bothering him, that they were burning his body and his hands. At that time his wife said, “I told you many times to go to Master Sawan Singh, because He is the only one who can save you from the punishment of the angels of death. But you did not go there.”

So you see that we all have relatives who are good people. Just like that uncle of Master Sawan Singh, even though his wife told him many times, still he never went to Him. I had one brother who left his body last July. He was very much against the Masters. First when I was initiated by Baba Bishan Das, he was very much against Baba Bishan Das, and later on when I came to Master Kirpal Singh, he was very much against him also. We never got along, and we never sat together in love. We never talked together in love because I would always try to inspire him for the Path – I would always talk about the Masters – and he would always try to take my attention away from the Path of the Masters. So that is why we never got along with each other. Last July he was healthy, and he came back from his farm, saying suddenly that four butchers had come and they were about to kill him. His family members asked him, “Who are the butchers? What do the butchers look like?” He said, “They are the butchers of Kasur.” Kasur is a place in Pakistan now, and the butchers of that place were very famous. So he said that they looked like the butchers from Pakistan. And at once he said, “But now Master Kirpal has come, and he has released me from them.”

And after that he left the body right there, as if he were sleeping for a long time. So even though he always opposed the Masters, still Master showered grace on him and he was liberated. Before he left the body he told all the family members, “I made a grave mistake by not going to the Masters, and not getting the initiation, but you should go to the Master, and you should get the Initiation from Him.” So after he left the body, all the family came and they got the initiation. If a satsangi is strong in his devotion, if he has a lot of faith in the Master, and even if the relatives of such a satsangi do not believe in the satsangi, even if they do not come to the Master, still their souls will be protected by the Master. Masters not only protect the souls of the relatives of the disciple, but They also take care of the souls of the animals and birds of the disciples. Sometimes the relatives of

the satsangi will think about the Master; they will think about that person, that Master, to whom his relative is devoted. And I will say that the relatives of a strong satsangi always gain, and they get the benefit from the Master.

When I go to the West, many relatives of the satsangis, and many parents of the satsangis come to see me. They come to see me because they think, “Let us go and see that person to whom our children are devoted. Let us go and see what he looks like, what he is.”

When they come, they tell me that they have just come to see me, but they do not believe in me. They have come to see me only because their relatives or their children believe in me. I do not mind their saying that, in fact I tell them, “It is all right if you do not believe in me, but I believe in you, because you are a soul.” Do you think that they will not get the benefit of spending that time in the company of a Master?

A satsangi should remain strong in his devotion to the Master. One generation of his family gets the liberation if he is strong in his devotion. And if he is a very good meditator he can liberate many generations. Master Sawan Singh Ji used to say, “One generation of any ordinary satsangi gets liberated, and many generations of a satsangi who does a lot of meditation get liberated.”

1987 November: Fortunate Are the Real Lovers

This question & answer session was given January 28, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: You have talked about the journey of the initiates through the various planes back to Sach Khand. I have wondered whether the soul passes directly through all the lower planes and gets back home quickly after leaving the body, or whether it spends a long time on each plane meditating and finishing off the karmas it contracted in its last life. Could you please comment on this?

SANT JI: Every soul has her own account and it is different for different souls. The soul who is going in the within when she is in the body, when such a soul leaves the body, it does not take much time for her to go back to Sach Khand. Just as when a bullet is fired from a gun, you hear the sound later on but first the bullet goes out; in the same way, when a soul who is already going within leaves the body she goes back to the real home at once. For the souls who have not gone within the account is different. Master Sawan Singh Ji used to say, “This is the decision which the Satguru has to make, whether He has to give such souls another birth, or liberate them by keeping them in the inner planes and making them meditate.”

QUESTION: I wanted to ask you, when we meditate with you, whether we could also meditate on the bhajan, or is it better to do the simran?

SANT JI: You can sit for bhajan also. No one has said that you cannot sit in bhajan. Some dear ones do sit in bhajan.

QUESTION: O all-conscious, gracious God Ajaib, in Bombay you gave a discourse on attachment and you said that we should accept the Mahatma as reality, but not become so involved and so attached that we are only for them. Forgive this beggar, great all-knowing emperor, but how can a poor soul win your love unless he is only for You, and attached and involved in his heart-of-hearts only with You?

SANT JI: You did not understand the discourse which I gave. What I meant was that the Form of the Master is the Shabd, and our soul is the form of the disciple. Unless we rise above our own body, and unless we also rise above the body of the Master we cannot develop real love and we cannot develop real faith in the Master. Because if we have not gone within and have not seen the reality of the Master, we can lose whatever faith we have gained outwardly if a few people criticize the Master. Again we get that faith if some people praise the Master. So that is why, unless we go within and rise above the body of the Master as well as our own body, we cannot develop that real faith for Him.

I also said that Saints never connect anyone with Their body. They connect the disciples with the Shabd, and Shabd is not involved in birth and death. Maharaj Kirpal used to say, “Respect my words more than my body.” Yesterday in the satsang I said that unless we respect the outer body of the Master, how can we love the inner Master also? Loving the Master does not mean that you have to get attached to the body of the Master. Yesterday I tried to make you understand that if the Master had not assumed this physical form Who would have cleared all the doubts from our within? Who would have given us initiation, and who would have created the yearning to do the devotion in our within? There is great difference between love and attachment. Unless we know the difference between love and attachment we cannot take advantage of love. Attachment means that you get attached to someone and except for that object or thing you don’t see anything else. But love does not make you attached, love does not attach you to something like that. Love makes you free. In love you can see the glory of God, you can see the Power of God everywhere.

When you sit in the Satsang your eyes should be only for the darshan of the Master and your ears should be only for hearing the words of the Master. When you are sitting in the Satsang and hearing the words of the Master, you should try to understand and absorb every single word which the Master speaks. It is not good if you keep your body in the Satsang but allow the mind – to whom you need to explain things – to wander here and there in the markets and countryside. Unless we sit with all our concentration in the Satsang, and unless we hear and understand every single word of the Master very carefully, we cannot take advantage of the words of the Master. Many times we can misunderstand or misinterpret what the Master is saying.

Many dear ones from the groups, even from this group, have kept their mind present during the Satsang, and have understood the Satsang. When they come to see me in their interviews they tell me that all their questions were answered in the Satsang and they have come to the interview only to have darshan; they have no questions. Not everyone who comes to see me in the interview has questions. Only a few people who do not keep their minds present in the Satsang have questions, otherwise all the questions of the dear ones are answered in the Satsang. Often I have said that I never asked any question to my beloved Master, because whatever He said, I understood that. Whatever He told me to do, I did that. When you have understood all that the Master has said, and when you have done all that the Master wanted you to do, then what question is left? When that Almighty Master showers grace on you, and you become receptive to the grace, then where is the place for any questions? In the Satsang all the questions are touched very lovingly; they are opened up and everything is explained very clearly. So if you attend the Satsangs carefully with your mind present then there is no need to ask any question. I

do not mean to say that you should not ask me any questions. Dear ones, you can ask questions because you have come here to ask and it is my job to answer your questions. But it is my duty to make you understand that you should attend and listen to the Satsang with all your attention and concentration. We do not know how much grace God Almighty has given us to have this opportunity to be in His company, and how fortunate we are that we are attending the Satsang. Only those moments are precious and are counted in our devotion which we spend in the company of the Master.

God Kirpal told us to keep the diary. In the beginning when Mr. Oberoi came to see me, I asked him this question; it is also written in his book. I asked, “Tell me, did you keep the diary? Did you dear ones who used to live close to Master Kirpal, did you ever keep the diary, did you ever do the meditation?” He told me, “No, those who were around the Master, the dear ones who were near Master Kirpal never kept the diary, and there was no question of doing the meditation. They would only go and have the darshan of the Master. They were just close to Him physically; they did not do the meditation; they never kept the diary.” Even now, when they come to the Satsang, I meet many of the dear ones who were very close to Master Kirpal. After the Satsang they confess and tell me, “This is the first time in our life that we have heard the complete Satsang. Because when we used to go to see Master Kirpal Singh we would always go towards the end and we never heard the entire Satsang.” Just imagine, how could He become pleased with those who never attended the Satsang, who never heard what He was saying? Only he can be called the beloved son who is obedient to the father. In the same way, in this Path, only that disciple can become perfect and only he can please the Master, who has done what the Master has told him to do. Those dear ones, those who practiced, who worked hard, who understood and obeyed the commandments of the Master, they were much better, and even now they are much better than those who only caught the body of the Master. Because Masters always say, “This is the Path of doing and not of talking.”

QUESTION: I understand that there’s a lot of grace in just getting the glimpse of the Master’s turban or part of His body. Is it also similar if one hears only the Master’s voice but doesn’t see Him? Is there a similar benefit in just hearing your voice?

PAPPU: Is this outwardly, or . . . ?

QUESTION: Outwardly.

SANT JI: The question is of our love for and our faith in the Master. What matters is our love and faith for the Master. If we hear the voice of the Master, or if we get a glimpse of any part of the body of the Master or His turban or anything like that, if we have love for Him, if we have faith for Him, all that is beneficial. God does not spare anyone. That Almighty Shabd Master does not spare anyone. He does not let anyone who is dirty in his heart stand near Him. And those who are dirty in their hearts, who are not cleaning their hearts, they cannot make Him open the door. But those who are determined that they will make Almighty Master open the door for them, even if they get the opportunity to have His darshan from a distance, even from a far distance, still they are content with it and they always struggle hard to come near. And even if they have to spend all their time sitting at the door of the Master, they would prefer to remain there and they will not want to go away. Sitting at the door of the Master, they do the Simran, they remember Him, and are grateful that God, or Almighty Master, has not kicked them away from the door.

Such dear ones who have love, faith, and devotion for the Master, even if they are not allowed to go inside, still they become grateful and they say, “We are very grateful that you have allowed us to sit at Your door, and through the windows You’ve allowed us to have Your glimpse, have Your darshan. This is a lot for us, much more than the kingdom of the seven heavens.” Mahatma Chatardas was an initiate of Master Sawan Singh who lived in Pakistan. He used to say, “He is the disciple, he is the true lover, who understands himself as the dead one when he does not have the glimpse of the Master. The breath in which the Beloved is not seen, that breath is full of sufferings.” Master Kirpal Singh Ji used to give the example of the love between Laila and Majnu. He used to say that once Majnu was sitting in the remembrance of Laila and the breeze was blowing towards the palace of Laila. He thought, “This is a very good way to telephone. Since this wind is touching the palace of Laila, I should send some message through the wind.” So he said, “O wind, you are going towards the palace of my beloved; tell her that I am sitting in her remembrance.” You can very well imagine how deep their love was, even though they had the worldly kind of love. The relation between the disciple and Master is much more deep, and if the disciple also feels the same way for the Master as Majnu felt for Laila, he can achieve everything, because the love and the relation of the disciple with the Master is even deeper than the worldly love.

Once Majnu was kissing the feet of a dog, and somebody asked, “Mia Majnu, what are you doing?” He said, “This dog sometimes visits the palace of Laila, and that is why I am kissing his feet.” Bhai Gur Das also has written in his writing, “Meeting the dog from the palace of Laila, Majnu became fascinated and he loved that dog.”

The cremation ground of this village is on this side, right outside from where we are sitting, over there, and Delhi is also on that side, in that direction. Usually the people here don’t like to make anything which is directed toward a cremation ground, because they think that it is not a good omen. But when I made this house here, the door of the house was in the direction of the cremation ground. When somebody asked me why I had made the door of my house in the direction of the cremation ground, I told him, “Only my Beloved and I know this secret.” As long as Master Kirpal lived in the body, I would always keep my face towards Delhi, and I would always sleep keeping my face towards Delhi, and I did not even mind when the cremation ground was in that direction.

Because of all these things, my family members used to call me mad, and they used to call Master Kirpal a magician. They used to say that he has done magic on me, and I would tell them, “There is no one more beautiful than my Beloved.” I would always say, “There is no photographer in this world who can capture the glory and grandeur of my Beloved.” They used to see Master Kirpal on the worldly level, but I used to see Him within me, that is why I would tell them, “There is no one in this world, no photographer, who can capture His glory, His grandeur, in a camera, the glory which I can see in my within.”

Bobbi has taken so many pictures of Master Kirpal. You can ask her – because she has so many different cameras – “Can she capture that real glory, the Real Shabd Form of Master which He always assumed?”

In the heart of the true lover, that Real Form of the Master dwells. In the eyes of such a true lover, the form, the glory of the Master dwells. And through his mouth, he always sings the glory and praise of the Master.

Before the wireless came into existence, the army used to send the signals through the sunlight [by flashing with mirrors]. During the night they used to send signals with the light of the lamp, and during the daytime they would send the signals with mirrors. Looking through the sunlight which was very radiant and bright, most people's eyes would start to water when they would read those signals. But when I used to do the work of the signaler, my eyes were so good that I could tolerate that radiance of the sunlight and read the signals very well. In the same way, in the night also, my eyes would not water and I would receive those signals very clearly. My eyes did not have any difficulty and water would never come out from my eyes. But when I would look into the eyes of Beloved Master Kirpal, at that time the water would start coming out from my eyes, the tears would start rolling down my cheeks. At that time I would only see my weaknesses; I would only see my shortcomings. But I would get so intoxicated looking into the eyes of my Beloved that I would not even remain aware of my body. Even now remembering those moments, I am moved, and I understand that fortunate were those who got the opportunity of sitting with such a great personality, with such a great Master. Many times I remember those occasions when I spent time with Him and looked into the eyes of my Beloved Master, and I become moved and always start weeping.

Fortunate are those who have the real love for the Master; for them distance does not make any difference. Those who are wounded by the sword of love can do anything, because the things which love can do, no sword can do that work. In the battle of the sword, you get the wound only one time, but in the battle of love you get wounded every minute.

Such a lover doesn't love eating; such a lover doesn't love sleeping. Sleep goes out of his eyes; he does not like to eat. He has only one desire, and that is for his Beloved to shower His gracious sight on him.

Stretching out both his arms he says, "O my Lord, O Master, I swear by You that I do not have any desire. What to talk of indulging in the worldly pleasures, I don't have thoughts of them, even in my dreams." And with his mouth he always goes on repeating the name of the Master, and he always remembers the form of the Master within him. In his heart, the form of the Master dwells.

The worldly matters of the true lover are finished, and such a true lover, going in the within, has the darshan of his Master twenty-four hours a day. His Master always lives with him. Whenever he wants he can have the darshan of the Master. He who, after going within, meets his Master, is the true lover. We are not the lovers, we are the indulgent ones, and we do not want to give up the pleasures of the mind and the sense organs. We have loved sleep. We do not want to give up any pleasures, and we are in love with the worldly things.

We meet those who can cross the ocean in just one step. Which ocean? This ocean of the pleasures of the world. We meet those who become free from pleasures, and who remove that wall or barrier between them and the Master, but we do not become like them.

Such a lover and the Master outwardly look like two different bodies, but they both are one and the same. It is just like sugar and patasa. The sugar has lost its existence in the patasa, and the patasa is also nothing other than sugar. In the same way such a true lover of the Master loses himself in the existence of the Master. He becomes like the Master; he also becomes the Master. Guru Nanak Sahib says, “Giving up his own self, he absorbs and dissolves himself in the Master.”

We are talking about the Master, about the love of the Master. The question was one which awakened the remembrance of the Master, and I would like to talk more, but I see that there are some dear ones who want to ask questions, so it is important to answer their questions, too.

QUESTION: Master, you told me that we can pay off karma also during dreams. Could you please tell me more about it?

SANT JI: In *Sant Bani Magazine* a lot has been answered about how the karmas are paid in this way. It would be better if you would find the magazine and read it. The Satguru is a free or independent being. He has been given the full authority by Almighty Lord that however or in whatever way he wants to liberate the souls He can do that. But also in one of the Satsangs recently, I said that the Negative Power once did the meditation and devotion of Almighty Lord for seventy ages standing on one foot, and another time for sixty-four ages standing on one foot again. Becoming pleased with him, God Almighty gave him the souls to develop his region, his plane, and he was promised that the Saints should not perform any miracles, and They should not liberate anyone without making them do the meditation.

Master Sawan Singh Ji used to say, “Even though the king has full authority, still he has to obey the laws, and even though he has to obey the laws, still he has this full authority. He can release anyone, he can bind anyone.”

The Master also has such kind of authority in the spiritual regions, but He usually considers the laws laid down by the Negative Power also.

This is the reason why our faith gets destroyed when we see the Master living like other ordinary human beings. When Indra Mati was taken to Sach Khand by Kabir Sahib, and when she saw that Sat Purush was none other than Kabir Sahib Himself, she said, “Why didn’t you tell me earlier, that you were the All-Owner, that you were the Sat Purush? Why did I have to struggle? If you had told me earlier I would have not needed to struggle so hard.”

Kabir Sahib said, “If I had told you earlier that I was Sat Purush, you would not have had faith in me. You would have thought, ‘How can an ordinary person be the All-Owner of the Creation?’” I will tell you a story. About three hundred years ago in India, when the Moguls used to rule this country, they were the prisoners of religion. They were very orthodox people, and they did not allow Sant Mat to spread. Those who used to get the initiation into Sant Mat from Guru Gobind Singh, a perfect Master of that time, would be tortured by the Moguls. It was very difficult for Guru Gobind Singh and His disciples to do the devotion of Naam. Because of the tortures, hardships, and troubles created by the Mogul army, Guru Gobind Singh had to take up arms and fight with them. When the Mogul army was sent to chase Guru Gobind Singh, no one came to help Him except one

dear one whose name was Shamir. He did not care for anything; he took care of Guru Gobind Singh in that time of crisis, by working very hard, serving and protecting Him from the Mogul army. Even though the Mogul army tempted him and told him that he should help them find Guru Gobind Singh, he said, “You can arrest Him only if you arrest and kill me.” He was so devoted to Guru Gobind Singh that he did not care for his own life; he protected his Master Guru Gobind Singh. Now, when a disciple has done so much for the Master, Master also has to give something to him, so Guru Gobind Singh was pleased and told him, “Shamir, I want to give something to you. Ask for anything and I will give it to you.” That disciple who was content in the will of the Master said, “Master, You have blessed me with everything. I don’t want anything else. You should kindly shower grace on all my family so that their cycle of eighty-four lakhs births and deaths may be cut down.” Guru Gobind Singh gave him some parshad.

When he came to his home he wanted to share that parshad so that everyone would become liberated. But his uncle used to believe in and worship Sultan. (Sultan is some kind of unknown deity. No one knows where or when he was born, or whether he was born at all; but still people believe in his existence and they worship him.) Shamir told his uncle that he should also take the parshad which Guru Gobind Singh had given him to cut the cycle of eighty-four lakhs births and deaths. But his uncle who did not believe in Guru Gobind Singh said, “How can he, who could not protect his own home, cut the cycle of eighty-four lakhs births and deaths for all of you?” And when he did not believe in Him and when he spoke things like that, Shamir also lost faith in Guru Gobind Singh. But since Guru Gobind Singh had given him the parshad and he did not want to throw it away, he buried it in the ground. Later on his daughters took out that parshad and ate it, and they became the liberated ones.

After that Shamir came back to Guru Gobind Singh. Knowing everything that he had done with the parshad, still Guru Gobind Singh wanted to shower grace on Shamir, so He said, “Shamir, ask for anything and I will give it to you because I am very pleased with your seva.” But Shamir did not ask for anything, so Guru Gobind Singh told him, “Okay, take this horse, and whatever area you will cover with this horse, you will become the owner of that land.” When he came to his home and told his family members about that grace of Guru Gobind Singh, again his uncle did not believe. Since he did not want to upset his uncle, and he did not want to displease his Master, he only went around his village on the Master’s horse. But even now that particular piece of land which he covered with the horse of Guru Gobind Singh belongs to his family. Since he did not cover more area, he only got that much.

Now Guru Gobind Singh knew that also, so when he came back, He told him, “Shamir, I am very pleased with your seva, because you have done a lot for me. Ask for anything, and I will give it to you.” Now this was the third time that Guru Gobind Singh wanted to shower grace on Shamir, and Shamir did not want to lose that opportunity, so he said, “Master this is the third time you are offering, you are giving me the grace, now I will not care for anyone. I want you to cut my cycle of eighty-four lakhs births and deaths.”

Guru Gobind Singh told him, “Okay, you go and sleep.” In his sleep, Shamir was made to go through many different bodies. Sometimes he went in the body of the animals, sometimes in the body of the birds, sometimes in the lower bodies, and after going through all those difficult bodies, suffering pain, and doing all the things which he was

supposed to do, in the end he was brought into a human birth. In that human birth he was born into a family where there were many children. Nowadays people have the means of limiting the number of their children, but in the olden days people used to have many children. So in that human birth Shamir was born into a family which had many children, and then he himself had many children, so his living conditions were very poor. Once he went to get some fruit for his children, and when he was on top of the tree suddenly the branch on which he was sitting broke and he fell down and broke his leg. There was some fruit in his mouth at that time. When he fell down, at once he woke up, and he thought that he was seeing all those horrible dreams. When he told Guru Gobind Singh about all those horrible dreams and all he had gone through, the Master told him, “You were supposed to go into all those bodies and suffer difficulties. But with the grace of the Master, you have been liberated from all those births and deaths and now you will go back to the Real Home.”

So this was a special grace which Guru Gobind Singh showered on Shamir only because of his seva. The seva which he did – taking care of Guru Gobind Singh, and serving Him at the time when nobody wanted to come near or help Him escape from the Mogul army – was a lot of seva. Guru Gobind Singh became pleased with him, and he showered such grace on him. Usually it does not happen that Master pays off the karmas of the disciples through dreams. Only in rare cases when the yearning and the faith of the disciple is very strong, do the Masters shower such grace on the disciple.

1987 December: If You Love Your Master

This question and answer session was given September 30, 1987, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: I wonder if the Satguru would give us some helpful words about retreats and ashram centers, encouragement or whatever is needed. Attendance is difficult and low. Should we go forward; should we make better quarters or better situations for the people who come; should we abandon having them.

SANT JI: The people responsible for such retreats should make the arrangements for the visitors according to the facilities available there. And the dear ones who take part in the retreats should be well informed about what they should bring and what they should expect over there. A lot of emphasis should be put on meditation. The schedule should be announced to the people so that when they come they are well prepared for it.

The arrangements depend on the place where you are going to have the retreat, and also on the number of people who may attend the retreat. So the dear ones who are responsible for managing the retreats have to see what kind of arrangements they need to make. It all depends on the place and the number of people coming to the retreat.

For the dear ones attending the retreats, it is very important for them to bring whatever things they may need during the retreat. When you come for meditation you should not be pre-occupied with what things you need, and if you have not brought those things, it may disturb your peace of mind. That is why it is very important for the visitors to plan things beforehand and to bring whatever they may need during the retreat.

Also it is very important for them to maintain good health. Because if you get sick during the retreat, the other dear ones who are attending the retreat may be disturbed, and they

will serve you. So whatever amount of meditation you have done, those dear ones who will serve you will take the benefit of that meditation, and you will come back from the retreat empty-handed. So that is why it is very important for the dear ones attending any retreat to maintain good health and do the meditation for which they have come.

When we attend such retreats, what normally happens is that we have not developed the habit of sleeping less and meditating more at our homes, but we then see other people meditating more than we do. So, looking at them, we also feel inspired to sleep less and meditate more. But since we do not have the habit of doing that and we try to cut down our sleep all at once, it has a very bad effect on our body. If we are in the habit of sleeping ten hours and cut it down to two hours all of a sudden, you can very well imagine the bad effect it will have on our health. People should try to reduce their sleep while at their homes. If we do it gradually, say in months, then it will not have any bad effect on our health. But if we try to do it all at once then it will definitely have a bad effect on our health.

It is the same with the food. You should not try to reduce your food all at once. You should do it gradually. And it is very important not to sit for meditation right after eating heavy food, because it can have a very bad effect on your digestive system. What I have come to know from doing so many tours of the West in the past is that the dear ones who are responsible make perfect arrangements as far as living quarters and things like that are concerned. They offer their best possible arrangements for the dear ones, but most of the dear ones have their own schedule, their own arrangements. Either they modify the schedule of eating, or of some other thing. And in that way, instead of enjoying that program, instead of taking advantage of all the arrangements, they create difficulties not only for themselves, but also for the organizers.

QUESTION: What is the relationship between the malaria You had as a child and the Satguru's illness.

SANT JI: I did not have any malaria when I was a child. I spent most of my time sitting underground. I did not have much connection with the people of the world. But it was the Will of Lord Kirpal that He brought me out from that underground room and He made my connection with the dear ones of the West. And when they lovingly invited me to come to the West, first I had to go to Delhi. I had never been to such crowded places before in my life. I had to spend a lot of time in Delhi, where there were so many mosquitoes and that is how I got malaria in the first place.

You know that I have suffered a great deal on account of that malaria. It did not leave me for several years. Even though I got the medication and the malaria was cured temporarily, later on, when I went to Sant Bani Ashram, I had a relapse and became sick again. I am very grateful to the dear ones over there who took me to very good doctors who gave me a permanent cure of the malaria. They guaranteed me that I would not get malaria in their country, America. But they said that if I returned to India and was around mosquitoes, I could get it again. But since then, even though I was very weak after the malaria, still I have not had any after that. I became sick this last January because of the sudden change of climate. As I just now said, when you try to reduce sleep all at once it has a bad effect on your health. In the same way sudden changes in climate or places have a very bad effect on my health. When we went to Bombay last January, even though

the dear ones tried their best to make good arrangements for me, things are not the same in India as they are in the West. In the West wherever I go the dear ones are very particular about making the best arrangements for me because they have all the facilities there. They even find a place for me to take walks; they see that my room is well ventilated and things like that. So I never have any difficulty doing the Western tours. But in India it is not like that. We have limited facilities here, and we have limited space. So, last January when I went to Bombay I did not get a cold; I did not have any fever. But I became very sick because the place where I was made to stay was such that I felt suffocated. For the first couple of days I did not feel anything, but later on I became so weak that I could not even walk to the dais by myself.

The same thing happened in Bangalore, also. We do not have many places here, where I can go and take walks. And when there is a place for me to walk, the dear ones in India will always come to the place where I am taking the walk, so I don't feel like going there for walking, and that restricts me from coming out of the room. It always happens that despite the best efforts of the dear ones, still I am made to stay at such places where I feel this suffocation after a few days. And that is how I get sickness.

So, the last two times that I became sick were only because of the sudden change of the weather. I cannot stand that since I have spent most of my time sitting underground.

The other thing is that I am not a swadhu – one who has the passion of eating good foods. Baba Bishan Das never ate any salt in his life; he did not eat any sugar either; and he suffered a lot of hunger and thirst. If I don't have many of his qualities in me, at least I have some of his qualities regarding food. And because of that I have not had any passion to eat good food. My stomach has shrunk and I do not have much appetite. Whenever the person who cooks my food is changed, it definitely has a bad effect on my health. When I go to different places it is not possible for me to take the same cook everywhere. When the dear ones cook food for me they do their best to prepare good food, thinking that Baba Ji will eat this good food. But the Baba Ji is such that if he eats one apple, or one banana, he will eat less regular food because he can only eat a limited amount. With love they offer me a lot of things and I cannot not reject their offer. Even though the food is not made according to my liking, still I will not comment and I will not say that it is not made well. I always appreciate what people do for me. You know that this body can only function with the support of food. And if you do not get food according to your liking for many days at a time, how can you survive? So that is also one of the reasons why I become sick.

I don't drink much tea, and the tea I do drink does not have much milk in it. I don't drink much sugar, and I eat only two meals a day, because I do not have the habit of eating many times a day.

I have been healthy throughout my life. But in 1984, a lot of blood was lost from my body – and only Lord Kirpal knows for what purpose this blood was lost. Since I lost that blood I have started feeling weak and sick. But I do not have any regrets, because everything is His Will. Other than that I have never had any sickness. Only once did I have malaria and then I lost this blood. Otherwise I have enjoyed good health throughout my life. You already know that I was a fast runner and that I would challenge people to run with me because I had very good health.

You know that when you do meditation you do not have much appetite, and that is how the body becomes weak. I did not become weak only because of the sickness. I became weak in the first place because I did not eat very much. You know that you can take only one taste at a time. Either you can taste the good foods, or you can taste the elixir of Naam, the devotion of Lord. When you do the meditation you definitely don't like to eat too much. And because I did not eat very much food while I was doing the meditation, I did not have much physical energy in me. Still I never felt any weakness or sickness. Only since 1984 when I lost a lot of blood have I started feeling weak and sick.

I have never used many medicines and drugs in my life. I never used any vitamins or tonics and things like that. Pappu knows about all of this because he has been with me for such a long time, and his family also knows about my food and what I eat. So when they cook food it is all right. But when someone else cooks my food, then it definitely has a bad effect on my body. Bant, the girl who lives here, is the one who cooks for me here. And she knows what kind of food I eat. So whenever those people cook food for me I do not have any difficulty, because I have told them which things I like to eat, and which will keep me in good health. And they prepare the food according to my instructions, so that I have no difficulty.

I have spent many days without eating food, because it is very difficult to control the sense organs; it is very difficult to control oneself. In your youth it may be easy to climb the cross, but it is very difficult to protect yourself from the passions and to control the sense organs. So one has to eat less when he is doing the devotion. Kabir Sahib said that no one has realized God by laughing and enjoying this world. If God could be realized by laughing and enjoying this world, what would be the need of suffering and weeping for Him?

I have met with the sevadars who used to live with Baba Sawan Singh and also with the colleagues who used to work with Him. And they often talked about the abstinence and the discipline which Baba Sawan Singh maintained regarding His food. He would tell his only servant, "Prepare the food for me and leave it. I will come and eat whenever I want to." He always gave priority to meditation. First He would meditate and then He would eat the food.

QUESTION: Sant Ji, will You comment on what it is to rest in Simran, and how we might learn to make proper effort without straining, so that our Simran can continue more and more in our work and in our daily life?

SANT JI: In the beginning we have to do a little bit of struggle in order to rest in the Simran. But later on it becomes very easy. We have been having thoughts and doing the fantasies in all of our past lives. And even in this lifetime we have not paid much attention as far as doing the Simran is concerned, because we have kept our mind free. We have allowed our mind to wander outside in the world. That is why we do not have the habit of controlling our mind. But fortunately we have taken refuge at the feet of the Masters Who tell us, "The remembrance of the worldly things is what is bringing you into this world again and again. If you want to finish the cycle of coming into this world again and again you had better do the Simran of the Masters and forget the simran or the remembrance of the worldly things.

There is no one in this world who has fulfilled all his desires. You may find many people who have fulfilled nine desires out of ten and still one desire remains unfulfilled; or there are many who have fulfilled only a couple of desires and they have so many desires unfulfilled. So what happens is that when we are not able to fulfill all our desires, then at the time of our death, if we do not have the guidance of a perfect Master, we start thinking about those things which we have not yet obtained, those desires which we have not yet fulfilled. When we leave the body, according to those desires, we get another birth. And since the desires of our past lifetime have to be fulfilled, we are born in such circumstances where they can be fulfilled. Those past desires get fulfilled, but in fulfilling them we create new desires; and again some of our desires are fulfilled and some of them are not, so this cycle goes on and on.

Saints and Mahatmas know about our weakness and that is why They give us Their own Simran, so we can forget the desires of the world. They know that the crop which has been ruined by too much water can be restored only by watering it properly. They know that only the Simran of the Master can cut the simran of the world. They know that only the contemplation of the Master can cut the contemplation of the worldly things. You know that even though you may not make any effort to remember the image of any person, whenever you think of him, his form will appear in front of you. In the same way, if you do the Simran of the Master properly, and if you would remember His form, then you can easily see His form and do the Simran. And if you are able to cut the simran and the remembrance of the world you can easily make yourself rest in the Simran.

If you love your children, you just need to think about them and you will remember their beautiful faces. In the same way, suppose that your wife has gone somewhere outside. If you have love for her you will think about her and her face will appear in front of you. You will start remembering her form. In the same way, anything of this world that you love, if you remember it, the image of that thing will appear in your mind. This is because you have so much attachment to the worldly things that sometimes without even making any effort, they are remembered in your subconscious mind. They are always there, and you always remember them.

Masters tell us that you remember all these worldly things because you have love for them and are attached to them. If you would love your Master, then His remembrance would also come to you by itself and you would start seeing His beautiful face. They tell us that if you really love the Master, then do His Simran, remember Him, because His Simran will help you forget the simran of the world. Now it is very difficult for you to do the Simran given to you by the Master because you are involved in the simran of the world. But if you develop the habit of doing the Master's Simran, if you develop your love for Him, and if you remember His form all the time, then it will be very easy to do His Simran. As it is now impossible for you to give up the remembrance of the world, then it will become impossible for you to give up the Simran of the Master. We do not know the Power of Simran. If we knew the Power of Simran, we would never want to give it up. We would always want to go on doing Simran. When we do the Simran we start gaining concentration. As we go on gaining the concentration, we can easily experience spiritual miracles within ourselves, which are often referred to as supernatural powers. But Saints always tell Their disciples, "You should not get involved in this; you

should not use those powers, because your journey is further up.” If we would do the Simran we would gain the concentration and then we would never want to give it up.

Masters do not need our love, because They are already in the love of Their Master. But unless we have real and sincere love for the Masters, we cannot do the Simran given by Them. If we really love Them, if we really remember Them, we will do the Simran They give us, without understanding it as a burden. And that Simran will start happening within us by itself. Just as now the worldly simran is happening without making any effort, in the same way, if we really love the Master, then the Master’s Simran will happen by itself. We will not have to make any effort, because when you love someone you obey Him, and you will definitely remember Him. Now, because we are doing the simran of the world, it is making us dry. But when we will keep our tongue absorbed in the Simran of the Master, we will not be dry. In fact, we will always remain wet in the remembrance of the Master, and the grace of the Master will flow upon us.

We have to take the help of our mind only when we do some accounting job. Otherwise, no matter what work we are doing, we can easily do the Simran along with that work, while we are sitting, standing, or doing anything of the world we can still do the Simran very easily. Guru Nanak Sahib says, “The dear ones deal with the people in the world, but within they are always linked with their Beloved Master.”

Such a dear one can make a jungle or wilderness in his own home. He can easily create seclusion in a crowded place. Guru Nanak Sahib says, “For him who has stilled his mind, anyplace is secluded.”

1988**1988 March: On Marriage and Karma**

This question & answer session was given October 26, 1987, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Master, I wish to ask You something about marriage and divorce. In Colombia there are two different types of marriages. There is a religious one and there is a civil marriage. In neither of those two types of marriage can people get a divorce. Nevertheless, the people do separate and then they get married to someone else.

So, my question is, when a couple separates, does that mean that the karmas of the husband and the wife of that marriage are finished? Or, on the contrary, do they only stay dormant? When they get married again and a new relation is created, does that create a chain reaction of karmas that never ends because they are never paid off and because new ones are created?

SANT JI: Master Kirpal used to say that only because of our past karmas, our past give and take, we are bound in the binding of the love, we are bound in the binding of the marriage.

And Master Sawan Singh Ji used to say that because of our give and take of the past lifetime, we either love the people or hate them. If our give and take with a certain person was good in our past lifetime, then we love that person. But if our give and take with that person was not so good in our past, then again, as a result of that disharmony of the past lifetime, we either hate that person or we have the disharmony with that person. We are brought together as husband and wife only because of our past karmas. Since the husband and wife have not yet reached the point where they can know whether their karmas together are finished or not, they do not know, at the time of the separation, whether they are finishing their karmas or they are creating new ones.

No matter in what country a marriage takes place, whether it is religious or civil, the Rishis and Munis have made their own laws of marriage and there is no room for divorce or separating in any marriage.

It is just an excuse of our mind, if, after getting a separation or divorce, we say that our karmas are finished. The Mahatmas who went within, whose inner eyes were opened, have written in the scriptures that the husband and wife should always live together. They should be separated only when the death separates them.

Master Kirpal Singh Ji and Guru Nanak also wrote that the husband and wife should live together throughout their lives and should leave each other only when death separates them. Otherwise they should always live together. Regarding this matter, I receive so many letters from the dear ones. Sometimes the husbands write me the letters; sometimes the wives write me. I always advise them that getting a divorce means separation and separation cannot solve any problem. It may create more problems.

The fact is that we people do not understand the greatness and importance of marriage. And we do not even make any effort to understand its importance. The union of the husband and wife is made by God Almighty so that they may help each other in their

worldly life and make their home a heaven on the earth. And while helping each other on this worldly plane they may progress towards God Almighty and go back to their Real Home.

I have often said that it is not a bad thing to get married, but it is very important always to keep the promises we make at the time of the wedding. It is very important for us to live up to the things which we are told at the time of the wedding.

There should be love and affection for each other in the hearts of both the husband and the wife. They should always use respectful and loving words to each other. The husband should not have a violent attitude towards his wife. He should not beat his wife; he should not think his wife has no status in the home life. The wife should also do the same. She should not beat her husband nor think that her husband is nothing in the family. Both of them should give equal love and respect to each other. When people do not give due respect to each other, and when they do not give enough love to each other, then that disharmony becomes the cause of their separation. We know what is happening nowadays in the West – how people get a divorce just for a small reason. Do you think, that, after getting the divorce, those people are able to live their life without anybody else? without any other companion? No, it is not possible. We have seen that after they get a divorce they always look for some other companion; and many women get worse husbands than their previous husband; and many husbands get worse wives than their first wife. In that way they do not get any peace or any contentment. Some people marry several times, but still they do not get any contentment. Master Sawan Singh Ji used to say that if you can maintain love with one person even after struggling for it all your life long, still you have done a good job.

The great Saint Baba Sawan Singh Ji used to say that a woman who has 32 husbands, how will she please all the husbands? In the same way, a man who has 32 wives, how is he going to please all those wives? It has already become very difficult to finish our give and take with one person. How can we think about finishing our give and take with all those new relations we are creating? Guru Nanak Dev Ji Maharaj says, “Don’t call them husband and wife who only sit together; call them husband and wife who work like one soul in two different bodies.”

If they want to get married, they should have the attitude that if the husband has a fever, the wife should feel the heat. Your life and my life should be one. The relationship between a husband and a wife is very deep and in this relationship the first important thing is to have respect and love for each other. When someone would ask Master Sawan Singh about getting married, He would say, “Well, if you can carry this burden, then you can get married.” If someone would ask Him about not getting married, He would say, “If you can live without a wife, if you do not want to molest yourself by going from door to door, and if you can live celibate, then it is all right not to get married.”

Usually it is seen that when the husbands and wives have any problem it is always a minor thing; only in few cases is there a serious problem. Most of the dear ones, who even think about separation and divorce, do it only for the sake of doing it.

Once a couple came to me and they told me about their feelings of wanting a separation. The wife said, “I want to get separated from my husband.” But the husband said, “If she will leave me then I will die. How can I live without her?” So I said to that woman, “Dear

daughter, tell me what is your problem so that I can tell your husband to remove that problem, and maybe he can help you little bit in that. Tell me the problem which is bothering you.” She replied, “Well, we don’t have any problem. It is just that we have been living together for four or five years continuously and now I feel like separating.”

This happened at 77 RB. Pappu might remember this. One dear one woke up early in the morning at 3:00 to do his meditation. When he started enjoying the meditation he woke his wife also, saying, “I am enjoying the meditation. Why don’t you also sit in meditation?” She got upset and when she came in the interview, she told me that she wanted to get separated from her husband because he didn’t let her sleep. So you can see what kind of problem they had. We Satsangis are supposed to inspire other people to do the meditation. And when the husband was trying to do that to his wife she got upset, and she wanted to get divorced.

Kabir Sahib says that if you wake up the Sadh, he will do the meditation of Naam after getting up. But it is better to leave these three people asleep: the worldly person, the lion, and the snake.

Dear ones, in the Satsang it is always said that in this world there is no one who has fulfilled all of his desires, who has achieved all of his works. If someone has completed ten works, two or three works remain incomplete. If someone has completed just a few works, there are many works which are not yet completed. At the time of his death he starts thinking about the things he has not yet accomplished. Sometimes he calls his wife or children and tells them to finish his work. When he has the remembrance of all those worldly things which he did not finish, according to the direction his thoughts pull him at the time of his death, he gets the next birth. When that person is born again, he is born in such an environment and in such a place where all the incomplete works of his past lifetime get completed. But over there he also has to face many difficulties. In this way the cycle of births and deaths goes on and on. And because of his desires he never gets liberation. So Saints and Mahatmas always tell us that we should do the Simran of the Master so that at the time of our death we will only remember the Master and His Simran. We should let no one come between us and the Master at the time of our death.

Regarding the husband and wife who have gotten separated and who want to come back together again, Master Sawan Singh Ji used to say that it is never too late to mend. After making the mistake of separation in the first place, if they realize it was a mistake and want to come back, they should come back together. They should learn a lesson from whatever mistakes they made in the past, and never repeat them again.

In Sant Mat, the practice of becoming *Sati* (*Sati* means to burn yourself alive with the dead body of the husband) is not allowed, and the government also does not allow this tradition. It is considered the same as committing suicide and those who inspire someone to become a *Sati* get imprisoned for seven years. Still, in the area of Rajasthan where we are living now, last September one girl burned herself alive with the dead body of her husband.

Even though there is a law made to prevent this kind of happening, the native Rajasthani people are fighting against it because it is in their tradition to become *Sati* with the dead body of the husband. Sant Mat does not allow this because it is like committing suicide, and Saints never allow suicide; still you can understand why those girls who become *Sati*

do that. The idea is that they want to remain loyal to the husband even after the husband has left the body.⁸

Masters never recommend *Sati*. Guru Nanak Sahib says, “She who burns herself with the dead body of the husband is not the *Sati*. She who maintains a pure life after the husband has left the body is the real *Sati*.”

When our marriage breaks, since we people are not Mahatmas, that is why we cannot forgive the faults of our companion. Outwardly we might say, “I have forgiven you,” but deep within we are not able to do that. So when we have bad feelings or hatred for our previous companion, that affects our meditation.

Often I have said that the direction of the badness is always degrading. Even one single bad thought can bring you down from the peak of Brahmand.

Do you think that the Satsangis whose life is full of such kinds of problems can do meditation? Are they not harming themselves? Are they not losing in their life regarding the meditation?

Once a group from the army had gone to see Master Sawan Singh and one of us told Him, “Master, I used to do very good in the meditation. I used to go very high up. I used to see the stars, moons and many times I even used to have the grace of Your darshan. But now I do not see anything except the darkness.”

Master Sawan Singh Ji looked at that person for awhile and then He said, “You must be having some problem.” That dear one replied, “Yes, Master, my wife has left the body and I miss her very much.”

That was the cause for his coming down in meditation. Because he was remembering his wife who had left the body, that remembrance of his wife was not allowing him to have beautiful meditations. So you can see that even though that person’s wife had only that much life to live and even though she had left the body, just her remembrance was bothering his meditation a lot. Those who get separated or divorced, whenever they meet their companion or think about those times when they lived together, do you think that does not bother them in the meditation? Does all that not have any effect on their meditation?

Those who go very high up within in meditation know what bad effect it has when people get separated or divorced from their companion. When they remember whatever time they have spent together, when they miss each other, and if sometimes when they meet they have bad thoughts for each other, all that creates confusion and disturbance in their concentration.

But in America, Colombia, and Europe there are also many strong people who have maintained their married life and who are very strong in that. It is not true that everywhere the people are weak and are getting the divorce. Those who have a weak mind – a weak mind is like a goat which runs away from responsibilities – only they have such difficulties. But those who have a strong mind – a strong mind is like an elephant,

⁸ The ideal is often subverted, and rather than choosing out of loyalty, the poor woman is forced by tremendous social pressure which leaves her no future if she does live. See *The Ocean of Love*, pg. 5.

whatever the burden, he carries it – whatever their responsibility they always carry and always fulfill that.

1988 April: Satsangis Should Become Strong

This question & answer session was held on October 28, 1987, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Master, in Colombia when the young men turn 18 years old, the government calls them into the Army to work for the service of the country. In a few years some other Satsangis and I will be called to serve in the Army. There they make the food with meat. I want to know what we can do once we get called and have to go.

SANT JI: It is not only in Colombia, but in many other countries when the young men turn eighteen they are called in the service of their nation. I myself have served in the Army and it is not that difficult. It is my personal experience that where there is a will there is a way. So, if you have faith in God Almighty, then there will be a way for you so that you can eat vegetarian food there. No one will force you to eat non-vegetarian food in the Army.

There will be people there to ask you what kind of food you would like to have. In the Army they don't force non-vegetarian food on you. They do teach you how to maintain the discipline, how you should be patriotic, and how you should be loyal to your country. They also teach you how to obey orders. In the Army the rations are given to the people equally. If they are non-vegetarian, if they drink the wine, if they smoke the cigarettes, they also get an equal amount of rations as those who do not consume all these things.

And in the kitchen over there the food is prepared according to the wishes or the liking of the people.

No one gives us the correct information about the Army. Those people who like to eat meat and do all those things tell us that in the Army they are forced to eat all those things and that is why they are eating them, but they are using that only as an excuse.

I'll tell you about an incident which I saw with my own eyes and heard with my own ears. Once when I was coming back from Punjab, I had to go through a place called Pakasahana, and over there they were changing the contracts of the wine shop. In India when the contract of the wine shop is being changed, for the last few days they sell the wine at a very cheap rate so that they can finish all the stock they have.

So they were selling the wine at a very cheap rate, and they had loudspeakers announcing, "Today there is an opportunity for you to plunder; come and take as much as you want."

Over there, there was a so-called holy man, one of those with colored robes who mislead people, smoke tobacco, who drink wine and eat meat, who mislead the world and inspire people to eat meat and drink wine. This person was inspiring people to take more wine. When our bus stopped at that place and when this voice announced that today wine was very cheap, one of the persons sitting on the bus went there. It is possible that if he had not heard that announcement he would not have even bought one bottle of wine, but because he heard the announcement, he bought twelve bottles of wine.

He showed those bottles to another passenger on the bus. He told him, “Today that Baba is also there, and you should go and get some wine.” So that person, who looked like a beautiful person with a very neatly tied beard like a gentleman, also went and bought some wine. One of the ladies who was also riding on the same bus did not like it and she wanted to ask that person why he was also taking the wine.

She told that person, “You appear to be a good person. It is a pity that you also are involved in drinking wine.” So he replied, “What can I tell you? You see, I went in the Army, and over there you have to drink wine and eat meat because it is an order; and that is how I got into the habit of drinking wine.” He went on saying that in the Army, if you do not drink wine, the water doesn’t suit you, and you have to go to different places and you can get malaria and things like that.

When he was saying all those things I could not bear it because I also had served in the Army and I knew that all those things were false. So I could not stop myself and I asked him, “Tell me, where did you serve in the Army and how far did you go?” I told him that I had served in the Army and I had not found anyone who forced me to drink wine or eat meat. And that I had gone to so many different places. During the Second World War, I went to Javass, Matras, Burma, Italy; but I never had any difficulty with the water and I never had any malaria.

I told him that, of course, when you join the Army the people already there want to increase their majority. That is why the people who eat meat will inspire you to eat meat, and those who are drunkards will try to make you one of them. But if you are strong and if you don’t want to drink wine and eat meat, nobody forces you to eat meat or drink wine.

So when I asked him how far he had gone in the Army and how long he had served in the Army, he told me that he had served in the Army for only five days and that he had gone only up to Jalundar which is not far from this place. You see, he was just using the Army as an excuse for drinking the wine. In 1942 or 1943 when I had gone to England to participate in some games, we had to go by ship. Some people had said that when you go by ship and when you go up on the roof to do the physical training exercises and see only water all around you, you’ll feel like you are losing your heart and at that time you need to drink wine.

But when we went on that journey I experienced that I did not have to drink wine; I did not lose any heart; I was very strong. I was much stronger than the people who used to drink wine. In fact, those who are vegetarians and who don’t drink the wine are stronger than those who are not vegetarians and who do drink wine.

Even the animals who are vegetarians have more stamina to fight and can fight longer than the animals who eat meat. You know the tiger eats meat but he does not have much energy to go on fighting for a long time. But the elephant who is vegetarian can fight for a very long time. Just as they do not give correct information about the Army, and those who are fond of eating meat themselves tell other people that they have to eat meat in the Army, in the same way, those Indian people who migrated to the European countries, those who went abroad, when they come back to India, they give the same kind of information. They tell the same thing, that you cannot live in the foreign countries unless you eat meat. Because their families or their parents are vegetarian, when they say that

their children who have gone abroad have now become non-vegetarian, they don't like it. And when they tell them that it is not good for them, they reply, "What can we do? In that country we cannot live without eating meat." They even say that you cannot get any vegetarian food over there.

In the beginning when the Westerners started coming to Rajasthan, nobody would believe that all the Westerners who were coming here were strict vegetarians. Because they were told that the Westerners and all those who live abroad all eat meat and there are no vegetarians. But you know how many Satsangis there are and they are strict vegetarians. And besides Satsangis there are so many other people who are vegetarians. I have seen many people, many Satsangis and other strict vegetarians, who are so strict and so particular about the vegetarian food that they don't even like to eat where they serve meat or wine. Are you satisfied?

QUESTION: I had a dream in which I asked the Master how He is affected by the food we eat. When I woke up I knew the meaning was: how is the Master physically affected when we eat? – for instance, in restaurants or at houses where the people are not Satsangis; or when we don't eat the food with devotion; or any mistakes eating food – how is the Master physically affected?

SANT JI: I'll tell you an incident which might help you to understand this. Rabia Basri was a Perfect Meditator. She was a Perfect Saint and She was connected with Lord Almighty. Once it so happened that She was so tired, She was so physically tired that She could not get up early in the morning to do Her meditation and get Herself connected with the Power of God.

On that day all of Her followers who sat in meditation saw Rabia Basri as a dead person. So they all were very sad; because only the disciples who value the Master know what is the pain of the separation. It is such a wound that unless you have it you cannot understand it.

So when all of them had the same kind of experience – that Rabia Basri was dead – they all came to Rabia Basri's house. And when they saw Rabia Basri sitting there, they were amazed and they told Her about their experience. Rabia Basri didn't mind their experience. She said, "Yes, your experience is true. Today I did not sit up for the meditation. I did not connect myself to Lord Almighty. That is why I am a living dead person." So the Master who has taken up your responsibility is aware of your every single need, and whatever good or bad you do, He has to pay for that. He gets affected by it.

If you eat something which is not proper, if you eat at some improper place, or if you do any kind of bad karma, big or small, it is the law of nature, as Master Sawan Singh used to say, that whatever karmas you do, that must be paid off either by the Master or by yourself. That karma has to be paid off. So whatever improper or incorrect thing you do, somebody has to pay for that, either you or the Master.

When you have a little bit of pain, say in your thumb, you go on requesting to your Master to remove that pain; and He definitely hears your request and He removes that pain. But the karmas involved in that – the pains which you were going to suffer – Master takes on those pains and He suffers for that karma. Even a small seed which you plant and which you nourish gives you the fruit when it grows up as a tree. In the same way,

when you devote yourself to the Master, when you do His devotion, then He also gives you all the things which you need.

So whatever good or bad karmas you do, whatever mistakes you make, Master has to share that pain with you. He not only shares your pain when He is in the body, even after He leaves the physical body he is always there to help you and share your pains.

It has been quite a long time since Master Sawan Singh and Master Kirpal left Their physical bodies. But even now I get letters from the dear ones, and they tell me in the interviews, about how those great Masters were there to help them with the payment of their karmas in their suffering.

Satsangis should become strong. They should make their hearts like that made of iron. Master used to say that they should not become like those people who when they go to the River Ganges call themselves Ganga Ram, and when they visit the river Jamna they call themselves as Jamna Ram.

They should not become vegetarians when they go in the company of a few vegetarians and then switch to the non-vegetarian diet if they spend time in the company of non-vegetarians. They should remain strong in their devotion; and whatever duties they have been given at the time of Initiation – with full determination and devotion – they should live up to those teachings.

They should pay a lot of attention to their diet. Master Sawan Singh Ji used to talk about a dear one whose surat, when he was about to leave the body, was attached within and Master Sawan Singh was also there to take his soul up. But his family members called a doctor. And the doctor suggested that brandy be put in his mouth and that he should be fed eggs so that his pulse might start moving normally.

So, without his desire, his family members gave him wine and eggs. Master Sawan Singh then told him, “Your family members have done this and now you will have to suffer for four more days. Then you will be purified, and I will come to take you.”

When he came back in his consciousness he asked his wife what had been put in his mouth. She replied, “The doctor said to give you wine and eggs, and that is why we have done this.” He replied, “Whatever has been done in the past is all done; but now for the last few days, since you are my wife, you should look after me. Sit in the doorway and don’t let anyone come in this room unless I leave the body. Don’t call any doctor, because Master Sawan Singh has told me that He will come to take me after four days.” Master Sawan Singh used to say that eggs, wine, meat, all these things cannot prolong your life. And all these things do have a very great effect on your body, mind and soul. All these things make your body dirty and when the body is dirty the mind and soul also become dirty. That is why it is very important for all the Satsangis to be very particular about the food they eat.

1988 May: The Fruit of Simran

This question and answer session was given at Sant Bani Ashram, Village 16PS, Rajasthan, December 30, 1987.

QUESTION: I would like to know what Sant Ji thinks about blood transfusions? Do I take the karma of the donor, whose name I don't even know? And if the person (receiving the blood) is pregnant, does the baby take karma?

SANT JI: You will have to pay for it, whether you pay for it with your money or with your good karmas; because without finishing this give and take one cannot remain. As Guru Nanak has said, “No one can live without finishing their give and take.”

When someone is dying and needs blood, if the person who has given the blood to save his life is paid with money then he is paid right then, but if he has done it lovingly without expecting anything and if he has just given the blood as a donation even then you will have to pay for it. Then you have to take his karmas because this tangle of the karmas is the only thing which brings us back into this world again and again.

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

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

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

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

It is a matter of one's own receptivity, and it is a question of one's own vessel. How has it been prepared to receive the grace of the Master? Because you know that the ones who mislead are always there. There were many people who used to tell the dear ones who came to see Master Kirpal, “Beware, don't ever look into the eyes of Master Kirpal, because he has magic in his eyes. Don't even have his darshan; don't even sit in front of him, otherwise he will do magic to you.” So when such people would go to have the

darshan of Master Kirpal – just imagine, you have gone to have the darshan of Master, but instead of looking into His eyes, you are sitting in front of Him with your eyes closed or you are sitting in the back, or behind Master Kirpal – how can you know what Power Master Kirpal is, and what is the similarity between Him and His Master? How He became one with His Father, and how both Master Sawan and Master Kirpal are the same? So how could those people get any benefit from going to Master Kirpal Singh? But those who would go to Master Kirpal Singh with an open heart would get benefit from Him and they would know that He and Master Sawan were one.

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

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

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

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

have good fate to get the grace of the Master, then we will not know how to go and behave in front of the Master. So dear ones, it is all a matter of fortune, good fate, how much grace we receive from the Master.

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

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

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

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

QUESTION: Does each word of Simran represent a god of that region? Why do we have to do the devotion of these four regions when we have Sat Naam? And how does the Simran work in improving our lives, and how can we develop more love for Simran ?

SANT JI: Often I have said that these five holy words which we are given as a Simran are the names of the owners of those planes through which our soul has to go while meditating.

I will give you an example to understand this. Suppose you are coming to India from America and even though you have the visa to come to India, on the way you have to stop to do something. Or suppose you are to go from India to America, and even though

you have the visa to go to America, on the way you have to stop at so many different places. You will have to obey the rules and regulations of the places where you stop. You can come out of the airplane, and visit there only according to that country's laws, and while there you will have to obey them. You cannot break the rules and regulations of those places just because you have a visa for America. In the same way, even though we have to go to Sach Khand, still we have to go through all these planes and we have to follow the rules and regulations of these planes. How soon we cross these planes and go to Sach Khand depends upon our devotion and our effort. Since we have to spend some time in these planes it is very important for us to do the devotion of the owners of these planes. We have to maintain the discipline of these planes.

It is like when we go to school. Unless we have learned everything, we have to respect, appreciate, and love all the teachers with whom we work. When we finish our studies, pass the final examinations, and complete all the school requirements, then it is up to us whether we will have any dealings or connections with the teachers who taught us. When we have become like them, when we have gained all the knowledge, then it does not make any difference whether we talk to them or not. In the same way, when we have reached Sach Khand, after that it is up to us whether we have to stop on those planes or have to deal with all those planes or not. In fact, it becomes very easy for us to go straight to our home, straight to Sach Khand. Gurumukhs always come and go very easily, because once they have reached their Real Home, Sach Khand, then it becomes very easy for them to come and go.

Love for the Simran is awakened only by doing it. You know that you can know about the quality of a tree only when you have eaten the fruit of it. In the same way, when you eat the fruit of the Simran – when you know how effective the Simran is – only then do you appreciate and start doing more Simran. When we do the Simran, we love the Simran, then we come to know how delicious and fruitful it is. When we start getting the fruit of doing Simran, we start to withdraw from all outer attachments and we withdraw from the sense organs. We rise above the level of mind and senses and get attached to the Shabd. Once we become attached to the Shabd by doing Simran, after that we get so much love for the Simran that even if we want to break it we cannot. As Guru Nanak Sahib says, “My Lord has tightened my string so tightly that it cannot be broken by anyone.” When you develop love for Simran and enjoy the taste of the fruit of Simran, then your condition becomes such that even if you want to break the habit of doing Simran, you cannot do it. But in the beginning, love for Simran is awakened only when you do it.

QUESTION: My dearly beloved Satguru, would you tell us about the principle of purity and how we can avoid the subtle worldly influences which dilute it? And what is maintaining a pure body?

SANT JI: Regarding purity, a lot has been said in the Satsangs and has been published in *Sant Bani Magazine*. I am sorry that even though you all subscribe to the magazine, still you do not read it carefully. If you read the magazine carefully, you can get the answers to all your questions. Guru Nanak Sahib said, “Truth is above all, but higher still is true living.” Master Kirpal also said, “No doubt truth is the highest, but true living is higher than the truth.”

Still I will try to explain to you. Sometimes when we are just sitting, in our mind we start having bad thoughts for someone. Many times we are not even near that person physically – we may be thousands of miles away from him – but we may start fighting with him in our thoughts. This is called having impure thoughts.

Until we make our thoughts pure, we cannot make our mind pure. And if our mind is not pure, if our mind is not eliminated with the purity, our soul can never become pure. And if our soul is not pure enough, then the mirror of the soul always remains dirty and heavy. And she cannot see her own light within.

Master Kirpal Singh Ji used to say that usually the good souls were given birth in India because in the early days in India people were not attracted very much to meat and wine and all those things. They knew how to keep their lives pure and almost all the people in India at that time were Godly-minded. They knew how important it was for them to maintain their marriage and how they had to maintain themselves and keep the family together. They had respect for their elders and did all the good things. So in those days it was very easy for the people to do the devotion of God.

India was called the land of the Rishis and Munis, because many great Rishis and Munis were born in India. And people from all over the world were attracted to this land of India because they were searching for God Almighty. But now the times have changed: India is also getting the effect of the Western countries. Now it is very difficult to find pure people who want to do the devotion of God and who understand the higher values of life. It is very difficult to find the true ones. There are many hypocrites who teach others to become good, but there are very few who themselves practice what they are preaching. There are many ashrams, many places of devotion which people have made so beautiful and comfortable. Those who go there are given all kinds of comforts and many good kinds of food. How can those people who are searching for God do the devotion of God; how can they do any Bhajan and Simran if they are given all those comforts of the world and are given good food to eat?

When I was doing the austerities and performed the practice of water falling on the head, at that time I came across many sadhus or holy men who would stay up day and night struggling with their minds and sense organs so that their thoughts would not become impure.

They would work very hard, because they did not want to have any impure or bad thoughts. So they would stay up all night and struggle so hard. Kabir Sahib also said, “Everyone in this world is happy because they eat, drink and sleep; but unhappy is poor Kabir who stays up all night and does the devotion of God.” Once in Vancouver, a dear one, who had spent a long time visiting many beautiful and comfortable ashrams in India, came to see me, and he wanted to know about the ashram here. So Mr. Sharma told him about the schedule we follow: how every morning at three o’clock you have to get up and sit for meditation, and how all day nothing else happens there except the meditation. So he was very impressed, and he asked me whether he could come to my ashram. I lovingly told him, “Dear one, I know that you have been to so many beautiful and comfortable ashrams in India, and I don’t think that you would like my ashram . . .”

You know that we do not have any conveniences or comforts. We do not have anything here except meditation. Once in 1978, an Indian businessman came to 77 RB ashram –

those who have been there know that that place and this place are similar; that was in the jungle and this is also in the jungle – so that dear one had a great difficulty getting there. So when he arrived he was very tired and exhausted. When I saw his difficulties, I folded my hands to him and said, “Forgive me, that you had to go through all these difficulties in order to get here.”

He said, “No, I will not forgive you – you should make the ashram on the highway. It doesn’t matter if it is thousands of miles away from this place, but you should make it on the highway. And whatever money you need to make that ashram, I am ready to give that; but it should be on the road so that we can travel there without any difficulty.” I told him, “No, I cannot do this, because it is not in my hands. It is in the hands of my Beloved Master.” So the meaning of saying this is that, dear ones, you are very fortunate to get the opportunity of coming to this place, again and again. That is why you love the earth and sand of this place. You are always inspired to come and visit this place so that you can do the devotion of God. Whereas the Indian people who come here once and have difficulty in getting here, they don’t want to come back again. [laughter]

So dear ones, if you will maintain purity, you will start enjoying the fruits of the purity. It will have a very good effect on your physical health and on your meditations – you will start enjoying the meditations.

QUESTION: Sant Ji, can You speak about the disciple’s effort and the Master’s grace? How much effort are we really able to make? Master Kirpal used to talk about effortless effort. Is that just an expression of our soul’s longing?

SANT JI: Our efforts and Master’s grace both go together, because if we make efforts and Master does not shower grace on us, we cannot become successful. In the same way, if the Master showers grace on us and we are not making any efforts, still we cannot achieve any success. Regarding the grace of the Master, all the Saints have always said that the Masters are the form of grace and They are always showering grace on Their disciples. Their vision is always towards Their disciples, and not even for one moment do They take away Their grace from the disciples. Guru Nanak Sahib says, “The Masters are always pleased when They are able to mend the spoiled ones, but the disciples are such that they always want to spoil the things. And when the Masters mend the spoiled disciples, They are very happy and proud of Their improving the condition of the disciples, but the disciple does not understand that and he always goes on spoiling.”

The disciples always go on obeying their minds, and they always go on committing the sins. In the times of Master Sawan Singh, when people came to ask Him for forgiveness for their faults, Master Sawan Singh would ask them, “What fault or wrong have you done?” He would always say, “All right, you are forgiven; don’t do it again.” – because He was so gracious. I have seen the same thing with Master Kirpal Singh also. People would commit sins, and they would come to Him and ask for forgiveness. Always, in all His glory, He would forgive them. When the dear ones come to me, they tell me how many bad deeds they have done, and what bad qualities they have – I never ask them what they have done wrong, I always tell them, “I have sympathy for you; you are forgiven. You are not all alone in this battle; on your back there is the mighty hand of the Master. Get up and work hard, and don’t do this fault again.”

Dear ones, you might remember the first message I gave regarding coming here. In that I said that those who are planning to come here should prepare themselves, so that when they come here, it will be very easy for me to fill their vessel, and they may get the grace of the Master. But rare are the souls who come with that kind of preparation. It is not that nobody comes after preparing themselves; there are some souls who come with preparation. When they come here, it is very easy for them to continue doing their meditations, and it is very easy for me to fill up their vessel; and they go back with their cup filled.

But there are some dear ones who come here with empty hands and say, “We have nothing, and have come to get the grace. We want enough grace for six months.” Some people say they want enough grace for one year, and some people say they do not have anything and they want all the grace. They are asking for grace for six months or one year only because they have become confused by their mind. They are doing whatever their mind tells them. If they would not listen to their mind – you know that the Giver is ready to give the Bread of Life for the whole life – why ask for only six months or one year? When you have come here, you should come with all the preparation done, so that you can get the Bread for the rest of your life.

What do some unwise people do when they come here? When they sit for meditation, they sit there – but instead of doing Simran, and remembering the Master – they start praying for the worldly things. Some people ask for sons, some people ask for good health, some people ask for employment, and some people ask for this or that worldly thing. In that way they spend their whole hour remembering the worldly things and asking for those things. They don’t even know when the hour is spent and they are made to leave off the meditation.

And you can very well see whose devotion they are doing. Are they doing the devotion of their mind, or the devotion of the Master? Who is creating all these desires and thoughts within? It is our mind who creates all these desires and thoughts. And who do we want to fulfill our desires; we want our Master to fulfill all our desires which we are creating while sitting in meditation. So just imagine: are we doing the devotion of our mind or of the Master? If the dear ones, instead of doing the devotion of the Master, go on remembering the worldly things, does it not show how little love they have for the Master? Do we have any love for the Master? Do we have any affection for the Master? Are we here to do the devotion of the Master?

I am sorry that I took some more of your time and Pappu’s. If I had not looked at Pappu’s face, it is possible that I would have spent ten more minutes in talking. [Laughter.]

1988 June: The Path of Doing

This question & answer session was given December 27, 1987 at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Could You tell us a little bit about where Mother Millie is now, and what she is doing, and maybe when we’ll get to see her again.

SANT JI: I thank God Kirpal Who gave the secret of His Real Home to all of us, and Who put us on the Path which leads us to our Real Home. You know that Mother Millie did a lot of seva for my beloved Master, and she also served the sangat a lot, and she also

did a lot of seva for me also. Right now she is at the feet of beloved Master Kirpal. She is enjoying her being there, and she is doing very well over there. You have been initiated, and you all can go within, if you would do the meditation. Even while living, you can go and see how she is doing and what she is thinking about us.

Dear Ones, the Masters say that this Path is not the Path of just talking, this is the Path of doing. And all the Masters have said that all those who go from this world do not come back and tell us what it is like over there. Only the Master Who comes from that side, tells us what it is like over there. He tells us that all the worldly things which we have been given, once we lose them, we cannot get them back in their original form. So once we have lost anything of this world we do not get it back, that is why Masters always say, “Don’t get attached to the bodies. Don’t get attached to the worldly things. Get attached to the Shabd Master, Who is the Form of the Shabd and Who is in your within.”

QUESTION: Great Master, I was wondering if You could give us some hints about the nature of how we help each other in Sach Khand?

SANT JI: You see, Dear Ones, it is not a bad thing to help others; it is a good thing to help. But before trying to help others we should look in our within and see whether we are capable of helping others or not. You know that in Spirituality – what to talk about helping others – we are not even able to help our own selves. All the Saints have said that Sach Khand is the land of peace. Over there, there is no birth and death. There is no need to help anyone because no one needs anybody’s help.

The souls who have reached there talk with God Almighty with their attention, and just with their attention. And looking at God Almighty they get to drink the nectar from Him. All the souls who have reached there are illuminated in their own radiance. They have become one with God Almighty because over there only God Almighty exists.

Dear Ones, a doctor is needed only where there are many sick people. And only a sick person has to go to a doctor for treatment. But where there are no sick people, nobody suffering, what is the need of the doctor there. Over there a doctor also lives like any other person, because he is not needed over there. Are we doing the devotion of the Lord and are we trying to go to that Land of Peace, only to seek help from others? What is the use of going to the place where we again have to seek help from others? Dear Ones, when our soul goes there it does not need anybody’s help, because over there only God Almighty exists. Everywhere the Power of God is existing, and all the souls who have reached there also become the form of God. In fact all the souls who reach there, do so only after becoming the form of God. It is like a drop of water mixes with the ocean and it also becomes the ocean. In the same way when our soul mixes with God Almighty, when our soul also becomes the form of God, only then does it reach Sach Khand. And that is why over there she does not need anybody’s help. In *Sukhmani Sahib* [*The Jewel of Happiness*] you would have read that Guru Arjan Dev said, “As a drop of water mixes with the other drops and becomes the whole ocean, in the same way the light mixes with the light and becomes the Supreme Light.” When the soul mixes with the Oversoul she also becomes the Oversoul.

I will tell you a short story which will help you to understand this. Once there was a king and one day he announced, “Today I will give away things; whatever people ask for they will get. So all those who want things should come.” So everyone came and got things.

Some people got clothes, and some people got other things. But in the evening, when it was quite late, one sweeper came and said, “Your Highness, I have just learned that today you are giving away things, and I am sorry that I am late, but I request you to give me something.” Even though the time had passed, still the king thought, “Since this person has come a long distance, and is showing so much humility, I should give him something.” He was very pleased with the sweeper’s humility and he gave him a plate of gold which was studded with five jewels and one diamond. The sweeper became very happy after getting that gold and jeweled plate, and he went to his home and gave the plate to his wife. His wife did not know the value of that plate. She thought she could use it for removing dirt. She thought, “Everyday I buy a plate-like thing, and it always gets broken. But this looks like a very sturdy plate, and I can use it for sweeping up the dirt from people’s homes.” So next morning when she went to work, she used that golden plate studded with jewels and the diamond, and the plate got dirty and became black. A voice came which said, “You are doing the wrong thing – this golden plate is not supposed to be used for this purpose.” But she did not hear that voice, and she continued using the golden plate as a dustpan.

This is just an example: what is the reality? The reality is that God Almighty is like the king who gives everything to the souls. And after we have gone through all the different bodies, finally when our time comes and we come to God Almighty, we request of Him: “God Almighty, You should give us something. Going through all the different creation we are now tired.” Then graciously, God Almighty, looking at our humility and willingness to improve, gives us the precious human body. The human body is just like that golden plate. And along with the human body He gives us the intellect which is like the diamond. And He gives us the five organs of senses which are like the five jewels on that plate. But what is our condition? Instead of using this body for the purpose for which it was given, we are misusing it. Master Sawan Singh Ji used to say, “It is a special commission given to the Saints and Mahatmas that if They ride upon any animal, or if They step on any creature, or if They eat the fruit of any tree – it is the law of nature that those souls get the human body.” So because of one or another of our good karmas of our past lives when we were in the lower bodies, finally we get the human body which is like a golden plate. God Almighty gives us all these things but we do not use them for the purpose they were given to us. Instead of doing the devotion of the Lord and appreciating and valuing the golden plate – the human body – what we are doing is putting in it the meat, wine, and all other kinds of dirty things. We are indulging in the worldly pleasures and we are doing all those things which we should not be doing. In that way we are making this human birth black like that sweeper’s wife had made that golden plate black. Guru Nanak Sahib says that we got this human birth, this human body, which was worth a diamond but we are wasting it for the shells. All the worldly things we are doing are like dealing with shells; and we are using this precious human birth, which is like a diamond, just in exchange for the shells.

The hansa or the swan was supposed to drink nectar and eat pearls, but instead he is indulging himself in the rubbish of the world. In that way he is wasting his birth also. That is why all the Masters say that when we have gotten this human birth which is a very precious diamond, we should use it for the purpose for which it was given to us.

QUESTION: I have two questions: The first is – How far can a satsangi go to try to prevent an abortion? I am a doctor and people come to me for advice. Should a satsangi go so far as to adopt a baby, to prevent an abortion?

The second is, when you had that little boy living with you,⁹ and he urinated in the drainpipe, and he told you that Master Kirpal told him to do that—well, I wouldn't have believed him. I would have said, "Don't do that. I want to hear that from Master Kirpal myself" How did you know to believe him? And how can we become like you?

SANT JI: If someone has a long question he should try to make it brief because the answer to the long question is also long and that takes up the whole time of the other dear ones. There are other dear ones who want to ask questions.

I know that you are a doctor and there are many other doctors sitting here. Nowadays the world is such that people have gone so much in this direction that even if the doctors don't want to do an abortion, still the people come to them and request them, and tell them, that it should be done.

I, myself, have practiced medicine and right from my childhood my thoughts were religious, very godly. If anybody would come to me asking for this thing I would always tell him, "No. If I have done this practice, if I have learned the medicine, it is for saving the lives of people, not for taking anyone's life." Dear ones, just think, when life is put into the body, at that time the baby is very helpless, the baby cannot do anything. If at that time, in the womb of the mother, he is killed, he is made to leave the body – Guru Nanak has said that such souls have very hard karmas to pay off and that is why they meet their end in this way – but still, after all, sin is sin, and those who do that get the punishment for it. They have to pay for it. Using the chemicals or other things, when you abort the child, when you kill the child in the womb of the mother, it is very painful. Just imagine if you were in that situation before you were born. If somebody were to kill you, what would you feel? Would you feel happiness or pain?

We are the Satsangis and we have been taught that an account will be asked of our every single deed and we will have to pay for it, as that is the punishment for the sins; that is the reward for the good deeds, also. So that is why we should abstain from this kind of deed.

The child whom you have mentioned was saved by the doctor. She was a civil surgeon, an initiate of Baba Sawan Singh. When the parents wanted to abort the child (the parents were also Satsangis; they were also initiates), because she understood and remembered the teachings of great Baba Sawan Singh, that is why she called me in and asked why this was happening. She said, "The parents are initiates; I am also a Satsangi. This is not a good thing to have happen." That is why whatever I could do at that time for the child, I did. I told that couple, "Whatever the child is, whether he is a boy or a girl I will be responsible for that child and I will take care of it."

Regarding your other question about that child saying and my believing, you said that if you were in my place you would not have believed until you had talked with Master Kirpal. This all depends upon one's receptivity. It all depends upon what kind of vessel

⁹ See Sant Bani, September 1987, pp. 6-7. June 1988

you have. Master Sawan Singh Ji used to say that many times it so happens that because the children are innocent, they are connected with the Master, and many times they gain so much more concentration than the adults. And they see and get instructions from the Masters a lot more than the adults do.

There is a very famous incident of our area. Once there was a satsangi who used to buy and sell camels but he was not doing very well. He had been in that business for many years but still he was very poor and he was not earning enough from that business. His son got an experience from Master in which Master told him to tell his father that he should stop doing the business of the camels and he should go to a certain village and start a shop over there.

So his son told him about his experience, and about what Master had told him to tell his father. That dear one, that Satsangi, came and asked me whether what his son was saying was true or not. I lovingly told him, “Whatever your son is telling you to do you should do. Because he is right. The children are the innocent souls and many times they can concentrate much better than we can do. Many times the Masters give them good experiences and give them the darshan. That is why you should do it.” He did that and whatever experience that boy had related, that was very true. Now regarding the other part of your question about how you can become like me: You know that you are a very learned man; you are very educated; you are very rich. I am a poor person: I am ignorant; I am not very educated. I understand myself as the dust of the feet of the Sangat. You have also been put on the same Path as I was put on. And you also know to do the same things which I have done. So by doing all those things you can also become like me. Because all the Masters want that Their disciples should become like Them in their lifetimes.

Those who have spent their lives with me are still here and you can ask them if I ever gave them the opportunity of seeing me in any cinema or if they ever saw me eating good foods, or if they ever saw me condemning any food which was prepared for me. If you want, you can talk to them and they will tell you that they have never seen anything like that in me. In my whole life I never wore good clothes; I never went for the delicious food. Whatever was prepared for me I always gladly accepted that, whether it was prepared well or badly. I never commented on any food which was prepared for me. I always lived a very simple life. Whatever the Saints and Mahatmas have written in Their banis about the five dacoits, with the grace of my beloved Masters, I always abstained from them. And I can say that it was only because of the grace of the Masters that I was able to live my life according to what the Masters have written in the scriptures and holy books.

Baba Bishan Das prepared me. Many times when I went to Him, He taught me a lot. He made my life. He gave me a lot of beatings, also. Whatever He did with me, if I would do with you, I don't think that you would want to even sit here. It is very easy to give a donation to the Master. Master will take it and He will thank you for that and it is all right. But if instead of thanking you for the donation you have given to Him, if you get a beating from the Master, can you imagine sitting in front of Him? I am sure that you will not be able to do that; you will run right away.

As I have said earlier, many times when I would go to Baba Bishan Das with a large donation, He would take it and then He would also slap me; He would beat me. Instead of thanking me for the donation, He would give me a beating. He was doing all that because He wanted to make my life. In fact, He made my life by doing all the things He did. He made me suffer the hunger and thirst. He made me go through so many things. He was doing that only because He wanted to make me the strong one. You know that in order to become a pot, what process of sufferings the mud has to go through, the mud has to suffer. First the mud is dug from the earth. Then it is ground into fine clay and afterwards it is mixed with water, and then on the spinning wheel it is spun. And after that with a piece of very fine thread it is cut. In the end it has to be baked in the oven, in the fire. After that it becomes a pot.

In the same way, dear ones, it is not an easy thing to become a Saint. I would say that in order to become a Saint or in order to even become like a Saint, if you spent numerous lives, still it is worth it. I had all the worldly things which I wanted. My father was able to give me all those things, but I was devoted to something else. The devotion and love is, after all, love and devotion. Wherever one is devoted and whatever one loves, he wants to do only that.

If we maintain the purity, then we will appreciate what purity is. In the same way, if we concentrate, then we will know how fruitful the concentration is and what we get by concentrating at the eye center. Those who have abstained from the five evils, those who have abstained from them and who have maintained purity, only they know how much peace they get when they have controlled all these organs of senses. Because you know that when these sensual pleasures, these five dacoits confuse you, when they mislead you, then what happens? Neither in the day nor in the night do you have any peace. In the nights also, you have the dreams and thoughts of all the five dacoits bother you.

I am very pleased with the dear one who has asked this question. At least he has this thought that he wants to become like me.

QUESTION: I have been told that Master Kirpal told His initiates, that at the time of death, when the Lord of Judgment asks them, “Whose disciple are you?” they should say, “Kirpal Singh of Delhi.” And He emphasized that they should say “from Delhi.” For those of us who are Your initiates, when we get asked that question by the Lord of Judgment, should we say “Ajaib Singh from 16PS?”

SANT JI: It depends upon one’s faith. Whatever Master said is true. But I will say that you should do the meditation. You should not even wait for the Lord of Judgment. You should only wait for the Master.

Even the Negative Power is made by the Timeless One, the Sat Purush. And He also functions with the support of the Sat Purush. But those who have already taken refuge at the feet of the Sat Purush, the Negative Power does not come for them. It is always the Sat Purush, the Perfect Master, who comes for them. Master Sawan Singh Ji used to say, “Even if we don’t do the meditation, still the Master will come for us. But it is not our bravery. We do not get any credit for His coming because we have not done the meditation.”

It is a very special grace which the Master showers on the disciples, to warn them, to make the disciples remember. They say, “At least you can remember, at least you should say that you are the disciple of such a Master.”

1988 August: On Helping Others

This question and answer session was given on March 27, 1988, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Sant Ji, one of the most moving things about Jesus Christ was that He seemed very vulnerable and He exposed His suffering at the end of His life. When He was dying on the cross He even seemed to reach the point of human despair and called out to God and asked Him, “Why have You forsaken me?” Can You tell us if You or other Masters have reached that point of despair and have called out to God because of the suffering You do for our sins?

SANT JI: Master Sawan Singh Ji used to talk about the sufferings the past Masters had to undertake. He used to talk about how Guru Arjan Dev Ji was tortured and how Jesus Christ was also tortured and similarly what happened with Kabir Sahib, Mulana Rumi, and how Shamaz Tabrez was de-skinned. When He used to talk about all those past Masters’ sufferings on account of the payment of Their disciples’ karmas He also used to say, “If we were not under the British rule, it is possible that we also would have been judged and we also would have suffered the same kind of things which the past Masters suffered.”

You can very well imagine how the Saints suffer because the Negative Power does not spare anyone as far as the karmas are concerned. It is the same for everyone. Either the disciple has to pay off the karmas which he does or the Master who has given him the initiation has to pay off the karmas. The Negative Power does not give any concession to anyone. All Saints have to suffer on account of the karmas of Their disciples. It is up to the Negative Power to decide how he wants the Saints to suffer, if he wants he can ask for an eye; if he wants he can ask for any other part of the body; and it is possible that he may torture the Saints to death as he has done in the case of many of the past Masters.

Regarding Jesus Christ saying, “O Lord why hast Thou forsaken me?” – this could never happen. You know, the historians have written the account a long time after the Masters have left Their bodies and it is possible that the person who wrote this may have misunderstood or he may have made some kind of mistake. The Saints could never say to God Almighty, “Why have You forsaken us?” The Masters always pray for the well-being of Their disciples.

They pray for those people who are putting Them to the cross, who are torturing Them, but They never say, “God, why have You forsaken us?” God Almighty is within Them and They see that whatever is happening is in the Will of God. There is no way that They would say something like this to God; They would never utter these words to God.

Dear ones, I have often said that Saints do not have any karmas of Their own to pay off. All the suffering They have are due to the karmas of Their disciples. Often it happens that while the Master is suffering the karma of some dear one, that same dear one might see the Master suffering and he might have ill feelings for the Master, lose his faith in the Master, and wonder why the Master is suffering so much.

Once Master Sawan Singh was ill with a fever. He was suffering very much and a dear one asked Him, “Why are you suffering so much?” Master Sawan Singh was suffering the karma of that dear one and He knew that. That dear one asked Master Sawan Singh, “Is this Your karma?” Master Sawan Singh made His heart very hard and He said, “No, this is not my karma. This is the karma of one of my dear ones.”

In 1984 the hearts of the people in India had turned demonic and they did not have any love or sympathy. They were very brutally killing the people of one particular community. The way they were killing those people cannot be mentioned or described because it was so bad and so brutal. At that time when innocent people were being killed in that way, I did write this bhajan and I did say these words to my beloved Master, “The happiness has gone away. Who will look after our sufferings. Come beloved Kirpal. To whom else can I tell about my sufferings?”

Guru Nanak Sahib was in Amadebad when the Moguls were torturing the other people. No one’s life was secure at that time and when He saw how people were molested and how they were killed He felt sorry for them. He felt a lot of pain and sadness for them. He said to Almighty Lord, “All these souls are crying. Don’t You feel the pain? O Lord, all these souls are crying and they are suffering like this. Don’t You have any pain for them? Don’t You have any sympathy for them?”

Babur, the Mogul emperor, had captured Guru Nanak Sahib with the others and those who were captured were given a very huge amount of grain to grind into flour. It was not possible for one person to do so much, but still they were made to grind all that grain. Guru Nanak Sahib was also given a mill and grain, but He did not lose any faith. He said, “In pain or in happiness we should remember only Him.” He told all the people around Him, “This all has been given to us by God Almighty and we should remember Him all the time whether it is the moment of pain or happiness.”

To understand Jesus Christ as different than God Almighty is a mistake. God Almighty was present within Him and whatever He wanted He could have done, but outwardly, for other people’s eyes, the Masters always pretend to be simple people. If you go and sing Their praises, if you go and tell Them that They have all these good qualities, They will say, “No, we do not have any good qualities in us.” They will give all the credit to Their Master. They would say, “All these qualities were in our Master.”

QUESTION: Master, there are people in Colombia who are saying that if you give money or do anything for other people you create karmic debt and you have to pay it back. Now they are afraid to do anything for other people.

SANT JI: It is a very good question but I am sorry to say that I have answered this question in one of the Satsangs. I had very clearly explained this in the Satsang. It is possible that at that time you may have been controlled by sleep.

I said that you should not hesitate in helping others and giving things to others if they need it, but it should be done in a selfless way and you should not remember after you have helped anyone. Right after doing that good deed you should forget about it. I have also said that when you are giving donations or when you are helping people whether they are Satsangis or non-Satsangis you should forget it right away and you should not

expect anything in return. You should not do any good deed, you should not give money or things to anyone expecting a reward from it.

If you help someone expecting something in return or expecting a reward, then you will have to come back to get that thing back. Saints never make Their disciples ungracious. They never say that you should not help others. They say that you should help others, because the tradition that They have started of helping others is the result of Their broadmindedness. The Saints give the donation of Their own life to the dear ones. But They always say that when you give things to others, when you do anything for others, you should forget about it and you should not expect anything in return.

Guru Nanak Sahib said, “By giving things away with your hand you should make good for other people.” He said, “If God Almighty has given us anything which we can give to others, if we have helped others, we should be grateful to God Almighty and we should tell Him. We should be grateful that we are not attached to the Maya, and we should be grateful and pray to Him. We should thank Him because it is only because of His grace that we were able to do this.”

Only he who is not attached to the Maya can give the donations. Only he who understands the Maya as the dirt of his palms make a donation and give things to others. Such a person does not hesitate to help others.

Kabir Sahib said, “A miser neither eats the food himself nor does he let other people eat. He neither donates money himself nor does he let other people donate.” He said, “O Kabir, the wealth of the miser is only for seeing because it cannot be used. It cannot be given away. If even one penny is decreased then the owner of that Maya will break your bones.”

Kabir Sahib also said, “If your boat is filling with water the wise person is the one who takes out the water. In the same way, if your home is flooded with wealth, if you have a lot of wealth, the wise person is that one who gives it away to others as a donation.”

Master Kirpal Singh Ji used to say, “Before giving donations we should think about where we are making the donation and we should only give to needy people. We should not give a donation where it is not needed, where they already have the vessels made of gold and where they have the floors made of marble.”

Where they have so much and they do not need your donations, you should not donate. Those who have vessels made of gold and the floors made of marble do not remember God Almighty. They don't do the devotion of God. They only make nice houses and nice buildings. Then because of that, one community fights with another community; one party fights with another party. I do not mean to criticize anyone but I am saying only what I have seen with my eyes and what our beloved Master Kirpal said about donations.

Master Sawan Singh Ji used to tell a very interesting story. Once there was a Mahatma who had this rule that he would eat food only at a person's home who earned his livelihood honestly. So one day he went to a city and asked the people there, “Is there anyone in this city who works very hard and who earns his livelihood honestly?” Some people told him, “Yes. There is a trader here who is very true and he does not lie. No matter who goes to buy things from him whether it is a child or an old man or a grown-up man, he treats everyone alike. The rates are alike for everyone and he does not cheat

anyone. He is the only one who earns his livelihood honestly.” The Mahatma further inquired about that trader. He asked how many sons he had. He was told that he had four sons. And when he asked how wealthy he was, he was told that he must have something like four hundred thousand rupees.

So, the Mahatma came to that trader and told him that he had come there to eat at his home. The trader welcomed him and said, “Yes, Mahatma Ji, come, please take your seat.” And he asked his family to make food for that Mahatma. After some time while they were talking the Mahatma asked the trader, “Dear one, tell me how many sons you have.” He replied, “Mahatma Ji, I have only one son.” Mahatma was surprised because he had heard that that trader had four sons. He asked him further, “Okay. Tell me how much wealth you have.” He replied, “I have only one lakh rupees. I have only one hundred thousand rupees.”

The Mahatma was so upset that he got up from his seat and he was about to leave. The trader said, “Mahatma Ji, why have you gotten up? The food is being prepared for you. Please sit down and have your food and only then should you go.” The Mahatma said, “I understood that you are a very truthful person. But people told me that you have four sons and you are telling me that you have only one son. Do you think that I am going to take your three sons away? Why have you lied to me? And people told me that you have four hundred thousand rupees. But you tell me that you have only one hundred thousand rupees. Why is that? Do you think I am going to take your wealth away?” The trader said, “Mahatma Ji, you did not understand what I was saying. Please sit down and listen to me.”

Then the trader told the Mahatma, “You see, only one of the four sons helps me in the spiritual cause, so I consider that he is my only son. The others are the gamblers or the drunkards and they have come as my sons only to take their debt back. So that is why I don’t consider them my own sons. I consider only one my own son because he helps me in the holy cause, in the spirituality. That is why he is my only son.”

“Regarding the money, so far I have spent only one hundred thousand rupees in the spiritual cause. I know the money I have spent in the spiritual cause is the only money which is counted in my name. It is the only money I can call my own because I am only going to get the benefit of that much money. The other money will be spent in paying the fees of the doctors or to the lawyers. I don’t know how I am going to use that money. I do not know whether I will be getting any benefit from that money. That is why I say only one hundred thousand rupees belong to me. Because I am sure I have used that money in the spiritual cause, and I will be getting benefit from that money.” When the trader explained this to the Mahatma in this way he understood and did not have any other excuse, so he sat down there and he ate his food.

So Guru Nanak Sahib also said, “Before giving donations you should first check the same way you test the field before you sow the seeds. You should check the field where you are giving the donation. You should not give the donation to the place or to the people who are not going to use it in a good way. And once you have given the donation you should forget about it.”

The following story is from my own experience with Master Kirpal Singh. There was an initiate of Master Sawan Singh Ji who used to live in this area. He used to be a business

man and he had very heavy losses in his business. He owed people a lot of money. He was so disappointed with his life that once when I was going to Karampur in the jeep, he laid down in front of my jeep. When I saw him there I stopped the jeep and asked him why he was doing that. He said, “I owe people so much money – more than the number of hairs on my head – and I have lost my reputation. Unless I get the money to pay back to the people I am not going to survive. I am going to commit suicide. So you help me.”

I told him, “If you had come to me last night I would have made some arrangement, but I cannot do anything right now. I have to go to see the Master. Give me some time and tonight I will sell one of the squares of my land and I will give you something like five or six hundred rupees and you can pay back your debts and then you don’t need to worry about anything.”

That person listened to me and he knew I could do that because I had so much love for him and he knew that I would give him the money. So after telling him all this I went to see Master Kirpal. After seeing Him I was in a rush. I had to come back and arrange to sell the land so I could give the money to that dear one. When I asked Master’s permission to leave He asked me why I was in such a rush. I told Him about that dear one. Right then another dear one had come to see Master Kirpal and he had given Him a huge amount of money, a large donation. At once Master Kirpal gave me that money and He told me, “You can sell the land later on but take this money and give it to this dear one. Maybe he can use this money.”

But I am sorry to say that before I reached that place that dear one had already committed suicide. He did not wait for me. His son met me in Purampur, about sixty kilometers from that place, and he told me about him having committed suicide.

The dear one who had come to donate that money to Master Kirpal Singh must have thought that Master had accepted that donation because He needed the money. But Master did not keep that money with Him even for a second. He gave that to me to use for that other dear one. It is possible that if I had reached there in time, if it was meant to be, then that person’s life would have been saved. And the person who had given the money would have earned a good karma for having saved one person’s life. But it did not happen. It is possible that Master wanted His money to be utilized in some other cause, in some better cause.

Saints have a very big heart. There was an initiate of Master Kirpal Singh who was an Inspector on the Police force. He was a very truthful man. He would not accept bribes and he would always do his job in a good way. But somehow there was a false lawsuit against him because he had been determined not to take bribes.

As you know, these days it is the habit of the leaders that unless you accept bribes from the people and share with them, the leaders, using their power, always keep your bags packed. They always keep you moving from one place to another and they make trouble for you such as false lawsuits and things like that. They do not like you if you do not take bribes and share it with them.

So, that Police Inspector was the victim of poor leaders like this. When that false lawsuit was brought against him, he thought of committing suicide, thinking that there was no use in living in such a world where people don’t appreciate the truth. Since he was a very

good person, an initiate, he came to my village to discuss all this with me and he wanted to seek my advice about whether he should commit suicide. When he told me his story I lovingly told him, “Why do you feel like this? Why do you consider committing suicide? You will definitely get whatever is written in your fate and if you want anything I have fifty kilos of land here and this house which I can give to you.” I touched his feet and told him, “Don’t try to end your precious life.”

When I told him all these things and when I offered him the land and the house he was soothed and he gave up the thought of committing suicide, and he again started living his normal life. Just a couple of days ago, after a period of about fifteen years, he came here having been promoted to the District Superintendent of Police, and brought with him many of the other policemen. The people who used to live with me at that time had seen him as the Police Inspector, which was a lower rank, but when he came here as a higher officer along with the other policemen they did not recognize him. So, he asked the people here, “Do you recognize me?” And when the dear ones here said, “No. We don’t.” He replied, “I am the person who was offered the land and the home by the Master. His offering changed my life and I am here to see Him. You can imagine how much it affected me that He offered me all those belongings.”

Earlier, an army officer was visiting me in my earlier village and I served him good food to eat. In that place I had many big houses on my property. After eating the food and after being served very well he looked at all the buildings and things and he said, “You are not married; you do not have any child; but you have all these big houses and all this property. Who are you going to give this to after you leave?” I told him, “Dear one, you see that you came here and I served you selflessly, but you are looking at my property?” The meaning of saying this is that people are always attached to the property. They always look at the things of the Saints, but Saints do not even take one moment to become detached from the property. They do not even think twice before They give away all the worldly properties that They have. If we make our hearts like the hearts of the Saints then we will not be involved in these kinds of questions – whether we should give things to others, whether we should help others or not, or whether we will have karmic debts or not.

Dear ones, to accept things from people is a bad thing. But to give things to people when they are in need is not a bad thing. Whenever we get the opportunity we should always be ready to help others.

Swami Ji Maharaj said, “The Master is not hungry for your wealth because He has the wealth of the Shabd Naam within Him. But by accepting your wealth as a donation He makes your wealth successful and He does good things with that money by giving food to the hungry and water to the thirsty and by doing good for others.

Only the father knows how hard or how honest the earning of the son is, and only he knows how he has to appreciate and protect that and use it in a good way. That is why the Master is the only One who is worthy of our donation and we should only give the donations to the cause of the Master. As Kabir Sahib said, “It is of no use to give the donations to someone other than the Master, or to move the rosary without doing the devotion of the Master.”

If there is any Satsangi who needs our help and if we can help him, if God has showered Grace upon us, then there is nothing wrong with helping him. But your help should be selfless.

In Rajasthan there is a saying that, “In one hand you have the food for others, and at the same time in the mouth you have taunts for him.” It is as though you help someone and then you go on taunting him saying, “I have helped you and you do not appreciate it and I will not help you again.” You should not do this. Dear Ones, whenever you help anyone, you should forget about it right away.

I hope that now your dear ones, the dear ones in Colombia, will not hesitate to help others.

1988 September: When You Recognize Your Friend

This question & answer session was given February 28, 1988, in Rajasthan.

QUESTION: I have been told that it is not good to discuss your meditation experiences with anybody; I wondered if that includes your mate as well.

SANT JI: In our religious scriptures it is written that there are four ages: one age comes after another. So there are four ages: the golden age, the silver age, the copper age, and the present Iron age, or Kali Yuga. And it is written in those scriptures, that in the Sat Yuga or golden age if a person would do anything good or bad, if he would commit any sin or if he would do anything good, everyone had to pay for that deed, everyone would enjoy the fruit of his good deed or suffer for his bad deed. In the silver age it so happened that if a person did any bad deed the whole city in which that person lived would be responsible for that one bad karma of that person. In the same way, if he did anything good the whole city would enjoy the fruit of his good deed. In the copper age, it became like this: if a person did anything wrong his consequences had to be paid by his family. And in the Iron age, the present – we call Kali Yuga the worst age because the mind has become very swift, there are many passions, there are many snares in this iron age, and that is why all the souls are very much stuck in this iron age – that is why we call this age, the Kali Yuga, as very bad. The rule of this age is that whoever does any good or bad karma, only he is responsible for that. Not even the wife of a person is responsible for any good or bad deed the husband has done. And in the same way the husband is not responsible for any good or bad the wife has done. Whoever does anything, good or bad, is responsible for that and he has to suffer or enjoy that account of that karma. Guru Nanak Sahib says, “Whoever does the karma, only he is held responsible for that; others are not responsible for that.” Master Sawan Singh used to say that not even the husband or wife have the same kind of experiences, whether husband or wife we all have our own karmas. Since we all have our own karmas, the relation between husband and wife is of a worldly nature – but here we are following the Path of Spirituality; it is different than the worldly ways. In the worldly ways we have to cooperate with love and respect for each other, but as far as the Path of Spirituality is concerned we are responsible for our own selves.

Do you think that the husband and wife will not be jealous of each others’ progress if they knew about it? Jealousy of the other person has a great effect on our practices. I know this because I receive so many letters from the dear ones, from the husbands and

wives; and the love between the husbands and wives easily changes with the waves of the mind. One wave of the mind comes and both of them come very close to each other in love, but when the other wave of the mind comes, that takes them apart. There was an initiate couple, a husband and wife, of Master Kirpal, and once they had a little bit of an argument, and got upset with each other; after that the husband sat in meditation. He was sitting in the courtyard doing his meditation, and his wife was cleaning the courtyard, and when she saw that her husband was sitting in meditation she prayed to Master Kirpal Singh, “O Baba Kirpal, if you are listening to me, don’t let my husband’s soul withdraw. Don’t let him concentrate, because he is sitting in meditation after getting upset with me.” So do you think that if such a wife knows about the progress of her husband that she will not be jealous of her husband? There are many things of this world you can share with your wife. If you can live a very loving life with her, you can gain even more experience, you can gain a lot more comfort in the worldly life also.

Pappu knows about this: once there was a dear one who had just gotten married, he had met a woman and had gotten married to her; it was the love of the beginning, a new relation was formed. Now they were very happy, there were so many desires and so many good things in their minds. The husband was flying so high in his emotions. “Ever since I met this woman, I have gained everything. I see everything in her; she is the real peace- and happiness-giver to me. I see Kirpal only in her. She is everything . . .” He went on saying all these things to me. I did not feel very comfortable arguing with him, and I only said, “I can only wish that your love for each other may grow with the grace of Lord Kirpal.” I did not want to say anything more.

After a few months they got upset with each other and got separated; then I tried my best to bring them back together. I even reminded him of that time when he was talking very highly of his wife. But until now they have not yet gotten back together. So what kind of love do this husband and wife have for each other? What kind of relation do they maintain; and how much do they understand about the strength of the relation of husband and wife?

Once a similar question was asked of Kabir Sahib and he said, “Looking at such people I feel embarrassed.” Because the love of the Master is very high, very pure; but what do we do? We bring that love to the level of the mind and sense organs – to the level of passions. And looking at the condition of such dear ones who bring the very high and pure love of the Master down to the level of the worldly love, then the Masters feel embarrassed.

QUESTION: For quite a while I have been wondering, when you were in the room for three years, I wonder if you might relate to us some of the experiences you went through? Did you have to fight with Kal and the Greater Kal and if so what form did he take, things like that? I wonder if you can give us more detail on what happened in those three years?

SANT JI: Regarding this I have often said that during the Second World War, I had happily proposed my name even though it was not my turn and even though I was not asked to join the army and go to the war front. At that time there was no law that you had to be eighteen years old before you could join the army. At that time they wanted people to go fight against Hitler whose army was advancing very much. They were not worried

whether one was young or old, they only wanted to reduce the number of bullets, thinking that if they would have more people on the war front, then that would destroy more bullets of the enemy. They were many times forcing people to join the army. I have often said that at that time many people preferred to go to prison for twenty or thirty years, but they did not want to face certain death fighting against Hitler. Since he was advancing very fast, they all knew that if they would join the army, death was certain for them.

At that time, even though it was not my turn and no one was forcing me, still I gave my name; I joined the army and I gave my name to go to the war front. So when I appeared in front of the officers they looked me over and were wondering how such a young boy had joined the army, and why he was prepared to go to the war front. Just a month after we were drafted and when we were about to be sent to the front, they called all of us and the medical doctor looked at all of us. They told us to remove our shirts so that they could see who was weak and who needed milk. When the doctor asked the commander who should be given milk and who should not, the commander wept and said, “They are all scapegoats, why don’t you give milk to everyone?” Because he knew that all those who had joined the army would definitely meet their death. I have told you many times that at that time I was not worried about death and I was very happy. I did not have any regrets because I knew that death will come no matter where you are, and in whatever way it is destined for you, death will come. So I did not feel any fear, I was not afraid and I did not have any regrets about joining the army.

But when it came to the meditation and when I was sitting here meditating, one day when I was going to the underground room to sit in meditation, the Negative Power, or Mind who is the agent of the Negative Power – no matter what name you call that Power – that Power came in front of me in the form of a lion and he opened his mouth, and he did not let me go inside. He was adamant; he was determined that he would not let me go inside the meditation hall. It was very difficult for me to face that and at that time I realized how it was easy to go into the army and accept death, but how it was more difficult to go into the meditation hall and face the Negative Power.

On the battlefield you know that the bullet will come and hit you and at once your body will cool down, but here there is no bullet. And here you don’t have any weapon, you don’t have any bow and arrows, the only thing you have is the Master and the shield of the Shabd Naam which Master has given to you. But when I had to face the Negative Power in the form of a lion, then I realized how difficult it is to go inside and struggle with the mind. It is not only me who is saying that it is very difficult to struggle with the mind – all the Masters, all the Saints Who have done the meditation, and those Who have struggled with the mind have said so. When Baba Sawan Singh Ji did His meditation He also realized how difficult it was to fight with the mind. And He also said that it is very difficult to fight with the mind. And when our True Lord, Great Emperor Kirpal Singh did His meditation, He also witnessed the same things and He also said that is not an easy thing to fight with the mind.

Tulsi Sahib also said, “O Tulsi to fight in the battlefield is the work of a day or two, but to fight with the mind is a continuous struggle, a continuous battle, in which you do not even have any weapons.”

Supreme Father Kirpal used to say, “If your friend goes away and he comes again in a different coat will you not recognize him?” In the same way, if that Almighty Lord who had once come to you and after going away, now when He has come back again in a different coat, in a different form, will you recognize him? If you are sure – if you have recognized Him – that He is your same Father, He is your same friend, who once came to you and offered His hand to you, and you caught hold of His hand, but after some time you let go of His hand – and now He has come again to help you; will you ask for the experiences from Him? Or will you just follow Him and do what He is telling you to do? I think that if you get back your Friend who you lost and if you are sure that He is the One Who will take you to the Real Home, you will definitely obey His commandments and not ask for anything else.

Mahatma Chatar Das was an initiate of Baba Sawan Singh, a very great meditator. He used to say, “When one recognizes his Friend, he embraces Him and he loves Him.” And He used to say, “What is the condition of the dear one, when he recognizes his Friend? He becomes one with his Friend like the sugar becomes one with the patasa.” You see that the sugar mingles in the patasa [sugar candy] and the patasa is not different from the sugar; there is no difference between them. In the same way when you recognize your old Friend you become one with Him. I put this in a different way, I say, “When the dear loving soul meets the Perfect Master it is just like bringing dry gun powder in contact with fire.”

I learned the habit of obeying the commandments when I was in the army because you know that in the army it is a rule that whatever order you have been given, first of all you are supposed to carry that out, and then you can make excuses or ask questions. If they tell you, “You should cook the food.” The food should be cooked, you cannot make excuses, that you do not have firewood, or you do not have water, you don’t have salt, or you don’t have rations, or anything like that. Whatever they have told you, if they have told you that the food should be cooked, it should be cooked. Afterwards you can report and tell them that you did not have this thing, and some other thing was away, etc. So when I was sitting here meditating I used to think, “I used to follow the orders of the worldly people, but now the Great Man – He is not a man, He is the Almighty Lord – has come to my home, showering a lot of grace on me; can I not obey His commandments like I used to follow my officers in the army?”

Kabir Sahib said, “If a thirsty person goes to a man who has water with him, that thirsty person will not ask any questions – whether the water is hot or cold, whether it is dirty or clean, or what kind of water it is. He will at once ask for water and at once request that person to quench his thirst.” In the same way Guru Nanak Sahib also said, “If you try to sell your true goods to the people who do not have appreciation for them, they will not appreciate them; it will be of no use. But if you get a person who appreciates your goods, and if you give the goods to him, then he will value and get a lot of benefit from what you give him.”

I had thirst in me – right from my childhood I was very thirsty. I was so much thirsty that when God Almighty Kirpal came with the bag of Nectar, that Water which I was longing for, I did not ask him any questions. I did not ask Him from which caste He is from, whether He was married or not, whether He had any children or not. I did not ask Him any question, I just got the thing I was longing for since my childhood. When He gave

me that thing, I did whatever He told me to do. He made room in my within, and He allowed me to dwell in Him. Dear ones, what more experience can you ask from the Master if you know He is the one who has come to quench your thirst?

Many dear ones have heard the story of Hir and Ranja; they were two great lovers in India. Ranja used to live in a place called Tukat Hazara. Ranja was his surname; his first name was Deeto; and he belonged to a very good, well-to-do family. Hir was also from a very good family and she used to live in the place called Junsheal. Ranja had love for Hir even though he had not seen her. It was not the worldly kind of love, not made dirty with the worldly indulgence; it was the real love of the soul. So Ranja left his home, his family, his comforts, his everything. He crossed the river and he went to the place where Hir used to live in a place called Junsheal. Hir's family had a lot of buffaloes. In those days it was not very easy for any man to go and propose himself for marriage, so Ranja did not dare to go to Hir's parents and tell them that he wanted to marry Hir. He had the real love for Hir, but he could not even tell Hir that he loved her. So instead, in order to remain close to his beloved, he started working for Hir's family taking care of the buffaloes. He used to work very hard; he used to do the work of four servants only so that Hir's family would not turn him away and he could always remain there near his beloved.

Since it was very difficult for anyone to propose himself for the marriage, Ranja could not propose the marriage, but Hir knew that Ranja was her old friend, and she also knew about the real love he had for her. But it was not in their hands to talk about marriage – because in those days you had to face death if you talked about such things. They could not even talk about getting married. Hir was engaged and married to someone else, but she did not accept that person as her husband, because she knew deep in her heart that Ranja was her real husband. And Ranja also could not live comfortably after Hir was married away to someone else.

In the great epic Hir and Ranja written by Hazrat Varis Shah, he mentions about Hir's uncle whose name was Kado, and who was crippled. He is mentioned as "mind." As the mind does not allow the soul to meet the Oversoul, in the same way Kado did not allow Hir and Ranja to meet. He made a false story of the love of Hir and Ranja and in that way he worked against their love; that is the reason Hir was engaged and married to someone else and not with Ranja. After Hir was married to someone else Ranja became very upset. Later Hir was told a lie, that Ranja had died, and she said, "Now what is the use of my living in this world, because my life was only with my beloved Ranja." She also left the body right then. And when Ranja (who hadn't really died) came to know about the departure of Hir he also left his body right then. So this is called real love. They did not have anything like worldly love, they did not have passionate love; it was real love, the love of the soul. And even though they had not talked about their love with each other, still they knew about that love because the heart knows the heart, and their love was on the level of heart.

Bulleh Shah, the Sufi Saint, has also mentioned about the love of Hir and Ranja in His writings. He said, "When Hir inverts within and goes back to her beloved Ranja, she becomes one with Ranja." He also called our soul as Hir and the Shabd as Ranja.

Once it so happened that since Hir was so in love with Ranja – she was always remembering Ranja – she forgot what her name was. So once some friends came and she

said, “Have you seen Hir?” The friends laughed and said, “Who are you; are you not Hir?” She felt embarrassed, but she said, “Calling the name of Ranja I myself have become Ranja. Don’t call me Hir, call me Ranja; I have forgotten my own name.” So this is the condition of the lover when he meets his beloved; when he remembers the beloved all the time, he forgets who he is because he becomes the form of his beloved. There is no difference between the disciple and the Master.

So when you meet your beloved Lord, your beloved husband Ranja, and when your soul inverts, when your soul goes back and becomes one with the Shabd, then what kind of experiences can you ask from that Master? You can only remain intoxicated; because when you know and you become one with your long-separated God, what else can you ask from Him?

Ranja was the owner of Takat Hazara, he had all kinds of comforts and conveniences in his home, but still because of his love for Hir, he left everything. He left all the comforts and went to work as a servant for Hir’s family. In the same way, God Almighty, the Owner of Sach Khand, only for the love of this poor soul, His lost forgotten Hir, He came down, giving up all the comforts all the pleasures and conveniences of Sach Khand. He came down to this world full of sufferings only because of His love for His Hir, His poor Ajaib. How could this poor Hir not remember Him? How could this poor Hir not long for and remember Him? It was only His grace that He came and gave up everything for this poor soul. And this poor soul was also able to remember Him.

Those who do the devotion of the Lord do not make any excuses. What more experience can you expect when you know that God Almighty Himself has come into this world for the sake of your liberation, when you know He has come only for you? Those who do the devotion of God do not talk about all these things. Sheikh Farid said, “Those who are close to God do not give this secret to anyone.” Kabir Sahib also said the same thing, “Just as a dumb man cannot tell about the sweetness of jaggery, he can only express his happiness through his actions. In the same way, those who have realized Him, who have become one with Him, what can they say about realizing Him and what can they say about uniting with Him?”

Once in the lifetime of Hazur Maharaj Kirpal Singh Ji I was going to talk about my experiences with Him – how I had realized Him, what He is for me, and what I saw in Him. When He was going to give an Initiation He told me to explain the theory to the dear ones, and I lovingly requested Him, “O True Lord, You are the True Emperor, why don’t you show them Your Real Form? Why don’t You give them Your open darshan? Because if You will give them Your open darshan all the disputes between the pundits and mullahs will be finished, and there will be peace all over. In every home they will talk only about You. So why don’t You tell them Who You really are, and why don’t You give them the open darshan to all these dear ones?” I said, “If You do not want to shower Your grace on all this world, at least on these dear ones who are sitting here for Initiation. Why don’t You tell them Who You really are and why don’t You give them the open darshan?” At that time Master Kirpal made me quiet and He said, “Don’t let them tear my clothes; you do whatever I am telling you to do.” So you see that I was going to tell about the experiences and He told me to keep quiet. Once a dear one who was present at that time happened to meet Mr. Oberoi and when Mr. Oberoi asked him to tell him something about me he said, “Yes, I remember that time when He told Master

Kirpal to bless everyone with His open darshan. At that time Master Kirpal said, ‘Don’t let them tear my clothes,’ and Master Kirpal had told Him to keep quiet.” So you see if Master had not told me to keep quiet it was possible that in His lifetime I would have told other dear ones about my experiences with Him. But you know, dear ones, He Who showers the grace on a person, He Who gives a lot of things to a person, He also has the power to keep that person’s mouth shut.

Dear ones, you know that there are so many things that I can say about this, there are a lot of things that I can talk about this thing because the stories of the love of the Masters are such that they come out by themselves. But time does not permit me to speak more on this subject, because now the time is up.

1988 October: If We Have the Yearning

This question and answer session was given October 27, 1985, in Rajasthan.

SANT JI: When I went to Bogota On my first tour, the Colombian children sang this bhajan. Whenever anyone sings this bhajan I always remember the children because they sang this bhajan with much love and devotion.

QUESTION: Master, I would like You to speak about the twin souls – [Master Kirpal referred to husband and wife as] – one soul that lives in two bodies. How does the Master unite these souls? When do they lose their characteristics of being a man and a woman and become one, and when does He take them to Sach Khand?

SANT JI: It is very simple. Just as God is One, and in the Form of the Shabd He resides in each of us, in the same way, there is only one soul, but it is residing in many different bodies. When the soul becomes one with the Shabd, then all the souls become one, just as the Shabd or Almighty God is One. Soul is of the same essence as God, so as God is One, even though He is residing in every one of us, in the same way, there is only one soul, and when the soul gets connected with the Shabd, she also becomes one.

On the morning of the 26th, before we sat for meditation, I had said that we have to do constant Simran. By doing the Simran we have to come to our eye center. And after crossing everything which I mentioned at that time, we have to reach the tenth door and open the tenth street. We have to shake off three vestures – physical, astral and causal. When we reach the tenth door, then our soul will realize that she is neither black nor white. The soul realizes that soul is only soul, and she has God for Oversoul. There the difference between male and female does not exist. There is only one soul over there, so when the difference between a male and female doesn’t even exist there, how can we say that there is one soul living in two different bodies because the body also does not exist there.

Swami Ji Maharaj has said, “When the soul reaches this place, the duality goes away and one looks into the Light.” Another time He said, “When the soul reaches this place, Master makes that soul one from two. He takes the soul back to the Real Home after making the soul cross the planes one by one.”

QUESTION: Sant Ji, I want to make a request for all of us who are sitting here, and that is that You may allow us to sing Your love and be able to be filled with Your love for twenty-four hours of the day.

SANT JI: Sant Satgurus always give a lot of love to Their disciples. Regarding myself, I have often said that my Almighty Master was the Ocean of Love. I was thirsty for one drop of His vast ocean, and since I was the devotee of His love, He gave me only His love. Whatever love I have received from Him, I am giving that to all my dear ones.

Today I have written a bhajan and the chorus of that bhajan says, “Why do you worry since Kirpal is worrying for you?” Why do we have to worry when our Master is worrying for us and He is taking care of us? It is all His grace; and because He has given us that love, we are sitting here in His remembrance. If He had not been gracious on us, if He had not given us His love, we would never have been able to come here and sit together in His remembrance.

There is another bhajan which says, “I have looked at millions of faces but no face seems attractive to me. By uttering Your name, O Sawan, the boat does not sink.”

I had just started to write a third bhajan but someone came and knocked at the door. [Laughter] The only thing I could write was that we should remember or meditate upon the Name of Kirpal and remove the pains of ages and ages. [Sant Ji laughs]

QUESTION: Master, I have only two questions. One is about Master’s earlier years and the other one is about Simran. The first question is: Many years before our present Master Ajaib was liberated by Master Kirpal, He had already, as a young man, contacted the greatest living Master of His time, Maharaj Sawan Singh. Why did Sawan Singh decline Initiation to Ajaib, Initiation that was so readily available to everybody else, causing immense frustration and giving young Ajaib maybe twenty more years of incredible agony? Would Master find us worthy enough to share with us His feelings about the mystery of Sawan Singh’s decision and give us an insight into Ajaib’s inner pilgrimage during those many years of painful waiting in endless meditations? And then I have a second question after you answer this one.

SANT JI: First I would like to tell you that whenever you ask a question you should try to make it brief, because you know that when the question is long the answer also becomes long. That does not allow other people to ask their questions.

I don’t have any objection this morning to this long question, but when I answer this question it is possible that you may not have enough time even to ask your second question. Anyway, I am very happy that you have asked this question; it is very interesting. Before I reply I would like to suggest once again that everyone should read the book written by Mr. Oberoi, because in the part where he has talked about me he has written many things which can answer these questions.

You have heard a lot about me; you have read a lot about me. Still, briefly I would like to tell you something more. When I was very young, maybe five or six years old, before I was old enough to understand all these things, I used to go to the Gurdwara, the holy temple of the Sikhs, with my parents, because I was born in a Sikh family. I would hear the glory and the praises of the ten Sikh Gurus, and the desire of doing the devotion of the Lord would come in my within.

Whenever I heard the stories of the great Masters and Their disciples, a question would rise in my within; I would wonder if I would be so fortunate or so worthy to have such a Master in my lifetime. Also whenever I heard stories of those who left the Masters,

obeying their minds, I would feel pity for them. Then I would think, “If I were ever fortunate enough to get such a Master in my lifetime, then I would never obey my mind. Whatever my Master would tell me, that I would do.” These were my feelings when I was very young.

Because of this yearning for God I did not have a lot of sleep, I lost my appetite, and I could never find comfort in sleeping on a comfortable bed. I never liked to live in a very good house. My parents did not like this attitude of mine. Many times my mother would get upset at me when I would not sleep on the comfortable bed. I have often said that God had given a lot of material wealth to my father and he did everything possible to make things comfortable for me. Even now in Punjab there is a house in a garden which my father had constructed only for me – it is still standing there.

But it is a fact that I never went into that house to rest, and I never took any facility or any convenience from my father. I always used to think, “God made this very big world and there are so many people in this world. Can I not do something to take care of my own self?” That is why, right from the beginning, I always did one thing or another to earn my livelihood. I always did some work to earn the money.

When I got this yearning and started my search for God, at that time in India there were many Paths, many communities, who had the knowledge of One Word or Two Words. It is not like that now. In India there are people who know how to give lectures and talks, but they don't have any practical knowledge. But in those days, there were some people who had some practical knowledge up to the Second Plane.

Gradually those people were given the gifts and the property and the worldly things. Then the meditators left this world and after them only the people who had the outer knowledge remained there. That is why the Spirituality that was there at one time went away.

Master Sawan Singh Ji used to say that the doctor, the lawyer, the Saint, and the leader are not respected and appreciated in their home town. Neither the maternal nor paternal families nor the other family members get any advantage from them. In the same way Guru Nanak Sahib came and many people took Initiation from Him. He was God. In fact, God Himself came into this world to give the knowledge to the people. Many people took advantage of His coming into this world. But Sri Chand, His son, did not take Initiation into the Five Words from Him. He went to Avanachimuni and took Initiation into the Two Words.

In India at the time I started my search, people used to perform austerities including one practice called jaldara in which they have a stream of water falling on their head. Some people had about one hundred pots of water poured on their heads; some had more than that.

This austerity is done in the month of December. A rectangular tank-like thing is constructed which has a little hole in it. The tank is filled with water which is very cold. And through that small hole the water flows on the head of whoever is doing that practice. Because the water is very cold, many people become so cold that they fall down before they finish their practice. Then they are put on very hot ashes so that their bodies warm up again.

Some hypocrites who want to attract and impress people don't let the water fall on their heads. Instead they do some kind of thing which does not allow the water to fall on their head; it goes on some other place. Or they let the water fall on their hand but they show the people that the water is falling on their head. They also use a lot of marijuana and a lot of other drugs to impress the people that they are intoxicated. But the loving dear ones do not do that. They do it correctly. They let the water fall on their heads and they do not mind even if they become cold.

I did this practice many times along with the practice in which fires are burning on four sides. The person who performs this austerity sits in the middle of the four fires. They start this practice at noon in the month of June, which is very hot in India. They do it for five or six hours, doing the repetition of the word Naam for ten thousand times or even more. The person who does this practice has to practically sit in the fire for five or six hours. I have done this practice as well as the practice mentioned before. But when I did not get anything from doing those practices I went to Baba Bishan Das.

Baba Bishan Das then told me, “All these outer practices do not have any connection with our soul. If by sitting under the water one could get the liberation, then why are the fishes and frogs and other creatures who live in the water not liberated? And if only by sitting in the fire one could achieve the liberation . . . you know, there is already a lot of fire going on within you. There is the fire of lust, greed, attachment and egoism. What is the use of having more fire outside?”

Baba Amolak Das, the Master of Baba Bishan Das, was initiated by Baba Sri Chand, son of Guru Nanak. Sri Chand lived for about one hundred and fifty years and Baba Amolak Das also lived for about a hundred and forty years.

When Baba Bishan Das gave me the Initiation into the first Two Words, he did not tell me to be content with only what he had given me, because he knew there was something more than these Two Planes. He told me to continue the search, because he himself was not content with what he had achieved and he knew that there was something more.

In the army we were once posted in the cantonment of Nowshera which was built by Baba Sawan Singh when He was serving in the army. And in our cantonment some Pathans from Peshawar used to come to sell the neem sticks to the army.

Once some of the Pathans came and they were saying, “We don't know how far Baba Sawan Singh has gone within or how great the Master is. We don't know anything about His inner condition, but outwardly He looks very beautiful and attractive.” They were talking about Baba Sawan Singh whose darshan they had in Peshawar, not far from us. It was about two or three hours from Nowshera to Peshawar by train. When I heard that they were talking about a Mahatma, I was very interested and I told the commander, who was also very religious. Anytime anyone told him about any Saint or Mahatma he would at once go and visit that Mahatma. So, when I heard from them about Baba Sawan Singh I told my commander and he said that we would go to see Him.

When we went to see Him, the attractive, impressive form of Baba Sawan Singh was so beautiful, so enchanting, that I could not take my eyes away from Him. I was so fascinated by the beautiful form of the Master that I could not forget Him. I did not know

anything about His inner condition but I felt for sure outwardly that He was a perfect Mahatma.

I went to Baba Bishan Das and told Him about Baba Sawan Singh. Bishan Das was not a narrow-minded person, he was not a frog of the well; he had a very big heart. So he at once agreed to go and have the darshan of Baba Sawan Singh. At that time Baba Bishan Das was very old and his body was very weak. Sawan Singh told him that this was not the time for him to get the Initiation and meditate, but Baba Sawan Singh promised that He would take Baba Bishan Das up and make him meditate in the inner planes. Baba Sawan Singh promised to liberate him.

Baba Somanath had also done a lot of japas, tapas; He had performed austerities and done many kinds of outer practices. So when Baba Bishan Das was talking to Baba Sawan Singh, he praised me and said that he had this disciple who had done all these outer austerities and practices. Baba Sawan Singh then mentioned Baba Somanath, saying that He also had a disciple who had done all those practices.

In my childhood and also in my youth I was very beautiful; I had a very attractive face. Not only the women, but also the old men were attracted to me and they would come to see me. They would praise my eyes and my face. When I used to perform the austerities, sometimes women would watch; they would say that they couldn't understand how my mother allowed me to leave home and do what I was doing. They used to ask me about the pain and why I was causing my body so much suffering. They wanted to know why I was doing that. I was doing all that only because of the love of God. I was doing all that only because I was searching for Him.

Once later on, a young widow came to me crying. She told me that it was very difficult for her to live because people would bother her. I said that it is difficult for a man also to live in this world, because I remembered how many women got a beating from me because they came to bother me when I was a young man doing those practices. Unless you have love for the Master, it is very difficult for you to get rid of this passion.

We all talk about chastity; we all talk about the love for the Master. But it is very difficult for us to maintain and develop love for the Master. Some people used to live with me and boast of their chastity and love for the Master. I used to tell them that you should look into your heart, you should comb your heart and see how many times in a month you make your underwear dirty – how many times you lose the vital fluid.

From the letters of the dear ones and in their interviews, the dear ones who are married tell me about how they lose their vital fluid in their dreams, and this is the condition when they are married. Just imagine what would be their condition if they were not married.

This is not the question of man or woman. Because where Naam is manifested lust cannot come there. And where the lust is prevailing, Naam can never manifest there.

So when I appeared in front of Baba Sawan Singh requesting Initiation, I had taken some donations for the langar; He was very happy. He was in a very jolly mood; He was very gracious. He told me, "The time will come when you will have to do a lot of seva." He told me, "This is not the time for you to get Initiation. Because everyone's time is predetermined."

After that I used to go to see Baba Sawan Singh very often because the commander of our army was initiated by Baba Sawan Singh. In this area, at that time, there were only eleven initiates of Baba Sawan Singh and I used to celebrate Baba Sawan Singh's birthday with full enthusiasm. I would travel up to twenty miles to be near those initiates and I would spend all the money I had for the celebration of Master Sawan Singh's birthday. I was fully devoted to Him, and I had complete love and faith in Him. It is all because of that and His grace that He showered a lot of grace and blessings on me.

In those days there were no good roads here, there was no canal, there was no water here. It was very dusty, very sandy here, and to travel twenty miles used to take about five or six hours. You know that he who is thirsty will never ask the question whether the water is good or bad, or whose water it is. So when I used to go to see Baba Sawan Singh I was very thirsty. I did not ask Him any questions; whatever He told me I believed in that and I accepted it. He had a very dear disciple, Mastana Ji of Baluchistan, who was made the emperor of Bagar (in this area) by Master Sawan Singh. This area was a very poor area so he distributed a lot of wealth to the poor people. He always used to talk about Baba Sawan Singh, and many times I went to see him. He was very intoxicated in the love of Sawan Singh and I always used to go to him. And I was always happy to hear him talking about Sawan Singh. He used to love me a lot and many times when he wanted to tell people in the Sangat about Baba Sawan Singh he would tell me to stand up and talk about Sawan Singh. And then I would tell the Sangat what I had seen in Master Sawan Singh.

Once when I saw Mastana Ji in a good mood, I asked, "Are you the one who is going to give me the Initiation, as Sawan Singh said?" He told me, "No, I am not the one who will give you Initiation. He who is going to come to give you Initiation has done a lot of meditation. He is so powerful that if two cannons were firing, and He put up His hands, He could stop those cannons. He will come to you by Himself and He will give you the Initiation." So according to the promise made by Baba Sawan Singh, Master Kirpal Himself came and He quenched the thirst of my soul. How can I thank Him? Because He made my life; He gave everything to me. He gave me so much love and it is only His love which I am giving to all of you. We cannot thank Him enough through our tongue. The only way to thank Him is by going within and bowing to Him there in the inner world.

I had the yearning for many years and what I have told you is just like a drop from the ocean. I have told you things very briefly. It could make many books if I went on telling you all the incidents of my yearning, because it was a long search and a long period of yearning. If we have the same kind of yearning, then God will run after us, because He is always looking for those who have yearning for Him.

1988 November: To Be Steadfast on the Path

This question and answer session was given March 2, 1988, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Would it please Sant Ji to comment on the disciple's attitude toward earthly life in connection to true submission to God and the Master?

It is a good question. We hear in Satsang and we read in the Masters' writings that we must submit ourselves to God. When the Masters come into this world They live that

exemplary kind of life in which They give full importance to meditation. They live that life to teach us that along with doing all the worldly things we have to obey the Master. We have to give importance to the commandments of the Master, and do the Bhajan and Simran. Since They Themselves live a life like that They inspire us also to live the same kind of life.

Yesterday we had a Satsang on Guru Nanak's bani in which we heard how Guru Angad, along with attending to the responsibilities of his earthly life, did his job towards his Master. We heard how he pleased his Master, how he obeyed the commandments of his Master, how he surrendered to his Master and how he became as the part of the body of the Master.

Swami Ji Maharaj said, "When the dear one comes to the Master he should chase away all the religious deeds which he has been doing. Whatever Path the Master puts the disciple on, that Path should become his religion, his everything, and he should remain true to the devotion of the Master." I have often said, "Before you come to the Master, search as much as you want, read the history of the Master, see if He has done any meditation or not; but after you have taken Him as your Master, whatever the Master tells you to do you should do it. After that, it is not good for you to be wishy-washy; you should be steadfast on the Path which your Master has put you on."

Master Sawan Singh Ji served in the army, and he did many other things in this world, but he gave most importance to meditation, love of the Master, and obedience to the commandments of the Master.

What is our lacking? We do not give that place to the love of the Master which we should be giving. We are not ready to refuse the orders of the mind. We are always eager to refuse the order of the Master because we have understood the mind as our owner.

Once there was an initiate of Kabir Sahib who after receiving Initiation from Him went on different Paths, he did many other things, but finally when he was in trouble he remembered his Master Kabir Sahib. And when he came to Him, Kabir Sahib said, "Why did you wander here and there and give so much suffering to your soul? If you had done what I told you in the beginning, if you had given your soul the great Elixir of Naam to drink, you would have not gone through all these sufferings." Even after that – Saints are very gracious – He lovingly accepted him and He embraced him and gave him all His grace.

Master Kirpal often used to talk about the love of Laila and Majnu. He used to say that they did not have a worldly love, they had a very pure and high kind of love. When people hear stories of the lovers they are eager to go and see them, so once a prince came to see Majnu – he wanted to see the person who had become emaciated in the remembrance, in the separation, of his beloved. When he came, somebody came to Majnu and told him, "A prince has come to see you," Majnu replied, "Yes, I will see him, but he should come in the form of Laila." So do you think we have even that much strength? Do you think we have that much love and affection for the Master?

Usually people go to the courts to sue for the deras or the ashrams [when their Master leaves the body], but Param Sant Kirpal was the only great Saint Who did not fight for His Master's Ashram. He left everything there. I have seen the house that Master Kirpal

had made in the dera. He did not even go there for that, because He had completely surrendered Himself to his Master and He did not care for those things. He used to say, “Whatever I have done, I have done only for my Master.” Because he had completely surrendered Himself to the Master, he did not look for anything, he wanted only his Master. This is called the total submission, the total sacrifice, for the Master.

Dear ones, we can sacrifice or surrender ourselves to the Master completely, only when we give first preference to meditation, and obedience to the commandments of the Master, and if we consider the world second, only then can we become successful. Master Kirpal always used to say, “I became successful only because I gave first preference to God, and the world came next.”

Dear ones, when we understand our Master as our everything then we always give first preference to Him. Master does not want us to change our society. He does not want us to change anything of this world. Guru Nanak Sahib says, “We have met the Perfect Master and along with living happily in the family life He is making us achieve the liberation.”

Master does not want us to leave our families, our home, or our society. It is a fact that we may not be willing to attend to the responsibilities which we lovingly ourselves have taken on our shoulders but the Master always inspires us to attend to the responsibilities of the world, and He always showers grace upon us. But what is the reason that love for the Master is not awakened within us? What is the reason why we have not surrendered ourselves completely to the Master? Only because we do not give the first preference to the Master and to meditation. We always give preference to the passions and things of the world. We have fallen into the swamp of lust, anger, and the other passions and because we have given preference to them and not to meditation, to the Master, that is why our condition is like this. If we were to give first preference to the Master, if we were to completely surrender ourselves to the Master and to the Bhajan and Simran then we would not have any difficulties.

Master Sawan Singh Ji often quoted a saying in Punjabi which meant, “Your hands to work and heart to the Beloved.” How many of us have adopted or have developed this quality of remembering our Master when we are working in the world? Almost all of us bring the worldly thoughts when we sit for meditation; when we are supposed to be remembering the Master, then we are thinking about the worldly things. But how many are there who bring the Form of the Master in front of them or remember the Master when they are working in the world?

Dharam Das was an initiate of Kabir Sahib whose questions and answers you always read in the book Anurag Sagar. He was very wealthy. At that time in India the currency had greater value, and at that time he was so wealthy that he was called by the name “Wealthy” Dharam Das because he had fourteen billion rupees. You can imagine that since he had so much money he must have had so many different kinds of businesses and things to attend to and you can imagine how many responsibilities he might have had at that time. But when he met Kabir Sahib he got Initiation from Him. After that when he went within he said, “O Master I swear by You that I don’t have any desire except for Your Will even in the state of dream.”

You see that if one is a true disciple of the Master he will never swear by the name of the Master, he would be ready to incur any kind of loss but he would never swear by the

Master because he understands that the Master is God. But only to express his true condition he said, “I swear by You, O Lord, that I do not have any desire of lust or any other thing. I have only desire for You even in dreams.” If the beautiful Form of the Master is in front of us while we are awake and while we are doing the worldly work do you think that we will not have the darshan of the Master when we are asleep? Only those who remember the Form of the Master during the day get the darshan of the Master while asleep. If we have any desire of the world during the day those same desires come in the form of the bad dreams. But if we have only desire for the Master during the day and if we have only remembered Him and His beautiful Form, in the night also He will show us His beautiful Darshan.

Dear ones, the creation of this world is such that the Negative Power has spread His snares all over. Not even the Saints and Mahatmas can tell you about any place on this physical world where you can go and not get involved in the worldly affairs or where you can get the completely pure love. But it is the personal experience of the Master that if you go within, if you rise above the physical body, remove the physical veil from your soul and then if you go to the Astral plane and remove the Astral cover from your soul, and then further if you cross the Causal plane and remove the Causal cover from your soul, then you can reach a place where the creation of love starts, where there is no difference between male and female, where there is no enmity, where there is nothing of the worldly nature, only love exists over there. When we reach there, after removing all these covers from our soul, only then do we know how to become grateful to our Master and only then can we learn how to completely surrender to the Feet of the Master.

When we reach the plane of love then we see how long we have been attending to the responsibilities of this world. Then we understand why we have to do our real work of meditation. Master Sawan Singh Ji used to tell a very beautiful story in this context. There was a person going someplace on a horse. On the way his horse became thirsty and he wanted the horse to get some water. He came to a place where a farmer was taking out water from a well using a bullock operated pump. He asked the farmer to give his horse some water. The farmer told him to bring his horse near where the bullocks were pumping but they were making a lot of noise. When they moved and made noise the horse became afraid and shied away and he would not drink the water. So the rider said, “Why don’t you stop the bullocks?” But when the farmer stopped the bullocks the water stopped flowing, and when they moved, the horse would not go there to drink the water because he was afraid of the noise. The farmer had the experience and he said, “The water will not come out unless the bullocks move and your horse will have to drink the water bearing this noise of the bullocks.”

So in the same way we will have to live in this world attending to the responsibilities of the world and we will have to do our Bhajan and Simran attending to the responsibilities of the world no matter how difficult they may be. But we should give first preference to our real work which is the Bhajan and Simran. Guru Nanak Sahib says, “He may be talking with the people of the world with His mouth but within He has manifested His Beloved Lord.” He says, “The life of a Gurumukh or of a Satsangi should be like this: outwardly he may be talking or doing the things of the world but within he is always remembering his Beloved Master.”

In one of the bhajans it is written that, “This is the call of Ajaib, the string is moving from within.” What is called the moving of the string is that on your tongue the Simran of the Master should be going on. In your eyes the beautiful Form of the Master should be installed and all the time you should be remembering His beautiful Face.

Mahatmas tell us that in order to get the darshan of the Beautiful One people do so many things. They leave their homes; they go to the forest and they do so many other kinds of practices. They even make their body very thin, suffering hunger and thirst. But doing all these things they do not get the beloved Lord. Finally when they get nothing from outside they come back to their home. When they left their home in search of Almighty God they did every single practice; but by doing those practices neither their lust was decreased nor their anger was removed. They could not get rid of any of their passions. When they did not realize the Almighty Lord they came back to their home and had to face embarrassment because when they came back without success people laughed at them and again they had the same passions, the same difficulties. Even though they left their homes still they did not become successful. But the Perfect Saints don't tell us to leave our homes; They do not tell us to become renunciates. They tell us, “Every morning get up and do your meditation for two or three hours, live a pure life; earn your livelihood by honest means and attend to the worldly responsibilities which you have been given lovingly and happily and you can still get the liberation while doing all the things of the world if you would give first preference to meditation and if you would surrender yourself to the Master.”

I will tell you an interesting story which happened when I was in the army: once I came home on two days leave, with me there were three or four friends also. We all had to go back on the same train – the other people also lived in the same area – and at exactly twelve noon the train would come to the station of our village. But we did not go to the station at twelve o'clock, instead we left our homes at one-thirty, and when we got there the train had already left. As a result we got back late to the army. When we got there late they told us that we will be questioned because we had not come back on the exact time. Next day we were summoned by the officer and he asked all of us, “Why were you late, why didn't you inform us? Why didn't you send a cable?” That was our first mistake and usually for the first mistake you are forgiven just by being given a little warning. So we were not very worried, but still since the officer was going to ask us questions we were very confused, and we did not know what to do. He started asking each one of us why we did not come on time. All the other four friends said that the train was delayed, but when that officer came to me I felt that I should be telling him the truth. I told him, “Dear Sir, the train did come on time but we left our home late. That is why we missed the train. Now it is up to you, whatever punishment you want to give us you can give us.” So because I had told him the truth and I had surrendered to him he became very pleased and he forgave us. At that time I learned this lesson: that if we had left our home at eleven o'clock, an hour earlier than the train, we would have got to our duty on time and then nobody would have questioned us, nobody would be scared of any punishment and there would be no reason for us to be confused and perturbed and there would be no reason for anyone to speak a lie. It was only because we wanted to rest one hour more in our home that we had to go through all that difficult time.

And then I thought, “As we were afraid of that officer and we were confused and the other people were not even able to speak the truth, are we ever afraid of our Master like this? Do we ever take our meditation so seriously?” There are many dear ones, those who do not do meditation for many days, many hours, who don’t remember the Simran for many months together; but do they ever think that they will be questioned by the Master? And when the Master summons them, when the Master asks them the questions what will they say? Will they be strong enough to tell Him the truth? Remembering that incident I always think that we people always give preference to the worldly things but we never give preference to meditation, to the Simran. We never care for the Master as much as we care for a worldly officer.

In that book which Mr. Oberoi has written, the stories of Sunder Das are written. Sunder Das was a person who got many opportunities to be in the company of Master Sawan Singh and he paid off many karmas which Master Sawan Singh told him about well in advance. We used to live in the same house; we used to eat together and meditate together. He often used to say that if we remember the Simran for one moment it means that we have gotten the Simran for twenty-one moments. And he used to say that if we have forgotten the Master for one day, that means we have forgotten the Master for twenty-one days. Similarly he used to say that if we had not had the darshan of the Master for one year it means we have not had His darshan for twenty-one years, and we don’t know if we are going to live that long or not, so how are we going to fill up that gap which is created by not having the darshan and not remembering the Master for those many days and years. He had given preference to his meditation and we used to meditate together.

Once when we were sitting in the field meditating we were sitting around a fire. We sat continuously for eight hours and during that sitting a piece of burning wood fell on his leg. That piece of wood burned his leg but he was not aware of it burning. You know how painful it is when your body burns but he did not feel any pain; because when the soul is withdrawn, when you are enjoying the inner planes then you forget all the pains and everything like that. So he did not feel any pain. Afterwards when his meditation was completed, when he came back to physical consciousness, he said, “I have never got such a taste in my meditation as I have got today.”

The doctors said that his leg was so badly burned that it needed to be amputated but it was the Grace of Supreme Father Kirpal who told him not to get his leg cut off. When Master Kirpal came to my ashram, along with the other dear ones with Him, He said, “You see, this is the devotion, this is called meditation. Is there anyone from you who does meditation like this? Is there anyone among you who forgets his body and everything and remains attached to the feet of the Master in meditation like this?”

So you see this is what it means to attend to the responsibilities of the world while giving preference to the Master, surrendering completely to the Master. Sunder Das used to attend to all his worldly responsibilities, all his worldly obligations, but he had given the first preference to his Master, to the Bhajan and Simran, that is why he was successful in his meditations.

Dear ones, nowadays we have tractors and other machinery to plow the fields, but at that time we had only one camel and two bullocks with which we used to plow the fields. We

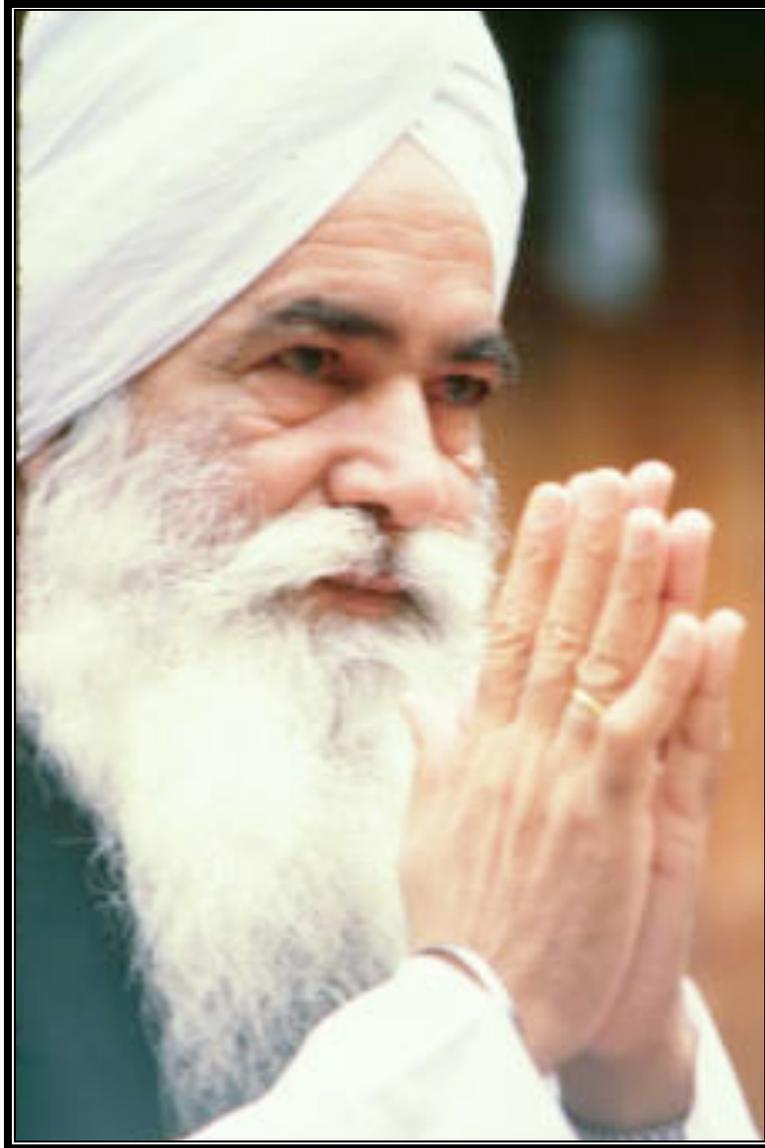
both used to work together; we used to plow the fields and grow the crops. The people who used to live around us would hide and try to listen to what kind of conversation we used to have. And when they heard that we only used to talk about the Master and the love of the Master they were very impressed and they wondered how we had so much love and devotion for our Master? We used to do our Simran; and we used to do our meditation without missing it; and we also used to do a wonderful job at the farming. Just he and I were there. Some people would even say, “They do not have any worries; they have no worldly things to do, that’s why they are always talking about the love of the Master.” Sunder Das was an old man so people used to say, “His family has died that is why he doesn’t have any worries, and the other person,” referring to me, they used to say, “He never got married so he has no family to take care of, that is why they are always devoted to their Master and they are doing the devotion of God.”

Since I was younger than Sunder Das I would get up every morning and after taking the shower I would make tea and then I would call Sunder Das to get up. I would say, “Sunder Das are you awake?” He would say, “Yes, I am awake; but I am lazy and don’t want to get up, that is why I am pretending as if I was asleep; but I am awake.” So then he would get up, drink the tea and then he would say this hymn from Tulsi Sahib’s writing, “He says, ‘For doing the Bhajan and Simran, for doing meditation and the things of the Lord, I am always very lazy but for eating, drinking, and all sorts of worldly things I am always awake.’” After saying this and drinking the tea he would start doing his work, and then he would do his meditation also. So both of us used to work very hard and we never allowed any third person to come and live with us because Sunder Das used to say, “If we will let another person live here he will create problems and then we will not be able to do anything.” So just between him and me, we used to finish all the work of the farming and along with that we also used to do our Bhajan and Simran. At that time I had the Initiation into the Two Words and I used to do meditation on those Two Words. Sunder Das was an initiate of Baba Sawan Singh and he had the knowledge of all the Five Words and he used to do meditation of Five Words.

Right from my childhood people used to come to see me, saying that I was a Saint; and they always wanted to come and see me. Even though we were not allowing people to come to see us – but as Master used to say: “Even if the perfume seller does not want to sell his perfume but still sometimes one of the bottles of perfume remains open which attracts the people.” So sometimes the people would come and they would want to see the Saints they had heard so much about, and when they would see me working in the field in my work clothes and I would be carrying a plow or something like that they would not think that I was a Saint or that person whom they have come to see. So they would say, “We want to see the Saint.” And I would say, “Okay, let us sit here and wait and he will come.” And then they would start talking to me and then they would realize that I am the person they had come to see. So I never wore good clothes and I never pretended I was a Mahatma even though people used to call me a Mahatma. I always remained very humble and very simple and I used to do all the worldly things, all the farming and all the other things, and still our Simran and Bhajan was going on with all the other things. We never missed our meditations. Many times if there was too much work to do we would stay up in the night and finish that work, but we never allowed anyone else to come there and we never missed our meditation. We did our meditations and we also did all the worldly things.

There is so much to say in this matter, but since time is running out I won't say anything more, but I would like to make a request to all the dear ones: that you should follow the schedule of meditation we have made here. Before coming here you should prepare yourself; those dear ones who do not have the habit of meditating for longer hours in their homes, when they come here and see other people doing meditation for many hours they also want to follow them and that is why they do not take enough sleep. And since they have not slept enough, then when they come here to the Satsang some people are having a difficult time staying awake. So you should follow the schedule of meditation which is made for you. You should not sit for meditation right after eating food because that affects the digestive system. And if you are feeling sleepy here in the Satsang it is natural that you will be sleeping even during meditation. So please follow the schedule of meditation and sleep according to the schedule so you will not have any difficulty getting up early in the morning.

The Light Of Ajaib



Questions and Answers from Sant Bani Magazine

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1989

1989 January: Simran Cuts the Simran

This question-and-answer session was given on April 3, 1985, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: If Kal takes the form of the Master in dreams and the initiate cannot repeat the Simran in the dream, how can he protect himself? How can he know whether that dream was a spiritual dream and if that was Kal, or truly the Master who appeared and how can we have confidence in the words that He said? Second, some Catholic people (non-initiates) say that they sometimes have deep feelings of infinite peace and love and in such moments they feel God is very near to them. What are such experiences really?

SANT JI: I have often said about this that when our soul comes down from the eye center, only then do we have dreams. And regarding dreams of the Master I have often said that Master never comes down from the eye center. We do not know about the inner planes because we do not go there in the state of consciousness, in the awakened state. But sometimes when our thoughts are pure and concentrated, then Master graciously pulls our soul up. That is a very loving and very beautiful experience and it should not be counted as a dream because it is not a dream, it is the Grace of the Master. If you have developed the habit of doing the Simran during the daytime then you will find no difficulty doing the Simran during such kinds of experiences where the Master has pulled your soul up.

In the nine openings there is filth and dirt, it is a very dirty place; but the Master who is very pure and holy will not come down into the nine openings; He always remains at the eye center. And whenever He graciously pulls our soul up, and if we have such kinds of experience, we should take advantage of it as I have said earlier. We should try to utilize that vision of the Master in doing our meditation because the intoxication and happiness which we have experienced at the time of that vision, remains for many days and we can take good advantage of it by utilizing it in the meditation.

Regarding the other question, it does not matter if one is Catholic, or Hindu, Moslem, Christian, or Sikh – all the people who believe in the religion say that they feel near God and they feel the love and peace of God. But their condition is like that of a person who does not collect material to cook halva, but in his thoughts he makes the halva, and only in thoughts he eats that halva; and he tells people that he has eaten and tasted it. But in reality he has not eaten the halva, and he is not satisfied. In the same way, people who say they feel the love of God, or they feel nearer to God – are not feeling any love of God, and they are not any nearer to God because they don't even know where God resides.

In the beginning, before I got the Initiation into the first two Words, since I was born into the Sikh family I used to do all the Sikh rites and rituals. I was very devoted to the Sikh religion and I had this firm belief the he who does the devotion of the Lord, all his desires are fulfilled and God always takes care of him. Once when I was living in Shimla, I became sick and the army sent me to Patiala for treatment. One of our companies was also stationed in Patiala and since I was very devoted, everyone knew about my devotion, and they all respected me. So those people came to see me in the hospital. Some people

would bring food, some people would bring money, and they would leave the money under my pillow. I didn't know that because I was having a very high fever. After a few days I had recovered from my sickness and was about to leave the hospital; as I was packing I saw there was a lot of money there and I was very surprised. I did not realize that it was from all the people who had come to see me, I thought maybe that was a miracle of God. I thought, "Since I do the devotion of God and I am a very good devotee, maybe God wanted to give me something because I am sick and cannot earn money." I became very happy and that intoxication remained with me many days because then I started thinking, "I am a very good devotee, I am very close to God." I felt a lot of love and peace coming from God at that time. When I went back to Shimla, after a few days I started thinking about that again and then I came to the conclusion that it was not anything which God had done, because why would God want to give me any money? It was good that God had given me my health back, why should He give me any money? Then I came to the conclusion that it was my friends who had left the money. When that company came back to Shimla, I told them that all those who had given me money should come and take it back. I was very grateful that they left the money for me, because I thought that it was from God and that gave me intoxication which helped me to continue with my devotion for some days. So just imagine, it was just a very small thing, but for many days I felt that I was very close to God, that I was the perfect devotee of God, and in a way I felt a lot of love and peace coming from God.

This was a very interesting question and I would like to tell you a very interesting story in response to this question. Once there was a person whose name was Sheikh Tilli and he was a very humorous man. He used to make many plans but would do nothing about those plans. Once a policeman wanted someone to carry a container of oil to the nearby city; he saw Sheikh Tilli there and told him he would pay him half a rupee to carry that container for him. Sheikh Tilli became very happy, because that was a lot of money at that time. He carried that container on his head and while he was going to the city he went on making plans.

First he thought, "When I get this half rupee from the policeman I will go and buy some eggs and those eggs will hatch some hens and later on I will sell them and I'll get some more money. And then I will buy some buffaloes, cows, and other animals and then I will do the business of buying and selling cattle and then I will get some more money." It went on and on like that and then finally he came to a point where he had collected a lot of money and he got married. Because in India it is a very expensive affair to get married. So after he had collected all that money – in his thoughts – he got married. Then he thought, "When I get married I will have a couple of children, and then my children will come to call me for dinner. They will come and say, 'Father come and eat' and I will shake my head and say, 'No, I don't want to come.'" So in that way he nodded his head and the container of the oil fell onto the ground. Then that policeman became very angry at him, and he said, "You have lost so much oil and you will have to pay for this." But Sheikh Tilli was worried for his own self, and he said, "Well you are talking about your oil, but what about my children, my buffalo?" So I mean to say that all those so-called religious people, in reality they have nothing like Sheikh Tilli who did not have any wife, who did not have any children, but still he was worried for them. In the same way those religious people don't know where God resides. God resides in our within but they have never thought of going in the within, they don't even know how to go in the within, so

how can they realize God? I myself have done a lot of rites and rituals and I have not found any peace, any love coming from God outside. Whenever the love and peace will come, whenever anyone feels close to God, it is only when he goes within.

Look deeply into the religions which prevail in this world and you will find that the Master in whose name that religion was started emphasized the necessity of a living Master, and you will find in His writings, in His teachings, that He also realized God only by going in the company of the living Master.

QUESTION: Master I have a question about worldly work. I was wondering if it creates bad karma or if it has a negative effect on spiritual progress to clear tables in a restaurant where they serve meat?

SANT JI: First of all you should try to find some vegetarian place to work, but if you cannot do that, if you are compelled to work in such a place where they serve meat, while you are doing your work you should try to do Simran as much as possible and you should not pay any attention to what is being served or what is lying there. As Kabir Sahib has said, “O Kabir, you live next door to the people who cut the throats of others, but why are you worried? Those who will commit the sin will repent, you should not become sad.” So in the same way while you are doing your work you should not let the smell of the meat go within you [your consciousness]. You should not take in the impressions of those non-vegetarian things, and you should never allow your mind to think that it is very delicious food, or that it is better food than you eat. If you can prevent all these impressions from going within you while you are working, then it is all right to work there and the best way to do that is to do Simran constantly.

QUESTION: Master when I sit to meditate I cannot keep my mind still, even when I am saying Simran my mind is going. I cannot get to the eye center either, what can I do about this?

SANT JI: When you are sitting for meditation you should not allow your mind to work too much. Even when you are not meditating you should try to keep your attention at the eye center and you should try to do the Simran, because when we allow our attention to drop down from the eye center we lose a lot of our spiritual energy.

Those people whose mind works too much during the daytime, even when they are not sitting for meditation, those who always go on thinking useless things and who always get involved in useless pursuits, only those people have the difficulty concentrating at the eye center. They should make the habit of keeping their attention at the eye center even while they are doing their worldly work and they should always try to do the Simran.

Now you people have left your worldly homes behind, very far away from this place. Even if nobody tells you to go back, still your attention will go there by itself. And even if you try to stop your attention from going there, it will not be stopped; it will go there by itself, because that is your home and you are attached to it. In the same way, when we make our eye center as our real abode, then even if the other impressions and the other forces try to keep us away from the eye center, our attention will not be stopped, it will go straight back to the eye center if we have made it our real home.

The birds don't have much intellect, but even they have the knowledge of their home. If they have spent a couple of nights at some place, or if they have got food from some

place, they understand that place as their real home and they come back to that place in the evening. In the same way, if you will make the eye center as a place for your mind to live, as the place for your mind to stay – because at the eye center there is peace and love – so if you will make the eye center as the seat of your mind, then your mind will always feel the necessity of going back to the eye center and you will have no difficulty concentrating there.

QUESTION: Sant Ji are there different gradations of parshad? Is it all right to take a bag of parshad in to be blessed for the sangat and does that have the same value as parshad that Master gives you of His own Will?

SANT JI: The thing is that we do not get anything by trying to split hairs. We should not allow our mind to have so many thoughts going on within us. As far as parshad is concerned it all depends upon your faith. It does not make any difference whether you have brought something to be blessed or if the Master is giving you something of His own. Sometimes it happens that if people bring their own things one part of their mind says that it is all right because they paid for that food and it is all right because Master has just given the blessing to that food. Sometimes when they receive the parshad from the Master one part of the mind says that it does not belong to them because they have not paid for it, it is Master's food, Master has given that and then also they are bothered. But I would say that it all depends upon the faith. As far as the grace of the Master is concerned, it is all the same, whether you bring the food to be blessed or if He gives the things of His own.

Master wants to take you to such a place where such illusions are removed; where you would not find any difference between you and the others.

QUESTION: Master I have a question about praying for a soul that has left the body at the time of death and not having any real connection to that person but knowing their family. Say for instance, I know their son and out of my love for their son I pray for them when they die and I ask for their protection. Is that okay or is it better to leave it?

SANT JI: First of all a Satsangi should stand on his own feet. And when we can stand on our own feet, we can become independent. Only when we rise above the level of the mind and organs of senses will we get absorbed in the Shabd Naam. And when you have become absorbed in the Shabd Naam then you will not need to pray for such things because you will have the direct connection with your Master and you can tell him right then and there to protect the souls.

Masters have written the prayers or the benedictions only after going within and They have prayed to Their Master, face-to-face, internally. When we people pray for the protection for the other souls, the problem is that our mind is not completely present there so sometimes it doesn't work.

QUESTION: Master, please will you tell us how to die while living?

SANT JI: Well, every day I try to make you people prepare for that. Every day in the morning and evening. But still I will try to explain some things to you. You know that our soul, after coming down from the eye center, has spread in all the cells of the body. And it has not only spread in the body, it has also spread outside the body. It has gone into religions, communities, societies, in the family, in friends; it has spread all over.

Saints ask us, “Why are we born again and again into this world?” Because we do the simran, or remembrance, of the world and because of the simran of the world we are born into this world again and again. Whatever thoughts we have at the time of death, according to that we get our birth in the next lifetime. Most of the time we come back into the same family, into the same homes, and if not there then we might go somewhere in the neighborhood.

It is a personal experience of the Saints that Simran cuts the simran and the Contemplation cuts the contemplation. The Simran given by the Master is the only thing which can cut down the simran or the remembrance of the worldly things and the Contemplation of the Form of the Master is the only thing which can make us forget the contemplation or the remembrance of the worldly things. Saints tell us that when we give up doing the simran of the world, when we do the Simran given by the Master, gradually the simran of the world goes away and then whom do we see? On whom do we contemplate? We contemplate on the Form of the Master who has given us Initiation and the forms of the world will also go away.

The simran of the world is also going on at the eye center. You know whenever you try to remember anything, whenever you try to visualize the form of anybody or try to remember anyone’s face, at once your attention goes to the eye center. It is not like you are putting your attention at some other part lower than the eye center and thinking about some person. Always your attention is at the eye center whenever you are trying to remember something or some form. So at the eye center the rosary of the simran of the world is going on twenty-four hours a day.

So when sitting at this place if you are doing the simran of the world, for instance, if you are remembering your father, your mother, your son, your daughter, your wife, your husband, what will happen? Since all those people are outside your body, your attention will go outside your body and you will become extroverted, and because we have been extroverted for many births, we have never thought of becoming introverted and that is why we find it difficult for our attention to go within.

When the Master gives us the Initiation what does He tell us? He tells us, “The Master is within you; God is within you.” He gives us the Simran to do internally. He tells us that all the things are within us and we have to come to the eye center. So when we do the Simran given by the Master, since the Master is within our soul, and God is also within us, when we start stilling our attention at the eye center, when we start sitting there, then that beautiful Form of the Master is manifested over there and then not even for one moment will we take our attention away from that beautiful Form of the Master. The Master who has given us the Initiation is not different from Almighty God. The Formless Lord has taken up the Form of the Saint and He resides within us. So when the Master gives us the Simran and we do it honestly, in the beginning we find it difficult to bring our attention inward because we have become extroverted. But when we do it, when we still our attention at the eye center, Master is there, God is also there, and when we see His Inner Form even once, then we won’t like to come outside.

In the Satsangs as well as at the time of Initiation we are told that by doing the Simran we can withdraw our attention from all the outer things and from our body and come to the eye center. In that process when our soul starts to withdraw from our body, first it is

withdrawn from the outer world and when it comes to withdraw from the body we feel as if ants are biting our feet. When the soul goes upward then the body below becomes numb and finally when the soul comes to the eye center we feel as though the body below the eye center is not there; it is all numb and we lose the feeling of it, and then we feel that it is like a rented house, it does not belong to us.

In the process of death also the same thing happens. Those people who have made their Simran very strong, for them it is easy to withdraw from the body, it is very easy for them to bring their soul to the eye center. For them it is like pulling a hair out of butter. But some people who have not perfected their Simran and who only meditate occasionally, if their soul tries to leave the body they find it very difficult. They find it very painful, like the process of death, and sometimes people get so frightened that they don't like to sit for meditation again. On the last tour, at Sant Bani Ashram, one person who was getting Initiated was sitting on a chair doing the meditation. At once his soul left the body and it was very painful for him because it was the first time that he had meditated. He fainted and fell down off the chair. Earlier, I had told Russell Perkins and Pappu about such happenings, because sometimes when the soul is pulled up like this the person feels a lot of pain and even faints. But if that happens, we should not worry; if we give a massage to the back of the neck then the soul comes back into the body and the person does not feel any pain. And when that person fell down, they both gave him some massage and he came back into the body and he did not feel any pain.

All the Saints have said, "Those who want to do the meditation of Naam should make their heart like iron." One day everybody has to die; why not do that thing – which we have to do one day – while we are living? Why not die while we are living? Guru Nanak Sahib also says, "The place where we have to go after death, why not go there while we are still in the body?"

Since the soul is spread throughout all the cells of the body, when it is withdrawn from all those cells and goes upward, it is natural for us to feel pain; because in the process of the soul's withdrawal the lower chakras are broken. When they are broken it is natural for a person to feel the pain. But if we have the Simran given by the Perfect Master, if we have the grace of the Master, then we do not find it difficult.

In the beginning when I had the Initiation into the first two Words, many initiates of Baba Sawan Singh who had the full Initiation of five words would come to meditate with me. We were about ten or twelve people and they were very loving, devoted souls and they would come to meditate with me. And we always had one person standing up, while the others were meditating, to check the other people. If anyone was falling asleep in meditation or if he was trying to move, the person who was in charge at that time was told to slap the person on both sides. So I mean to say that only the brave courageous people can do meditation and only those who have real love and faith can become the real meditators. No one was allowed to make tea, no one was allowed to sit in meditation after drinking tea, and no one was allowed to bring any kind of food to be distributed as parshad. Because it was a very strict period of meditation and we used to think, "He who brings parshad and he who distributes food to the other people wants to take away the meditation of others and that is not fair."

At that time I did not sit on any kind of cushion; I had only some sticks or hay underneath me, and I never even put a gunny sack under me; sometimes I sat on a flat wooden platform.

You would have read, in the book written by Mr. Oberoi [*Support for the Shaken Sangat*], the stories of Sunder Das, who was an Initiate of Master Sawan Singh. With him I used to have sittings of eight hours at a stretch. In that you would have read about how we can die while living. Once when we were meditating we had some fire going on and his leg had fallen into the fire and he did not know his leg was burning, because he was so much absorbed in the meditation.

When he got up from that meditation, he told me, “The intoxication that I have received today in meditation, I have not got that any time before.” Imagine to what plane he must have gone in that meditation. If he was in the body – you know that even if we get a little bit of pain, we move – but he was not in the body that is why he did not even know that his leg was burning.

Mr. Oberoi did not write all those stories only from hearsay, he tried to find every possible person who had meditated with me and after meeting them and confirming all the things with them, he wrote down the stories.

Usually when the western dear ones have the yearning and longing to do the devotion, they also have a feeling of hurry. They want to get results right away and in that they do not become successful. Master Sawan Singh Ji also used to say, “Western dear ones have this habit that when they have the yearning to do the devotion, they sit for meditation, but they want the results right then, and it does not work like that.” We should do our devotion, our meditation, with love and faith, and patiently we should wait for the results.

1989 February: It Depends Upon Your Faith, Love, Devotion & Effort

This question and answer session was given September 25, 1988, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: Dear Master, I was initiated eight years ago but none-the-less through my efforts I can't obtain any progress on the Path and in the meditation. My meditation doesn't light up the Path and my path doesn't light up the meditations. This is very evident and somebody criticizes me and You for this. I have suffered it alone but now I ask why? Is my temper too bad or my karma too heavy or is there some other reason? How much can You suffer for my safety? I don't know what I should expect.

SANT JI: Every satsangi should think about this question patiently. Maharaj Sawan Singh Ji used to say that not even the experiences of the husband and wife are alike, because they have their own karmas and they have different karmas to pay off. We do have the effect of our bad karmas as we also have the effect of the good karmas on our soul. As our good karma has a good effect, in the same way the bad karma also effects us very badly and has a direct effect on our meditations. Often I have said that it is worse to surrender than to be defeated. You should not surrender to your mind. You should continue your struggle and when your karmas are paid off, then you will get all the experiences and then your path will brighten up and you will make progress. But you

should not be disappointed. You should not surrender yourself to the mind. You should go on doing the meditation.

It has been my experience that out of hundreds of people who get the Initiation, not everyone has the same kind of experience. Everyone's experience differs. There are many people, even after being given two or three different sittings, who don't get any experience at all. But the grace of the Master is equal for everyone.

For those people who did not get any experience or those who do not yet have the experience after meditating for so long, or after being on the Path for so many years, I would like to advise that they should continue doing their meditation practices with love, faith and devotion for the Master. If you will maintain your faith and devotion for the Master, sooner or later, after your karmas are paid off, you will definitely get what you are looking for.

Many times when the good souls come to get Initiation they do not need to have so much explained, they just sit there and when they get the Master's attention they confess that they have received very high experiences and thus there is no need to spend much time explaining the theory to them. They accept the attention of the Master and they do not have any difficulty in getting the experiences. Many times it happens that our mind will not let us confess our mistakes and as a result even though we know, deep in our heart, the reason why we are not getting the experience, still, because of the influence of the mind, we are not able to understand and we do not believe that it is the mistake of our mind. It is our mistake that we have not received the experiences at the time of the Initiation.

During the first world tour, at Sant Bani Ashram many people were initiated and one dear one came from South Africa to receive the Initiation. She was a good soul but she did not get any experience of Light or Sound at the time of the Initiation. She was a good soul and she knew what her mistake was. She told me with love and patience that she knew why she did not get any experience at the Initiation and that she was sure with Master's Grace everything would be all right. I was very impressed by her patience and by her devotion. She continued doing her meditation after the Initiation and even though she did not get any experience she continued doing her practices with love, faith and devotion for the Master. All the dear ones in her area, including her husband, were so impressed by her faith and devotion for the Master that they also were drawn to the Path. Later on they received Initiation and because of her, now there are many initiates over there. That dear one knew about her mistake and she gradually removed it and after a year she got the experiences and everything became all right and now she is a good, leading satsangi over there.

At that same place there was another dear one from the same area who had come for the Initiation and he was given two sittings at the time of the Initiation but he did not get any experience at all. He had done something wrong before coming for the Initiation and even though he knew that he had made some mistake, his mind did not allow him to put the blame on his own self and he did not confess that it was his own fault. Instead he was putting the blame on the Master. After some time, about six or seven months later he came to realize his own mistake then he wrote me a letter and he told me, "Now I realize why I was not having any experience at the time of Initiation. I had done this thing wrong

and I was so embarrassed to admit that in front of all the people that I did not tell you. My mind did not let me confess it at that time, but now I confess my mistake and now you should shower grace on me.” Later on he also got the experience.

So I mean to say that many times our mind is so powerful that he will not let us believe that it is our own mistake; and under the influence of mind, we lose faith in the Master. If we would continue doing the meditation with faith and love for the Master and with all our devotion, then after some time everything becomes all right.

Once Master Sawan Singh Ji went to the Dhiri area and over there many people came to hear His Satsang and they got Initiation from Him. Master Sawan Singh Ji used to say that those people were so innocent and such good souls that they all got very good experiences at the time of the Initiation and they became very devoted to the Path of the Masters.

In the same way, last year in Bangalore many people came to attend the Satsang and many people got the Initiation. Those poor people did not understand the Hindi language very clearly but they were such good souls that I did not have to give another sitting to anyone because everyone got very good, very high experiences at the time of the first Initiation sitting.

Last time when I went to Colombia many dear souls came there for the Satsang and they attended the Satsang for many days and they understood the Satsang, they understood the Path. Afterwards when they received the Initiation they got very beautiful experiences and I did not have to give another sitting to anyone over there.

This Path of the Masters is not like government service where if you serve for many years you get a promotion; it all depends upon your faith, your love, your devotion and how much effort you put in doing your practices.

Dear ones this is something which needs your consideration. Many times it happens that we do our meditation wholeheartedly and we do all the things which are required of us but we do not give up those things which we are supposed to give up and that is why we do not get anywhere in the meditation, we do not make any progress.

Master Sawan Singh Ji used to say that if a sick person goes to the doctor, the doctor gives him some medicine. If he takes that medicine but does not abstain from the things which the doctor told him to, then that medicine will not work for him.

Swami Ji Maharaj also says the same thing, “The disciple does not abstain from the things which he has been told to but instead he blames the Master for not getting any progress.”

As far as getting criticism of our own self and also of the Master this is because of our own ignorance; because we do not understand our responsibility to do the Path. It is the responsibility of all the dear ones, all the satsangis, to present an example for the people in their home and in their neighborhoods, so that looking at the satsangi’s way of living people may be impressed and they may also come to the Path and improve their lives.

I will tell you an interesting story about my father. We were born in a Sikh family and it is considered that those who read the Jap Ji Sahib early in the morning are doing a good deed. So my father, because he was a Sikh, read the Jap Ji Sahib in the early morning.

Once he met a mahatma who didn't have any knowledge of going within and who did not know the secret of the inner worlds, but he was a good mahatma and he gave my father a rosary to move. He told my father, "If you will move the rosary along with the reading of Jap Ji Sahib then all of your difficulties will go away." So my father used to read Jap Ji Sahib in the morning along with moving the rosary. You know that in the home there are many problems and difficulties, and even if there are none we ourselves create many difficulties and problems. My father had this habit of calling names at his servants every morning whenever they would do the work. So on the one side he would be reading Jap Ji Sahib and moving the rosary and along with doing that he would also put the feed in front of the cattle and at the same time he would be calling the names at the servants and he would be rebuking everyone in the family.

Both my mother and I would ask him to tell us what he thought God would accept – "Will He accept your reading of Jap Ji Sahib, your moving the rosary, or your calling your servants names?" So when my father went to Baba Bishan Das, Baba Bishan Das told him, "Instead of moving the rosary and reading Jap Ji Sahib and doing everything all at the same time, you should sit at one place quietly, read Jap Ji Sahib and move the rosary. Then all your difficulties will go away and the people who see you doing that may also get impressed that you are not fighting with anyone, that you are not rebuking anyone, and in that way they will see that you have improved your life.

Dear ones, the fragrance of Naam should come out from the satsangis. Each satsangi should always be determined to do the meditation; he should not go after getting experiences, he should only be determined to do his meditations regularly and wholeheartedly. The Light is within you, the Sound is within you, all the stars, suns, moons and all the beautiful glimpses, all the beautiful things are within you. Your Master is also within you. He is the Form of the Shabd, He is sitting there within you and you should only be determined to do the meditation and you should not worry about getting any experience. We complain only when we do not sit for the meditation. If we abstain from the things which our Master has told us to and would sit for meditation and if we withdraw our attention from the outside world, concentrate at the eye center – if we do all these things – it is not difficult. Our mind has made it difficult but in fact it is not that difficult if you would only obey the commandments of the Master and do the meditation.

QUESTION: Should a satsangi ask for or yearn for the darshan of the Master?

SANT JI: We ask for the darshan of the Master only when our mind is quiet and when we are concentrating at the eye center. If we are asking for the darshan in that condition we are not the thief. In fact whenever this condition comes we should take advantage of it and we should at once sit in meditation and ask for the real darshan of the Master.

Regarding the darshan of the Master I would like to tell you a story of the sixth Guru, Guru Har Gobind, and His disciple. The Master is residing in us, He is present in every single cell of our body in the form of the Shabd and He is not unjust. Whenever the disciple longs for His darshan He always supplies it. He always provides the disciple with whatever he needs and whenever the disciple longs for the darshan He is always there to give it.

Bhai Rukhchand was an initiate of Guru Har Gobind; he had one brother and both of them were farmers. It was the month of April or May and it was very hot and they were

harvesting wheat. In those days there were no refrigerators so there was no way of cooling the drinking water. As they were working they became thirsty and they came to a place where the water was very cold and Bhai Rukhchand at once said, “We should not drink this water. Our Master should be the one who drinks this water because it is very cold.”

Now at that time they were about fifty or sixty miles away from where Guru Har Gobind was doing the Satsang. Bhai Rukhchand was at his place doing the work of farming but he had the desire of taking that water to his Master. He had the desire of having the darshan of his Master, even though there was no means of traveling the distance to his Master at that time of day, but still he had this desire.

Guru Gobind Singh was sitting among the other dear ones of the Sangat and He was giving Satsang. He became thirsty but He did not drink any water and suddenly He said, “I have to go to a place where one of my disciples is very thirsty.” Bhai Rukhchand was very thirsty because it was very hot but he had not drunk the water because he wanted his Master to drink that water, and on the other side Guru Har Gobind also did not drink the water and suddenly He left the Sangat. Guru Har Gobind was a very good horse rider and at once He took the horse and He rode all the way to the place where Bhai Rukhchand had by then become unconscious from the heat. Guru Har Gobind came there and He Himself made Bhai Rukhchand drink that water.

So now you imagine, was there any telephone there, was there any cable system there? There was no telephone, there was no outer way of communicating. It was in the heart of Bhai Rukhchand that his Master should come and drink that water and he had the pangs of separation and he wanted to have the darshan of the Master. The Masters are All-Conscious, that is why Guru Har Gobind knew what was in the heart of His disciple. He left the Sangat and went at once to Bhai Rukhchand and made him drink the water; in that way He not only quenched his physical thirst but He also quenched the thirst of his soul.

Raja Ram Sahib was a very devoted dear one of Master Sawan Singh Ji and Master Kirpal Singh Ji often used to talk about him. Once he bought a piece of melon. It was very sweet and as he was about to eat it he tasted that it was very sweet and at once a thought came in his mind, “My Master Sawan Singh should eat this melon because it is so very sweet.” And right then he drove all the way from Husan, which was very far from Dera Beas to the Dera to give that melon to Master Sawan Singh. When he reached Dera Beas he did not find Master Sawan Singh there because He had gone to Peshawar to give Satsang. So Raja Ram Sahib continued on to Peshawar and on the way it was very stormy and all the roads were blocked because there were many trees uprooted. Still he was not stopped by any barriers; he went straight to the place where Master Sawan Singh was and he presented that melon to the Master. As soon as Master Sawan Singh saw Raja Ram bringing the melon He said, “Raja Ram why did you take so much trouble in bringing this melon all the way from Husan? I got this melon as soon as you thought about me having it.”

So you see, who will fulfill the longing of the disciple? only He who has created that longing in the disciple. Whenever we have the longing, whenever we have the thirst for the Master, He has inflamed that love within us and He is the only one who will

extinguish that fire of love. He is the only one who will fulfill our longing because He is the one who has created that longing within us.

Guru Nanak Sahib said that He knows everything without your asking. To whom are you praying? He knows your every single need and He gives you whatever is appropriate and whatever is good for you.

We become disappointed after praying to our Master only when the thing which we are praying for, which we are asking for, from the Master is not feasible, is not appropriate for us, is not good for us. But we do not know what is good for us or what is not good for us. That is why whenever we pray for anything from the Master and if it is not given to us then we become disappointed and we think that Master has not heard our prayer. Master knows everything and only He knows what is good for us. Many times we think something would be a good thing for us but eventually we find that it was not a good thing after all. Master always protects us and He knows, “This thing is not good for my disciple.” That is why even though we pray for it sometimes He does not give it to us. He knows our every single thought and He always gives us those things which are good for us.

When we ask for the darshan of the Master He always comes to give us the darshan provided our asking is sincere and it is coming from our heart. This place where you are sitting now, at this time it is full of all the conveniences. We have an orchard here, we have good roads and we have all kinds of things over here. When beloved Master Kirpal used to come here to give me His darshan, at that time there was nothing here. We did not have anything, we did not even have good roads for Him to travel, it was all sand everywhere and it was very difficult for Him to come here physically but still whenever He was remembered with love He would come here to give the darshan.

I often used to say that there is no enjoyment or happiness in weeping if you do not have someone to wipe off your tears. And it is true that whenever this poor soul would remember Him and whenever this poor soul would cry in His remembrance, He would come here to give me darshan and He would wipe off those tears of the pain of separation and He would give whatever this poor soul needed at that time. This small place which you go to see, the Underground Room, was also made according to Master Kirpal's orders. Otherwise we had nothing here; but still He used to come here to quench the thirst of my soul and He used to come here to give His darshan.

I would like to tell you that Master always gives us whatever thing is being asked from Him but the thing is that we should be also doing our part. We should obey His commandments. It all depends upon our faith, love and devotion and it also depends upon how much we have devoted our self to obeying the commandments of the Master.

Dear ones if you would go in the within, after doing the meditation, if you would remove all the three covers from your soul, then you would see the Real Form of the Master. Then you would understand that Master is not the body. He has assumed the body only for this world, only for this plane and He is going to leave this body here in this plane. The Real Form of the Master is the Shabd, which will go with us. Then we realize that Master does not have to come from anywhere outside to give us the darshan, He is within us and whenever we remember Him in our within, He is there to give us the darshan.

Very often such things happen between the Master and the disciple. Many times Master helps us through some other people. The dear devoted souls at once recognize that it was the Master Himself who has worked through this person; and whatever sympathy or whatever help we have received, from this person, is in fact coming from our Master. Baba Jaimal Singh told Master Sawan Singh that many times the Master gives us comfort, He gives us happiness and help through other people.

Sometimes it happens that if you are lost in the wilderness and it is dark and you do not know which way you should go, Master will appear there, not in His Real Form, but in the form of somebody else to guide you on your way. If you are remembering the Master, if your attention is toward the Master then it is possible Master would appear there in His Real Form and show you your way. But because our attention is not there, since we are very much confused and afraid at that time, that is why He appears there in somebody else's form to give us the right direction and to guide us to a safe place. He does not perform any miracles, but we take it to be a miracle because we have this realization that it was the Master who helped us.

If the Master appeared in His Real Form without our remembering Him, without our paying attention to Him, then it would be considered as a miracle. Then we would make His life very difficult, because we would go on telling people how Master appeared there, and in this way we would make His life difficult. That is why He never performs such miracles. But because He has taken responsibility for us, that is why whenever we are in difficulty He appears there in some form to guide us to our destination.

Once we were driving along the canal of the River Mali near Nervankar and suddenly it started to rain, as it rained today, and it was an unexpected and very heavy rain. There were many ditches along the road where we were driving and they all filled up with water and we did not know which way to go. One of the tires of our jeep fell in a ditch and our jeep got stuck. I told the driver that I would try to lift up the side of the jeep and he should start the engine and try to move the jeep and with His Grace everything will be all right and we will continue our journey. At that time I was just initiated and I remembered my Master and I told Him, "Help me, just like you saved the honor of Draupadi."

You might have heard the story of Draupadi, how Durianajan was trying to take off all of her clothes. But she was the disciple of Lord Krishna and she remembered Lord Krishna saying, "Today my honor is at stake and it is in your hands, you have to take care of me." So at that place Durianajan tried his best but still he could not take off her clothes, he couldn't unwind her sari, because Lord Krishna from the other side was making the sari cloth longer and longer, and in that way her honor was saved. So I remembered my Beloved Master in that way and we were saved from the difficulty. You see that it was not my miracle; I had just recently been initiated, and I just remembered my Master, so who did that? It was the Master who was doing everything from behind the curtain. Master does many different things to protect the honor of the disciple. But the thing is that you have to remember Him. If you remember Him, surrendering yourself completely to His feet then He will take care of your every need.

Master Sawan Singh Ji used to say that ordinarily if our son gets sick we at once request and pray to the Master to make him all right because we do not have any idea of how many karmas were involved in that, we only see our son suffering. We have prayed to the

Master and if he does not become all right then we lose our faith in the Master. Or suppose we are involved in some lawsuit and we pray to the Master and if we do not win that case then we lose our faith in the Master. Suppose we do not have a child and we pray to the Master, even though we do not know whether we are meant to have a child or not, or whether it is good for us or not. But if we do not get the child then our faith in the Master breaks. If with His Grace we do get the child and if the child is crying a lot then we request the Master to make him quiet and if that does not happen then we lose our faith in the Master.

So we go on asking for such small things and if they are not done then our faith in the Master breaks. Master Sawan Singh Ji used to say that such people who come to the Path, and who request the Master to fulfill all their small desires without knowing whether they are good or bad for them – such people should not come to the Master, they should not come to the Path, it is better for them to stay in their home. Only those people who have the desire to do the devotion of the Lord, who are here to surrender themselves to the feet of the Master, only they should come to the Path. Only those who really understand the Path can get the benefit from the Master by surrendering themselves to the Master.

All the world dances to the tune of the mind – whether one is a warrior, a ruler or a poor person, all dance to the tune of the mind. Mind is the only thing which dances to the tune of the Shabd. He is present within us and He is present within every single cell of our body and He is present everywhere in this world.

The relationship of the disciple with the Master is unbreakable, it does not end only in this lifetime, only in this world; it continues even after we leave this world. It is permanent and it always remains there until our Master takes us to our Real Home.

1989 March: To Become Successful on this Path

This question and answer session was given March 24, 1988, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Master, why does it take so long to make the same spiritual progress after we leave the physical body than it does when we still have the human form?

SANT JI: The fact is that you people don't even know whether it takes more time to progress in the inner planes than it takes here in this physical plane because you do not know how it works inside. Often I have said that sometimes we are not able to do the meditations in this physical plane. But if one has real yearning for the Master and for meditation, then for such souls it does not take very much time, even in the inner planes, to make progress. Whether it is in the inner plane or here in the physical plane it all depends on the love, faith, and yearning of the disciple.

Dear ones, often I have said that this is not like government service or a job in the military, where the more you serve, the more seniority you have and the more promotions you get. It all depends upon the love, faith and yearning of the disciple – how much effort he makes and how much yearning and love he has for the Master. It is not like flying where it takes a specific amount of time to fly from one place to another. The plane of the Surat Shabd that the Masters have for us, moves very fast depending on the yearning and love of the disciple. If one has more faith and yearning for the Master, then when such a disciple climbs in that plane of Shabd Naam it will move very fast. Master Sawan Singh

Ji used to say, “It is like a bullet: you hear the sound of the bullet later, but it hits the target first.” In the same way, the flight or progress of the Soul is such that when you have developed going inside you also progress like that. It all depends upon the yearning of the disciple. The more yearning one has for the Master the quicker he goes to his destination.

Dear ones, I will tell you a story which Master Sawan Singh as well as Master Kirpal Singh Ji used to tell in Their Satsangs. At the time of Guru Gobind Singh there were many disciples, initiates of Guru Nanak, Guru Angad, and many of the other ten Sikh Gurus, who used to be very closely associated with Guru Gobind Singh. They were the old initiates, but because of their carelessness and lethargy they had not taken the advantage. Even though they used to live in the homes of the past Masters still they did not do their work; they did not progress in the meditation.

At that time, one illiterate farmer came to Guru Gobind Singh. When the Guru asked him what his name was, he replied that his name was Bhai Bela. Guru Gobind Singh asked him if he had learned anything. Did he know anything about reading or writing? He replied that he was an illiterate farmer. He did not know anything about reading or writing but he could take care of the horses. He said he had much experience in caring for horses and he would be very grateful for the job of caring for Guru Gobind Singh’s horses.

So Guru Gobind Singh Ji told him, “Yes, we need a person like you to take care of the horses. Everyday you should come to me and I will give you one line to repeat, and in that way gradually I will teach you to read and write.” Now that dear one was very faithful and devoted to Guru Gobind Singh. He took care of the horses and every day he went to Guru Gobind Singh and Guru Gobind Singh Ji gave him a line to repeat. All day long he kept on repeating that line, and learning the line by heart. This went on for some time.

As you know Guru Gobind Singh had taken up arms only to oppose the tyranny.¹ He had no other reason for going to the battlefield and fighting. He only did that to protect the religion.

Once when Guru Gobind Singh Ji was going to the battlefield Bhai Bela remembered that he was supposed to go to the Master and get the line for that day. He went to Guru Gobind Singh who was in a rush to go to the battlefield and said, “Master, what about my line for today? Give me that line.” Guru Gobind Singh Ji was much impressed by the simplicity and humility of that dear one and He laughed and said, “O Bhai Bela, you don’t consider the time and the opportunity.” And after saying this Guru Gobind Singh went off to the battlefield. Bhai Bela was so devoted and faithful to Guru Gobind Singh that he did not realize what Guru Gobind Singh had said was only to get rid of him because He had been in a rush to go off to the battlefield. He thought that whatever words Guru Gobind Singh had said, the words of the Master were the words spoken by God Himself. All day long he went on repeating those same words, “O Bhai Bela, you don’t even consider the time and the opportunity.”

¹ For a further account, see *Servants of God: Lives of the Ten Sikh Gurus*, by Jon Engle.

When the older initiates of the past Masters, who used to live with Guru Gobind Singh, saw Bhai Bela repeating those words which Guru Gobind Singh had said only to get rid of Bhai Bela, they laughed at him. All day long they went on playing jokes with him. They said to each other, “Guru Gobind Singh said those words only to get rid of him but he is understanding it as the Divine order and in that way he is repeating those words.” So they were laughing at him but he was not bothered and he went on repeating those words.

You know that such mean people, who do not understand the reality, always complain about such things; they are always ready to criticize other people. So in the evening when Guru Gobind Singh Ji came back to His place those people went to Him and said, “Look at your disciple Bhai Bela. Ever since you left this morning he has been repeating the words which you spoke to get rid of him. He has been saying, ‘Oh Bhai Bela, you don’t consider the time and the opportunity.’” Guru Gobind Singh Ji was very impressed and so pleased with Bhai Bela’s devotion that He called him and, looking into his eyes, He gave him such grace that He took his soul up, and he started enjoying the intoxication of the inner planes.

Now the older disciples, when they saw that Bhai Bela’s soul was attached within, and he was enjoying the inner planes, they felt very bad. They said, “We have been initiated for so many years and have been living with Guru Gobind Singh for such a long time, but still we have not gone within, we have not enjoyed anything of the inner planes. Look at Bhai Bela, he came only a few days ago, and today he has gone up in meditation, and has started enjoying the inner experiences.” They thought it was not a just thing, so they complained to Guru Gobind Singh, saying, “What kind of injustice is this in the court of Guru Nanak? We have been initiated into this Path for so many years, and we have been with you for so many long years, but still we have not enjoyed anything; we have not gone in the within. But Bhai Bela, who came just a few days ago, is getting so much grace from you that he is enjoying everything within.” They said this because, after Bhai Bela’s soul was attached within, and after he started seeing the inner experiences, he started talking about the importance of the Master, the glory of the Master, and he started talking about very good things which impressed the other people.

When the people complained like this, in order to satisfy them, Guru Gobind Singh said, “I will answer your question. You should bring some hemp.” They brought some hemp and made a drink from it, and Guru Gobind Singh told one group of disciples, “You take that hemp drink in your mouth – but don’t swallow it.” He told them to just take it into their mouth, and then spit it out. But He told some other people to take it in and swallow it. Now when those older initiates took the hemp drink but were not allowed to swallow it, they did not get any intoxication from it, whereas the ones who were told to swallow it became intoxicated.

Master Sawan Singh Ji used to say that when we have some faults within us, we ourselves sometimes talk about it one way, and sometimes another. So when Guru Gobind Singh asked those people who were not allowed to swallow that hemp drink whether they got any intoxication, they replied, “Master, how could we get any intoxication, when you told us not to swallow it?” When the other people who were told to swallow the hemp drink were asked, they said, “Well, Master what to talk about the intoxication, we see all different colors and we have lost all consciousness of the earth, we are so much intoxicated.” So Guru Gobind Singh told them, “This is the answer to

your question. You people no doubt were initiated a long time ago; you have spent so much time with the Masters. You attend the Satsangs; you even try to do the meditation. But when you attend the Satsang, you listen to the Satsang through one ear and let it out through the other ear. You do not live up to what the Master's say. Just as when you did not drink the hemp drink, you did not get the intoxication, similarly, since you do not live up to the words of the Master, you do not get any intoxication, you do not go within. But look at Bhai Bela, he came just a few days ago, and whatever I told him to do, he did that, and as a result he has been enjoying the inner planes."

Masters never want their disciples to remain the slaves of their minds. But what is our condition? Even though we have received Initiation, we come to the Masters, we attend the Satsangs and we even try to do the meditation. But at the same time we have become the slaves of the mind; we do not want to give up any pleasure of the mind, and that is why we are not going within and are not progressing. Master does not want us to remain slaves of the mind after He leaves the body, that is why He always tries His best to make us free from the clutches of the mind while He is still in the body. He is like the pilot who has come with the airplane of Shabd Naam, and like an efficient pilot, He takes off at the right time. In the same way, the Master comes with the plane of Shabd Naam and He also wants that before He leaves the physical form He should make all the souls He has initiated sit on the plane of Shabd Naam and take off and go back to Sach Khand. But if we are obeying our mind, if we have not yet given up the slavery of the mind, what can the Master do?

Dear ones, why do the Sant Satguru's make us do the meditation? Why do they lay so much emphasis on living a pure life? Because if we have not done the meditation in this lifetime, if we have not made a practice, not made a habit, of doing the meditation here, then it will be difficult for us to meditate in the inner planes. The worlds we have to cross during our journey in the inner planes – that place is much more beautiful than this world and if we have not maintained ourselves, if we have not maintained a pure life here, then it will be very difficult for us to go through that place. Talking about the dear souls, Master Sawan Singh Ji used to speak of an incident when he went to a place called Kalukabar to give Initiation. He Initiated many hundreds of people there and many of them were attached inside and they had beautiful experiences. This same thing has happened in my own lifetime as well. When I went to Bangalore about one-hundred and twenty-five people were Initiated and there was not even one person who did not see any Light or did not have any experience. Everyone who was Initiated was given the experience of Light. But when we had the Initiation in Bombay, the same person was there to explain the theory, the same Master was there to give the Initiation, but out of so many people who were Initiated at that time there were only a couple of people who raised their hand saying that they had had the experience. All the others were quiet and had to be given another sitting.

So you see, the Naam was the same, the person who explained the theory was the same, and the Master who was there to Initiate was the same. But why at one place did everyone have the experience and at the other place only a few people got the experience? It is because of our faith, our love, and our yearning. It is because of our karmas. We do not know how many karmas we have to pay off before we can get those

experiences and accept the grace of the Master. As far as the Master is concerned, His grace is constant for everyone.

In my lifetime I have done only two meditation programs. One was a very strict kind of meditation program. It was something like the non-stop repetition of Guru Granth Sahib that the Sikhs do – one person reads from the holy book and unless another person replaces him that first person will not stop reading; the reading has to be continuous – non-stop. So we also had a meditation program like that. We divided the whole Satsang into three groups and one group would start doing the meditation and the other group after some time would take on the meditation and in that way it would go on non-stop. In that way everyone would get the opportunity to sit for meditation every four hours. I was also participating in that meditation program; it was not that I would make them sit in meditation and go back to my room, I would also be there to meditate and do the seva of guarding the people. We had guards during the meditation so that if anyone was found drowsing or showing any signs of laziness he would be slapped and would be taken out. It was only in order to keep everyone awake and keep them doing the meditation. And those simple villagers, those illiterate people, who had come there to do only the meditation and nothing else, had beautiful experiences and were able to do the meditation without any difficulty. Whereas the people from the cities had complaints that the rice was not cooked well, or the tea was not made well, or they could not sit for the meditation, or they were having pain in the body. The meaning of this is that those illiterate people, those humble and simple villagers, who had come there only for meditation, were successful and they did not have any complaints.

In the same way, this month from the ninth to the sixteenth we held a similar kind of meditation program which was very successful. Many dear ones participated and they did a lot of meditation. After that meditation program the people who talked about their experiences, those who had the beautiful experiences, were the villagers. Whereas the people who came from the cities had complaints about the food and other things and they were not able to meditate as much as the villagers did. One day it so happened that some rice was left over from lunch and Mr. Oberoi thought that it would be nice for the people from Karnataka, the south of India, to have additional rice in the evening with their dinner. So he distributed the rice among the south Indian people. But the people who had come from the cities they did not like this and they created an uproar saying that the rice should have been distributed to everyone. Even though, just three hours before, rice had been given to everyone, they made a big deal out of it and they started fighting over that issue.

Another time we made rice pudding in the morning and parshad halva in the evening. After that there was one dear one who came to me and told me, “Master this morning your rice pudding created heat in my body and in the evening the parshad which was made also created some trouble in my body.” So you see if I do not do a seva like this, if I do not make good food for the people, then from the within Master asks me why I do not take good care of the people; but when I do that, then people complain about the food. If I make good food for them they complain; and if I don’t still they complain. So how can those people get any benefit from coming to the Master and how can those people do any meditation? Kabir Sahib has said that when you go in the company of the Master, even if you are given a dry chapati to eat, still you should be content. You should

understand that only that is written in your karma. Be content with that, eat it, and do the meditation.

The meaning of this, as Master Sawan Singh Ji used to say, is that those who read and learn something always debate and they always say, “this thing is written in that book,” or “that thing is written in this book,” etc. They do not understand the Grace of the Master; and they do not take full advantage of the company of the Master. Whereas the simple-minded people, the people from the villages, get the maximum benefit from coming to the Master.

Once three people came to Kabir Sahib; one was an illiterate person, another was a learned person, and the third one was a yogi. Kabir Sahib welcomed all of them and He talked with them and then He asked what they had to say. First He asked the illiterate person what he had to say. The illiterate person said, “I think that one should not learn anything, one should not read anything, because as the color of the ink is black, in the same way those who are learned people their heart also becomes black. So it is better to remain illiterate. It is not a good thing to be learned.” So he criticized the learned persons.

Then Kabir Sahib asked the learned person what he had to say. He said, “Well, what is the life of an illiterate? His life is not any better than the life of the animals because he does not know how to live his life.” And so he criticized the illiterate people.

Finally Kabir Sahib asked the yogi what he had to say. The yogi replied, “I think that one should perform the yoga, he should do the *nulee asan* and the other yogic practices. Because unless you do this you will not have any life.” And in this way he criticized and condemned the learned and the illiterate.

Hearing what they all had to say Kabir Sahib very lovingly told them, “I thought the learned person was good but he criticized the illiterate person, and when I thought the illiterate person was good he criticized the learned person, and then I thought that maybe the yogi would be better than either of them, but he also criticized both of them.”

So one should find a way to rise above criticism. One should find a way from all of this to be attached to the Shabd Naam and to do the devotion of the Lord. Unless you do the meditation of Shabd Naam you cannot rise above and you cannot get to your destination.

So dear ones, I say that those who have come to the Path with determination and the desire to meditate, and those who meditate with the desire of just doing it, they become successful and they progress in this Path without any time. But those who meditate while thinking, “I will reach the first plane,” or “when I cross the second plane,” and those who go on counting the days and the hours – who think in terms of time – Dear Ones, they remain only counting the days and they get nowhere. So if you want to become successful on this Path and if you want to attain progress then you should meditate with determination and with the desire of just doing it.

Master Sawan Singh Ji used to tell a very humorous story about a merchant family that was very learned. Once they had to go some place and on the way they had to cross a river. In India in those days there were not many bridges over the rivers and there were no good means of transportation so people had to walk and cross rivers by boat. When the family reached the river, the most educated one of them, went up to the river’s edge and he measured how deep the water was. He measured that it was twenty feet deep.

Then he counted the people in the family and they were twenty in number. So he said, “Twenty foot depth, and twenty people. That means that for each person it is only one foot deep. So there is no need to worry. Everyone can easily cross the river.” He sent one person into the river and he drowned. Then he sent another person into the river and he too drowned. He did not realize that the twenty foot depth of the river was for everyone; you cannot divide the depth of the river by the amount of people that have to cross. When he saw that the family members were drowning he once again calculated, “The depth is twenty feet and I had only twenty people so it is one foot per person.”

At that time an experienced person came and asked him why he was sending the people in and drowning them in the river. He said, “Look at my calculation. I have done the right calculation. The river is only twenty feet deep and I had twenty people so that means one foot per person. I don’t know why it is happening.” The experienced person told him, “It does not work like that over here. The depth is the same for everyone. Why don’t you take the help of a boat or something like that to cross the river?”

So that is why Master Sawan Singh Ji used to say that we should not rely completely on learning. We should do the meditation. We should seek the guidance of a person who has the experience and using His experience we should also meditate and go within.

Dear ones, that was a very good question, a very interesting question; so much more could be said in response to this question.

It was the Grace of my Beloved Master Kirpal that He made me obey Him. It was only because of His Grace that I was able to obey His commandments and become successful. You know that the mind is such a thing that he makes people fall down and he does not allow anyone to become successful. Unless we have the Grace of the Master we cannot become successful in the Path. So I am very grateful that He made me successful. He made me follow Him and obey His commandments.

Dear ones, I had entered this Path only to do it and whatever my Master told me to do I did that without any questions and as a result you know that I got His Grace. In the beginning when the dear ones from the west started coming to me and when they would talk about their difficulties in the meditations some people would say that they had pains in the knee, some people would say they could not sit for longer hours, some people would say that they could not concentrate and they could not see the light and things like that. It was very difficult for me to understand all that. Because what I have understood from this Path is that when you have taken the Master, when you have entered this Path, it means that you have to do it. When people would tell me that they have pain and they cannot sit through the pain, I would think, “Why don’t these people continue doing the meditation, why can they not stop paying attention to the pain, why can they not do the meditation.” And that is why in the beginning it was very difficult for me to understand what they were saying because when you have entered the Path you should do it and you should not pay any attention to any obstacles or you should not pay attention to the pains or anything like that.

Once in the place called Karumpar Gracious Lord Kirpal was visiting and one dear one who had difficulty in the meditation came to Him and told Him, “Master, earlier I used to see Light but now I have difficulty in seeing the Light.” Master gave him a meditation sitting and even after that sitting he had difficulty and he was talking about the Light and

the difficulties in meditation. When a dear one who understands the Master as Almighty Lord and who knows the Reality of the Master sees somebody arguing with the Master about the Light, etc., you can understand what he would be feeling. So I felt very bad and I thought in my mind, “Why doesn’t this person bow down to the Almighty Lord? Why is he arguing and talking and bothering the Master about the Light? Is Master anything different than the Light? He is the Form of the Light; He is the Abode of the Light – why doesn’t he bow down in front of the Master?”

That dear one still comes to the Satsang, but now he repents, asking why he did not have complete faith in the Master at that time. Why he did not bow down in front of the Master; and why was he only bothering about the Light and the experiences. So dear ones, I mean to say that when you have entered this Path, you should just do it without paying attention to anything. Because if you will devote your soul completely to the Master He will definitely shower His Grace upon you.

1989 April: The Stamp of the Master

This question and answer session was given January 29, 1989, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

SANT JI: Yes, now you may ask your questions.

QUESTION: Dear Master I often ask myself which limit and what difference there is for an Initiate between being spiritually introvert and talking little but heavily, and being unfriendly or inconsiderate with others. And also between advising and expressing one’s own ideas frankly and judging, talking, sternly as though we were oracles of absolute truth. In general what limits and difference is there between an inner detachment and indifference or coldness with respect to others, considering another person’s problem as their own karma. I do this question because I often feel in my own self and others opposite attitudes that are sometimes humiliating and create resentment or incomprehension.

SANT JI: I did not want to say this but now I am compelled to say it. Whenever you ask any question you should make it brief and to the point. You should not make it so complex and so complicated that it becomes difficult to find out what you want to know.

This particular question could have easily been made brief and to the point; it would have been easier for me to answer and easier for you to understand what you are really asking for.

I don’t have any objection when people ask me long questions but I mean to say that when you ask a question it should be regarding one, or at the most two, particular points, so that it becomes easier to answer.

Now in this question it is very difficult to find out what is the real purpose of the person who has asked this question.

There are many things which are answered in the question itself. A similar thing happened once during the first tour at Sant Bani Ashram, one dear one stood up and he asked me a very long question and by the time he had finished, he had already answered his own question, and when he realized that he laughed, and all the dear ones in the Sangat also laughed. So I mean to say that whenever you want to ask any question make

it very brief and to the point. It is not that I don't like or cannot answer the long questions, but when you are sitting here with the other dear ones in the Sangat, you should ask the question in such a way that they also understand what is being asked, and afterwards, when that question is being read or when the answer is read, the dear ones who are reading that question or answer should also be able to gain something from it.

In the army we used to have a court of the commanding officer once a month when we were allowed to ask any question we wanted. But they told us we should ask questions of a general nature the answer of which would be helpful for our future and even to all the other dear ones. Over there we were not allowed to ask questions of a personal nature, about our families or things like that. Only questions related to the army work were allowed, and if anyone would ask any complicated or long question which did not have any connection with army work, then the commanding officer would not answer that question. But the person who would ask such a question would become the cause of a joke for the other people.

We all know that there are a couple of basic things which all the dear Satsangis have to face: sometimes it is very easy for us to concentrate and go within and see the things; but other times it is very difficult to face our mind, it is very difficult for us to do our work and do the concentration of the mind. So these are a couple of basic things which affect our meditation and our attitudes. I would like to explain to you that we should not have any thought or attitude which will result in taking us away from the eye center. Whatever we think of others, whatever we talk to others, or in whatever way we behave in front of others, it should not be one which will take us away from the eye center, it should not be one which could break our concentration. Whenever we speak anything or deal with anyone, first of all we should think of the effect it is going to have on the other person. Most of all we should always be considerate, we should always consider whether this action, or this thought, or this attitude of ours, is going to be helpful to us in concentrating at the eye center or whether it will diffuse us more in this world.

So that is why whenever we deal with the other people, whether it is with other family members or other Satsangis or anyone in this world, we should always be very considerate and always be very careful. We do not want our mind, our attention, to be spread more in this world, because our Path is that of concentration at the eye center. We should do only those things which keep us at the eye center. In fact I would say that whenever you think anything you should always keep yourself at the eye center. Now about expressing what we have in our heart for others. You know that love cannot be completely expressed through our outer actions; it is not something which you can show off, it is something which is felt by the other person. In fact, when we start remaining at the eye center, when we go within, and when we see the whole world belongs to the same Almighty Lord, then love for every creature is developed in us. After that even though we may not express it to others, still the other people will feel the love coming from us. Master Sawan Singh used to say, "When you have good feelings for others it doesn't matter if you express it outwardly or not, but when you are having good feelings for them and when you are sending good feelings to them they will also receive those good feelings and they will feel the love coming from you."

Master Sawan Singh Ji used to say that heart talks to the heart. Once Emperor Akbar and his minister Birbal were going along to some place; they were walking and Birbal had

told Emperor Akbar, “Whatever thoughts you have for someone, that person also has the similar thoughts, he responds in the same way as the thoughts you have for him.” Now Emperor Akbar did not want to believe in that unless he had some proof, so he asked Birbal to give him some proof.

Birbal said, “Well, here comes a person and you should have some thought of him and let us see what he thinks of you when he sees you.” So at once Emperor Akbar thought, when he saw that farmer coming along the other side of the road, “I should put him in jail, and get him a beating from the police, and I should punish him as much as I can.” He told Birbal about his thoughts for that person.

So when that person came he was asked what kind of thoughts he had for this person, Emperor Akbar. In those days not many people used to see the kings and the emperors physically, so that farmer had no idea he was talking to the Emperor. He was very fearless and said, “As soon as I saw him I thought, ‘This person has a very heavy mustache, and I would like to pull his mustache; and I would like to beat him.’”

So then Emperor Akbar was convinced, “Because I had the bad thought for him, he also had bad thoughts for me.” So the meaning of saying this is that if you have good thoughts and good attitudes towards others you do not need to express them outwardly, just your thoughts will carry what feeling is in your heart for them, and they will also respond in the same way.

I would like to say that the fragrance of Love, the fragrance of Naam, should come out from within the disciple of the Master, from the Satsangis, and just by looking at his face the other people should know that he is an initiate of a Perfect Master and his dealings in this world are perfect, and whatever he does is a good thing. Just by looking at his face people should get the idea that he goes to a Perfect Master. Often I have said that the earth on which we are living should also be blessed and should also be proud of us. We should do such things, and our way of living should be such, that not only our Master, but the whole world should be proud of us. History bears the witness that up until now the Negative Power has always bothered the Saints who came into this world, and those who follow the Path of the Perfect Master are always bothered. But the Masters never encourage Their disciples to follow and respond in the same way as the other people. They have always said, “You should always be loving to them.” Our beloved Master Kirpal always used to say that when a bad person does not stop doing his bad deeds, why should a good person stop doing his good deeds?

Kabir Sahib was the first Saint to be incarnated on this earth and He never went below the human body and those who had the blessed opportunity of having His Darshan, and those who got the opportunity of getting the Initiation from Him, they also did the meditation and they realized that Kabir was not different from God Almighty. In His writings Kabir Sahib has also written that there is no difference between the Saints and Almighty Lord, in fact Saints are the Form of Almighty God. But history bears the witness how the government of His time did not spare any efforts, did not leave any stone unturned, to torture Him and give him trouble.

Kabir Sahib came in a Muslim weaver family and at that time, the most powerful king who was ruling over India was also from the Muslim religion, his name was Sikunder Lodi. He tied the hands and feet of Kabir Sahib with heavy iron chains and he also

attached some more weight to him and threw him in the water of the Ganges. But with the grace of God Almighty all those chains were broken and Kabir Sahib came up and floated, sitting cross-legged, on the water of the River Ganges, as if He was sitting and doing His meditation.

Another time Sikunder Lodi he tied Kabir's body in the form of the bundle and he threw Him in front of an intoxicated elephant. But when the elephant came near Kabir Sahib, it just bowed down in front of Kabir Sahib and it did not do the thing for which it was made drunk. It was made drunk to step on Kabir Sahib but it did not do that, instead it just bowed down to Kabir Sahib. Now the Kazi who was responsible for passing judgment against Kabir and for executing this so-called punishment was encouraging and getting upset with the mahout of the elephant. Why was he not making the elephant step on Kabir Sahib? But even though that mahout did so much but still the elephant would just go near Kabir Sahib and bow down to Him and nothing went wrong. The elephant would not do any harm to Kabir Sahib, instead he just bowed down and respected Kabir Sahib.

Kabir Sahib mentioned this incident in His writings. He said, "What mistake or what sin has the beloved of God has done? He was thrown in front of the elephant. The elephant understood that He was the Beloved of God and he bowed down to Him but that ignorant Kazi did not understand what has happened. Three times he was encouraged to come and step on me but each time he came he bowed down but that ignorant Kazi still did not understand what was the reality."

They did all this in the name of religion because Sikunder Lodi was a Muslim and he believed in Prophet Mohammed and he tortured Kabir Sahib because he was trying to prove that he was the only true Muslim, loyal to Prophet Mohammed. According to the Muslim religion one who goes on a pilgrimage to Mecca is called a true Muslim. He had been there many times, and he was calling himself as the true Muslim. But they did not know what Prophet Mohammed has really written in the holy book Koran Shah, how much love and how much compassion He had for the whole of creation.

Once Prophet Mohammed, along with one disciple, had gone to some village and there a person in the market was calling names to Prophet Mohammed. Prophet Mohammed just kept quiet and listened to all the abuse that person was saying. His disciple asked Him, "Why don't you answer his abuses. Why don't you tell him that he should stop?" But Prophet Mohammed just kept quiet and He just listened to all the abuse he was saying to Him.

After some time when that person got tired of calling names to Prophet Mohammed, then Prophet Mohammed told His disciple to go and ask him, "What does he need? Can I help him?" Now that dear one who was with Prophet Mohammed was surprised, because that person had been calling names to Prophet Mohammed for such a long time and in the end, Prophet Mohammed, instead of getting upset with him, was offering him any help He could give to him. So you see how much love, compassion, and humility the Masters have. And we, who start the religions in Their Names, do not have any idea; and that is why we torture and give a hard time to the Saints and Mahatmas who come in this world.

Whenever the Masters come into this world they live a very pure, a very high kind of life, and they inspire us, they encourage us, also to live that pure and very high life. They always tell us that we should not do anything which would bring a bad name to our

parents, which would bring a bad name to our society, or the country in which we are living; and that is why they always tell us to live a very pure and high life.

So dear ones, once again, I am sorry to say that since the question did not make any sense to me that is why I was not able to answer it but still I tried my best to explain to you how we should be living and how we should be dealing with the other people in this world. And that is that we should always have a good, loving attitude towards other people and we should not do anything, we should not behave toward other people, in such a way that they feel hurt. In fact we should always do those things which will bring us closer to the eye center, because our job is to stay at the eye center. In fact when we remain at the eye center, go within, and when we reach the Radiant Form of the Master then the real love, humility, and devotion is developed within us and afterwards we love everyone alike.

Master Sawan Singh Ji used to say, “Break all the different ornaments, whether it is a ring or a bracelet or an earring; whatever you have, you should melt all the ornaments you have, and make a very big necklace which you can wear on your neck; because the idea is to show people that you have so much of gold.” So in the same way, in this Path of the Masters also, no matter what you are doing, the main thing should be that you withdraw your attention from all the outer things and come to the eye center, connect with the Shabd Naam; because when you withdraw your attention from all the outer things and connect it with Shabd Naam you get everything. Dear ones, if you go on talking about this subject: about how we should deal with people, how we should behave, what kind of attitude we should have with people, we will get nowhere, because this is such a subject that no matter how much you talk, you are not going to get anywhere unless you work for it.

Guru Nanak Sahib has said that as long as we are living in this world we have to listen to some people and we have to talk to some people. So dear ones, as long as we are living in this world we will have to listen to the people, we should listen to their loving talks and we should share with them the love we have.

In expressing your love and affection for others, if you spend all your time saying that you have so much love for the other person, it is all a waste. Instead of spending all that energy in saying that you love a person so much, if you would have loving feelings for him, if you would really love him from your heart, then he will receive those loving feelings from you; and in that way it will be good for him as well as you.

The same thing applies in the relationship between the disciple and the Master. Talking about my own self, I would like to say that if I had spent all my life telling Master how much I love Him, how devoted I am to Him, how I always think of and yearn for Him – I don't think I would have become as successful in this Path as I have become. I did express my love and yearning for Him but at the same time I also performed my duty. When I performed my duty He showered His Grace, He also did His job; as a result He made me successful on this Path. The disciple has certain duties and the Master also has certain duties. When the disciple performs his duty then he does not have to wait for the Master to perform His duty; He is always there and He showers Grace upon us.

So dear ones, the Masters have told us that we should always be loving toward the other dear ones and whatever job we have been given we should do only that. The Master has not become careless after giving us our job; when we do our job, He also performs His

duty. Master never forgets the disciples; all the disciples, whether they are close to Him or not, are all written on the heart of the Master, and the stamp of the Master is stamped on every soul that He has Initiated. So that is why, dear ones, we should always be loving towards the other disciples of the Master, and we should always do our part and let Master take care of the rest. A wise person always waits for the appropriate time to prove that he is sincere and truthful, whereas the mean person always presents excuses and tries to prove he is a true one. Dear ones, we just need to work on these things; we do not need to exhibit our qualities, we only need to work and wait for the appropriate time when we will be proved to be the true ones.

The true disciple always remains an introvert. He does not talk a lot; but if he gets an opportunity and if need be, he always tells people what the Reality of the Master is; and he never allows other people to praise him. It is always seen that the real disciple of the Perfect Master will never allow anyone to praise him, he will always remain humble and quiet. He himself will sing the praise of the Master and he will encourage us to do the same.

So dear ones, since all of you are Initiated, I would like to advise you, that in the Satsangs, Naam is talked about, and the benefits of doing the meditation of Shabd Naam is always told. We should always do the meditation of the Shabd Naam, because the Master always does His job – even if He leaves the physical body after giving us the Initiation – our progress does not stop, provided we are sincere in our effort in doing our meditation. Many cases have been found where the Master left his physical body but still the disciples continued to progress in their Inner Path. Because the Master never dies, He is always present in the Form of the Shabd; He is always helping the disciples to go within.

So when we do our devotion sincerely, when we go within, then we realize how much Grace and help we are receiving from the Master – how first of all Master came in the physical body to give us the Naam Initiation and after He left He is still helping us. He is always telling us, “You come to me and I will take you to the Real Home; I will take you inside.” So dear ones, when we go within, only then do we realize how much sympathy, how much pain, the Master takes for us, and how much He is helping us. So it is our job to do the work which the Master has given to us. We should do it wholeheartedly.

1989 May: The Storm of Love

This question-and-answer session was given February 1, 1989, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Does the pain we receive during meditation contribute to paying off our karmas?

SANT JI: First of all, we should think very carefully whether we do our meditations regularly or not, because when we meditate regularly we become competent in it and by meditating regularly all the pains go away.

If we are regular in our meditation, if we are doing it every day, and then if we have pain which starts from the bottom of our feet and moves upwards, then you should understand that it is the pain of the withdrawal of your soul.

The feeling of that pain is as if ants are crawling on your body. So if someone has that kind of pain or that kind of feeling starting from the bottom of the feet, then he should understand that now his soul is being withdrawn from the body.

We can understand that pain as the pain of the karmas only when we have watched our karmas very closely. There are many karmas which we make in this present lifetime and many karmas are from our past lifetimes. Because of those good and bad karmas we suffer pain or enjoy happiness in this world. So we should watch our karmas very closely and we should try to remove our faults or the causes of doing the bad karmas. Because of our past karmas the middle of our soul gets dirty and we can make it clear only by doing the Simran. If, according to our understanding, our present life is going along fine and we are not creating many karmas which would affect our meditation, if we are regular in our meditations, and if we still do not get any progress, or if we feel pain or burden in meditation, then we should understand that all the meditation which we are doing is being used up for our purification because the burden of the karmas from the past life is very heavy. Except for meditating on Shabd Naam there is no other way we can get rid of our past karmas. By doing the meditation of Shabd Naam our soul becomes pure and we become free of the burden of the past karmas.

Moreover, it is very important for a disciple to develop a true love for the Master. In the beginning it is very difficult to develop a sincere love for the Master, but once you develop it, it becomes like a storm and then it is very difficult for the disciple to stop that love of the Master from coming to him. If we have that incredible strong force of love coming to us from the Master, and if we have developed that sincere love for the Master, that love which we have for the Master also helps us a lot in paying off our karmas.

Dear ones, when the true love for the Master is manifested within you, and when that raging storm of the fierce love comes to you – then such a dear one cannot live without sitting in the meditation. Then all the karmas, or whatever is blocking his progress, are all washed away by the force of that love and he becomes a perfect one; he enjoys the grace of the Master within and without. Mahatma Chattar Das, an initiate of Baba Sawan Singh Ji, used to say, “I am so accustomed to the love of my Master that now I have no desire to move the rosary or do any other thing.” The dear one who has developed and manifested such true love for the Master does not want to do anything of the world. He always wants to sit in meditation and wait for the darshan of the Master. He always waits for that precious moment when he can have the darshan of his beloved Master.

I have often told you the story about two initiates of Baba Jaimal Singh. This story was often told by Baba Sawan Singh also. There were two initiates of Baba Jaimal Singh named Machar and Ramdita. They were farmers. Every day, because they were very devoted to Baba Jaimal Singh, and because they were very good meditators, they would have the darshan of Baba Jaimal Singh during their meditation, and then they would start their work. Sometimes the Master puts even perfect disciples to the test. So one day they did not get the darshan of Baba Jaimal Singh in their meditation. That day they were supposed to get the water from the canals and irrigate their corn crop. So Machar asked Ramdita, “Did you have the darshan of Baba Ji?” Ramdita replied, “No. I did not have His darshan today.” So Machar said, “I also did not have His darshan today. Let us stay sitting in meditation until we have His darshan. If this corn is supposed to dry why should we worry; it belongs to Baba Jaimal Singh – it is not ours. We should sit for His

darshan.” So, they sat down again in meditation and after one hour they got the darshan of Baba Jaimal Singh. Then they took the water from the canal and irrigated the corn.

So the meaning of this is that those who have sincere yearning and true love for the Master always desire the darshan of the Master, and the Master also showers a lot of grace upon them. He always gives them the darshan. At the time of initiation the Master sits within the disciple in the form of Shabd; He does not have to come from far away. He is within the disciple. It all depends upon the yearning and devotion of the disciple. Whenever he sits in the remembrance of the Master with deep yearning and devotion, Master is always there to quench his thirst.

QUESTION: This question concerns what form our relationship to our Master takes after we leave this physical body. Those of us who have not progressed much within, who have not developed much love within this lifetime, yet who do not have to come back, how much and what sort of contact will we have with You or Kirpal over there after our final earthly passing? Over there how do we go about spending time with the Master? Is there a place like this over there where we may see Him? Will some of us live in families and some at ashrams as here? How will our devotions continue over there?

SANT JI: It is a very interesting question. I hope that everybody will pay attention to its answer.

Often I have said that the mission of the Perfect Masters on this earth is to initiate those souls who have been chosen in the court of the Lord to get the Perfect Master and to come back to the Real Home.

Saints have always said that for a Perfect Master distance does not make any difference. And also, even if the Master leaves His physical body right after giving us the initiation, the progress of the initiate is not hampered. His progress continues even after the physical departure of the Master.

In this context Master Sawan Singh Ji used to tell a story about a father and son who did seva with Hazur Rai Saligram; they were very devoted. When the son was about to leave the body the father wept and he said, “You are my only son. Now you are going to leave me.” The son replied, “Father, you should not worry about anything. And you should not mourn my death because I am not going to die. In fact, I am going to live a new life. I know about my previous life, and in my past life I used to be a tree. One day somebody cut a branch off me and he brought it to Swami Ji Maharaj. He used it for brushing his teeth. Because of His grace and mercy I was made to leave that body of the tree. And in this lifetime I got this human birth. But because I came from the body of a tree my intellect was not developed very much, that is why I could not take full advantage of the Master’s teachings. I did not grasp the teachings and I did not live up to the words of the Master. That is why I am not going to get the liberation now. But I know that in my next lifetime, with the grace of the Master, I will be born as a good man and I will go to the Perfect Master, do the meditation, and finally achieve the liberation.”

So, you can see that because that branch of the tree was used by Swami Ji Maharaj, the soul that was in the tree was made to leave that body and was given a human birth. You can imagine how the grace of the Master works, and especially how the grace of the Master works for those to whom He has given the Naam initiation.

Master Sawan Singh Ji used to say, “Those who say that they have searched for the Master, they go to the Master, or they go to the Satsang – their inner eyes are not yet opened, that is why they say that they are doing everything. But those whose inner eyes are opened do not say things like this. Because they have seen the reality that it is not because of their efforts that they are going to the Satsang and they have got the Master. It is the grace of the Master. It is the Master, Himself, who makes them come to the Satsang, who makes them do the meditation.” Master Kirpal Singh Ji also used to say that it is not within the reach of a blind man to find a person who has eyes. Unless the person who has eyes calls for the blind man and makes the blind man catch his hand, the blind man cannot find his way.

So, the meaning of this is that the Master Himself makes everything happen and He is the one who brings us to the Satsang. He is the one who takes care of us.

Many incidents took place in the time of Master Sawan Singh where people would come from very far distances and they would tell Master Sawan Singh how they had His darshan and how He Himself directed them to come to the ashram – they were brought to the ashram by Master Sawan Singh Himself. Similar kinds of incidents used to take place during the time of Master Kirpal Singh, also. When I went to Sant Bani Ashram for the first time, during the first tour, one dear one came from a very far distance and he told me how he had the darshan of the Master and he was told to come to Sant Bani Ashram and later on he got the initiation and he became a good meditator. In the same way, in Quito, Ecuador, one woman got the darshan of the Master – the same form of the Master whose picture was printed in the *Sant Bani Magazine* of that month – and she brought me that magazine and said, “I had the darshan of this Master and I was told to come here and to get the initiation.”

So now you can imagine Who chooses us and Who brings us to His feet and who is making all these arrangements for us.

Often I have said about Master Sawan Singh, Master Kirpal Singh, and even myself, that even though they searched for their Master for such a long time, still when the time came and when their search was going to be completed, then it was the Master who chose them and the Master Himself went to the place where they were, to bring them to the Path. Master Sawan Singh had been searching for twenty-two years, but when his time came to come to the Master, his Master came to him even though at that time he was living very far away from the ashram, but still Baba Jaimal Singh went there and He made it possible for Master Sawan Singh to come to His feet. In the same way Master Kirpal Singh also was searching for God Almighty and seven years before He met with Sawan Singh physically, He started having His darshan. And when the opportune time, the appropriate time came, He was brought to the feet of Master Sawan Singh. In the same way, you already know about my history. I used to have the darshan of Swami Ji Maharaj one year before I met Master Kirpal Singh physically. Just a few days before Master Kirpal Singh met me physically I started seeing Him in His Real Form. And even though I was sitting there waiting for Him, searching for Him, and I was doing the meditation of the first two words, I had not met with any critic or admirer of Master Kirpal Singh and I did not know anything about Him. But when the time came, He Himself came, and He looked for me, He searched for me. And He brought me to His feet.

I will repeat the words of both Master Sawan and Master Kirpal. They used to say that after the disciple leaves this physical body, leaves this world, he is in the hands of the Master who has given him the initiation. Whether he should be sent back into this world for more purification or he should be kept in the higher planes and be made pure there, and whether he should be made to meditate in the higher planes and taken back to the Real Home, is in the hands of the Master who has given you the initiation. It is up to Him what to do with your soul after you leave this physical world.

In His sacred writings, Swami Ji Maharaj has written that the Perfect Master liberates His disciple in four lifetimes or in four births. But Master Sawan Singh Ji used to say that the Perfect Master always tries His best to give the liberation to His disciple in one lifetime. He does not want the disciple to come back into this world again and again and suffer the hardships of this world. That is why the Master always tries His best to finish all the give and take and all the karmas which the disciple is supposed to do in four different lifetimes – Master makes him pay off his karmas and finish his give and take in only one lifetime. If all the parts of the lamp are in good order and if the lamp has the oil in it, if the wick is also right, you just need a burning match and you can light the lamp and it will give you the light. The meaning of telling you all these things and giving you all these examples and quoting from all different Masters is just to make you understand the answer to the question which was just asked.

Dear ones, just think why the Saints have called this place the world of suffering and unhappiness, the world of births and deaths, why the Saints have called this creation of Kal a world of unhappiness.

We know how the Negative Power has created the disputes between the father and mother, the disputes among the brothers, and of the brothers with the sisters. Somewhere there are problems between the wives and their husbands, and even one community is fighting with another community, one country is trying to control the other countries, and how everyone is armed with all the sophisticated weapons, and how the missiles and the bombs and everything are ready to destroy the other people. So how can we call this place as a place of peace? It is surely and it is truly a place of unhappiness.

First of all, look at the body; look at the condition of your body itself. You know that if we do not eat food we cannot function because the pranas are in the food. And unless we eat food we cannot make our body function in a normal way. And you know how much effort we put in making the pure and holy food, the healthy food. And when we eat it, what happens after some time? We have to excrete the dirt from our body and sometimes some people are not successful, for some people it is a problem. They have the problems of indigestion. And some people have other physical problems. And if their body is functioning normally, then they have other problems to solve, like the problems of unemployment, the problems of poverty and other problems.

Farid Sahib has said, “O Farid, the hunger is worse than death. Because in the evening you eat before you go to bed, but next morning before you wake up the hunger is still there.”

Sometimes the Masters do not call the person or do not call the initiate directly. Sometimes they call him through some other person, but They are the ones who inspire them or who encourage the initiates to come to Him.

Think about this. Suppose there is a man who has been sent to a prison and who has suffered great hardships over there and he has suffered a great amount of punishment and things like that over there in the prison. After some time he is released. Do you think that he will want to go back to that prison again? Definitely not. He would want to improve his life; he would want to live a good life and live peacefully in this world. And he would never want to do anything which could take him back to the prison. When Bulleh Shah removed all the covers from His soul, and when He went back to His Real Abode all His friends came to ask Him how He was. They said, “Now you have come. How are you doing? Are you happy coming back to your home? Tell us, what did you bring from the mortal world?” Bulleh Shah has written, and also He is warning us, that when He went to the palace of God everyone came to ask about His welfare and when they asked Him what He brought from this mortal world he replied, “Nothing but a black face and blue feet.”

I have just told how the Negative Power has created the disputes and problems with even the husbands and the wives and how there are all these problems and sufferings in this world. When we will withdraw from all these things and go within after leaving this physical world, over there we will definitely meet our Perfect Master. He will come to take us and we will be with Him. No doubt about this fact. But do you think that we will be able to answer the question of the souls who have already been there? When they will ask us, like they asked Bulleh Shah, what he had brought from this mortal world, what will be our answer? Do you think that we will be able to tell them, “Yes. I have brought my wife with me.” Or, “I have brought my husband with me.” Or will we be able to tell them about the children and all the ashrams and all the worldly things which we have here? Dear ones, we won't be able to take anything along with us – not even the body in which we are living. We will go there without anything because we have to leave behind all the things which we have on this plane.

I don't know about other people, but I am sure about the people in this group. That if they are asked – considering all the problems which I have just mentioned – whether they would want to live in those miserable conditions, I don't think that anybody would raise his hand and say he would want to live in this world. Because everyone has one or another problem. Also, if they are asked if they want to take along this body which is full of suffering and which does not move and function properly when it becomes old, I don't think that anybody will want to take it with them.

So dear ones, what is the use of going to Sach Khand, our Real Home, if over there we are also going to have the same problems as we have here, if over there we have to deal with our family problems, if we have to deal with the problems of the ashram, and all the physical problems we are having here. Then I think we are much better over here; what is the use of going back to our Real Home? Dear ones, it is not like that in Sach Khand. There is no such problem because the Master takes you and carries you on His wings of Naam and He takes you to Sach Khand which is your Real Home, the abode of peace. And over there we do not have any difficulties. The souls easily recognize each other. There is no worldly example, no worldly way, to explain to you how the souls recognize each other. But it is true that we all recognize each other over there, and over there the food which the soul eats is given to her only through the eyes, and just by having the

darshan of God Almighty the soul remains content. Everything happens there with the darshan of Almighty Lord.

Kabir Sahib has said that in the plane of Almighty Lord, in our Real Home, no one hurts anyone and no one feels hurt. There is no bad smell of any difficulties or sufferings. There is only the sweet fragrance of love.

Dear ones, Guru Nanak Sahib has said that the place where you have to go, neither your body goes there nor the caste to which your body belongs goes with you. So when our body and the caste in which we were born does not go with us, how can we expect to take any of these worldly things with us? Of course, our deeds go along with us. If we have meditated on the Shabd Naam, then our Master definitely takes us back to the Real Home. But if we have not meditated on the Shabd Naam, if we have done only the bad deeds, then we must come back into this world, to the very same place where we have done the bad karmas, and pay the consequences.

In *Sukhmani Sahib*, Guru Arjan Dev gave a very beautiful picture of the departure of the soul to the Real Home. He wrote that as different waters become one when they come together, and as one light absorbs in another light; in the same way, our soul goes and becomes one with the Oversoul, Almighty God. It is like a bit of salt when dissolved in the water also becomes part of the water. How can that salt come out and tell us what is good about being dissolved in the water. In the same way, which of the souls (who go back to their Real Home) wants to come back into this world and tell us what it is like over there? Saints and Masters have told us about its beauty and about the things of our Real Home through examples and hymns, but still it is not complete.

1989 June: On Forgiving Others

This question and answer session was given March 26, 1989, at Sant Bani Ashram, Village 16 PS, Rajasthan.

SANT JI: Yes, now you may ask your questions.

QUESTION; When someone has done something to hurt me deeply, I may feel that I want to forgive them, and I may say that I forgive them, but I don't know how to truly forgive and forget in my heart. Please help me understand how to do this.

SANT JI: This question should be understood by all the Satsangis, because in the Path of the Masters forgiveness is a very important element. When you have forgiven somebody you should completely forget about it, because if you go on remembering that you have forgiven some person, or if you think in terms of how that person has accepted your forgiveness and how he has taken advantage of your forgiveness – if you will remember all these things – then it is possible that your mind may bother you and you may get more ego. Also it is possible that your mind may give you more trouble, and in fact you have not really forgiven that person. So not even in the state of dreams should you remember that you have forgiven that person. After you have forgiven anyone for their faults you should completely forget about them.

The most important thing is that when you are in a position, or situation, where you have to forgive someone you should remember the Form of the Master, and having the Form of the Master in front of you, only with that kind of feeling you should forgive that

person. You should say that it is not you who are forgiving that person but it is the Master who is forgiving that person. If you will take the credit for forgiving the other person, it is possible that ego may haunt you and bother you, but if you will give the credit to the Master and say, “It is the Master Who is within me who has forgiven you,” then you will not have any difficulty with the ego.

You know that we jivas are not worth anything and we do not have the capacity to forgive anyone. Instead of taking the credit on our own selves, that we have forgiven the person, we should pass it on to our Master. And we should instead do our meditation and sit at the Feet of the Master and pray to Him, “O Beloved Lord, you should forgive me as you have forgiven that person through me.”

On this subject I once commented on the bani of Swami Ji Maharaj; it is possible that many of the dear ones may have had the opportunity to read that talk. In that talk I said that if anyone has made any mistake, knowingly or unknowingly, once he realizes that he has made the mistake, he should confess his mistake and ask for forgiveness. He should apologize to the person whom he has hurt; and the one who was hurt also has a responsibility of acknowledging that apology – he should also forgive that person in the Name of the Master. Our soul never makes any mistakes because she is innocent and she is of the same essence as that of God Almighty. God Almighty never makes any mistakes; He is free from all kinds of faults. In the same way our soul is also free of all kinds of faults; she never makes any mistakes. We find faults in God Almighty only when we go away from Him. As long as we are connected to Him we never find any faults in Him, because He does not have any faults. When we are looking at Him as a soul, we do not find any faults in Him; but when we go away from Him, when we get disconnected with Him, only then we start finding faults in Him. So the meaning of this is that the soul does not have any faults, the soul does not make any mistakes, because she is the same essence as that of God Almighty; it is our mind who makes the mistakes. And mind does not have the capacity, the strength, to forgive anyone, because God has not given that capacity or that power to forgive others to our mind. So mind cannot forgive anyone because mind does not have the power of forgiving anyone. It is the soul – or the power of the Shabd Naam which our Beloved Master has put within our soul – who forgives and who asks for the forgiveness.

So you know that whenever anyone makes any mistake it is his mind who is making him do the mistake; but his mind does not want to confess – it does not want to admit – he has made the mistake. And it is the soul, his inner heart, who is confessing, who is admitting, his faults; and it is the Master who is asking for forgiveness. And on the other side also, it is the Master, that power of the Shabd Naam, Who is granting that forgiveness. So when it is the Master who is asking for the forgiveness, and when it is the Master who is giving the forgiveness, then where is the problem? Whenever anyone asks for our forgiveness we should always be willing to forgive them.

I am not much acquainted with the Holy Bible but you have read it many times and you know a lot about it. It is said in the Bible that only he can be called a true Christian who forgives others and who does not hurt anyone. You know that when Christ was being crucified, how much torture He was given. He was made to wear the crown of thorns and He was taken to the cross. You know how painful that would be. The soul trembles just to think of all that torture He was given, and you can very well imagine what he went

through. But still He said, “O Lord, forgive them, because they do not know what they are doing; whatever they are doing is in their innocence and you should forgive them.” We are the disciples of those great Masters Whose writings we read every day and from Whom we have learned that They were the Form of Forgiveness and They forgave even the worst sinners. I will tell you something from the history of Guru Arjan Dev Ji Maharaj. You know how much He was tortured and how He was made to sit on the hot coals and how hot sand was thrown on His head. He was tortured so much by the government of that time and toward His end time, the officer in charge, whose name was Chandu Savai, tried to poison His son. His house and family were destroyed right in front of Him but still He didn’t say any word against them, He always forgave them. Even though all these things happened still Guru Arjan Dev was full of forgiveness for all the people. But some time after Guru Arjan Dev left the body, Chandu Savai left his post – because people who are in government do not remain in their posts forever; the time comes when the people who once ruled over the country become ordinary people. And when they fall into the hands of the people who they had tortured, those people take their revenge.

When Guru Har Gobind started working, His Glory started spreading all over, and the government of that time told Guru Har Gobind to do His work wherever he wanted. He was also asked if he wanted to give punishment to Chandu Savai, because Chandu Savai was the main person behind all of the torture that Guru Arjan Dev had received, but Guru Har Gobind said, “No, I do not want to put him to trial. I do not want to give him any punishment, because in the court of my beloved Lord there is no place for punishment, that is the place of forgiveness. And I do not want to give any punishment, because whatever he did, he was supposed to do that. Masters always forgive even the worst sinners, so I do not want to give him any punishment.”

Such was the heart of Guru Har Gobind, but you know that the disciples are very emotional, and they do not have such a heart like the Masters. So when Chandu Savai came into the hands of the disciples of Guru Arjan and when they remembered all the torture which Chandu Savai had given to Guru Arjan Dev, they could not control themselves. They put a chain around the neck of Chandu Savai and made him walk on the streets of Lahore like a dog. When they came to the shop where Chandu Savai had gotten the hot sand to put on Guru Arjan Dev’s head, that shopkeeper became very angry and he said, “Well this is the same Chandu Savai who in the intoxication of his power made me throw the hot sand on that great Guru Arjan Dev.” So he also put hot sand on Chandu Savai’s head and when he did that he hit him with a big stone. Chandu Savai almost died and he called for the help of Guru Har Gobind, saying, “O Guru Har Gobind, now I am in Your refuge and You protect me!”

So by the grace of the beloved Master and because of the forgiveness which the Masters have, Chandu Savai was liberated right then because he requested Guru Har Gobind for His help. So you see how much forgiveness and grace the Masters have; They forgive even those people who have done so many bad things to Their Master.

In the time of Guru Gobind Singh there was a very devoted disciple, Bhai Daya Singh, who used to meditate a lot and go within. One day when he was all alone with Guru Gobind Singh, he asked Him, “Master, I have read about so many great sinners who tortured our past Masters, and how they were bothering the other dear ones – are they in

hell now because of all the bad things they did?” He particularly mentioned Chandu Savai who had tortured Guru Arjan Dev. But Guru Gobind Singh Ji replied, “No Dear One, Chandu Savai was liberated right then because he had the darshan of two great Masters. First he had the darshan of Guru Arjan Dev and then he had the darshan of Guru Har Gobind. And also when he was dragged by the disciples of Guru Arjan Dev through the streets of Lahore, at that time he was always remembering the form of Guru Har Gobind because he knew that Guru Har Gobind was the only One Who could forgive him and could protect him. So he had been contemplating on the form of Guru Har Gobind and he was remembering Him so much so that at the time of his death Guru Har Gobind had to come and liberate him.”

So you see, Dear Ones, that we are the disciples of those great Masters Who forgive even the worst sinners. So whenever we are in that kind of situation when we have to forgive anyone we should always remember the Form of the Masters, and in the Name of our beloved Master we should always forgive them. And after forgiving the people who hurt us, or who have done any mistake, we should never remember them and we should never even make them realize that we have forgiven them. Once we have forgiven them in the Name of our beloved Master we should forget all about what happened.

Often I have said that we should not give up this element of forgiveness even in our household, even in our married life. Why do we have all these conflicts and problems in our married life? – only because the husband and wife do not have this element of forgiveness in them. If both of them would have the element of forgiveness and if they would forgive and forget each others’ faults they could easily make their home life like a heaven on earth.

Do you think that we have been brought to the Master because of our good deeds only? Those who go within know that we have not come to the Master because of our good deeds. It was because of the grace and forgiveness of the Master that we were brought to Him; we were already so full of faults that unless He had forgiven us we would never have been able to come to Him. When we come to the Master it is only because of His forgiveness. He forgives our past faults and He tells us not to make any more mistakes in the future; and He always tells us that whatever we have done in the past, we have been forgiven. And even after giving us so much forgiveness the Master never tells us, “I have done this favor for you and I have forgiven you.” He always remains very humble. Even if the disciple stands in front of other people and says, “Master, You have forgiven me for this” or “You have done this seva for me,” He always says, “No Dear One, it is not me who has forgiven you, it is the grace of my Beloved Master Who has forgiven you.”

Matraput was a great scholar of Sanskrit in his time; he had done a lot of research, and he had searched a long time for a Master. Finally when he came to Guru Ram Das, he became His disciple, and was so devoted that his writings are included in the Guru Granth Sahib also. There he says, “I do not have any good qualities in me, I am full of bad qualities. Giving up the Nectarful Naam, I went for the poison of this world, I attached myself to the sons, daughters, and all the family members and everything of this world, but finally after searching all over the world for You, I have come to Your door.

This is one request which the Prakriti² makes to You, ‘O Guru Ram Das, always keep me in Your refuge.’”

Those who have children know that children go on making mistakes all day long, but the mother has forgiveness and the mother has been given attachment to the children. That is why she does not remember any of the mistakes which the children are making. And even though they go on making the mistakes again and again, she always goes on forgiving them. In the same way, the Masters also behave like a forty-day-old child in front of Their Lord, and They always say, “O Lord, as the mother does not remember the mistakes the child makes, in the same way, don’t You remember the mistakes we make. O my beloved Mother, I am Your child and why don’t You forget and forgive me for all the mistakes I make?”

I hope that you have understood lovingly what I told you about the subject of forgiveness; there is a lot more which I could say on this subject.

QUESTION: It is Easter and in my country we give out Easter candy; can You make this into parshad and we can have some Easter candy?

SANT JI: Sure.

QUESTION: I was thinking about Jesus today because it is Easter and when I was younger there was a little hymn that I used to sing to Jesus; it's a very short hymn, in fact it is only two lines and those two lines say it all. And I wondered if I could sing it to the Master. The lines are: “I think when I read those sweet stories of old, when Jesus was here among men, how He called little children as lambs to His fold, I would like to have been with Him then.”

SANT JI: I appreciate the few lines which you just uttered, I appreciate it.

I appreciate your devotion very much but I would like to tell you what Master Sawan Singh Ji used to say; and I hope that you will listen to this patiently. He used to say that there are a couple of things of the present time which can be successful and which can be useful for us. He used to give the example of the doctor of the present time, saying that even though Lukman the doctor was very successful, he had such a power that he could even put life back into the dead body. But he is not present in this world at this moment and if someone becomes sick now and he wants to get the treatment from that doctor, it is not possible. The person who is sick now will have to go to the present doctor and get the medicine.

In the same way, if some girl says that she will get married to a very brave king called Vitamadsit and have children with him, it is not possible because he also is not present in this world. She will have to find some companion of the present time with whom she can have children. In the same way, if we know of some very good teacher who lived in this world hundreds of years ago who was very competent and if we think we want him to come into the world again and give the education to our children, it is not possible, we will have to go to the present teacher.

The same is true of the past Masters. Master Sawan Singh Ji used to say that we have respect for and we appreciate all the Masters Who came into this world in the past; it was

² see *Crown of Life*, pp. 12-13

only because of Their coming into this world that people have learned about God. But if we say that just by remembering Them, or by relying on what They said in the past, we will get the liberation, it is not possible; we will have to go to the living Master. And also we will have to live on the actual writings of those past Masters. You know that the words written in the Bible are not exactly the same as they were said by Christ; there have been a lot of other things included also in the Bible. Only someone who has the knowledge of Sant Mat can tell you what parts in the Bible are the real teachings or the real writings of Jesus Christ. Russell Perkins has been commenting on the gospels and the other parts of the Bible.

So what is needed now is that we should find out those actual writings of the past Masters and we should live according to their teachings. All the past Masters had the same message to give out; They all told us about the meditation on the Shabd Naam. So according to Their teachings we should also do the meditation on Shabd Naam because that is the only thing which can take us to all the past Masters Who came into this world.

Master Sawan Singh Ji used to say, “I searched for God Almighty for twenty-two years in my life, and finally when I came to the feet of Baba Jaimal Singh I believed in Him and I took Him to be the True Master. But when I came to Him for getting the Naam Initiation my mind just caught hold of one small thing and I told Baba Jaimal Singh, ‘Don’t give me the Radha Swami Name. Don’t give me the Naam of Radha Swami,’ because I did not like the word or the name Radha Swami. Then Baba Jaimal Singh Ji asked me, ‘What kind of regular practices do you do?’”

Baba Sawan Singh told Baba Jaimal Singh, “Daily I read the Jap Ji Sahib and the other holy writings from Guru Granth Sahib.”

Baba Jaimal Singh then asked Baba Sawan Singh, “Can you tell me how many names Guru Gobind Singh has given to God Almighty?”

Baba Sawan Singh replied, “Yes, I do not know for sure but Guru Gobind Singh has given at least thirteen, or fourteen hundred names to God Almighty.” Baba Jaimal Singh then replied, “If Swami Ji Maharaj gave one name, Radha Swami, to that Almighty Lord, then what is the problem in that?”

Then Baba Jaimal Singh made Baba Sawan Singh read that part in which Radha Swami was explained, in which it was written that Radha is the name of the eternal soul and Swami is her beloved Lord.

So Master Sawan Singh used to say, “Satsangis should be very careful, you never know how mind is going to make you involved in one small thing which might not have any significance, but he may go on bothering you with that thought.”

I myself have seen that when Master Sawan Singh Ji would do Satsang, there were many people there who would say, “We do not want to listen to the bani of Swami Ji Maharaj, we want to listen to the bani of Guru Nanak and the other Masters.”

Master Sawan Singh used to say, “No, this is not a good attitude, you should respect all the past Masters and you should listen to the banis of the past Great Masters.

We all have come from different communities and religions and before we came to the Path we had someone whom we used to worship and believe in. But when we come to the

perfect Master, when we start on the Path, afterwards, although we should have respect and appreciation for all the past Masters, we should give even more importance to the perfect living Master and we should always remain devoted to Him.

You know that I came from a Sikh family and I was given the instruction that there is nobody else whom we can call as the Guru except the ten Sikh Gurus; and I had so much faith in the ten Sikh Gurus. But when I came to beloved Kirpal, after that I never remembered anyone except Kirpal and always I went on saying, “Hail Kirpal, You are the Formless One and I have only Your support.”

So Dear One, when we have come to the Master we should always believe in Him, the Master Who has given us Initiation, and we should always mold our devotion and divert our attention to the living Master only.

Swami Ji Maharaj says, “When the jiva comes to the Master he should give up all rites and rituals. Whatever Path the Master shows to the disciple and whatever Path the Master puts the disciple on, the practice of that Path becomes the rites and rituals for that disciple.” Master Sawan Singh used to say, “When a wise man gets married, he gets attached to his wife, and in the same way, when a wise woman gets married she gets attached to her husband and neither of them ever even thinks of getting separated from each other. Such should be the devotion of the disciple also for the Master. When you have come to the Master, your devotion should be like that husband and wife who never want to get separated from each other.” Because you just have to change your attention, you just have to change your mind, whatever you used to do before coming to the Master you just have to change it, divert your devotion to the perfect Master Who has given you the Initiation.

Bulleh Shah also said, “It is not difficult, you just have to uproot your attention from the world and root it towards God.”

Please do not understand that I am trying to say that you should not read the writings of the past Masters or you should not sing the hymns of the past Masters; you must read Their writings and sing Their hymns, but you should think about what They said and you should consider Their teachings.

We should have respect for all the past Masters. When Bhai Kadadi went to Guru Angad Dev and asked Him, “Master, you say we should do the devotion of God, but how can we do the devotion of God when the fire of all the passions is raging within us and when we do not have any place to go?”

So Guru Angad Dev Ji replied, “O Dear One, you know that when the place where the deer live is on fire, they all leave that place and go to some other place where it is cool and in that way they are saved from that fire. In the same way, when your within is full of the fire of passions, you should go to a place which is cool, and the refuge of the living Master is the only place which can give you the coolness and can save you from all the fire.”

You want to sing the hymn?

QUESTION: [Laughter] I didn't get to finish my question. I wanted to add that it was the love that I had as a child that now I have for the Master and I just wanted to sing that love song, which I sang as a child, to the living Master that I hold now.

SANT JI: I am sorry that you were not able to finish your question. But still the answer that I gave you is for every Satsangi and it is good.

Often I make a request to all the dear ones, and people should know this, that before you ask any question, first you should think about it. You should first think in your mind whether the question which you are asking makes any sense or not. And first of all, you should ask the brief questions because it is easier to reply to brief questions. Today brief questions were asked and it was very easy to answer those questions.

I always try to give the answers according to the questions of the dear ones and many times when the question is asked the answer applies to everyone and people benefit a lot. So it is a great beneficial thing for the Sangat. In the January issue of Sant Bani one question-and-answer session was published and many dear ones told me that after reading that they were able to remove their faults and it improved their lives. So you can see that if you are asking good questions, to the point and brief, you are doing a very good seva, because the answer to such questions is beneficial for many other people.

Those who read the *Sant Bani Magazine* regularly and understand it lovingly, those who live up to the teachings and mold their lives according to the answers from the magazine, they never come to me with many questions because almost all the questions have been answered in the magazine.

You should not understand this question-and-answer session as something very ordinary because many people are benefited from this.

1989 July: A Very Good Seva

This question & answer session was given March 29, 1989, at Sant Bani Ashram, Village 16 PS, Rajasthan.

SANT JI: Now you can ask your questions.

QUESTION: If we have a loved one who has stopped meditating and stopped going to Satsang, should we try to bring him or her back to the Master by inviting them to go to Satsang or talking it over with them, what the problem might be, or something like that, or should we just leave it in the Master's Hands and assume that Master will take care of the soul He has Initiated?

SANT JI: It is a very good question and it can benefit all the Satsangis. I agree and understand that the Master never leaves the rope of the disciple; He may loosen it but He never lets it out of His hands. When the time comes He definitely pulls the rope and the disciple has to come back to the Master sooner or later. Master Kirpal also used to say, "It is not the Master who leaves the disciple, but sometimes the disciple may think that he has left the Master."

Often I have said that there are only two ways of looking at the creation: one is from down below looking upward, that is the viewpoint of the disciple, but the Saints always look from above downward.

When we rise above and see the things down below from up there then we understand that it is the Shabd Form of the Master Who is present everywhere. He is present in every single leaf of all the trees; everywhere in this creation, only He is present. Only He is the

one who resides within the disciple, He Himself calls the disciple, He Himself brings the disciples to Him, and whatever is happening is happening only because of Him.

According to the same angle of vision, Guru Nanak Sahib said, “He is the only one who invites the people; He is the only one who comes as the people. He is the only one who sits; He is the only one who makes them sit in the lines. He is the only one who cooks food for them; and He is the only one who eats the food. He is the only one who makes the people wash their hands before they start eating; and He is the only one who makes them wash their hands after they finish eating. He is the only one who eats; He is the only one who makes them eat. And after that He is the only one who praises them for good seva; He is the only one who gets the praise.”

So the meaning of this is that only He is present everywhere and He is the ultimate doer, He is the only one who does everything. You sing the bhajan everyday in which it is said, “O Lord, I do not want anyone except You.” In that same bhajan it is said, “Wherever You send, I go only there. Whatever You make me eat, I eat only that. And I do not see anyone else in this world except You.” So dear ones, when we rise above and when we also start seeing things from up above to down below, then there remains no confusion and then we see Who in fact is the One Who does everything. In one of the other bhajans you would have read, “He Himself is the One Who is suffering and He Himself prepares the medicine. He Himself cries in the pain of sickness; and He Himself takes that medicine and gets treated.”

But when we see things according to the angle of vision of the disciple, seeing everything from down below upward, then we see that everyone is making his own karmas, everyone is doing things, making efforts on his own. And being controlled by some hidden power, he does all the activities and things in this world.

So the dear one who goes astray, who goes off the Path, is working according to the angle of vision of the disciple; he is looking at things from down below. That is why he obeys his mind – being controlled by his mind, he goes off the Path and that is why he wanders here and there.

Often the Masters have talked about the importance of seva, because those who do the seva get much honor in the court of the Lord. And I understand that this is one of the best sevas we can do, if we can bring that dear one who has gone off the Path back to the Path.

We know that the mind did not allow that person to have such an intellect with which he could discriminate between things. Because he was controlled by the mind, he did not know what was good or bad for him. If he had known what was good and what was bad for him, he would never have wandered off the Path. His life does not remain like that forever, because when those karmas in which he is involved get paid off, then eventually he has to come back to the Path. And if we make a little effort and if we work a little harder and somehow bring him back to the Path, we also get some benefit from his coming back to the Path. After he stops obeying his mind and comes back to the Path, we will also get some benefit from whatever amount of meditation he does; we will also share the earnings of his meditations.

It may take him years to come back, but finally he has to come back. You know also that the Master never leaves the disciple; He always cares for the disciple. If the Master also

adopts the attitude like we have, to “leave him on his own” – then how can the disciple be rescued, and how can he be liberated? When the soul is paying off those bad karmas and the Negative Power is giving him all those hard times, at the same time the Master is very patient and He always waits for the disciple to return. At that time He is telling the Negative Power that after the disciple goes through all these karmas, after he is forgiven for all these karmas, he will come back. The Master always waits for the disciple to come back because He has so much patience, He has so much faith in the disciple, and finally the disciple definitely comes back to Him.

Master Sawan Singh Ji used to tell a story about a person called Kag Busan. One day he had insulted his Master; the Master did not say anything but the law of nature is such that because he had insulted and criticized his Master he was taken to hell. The Master said, “No, don’t give him punishment because he said that only in his innocence. He is innocent, don’t give him any punishment.” And when he was given the punishments, it was His Master only Who screamed and Who cried out in pain. Because he had criticized and insulted his Master he was supposed to be given some punishment, so he was given the body of a crow. If he had been liberated without being sent back in the body of a crow then the tradition would have been spoiled. And it is the tradition that the critic of the Master does not get liberation unless the Master Himself forgives him.

History bears testimony of how Hirnakash had insulted and criticized his Master, Narada, and how he was also given very much hardship. He is called “the cruel one,” and “the bad person” and he also suffered great hardships just because he had criticized his Master. Similarly, Ravana was a devotee of Lord Vishnu; he used to work as a gate keeper of Lord Vishnu’s court. But since he did not obey the commandments and he had insulted his Master, he was given a curse. Every year in northern India people burn Ravana in effigy. We do not know what happened after he actually left his physical body; but even now, after so many years, he is still looked upon as a very bad person. Every year people remember him with a lot of disgrace and in order to show their anger towards him, they make idols in his image and they burn them.

In the story of Jarasang we learn that he also used to be a gate keeper of Lord Vishnu. But when he did not obey his Master, he went off the Path of his Master, and he fought with Lord Krishna. Even though Jarasang was a very mighty emperor, still, because he fought with Lord Krishna and left the Path of his Master, the people did not forgive him and now history says that he was a very bad person.

History tells us that there is no one who can be called more compassionate than our Master is. Even if we are involved in a very big crisis, if we are having a very difficult time, still if we remember Him with all our love and faith He appears there to help us. So if we see any dear one who has gone off the Path, who has forgotten his Master, who is in the clutches of the Negative Power, and has been suffering a great deal, will we not feel pity for him? We will definitely feel pity for him, first because of his condition, and the second thing which will attract our attention is the presence of our beloved Master within him. So if by our making a little effort he can be brought back to the Path, don’t you think that Master will praise you? He will definitely praise you, because you have brought back one of His lost sheep to the Path.

Once Guru Gobind Singh Ji was asked, “Master, what do You give the person with whom You are very pleased and on whom You want to shower Your grace?”

Guru Gobind Singh Ji replied, “When I am pleased with someone and I want to shower grace on them, I send one of my disciples to their home. If they treat him well, if they feed him well, then that pleases me and I shower grace on them. And if I want to shower more grace on someone, then I inspire them from within and I make such an arrangement that they invite all the dear ones to their home and they do the Satsang. In that way they all remember the Master and the Path; and in that kind of congregation it is possible that many wandering souls who have gone off the Path may also come and be served. Then the person in whose home that kind of a congregation, or Satsang, happens also gets a lot of benefit.”

In the writings of Guru Nanak Dev we see how many times He has described the glory of that place where people go for Satsang. He has called that home where people go for Satsang, where people do the meditation of Shabd Naam, as the blessed place. And He has also called those people in whose home such a Satsang takes place as the blessed souls, because there people remember God Almighty and do His devotion.

Nanak said, “Even petty huts where people do the devotion of Naam are glorified like big palaces, but big palaces where people don’t remember God are like ruins because people do not remember God Almighty there.”

Dear ones, even that person who has gone off the Path is a lover of the Master, because he had the love and affection for the Master when he came to the Master and got the Initiation, but because of the mind he has gone off the Path. Mind is our greatest enemy and he is within us. He does not want to lose even one opportunity where he can take us away from the Path. But if we would continue doing the Bhajan and Simran and if we go on attending the Satsangs, then it is not possible for the mind to make us go off the Path.

Master Kirpal even used to give money to people to attend the Satsang of Baba Sawan Singh and those people who had stopped going to the Satsang, don’t you think they had forgotten the Master? Only because they had forgotten and Master Kirpal wanted them to go back to the Satsang, so He used to give them money and inspire them to go to the Satsang.

So in the same way, if you also come across someone, or if you know someone who does not come to the Satsang or who has gone off the Path, you should lovingly explain to him and somehow you should encourage him to come back to the Satsang.

QUESTION: At what time in the life of the disciple does the Master and disciple relationship start? At the time of birth or at the time of Initiation, or before that?

SANT JI: It is predetermined. Even before we take birth it is predetermined for us when we will get to the Master, whether we will have faith in the Master or not, whether we will become His disciple or not. This is all predetermined even before we take birth.

Guru Ramdas Ji Maharaj says, “Only those in whose fate it is written that they will meet the Perfect Master, do meet the Perfect Master in their lifetime. When they meet the Perfect Master, then the darkness of ignorance goes away and the light of knowledge shines in their forehead within them.” They get the precious gem of Naam and do not remain in confusion. Nanak says, “Only those people who have been blessed by the

company of the Master, those who have been given that precious gem of the Naam get liberation from this world.”

In the bhajan which the Sangat sings very often, it is said, “O Nanak, only those who are ordained, or in whose fate it is written that they will meet the Master, only such people meet him.”

It is all predetermined and only on that predetermined day do we come to the Master and get the Initiation; and we consider that day as the most blessed day of our life, because on that day we actually met the Master.

It is like if someone is thirsty – if he gets a drink of water at the time when he is really very thirsty, when he can think of nothing else, you know that when he finally gets the water he would be willing to sacrifice everything he has for the person who has given him the water. In the same way, within each one who comes into this world destined to go to the Perfect Master and get Initiation, there is the yearning to meet the Master and do the devotion of the Lord. In some people it is less, in some people it is more, but each one has that yearning. And when the appropriate, fixed time comes he gets to the Master and gets to drink that Water of Naam.

QUESTION: I feel a little embarrassed asking this question because I too am a bad example, but the question is, what should we tell children on the Path, especially teenagers, when they see adults and Satsangis making mistakes and compromises on the Path such as drinking, smoking, etc.?

SANT JI: Master Sawan Singh Ji used to say, “Those who want to make their children good, they themselves should become good.” There is no other example which can be given in this context. It is not good to teach others while you do not practice that thing yourself. It is said that those who teach others but do not live up to it themselves, it is like the sand is coming into their mouth. What they are doing is like protecting other people’s courtyards when their own house is on fire.

So dear ones, it is not good if we ourselves do not remain in control, and if we do not do the things which we want our children to do. Before we tell them they should not drink and do all those things we should make sure we are not doing them.

Children are innocent souls and the dirt of the world has not soiled them so badly that it cannot be easily removed; they still do not have that much dirt of the world on their souls. But because we do not set a good example ourselves, we only preach to our children, that is why it is very difficult for us to tell them that they should not do those things. So first all the parents should be certain that they do not do these bad things, that they do not set a bad example for the children. When you do the bad things in front of the children, they also start getting bad thoughts and they also try to imitate you; the children always learn from their parents. I meet many children who complain to me about their parents. They tell me, “It hurts us very much when we see our parents not doing the meditation, not going to the Satsang, and doing all sorts of bad things.” And some children even tell me, “If this is the condition of our parents, after being on the Path for so long, and after going to the Satsang for so long, what is the hope for us?”

So such kind of negative thoughts come up in the children when they see their parents as a bad example. So that is why all the parents should do the meditation of the Shabd

Naam; they should not do any bad deeds; they should not do anything bad which can have a bad influence on the children's mind; and they should always set a good example for them. If your children will be good, it will be good for your future also, because children are the treasure of the future. If they will be good, they will not only be living a good and comfortable life themselves, but they will also make things easy and comfortable for their parents. They will glorify the name of the parents; they will glorify the name of the community; they will glorify the name of the country.

So do you think it is a small seva? No dear ones, it is not a small seva; and I think that if the parents would sacrifice their desires for the betterment of their children, still it is a cheaper bargain because it is the children who have to glorify the name of their family.

Children are the gift of God and it is our responsibility to take care of that gift of God. And it is the responsibility of every parent to make the life of the children.

Master Sawan Singh Ji used to say, "The children become as the parents are." He used to talk about his neighbor when He lived in a place called Murree Hills. He used to say that a drunkard lived on the upper part of the house where He lived and he used to drink and eat meat and things like that. You know that children always like to play together, so whenever Master Sawan Singh's children would go and play with the drunkard's children he would sometimes try to tempt the children of Master Sawan Singh to drink wine or eat meat. He would say, "My children do this; why don't you also try it?" But Master Sawan Singh's children would never come near the wine; they would never even touch the wine. Many times they would even spit, giving the impression that they had eaten or smelled something very bad, because they were so much against drinking the wine and they could not even stand the smell of it. So even though he tried so many times, still they would never touch or drink the wine. Once he went to Master Sawan Singh and said, "Well I don't know what kind of teaching You are giving to them, but they are very strong. Even though I have tried many times, and my children also drink the wine, still Your children are so strong that they don't even like to touch the wine."

So Master Sawan Singh said, "Well, this is because I never touched wine, and because of the teaching I am giving to them; you should also do that for your children." But that man did not understand. Master Sawan Singh Ji used to say, "After sometime I saw that his daughter had left home and she became a bad girl and his son also became a very bad boy." And then he repented and came to Master Sawan Singh and he said, "Now I understand what your teachings meant and now I realize that it was my mistake that I encouraged my children to drink wine and do all sorts of bad things."

That is why Master Sawan Singh used to say, "The children become exactly the same as the parents are, because it is from the parents that the children learn everything."

Man is made up of five complete elements and in addition to those five elements we have been given this intellect, this sense. And that is why we have the sense of responsibility, we have the sense to differentiate the good from the bad things. But even animals who do not have the intellect and sense of discrimination still feel very much responsible for their children. They have so much love and affection for their children that they will go to any extent to protect and take care of them.

Once I saw a cat who had just delivered some kittens and she was caressing and licking the baby cats in such a way that she was showing a lot of love and affection. So you see that even the animals have the sense of responsibility and they also do everything possible to take care of and protect their children. So as human beings do we not have even that much responsibility and that much sense to protect our children from all the worldly evils?

Often I have seen the animals growing, you people have pets in your home, but I have seen the animals growing over here and I have seen how the cats take care of their babies – they teach the kittens all the things which they should know: how they should jump, how they should catch hold of their prey, how they should eat their food and things like that. And I have seen that the cats are always protecting and always teaching their children until they become strong and can stand on their own feet. They do not leave their children until the time when they are able to feed themselves and take care of themselves. So as human beings, do we not have that much responsibility of protecting our children and teaching them until they stand on their own feet? The children are innocent souls and have come into this physical world not knowing anything of this world, and because we have gone through all this experience, do we not have the responsibility of telling them about our experience? Should we not tell them about the dangers of using drugs? Should we not tell them that it is not good for us to use drugs because it does not keep us in our senses, and it spoils our mind, brain, and intellect? Should we not tell them about all the good things which they should be doing? We have responsibilities toward them because we have to make their life. We should teach them, we should protect them, from all the evils of this world – we should teach them every single thing. Until they become self-sufficient and are able to stand on their own feet, it is our responsibility to take care of them. Many dear ones tell me about their life. The dear ones whose parents had a very confused and perturbed life, parents who were separated – that had a very bad effect on the growth of those children. They tell me how their life was affected because of the difficulties the parents were having together; and only because of that upbringing their mental habits have been set like that. And I also meet the dear ones who have had a very good family life, whose parents were very good, and they tell me how they were encouraged right from their childhood to remain vegetarian. They tell me how their parents had a good family life – they used to do the devotion of God – and that has had a very good effect on them. Only because of that they also have been able to make a very good life of their own.

So you see that this is what happens if we have a good family life. If we do our meditation, then it definitely has a very good effect on the life of the children; they are also able to make their life very good. So it is our responsibility to set an example for the children. We should set a good example for them because it is in our hands to make their lives successful.

1989 August: Only by Going Within

This question and answer session was given December 25, 1988, in Rajasthan.

SANT JI: Now you can ask your questions.

QUESTION: Master, this is a question about the pralabdha karma. It is my understanding that when a disciple is initiated, their sanchit or storehouse karmas get destroyed and the disciple is only left with the pralabdha karma in this lifetime, and I am wondering Master, out of all the karma from our past lives, good and bad, how is it determined what will be our pralabdha karma for this lifetime?

SANT JI: First of all I would like to tell you that in order to understand such a deep thing, Masters always advise us to go within because this is such a thing which we can not understand unless we have gone within. But when the Masters do not find many people who go within, what do They do? By giving us worldly examples and talking to us in an easy-to-understand way, They touch our soul with Their astral intellect and They put us on the Path of Naam. When we are put on the Path of Naam by the Master, then our search for such a deep understanding begins.

Still I will try to explain to you very lovingly about this. It is just like when a farmer sows seeds in a field, he does not use up all the seeds he has, he puts some seeds aside in the storehouse and if his crop fails then he lives on the stored seed which he has kept aside. When we get the holy Initiation from the Master, the Master takes our responsibility on His shoulders; He takes care of all those sanchit karmas stored from the past lifetimes, whether they are good or bad, all those karmas which are stored in Brahm. He does not touch the pralabdha karmas because pralabdha or fate karmas are those karmas by which God Almighty determines all the incidents or accidents or whatever is going to happen in our life. Masters do not touch that because that is something which has to happen in the Will of God and Masters are not allowed to touch them. But as far as the sanchit or stored karmas are concerned, Masters take all those karmas upon Themselves and They have to pay off those karmas. Often I have said that it is up to the Negative Power how he wants the Master to pay off those karmas. So this is something that the Master has to take care of, and the disciple does not need to worry about the sanchit karmas.

But for the pralabdha karmas Masters always say, “Whatever has been written in your fate whatever your pralabdha karmas are, whether pain or happiness, whether good or bad, you have to pay off those karmas and while paying off those pralabdha karmas you should always feel happiness, even in the state of pain, you should feel happiness and you should understand that it is coming in the Will of God, because the fate karmas or the pralabdha karmas are nothing but the Will of God for us in this lifetime.” So that is why Masters always tell us that when a disciple gets Initiation he should forget about the sanchit karmas but for the pralabdha karmas he should always accept the Will of God, and for the kriyaman or the present karmas, we should only do the karmas after thinking about their consequences.

There are many dear ones sitting here who concentrate and go within and for them it is very easy to understand the answer to this question. Masters always tell us that we should not give Initiation to anyone unless Master has authorized us to do so; we should not give out the Initiation instructions to anyone without the permission of the Master. Because when we give out the Initiation instructions or when we initiate other people without getting authorization from the Master we become their Master and then we have to take care of their karmas. You know how difficult it is for us even to take care of our own karmas, so how can we think of taking care of the other people’s karmas.

So that is why the Masters always tell us, “You should never do such a thing, you should never become responsible for others as long as you are not able to be responsible for your own self and even then you should not give Initiation unless you have permission from the Master.”

Masters come into this world in the Will of God. They are the form of love and grace, and They shower grace and love upon the people only because it is in the Will of God. They give Initiation only because They are compelled by their Master to do so. They know how difficult it is and what is involved in giving Initiation. It is the mission of the Masters to come into this world and to awaken the sleeping souls and put those lost souls who have forgotten their Home back on the Path. And even though it is Their job to do this, still They do it only when Their Master has told Them to do it.

Master Sawan Singh Ji used to say, “Giving Naam Initiation is not only giving out the words, it is taking up the responsibility. If it were only giving out the words a five-year-old girl could also have done that. Only the Masters know how severe, how strong, the karmas of the person They are going to Initiate are, and how They have to purify that soul and take her within; that is why They are the only Ones Who can decide about giving the Initiation.”

You know that a turtle lays her eggs in the dry ground and she herself returns to the water to live; only through her attention she hatches those eggs. Afterwards, when the babies are born, even though there may be many other animals there, those baby turtles would never go with anyone else, they would at once recognize their mother, their parents and they would go and live with them. Imagine how it is possible that those baby turtles recognize their parents at once even though the mother has been away from them for quite a long time.

As the turtle’s concentration of thought hatches the eggs, in the same way, the cuckoo bird lays her egg in the nest of a crow but she wanders here and there away from that nest. But she sings and speaks to her baby, and even though the baby cuckoo bird is still in the egg it is receptive to her. And when it comes out from that egg it doesn’t care for the crow who has hatched it, but at once it flies out and goes to the cuckoo bird. Another bird lays her eggs in the mountain but she herself goes and lives on the plateau, and using her simran, using the remembrance of the eggs, she hatches the eggs.

There is another bird which is called the anul bird; it is mentioned in Kabir Sahib’s Anurag Sagar. You may have read about it. That bird lives in the sky, it never comes down on the earth; when she lays an egg, by the time that egg touches the ground the baby bird is already hatched and she flies out back to her mother.

So the laws of nature are applied to everyone and the same law of nature applies to the Masters also. Masters nourish and protect Their disciples through Their Simran and only through Their concentration and remembrance of Their disciples and through Their Simran do They take care of Their disciples; the distance does not make any difference. Behind the Simran given to us by the Master, His Initiation, His hard work, His meditation works; and that is why His Simran is more effective than the simran of other people. And just as outside He is tells us all these things: He gives us Satsangs, He explains things to us – in the same way, within us also through His Simran and through His concentration and remembrance He teaches us all the things. Those disciples who go

within know how much the Master is working within us also. He tells them about those sounds which they catch and those sounds which they should not catch and how they should proceed on the inner journey.

When you go within, Master tells you about everything; and there these subtle things can be understood very well because these things need very deep understanding and we get to know all these things only when we go within.

Guru Nanak Sahib says, “Just as the mother takes care of the baby, she walks around, she moves around, she does everything while at the same time she is also feeding and taking care of the baby. In the same way Master also provides us with all the things we need.” He does not become careless after giving us Initiation; He knows about our every need and He is aware of everything. That is why, even after giving us the Initiation, through that Simran, through that concentration and through the remembrance of the disciple the Masters always nourish and provide things for Their disciples.

Dear Ones, before we jivas enter the womb of the mother, the number of breaths that we are supposed to take and the number of days that we are going to live on this earth are already written, because before entering into the womb of the mother our pralabdha karmas are already determined. That is why we are helpless in front of the pralabdha karma; we cannot do anything because God Almighty has kept everything in His hands. Those moments which we have to live in this world and the time when we have to leave this world, everything has been kept in the hands of God Almighty.

Dear Ones, why do we cry and suffer when we see our friends and relatives leaving this world? We know that God Almighty has kept everything in His hand and we cannot increase or decrease the moments we are supposed to live in this world, but still when we see our friends and relatives leaving this world we cry and suffer. Why is it so? Because we have not yet understood the reality, we have not gone within. Those who have gone within, those who have understood the reality, never become unhappy – they never cry, they never suffer – because they know that for a Satsangi the day he leaves the body is the happiest day of his life.

Master Sawan Singh Ji used to say, “Usually people consider the wedding day as the happiest day in their life. But for a Satsangi, when he knows that he is about to leave the body and go back to his Real Home and meet his beloved Master, he becomes the happiest person. For him that is the happiest day of his life, because he knows that all the sufferings of this world are going to end and he will be going back to the home which is full of peace and happiness.”

Master Sawan Singh Ji used to say, “Those who are Initiated by the Perfect Master for them the beloved Master always comes at the time of their departure from this world, and they will definitely report that the Master has come. You can experience how much happiness he feels at the time of death by sitting very quietly and patiently with that person who is about to leave the body. Don’t feel anxious and don’t even let him feel anxious; just sit there quietly and do the Simran and you yourself will see how the Master has come to take him, and he will also report that the Master has come to take him and he will say how much happiness he is feeling.”

That is why Masters always tell us that we should prepare ourselves for that time. How can we prepare ourselves for that time? How can we die while living? We can do that only by concentrating our attention at the Eye Center and withdrawing our attention from all over the body and everywhere outside, and coming to the Eye Center.

Master Sawan Singh Ji often used to talk about His mother, what happened when she left the body. Master Sawan Singh's mother was very devoted to Baba Jaimal Singh, she was a very loving lady, and she used to do a lot of Bhajan and Simran. Sunder Das got many opportunities to be very close to Master Sawan Singh. (Sunder Das is the person whose stories you have read in Mr. Oberoi's book.) He had seen Master Sawan Singh's mother also and he often told me how devoted she was and how much meditation she used to do. At that time Master Sawan Singh Ji was posted at the Murree Hills, and she would never write a letter to Master Sawan Singh when she became sick because she was worried that if Master Sawan Singh learned of her sickness He would come at once to be by her bed, and she didn't want Him to be disturbed. So even though she became sick many times, she never complained and she never wrote to Master Sawan Singh. But when her end time came Master Sawan Singh was cabled, and when Master Sawan Singh arrived He asked, "Mother, do you have any pain? Any difficulty? What kind of help would you like me to give?" His mother then replied very lovingly, "I don't have any pain; I don't have any complaint. But I am wondering: before this last illness I used to have the darshan of Baba Jaimal Singh but lately I have not been having the darshan of Baba Jaimal Singh. What is the reason?"

Her end time had already come and she was only waiting for her son, and Baba Sawan Singh had already come there so she was going to die, so she requested him to find out from Baba Jaimal Singh why she was not having His darshan. Baba Jaimal Singh told her why she was not having the darshan. He said, "Many times it happens that when a person is going to be sick, or he is sick, or if anything bad is going to happen, he stops having the darshan of the Master. The Master thinks that if this person has the darshan of the Master, instead of enjoying that darshan and utilizing it for going further within, this Initiate will start asking favors from the Master, and it is possible that the disciple may even ask the Master to remove that pain or suffering. And Master does not want the disciple not to pay off his karmas. Master wants the disciple to pay off all the pralabdha karmas which he is supposed to pay, so that it will be easier for the disciple to go within." Because Masters never touch the pralabdha karmas, They always want Their disciples to pay off the pralabdha karmas so that by squaring off all the karmas in this lifetime, in this plane, they may go within and finally go back to the Real Home.

When Baba Sawan Singh told his mother about this explanation, she was content and said, "I don't want to request to Master Baba Jaimal Singh about removing this pain; I am content." And at once she had the darshan of Master Jaimal Singh and she left peacefully.

So this is how the Masters work for their disciples. Masters know how They have to make Their disciples pay off their karmas, and what kind of karmas the disciples should pay and which are the things that the Masters have to do for a disciple's liberation. Those who go within know how much pain of separation they feel when they do not have the darshan of the Master, but when they go within they also know why they are not having the darshan of the Master.

So these are only worldly examples through which I have tried to explain to you how we have to pay off the karmas and how much the Master helps us to pay off the karmas and which are the karmas which the Masters do not touch. But the real understanding about this question of the pralabdha karmas can come only if you were to go within and see with your own eyes inside how all this theory of karma works.

Master Sawan Singh Ji also used to talk about two initiates of Baba Jaimal Singh who were farmers; they were so devoted that every day they would have the darshan of Baba Jaimal Singh. Sometimes the Masters test Their devoted disciples to see how much devotion the disciples have, how much faith they have in the Master. So one day when they were farming they did not have the darshan of Baba Jaimal Singh, so one of those two disciples, named Mucha, told the other one whose name was Ramdita, “O Ramdita, today I did not have the darshan of Baba Ji.” Ramdita replied, “Yes, Mucha, I also did not have the darshan of Baba Ji.” On that day they were supposed to get water from the well and water the field of corn. It was very hot that day and they knew that if they did not get the water, all their corn would dry and they would lose a lot, but still they said, “Well even though we have to do this work but we should first sit down and have the darshan of Baba Ji, if this crop will die, it is the Master’s and not ours.”

So both of them left their work and sat in meditation and after an hour they both got the darshan of Baba Jaimal Singh and then they resumed their work. So such disciples who go within and who know the value of the darshan of the Master, even though outwardly it may seem to them that what they are doing is not profitable, still they will not allow their faith to waver and they will surrender completely to the Will of the Master.

In the same way, dear Glen Jarman, who used to live in the ashram in California, came many times to this ashram. He had the habit of saying “Sat Sri Akal” to me whenever he would see me and he would always be so happy seeing me.³ The last time he came to see me he had already been told by the doctors that he did not have a long time to live in this world and he knew that his death was coming. So when he came to see me for the last time he told me, “Now I am seeing a very bright light and I am very happy. Even though I know I have to leave, I don’t have any complaints; I am not unhappy, I am very much happy that I am leaving this world. Ask Michael and Sally to take care of me until I leave this world.” If someone tells us that we are going to die how would we feel? We would even give up eating and we would die beforehand, because we know that the fear of death is very terrible. But because of the Power of the Shabd he did not feel that fear of death, he accepted it very lovingly and when he left, he left very peacefully and he was happy.

Many dear ones talk about those dear ones who have left this world peacefully, having the experiences of the Master. You cannot hide the truth, and based on their experiences we should also understand, we should also concentrate at the Eye Center because our progress on this Path depends mainly upon our concentration.

QUESTION: Master, I still need Your help in understanding just what exactly is my soul and what affect Your darshan has on it and how meditation is food for it.

SANT JI: It is a very simple thing; if you try to split the hair it is not possible and we may waste all our energy and time. But if you want to understand there is a very simple way to

³ A traditional Sikh greeting, roughly translated as, “Hail Truth Eternal.”

understand this. You know that your body needs food and you feed your body and it is only because you feed your body that your body gets strength and is able to function normally so that you can do everything you want. In the same way, only those who do the meditation know about how the meditation works as food for their soul. Those who are feeding their soul know how much confidence and how much determination they are getting in their soul and how much bliss they are getting within. They do not get confused, they do not become worried, and they do not wander away from the Path whenever anything small or big happens. Whatever happens they accept it as the Will of God and they are always steady on this Path of the Masters.

Now what is the soul? Soul is the same essence as that of Almighty God. Soul also has the same qualities, the same attributes as God Almighty has. It is like God Almighty is a vast ocean and our soul is a drop of that ocean, as long as the drop is separated from the ocean it is called a drop, as long as our soul is separated from the Almighty Lord it is called a soul. When she becomes one with that Almighty God she also becomes the same.

Kabir Sahib has said, “O Kabir, soul is the essence of the Lord; as you cannot erase written things very easily, in the same way, you cannot erase or destroy the soul.” When you burn a piece of paper on which something was printed or written, unless you smash that piece of paper after burning it, you cannot erase or remove the print or writing which was on the paper. Even after burning that paper, you can still see that something was written on the paper; such is the existence of the soul. The difference is that the soul cannot be erased; the soul cannot be destroyed, it cannot be cut by any sword, it cannot be burned in any fire and it always remains the same. No one can hurt the soul, no one can beat the soul. Of course you can beat or hurt the body in which the soul is residing, but as far as the soul is concerned it cannot be hurt.

Guru Nanak Sahib says, “Within the soul, where the knowledge of the Naam of God is manifested, pains and happiness do not exist.”

QUESTION: Master, how does one develop unconditional love, and remove fear from the mind?

SANT JI: We can develop unconditional love only when we rise above the snares of mind and matter, when we go within, and when we remove all the covers from our soul. Only then that unconditional love can be developed or created within us. We cannot even call it as unconditional; it is the selfless love. That love is developed within our soul and the soul always loves the Oversoul because she is of the same essence as that of God Almighty. And God Almighty does not have any self-interest in us. His love for us is selfless; the only thing that He wants for us is to go back to the Real Home, He wants us to come back to Himself, and that is why He loves us.

We disciples should look in our within and see whether our love for the Master is unconditional, whether it is selfless or not. You know that we may be sitting for meditation for just a few minutes a day, but we may be spending hours requesting and praying to our Master for doing this or that for us. We always tell Him, “Master, do this thing for us, or do that thing for us.” You know these desires are all created by our mind and we want our Master to fulfill those desires for us. So can we call our love unconditional or selfless for the Master? If there is any such thing which can be called unconditional or selfless love that is the love of the Master for us.

Often I have said that before I met beloved Master Kirpal many of my relatives came to see me; they all had their own desires; they all wanted me to fulfill their desires. Nobody listened to me and nobody cared for how I was doing. Even though I tried to tell them they were not interested in how I was doing. Instead they all told me what they wanted and how they were doing. But when beloved Lord Kirpal came, He did not ask me anything except this: He asked me how I was doing in meditation? I always remember that, and in one of the bhajans I have written, “Many of my relatives came and they all sang their songs, nobody asked me about my welfare; but today I am a very fortunate one because my beloved Lord, the Saint, has come and He has asked about my well being, He has asked me about my meditation.” So Master is the only one who asks us about our welfare; He is the only one who asks us about our meditation and our soul, because He becomes very happy and is pleased knowing about our soul.

1989 September: Take the Master's Example

This question and answer session was given in Bangalore, July 24, 1989.

QUESTION: Is it ever appropriate to spank your children?

SANT JI: I have said a lot regarding the children, I am sorry that you are not reading the *Sant Bani Magazine* carefully. If you were reading *Sant Bani Magazine* carefully you would have gotten the answer to this question, because I have said a lot regarding this subject.

Often I have said that children are innocent souls. They understand both the fire and the ice as alike; they understand a snake and a rope as alike – they don't know which is bad for them. They would not play with a snake or put their hand in a fire if they understood any difference between fire and ice. They are without deceit, they are without enmity, they are very holy, very pure and very innocent.

Think about this patiently. The things we see our children do – it is possible that we might have done even worse things than that when we were children. When you spank the children, when you get upset with them, at that time they are developing an inferiority complex. The child is confused and feels very bad when you spank or get upset with him. Master Sawan Singh Ji used to say, “Those who want to make their children good, first they should become good then the children will imitate them.” If you spank the children or if you get upset with them, then whatever good qualities they have in their head will go away; then they become obstinate ones, and it becomes their habit – whatever you tell them to do, they won't do it unless you spank them.

Many times we can see that at the time when the children are doing something wrong the parents do not tell the children that they should not do that, they do not explain to them at that time; and later when the parents do get upset with the children, it is really because they are upset with each other. In Rajasthan there is a very humorous saying that a person fell down from a donkey, but he got upset with the owner of the donkey. So if the children are made to understand – “Dear ones, this is not good for you; you are not supposed to do this” – then I think that will work better. It is the responsibility of the parents to make the lives of the children.

If the parents constantly remember the faults of the children then they cannot bring them up. Guru Nanak Sahib says, “No matter how many faults the children make, the mother never remembers them.”

Dear ones, we should take the Master’s example. In the Path of Spirituality we are also like children in front of our Beloved Master; He is our Father. You know how many faults we have, how many times we make mistakes. And sometimes our mistakes, our faults, are unpardonable – they are very bad. But still the Master does not remember all this, and He always goes on forgiving us. Many times we ourselves feel embarrassed to come in front of the Master because we have done very bad things but still Master goes on forgiving us. Because if He were not to forget and forgive our faults, He could never take us back to Sach Khand. Guru Nanak Sahib says, “O my Beloved Lord, I am like a child of yours, why don’t you forget my faults.” Even after reaching Sach Khand, the Masters behave in such a way and understand themselves as a child of forty days old in front of their Master, because They know that only the children are the innocent souls. Children are the only ones who know to forgive and they are the only innocent ones.

Master Sawan Singh Ji used to talk about His own life when He was in the army. There was a family that lived downstairs in the house in which Master Sawan Singh and his family lived. Master Sawan Singh’s children had a very good influence on the people who lived downstairs. Whenever his children went downstairs they were encouraged to eat meat and whatever else the neighbors were eating. But Master Sawan Singh’s children were so strict in following the diet that they would never even look at any meat or anything like that. One day when Sawan Singh came downstairs the man who lived downstairs said, “I don’t know what kind of children you have. They do not even look at the meat or the other things, even though we try our best to encourage them to eat the meat. We don’t know from where they have learned not to eat the meat. Even though we tell them that the meat is very good still they don’t eat it.”

Master Sawan Singh Ji said, “This is only because of the influence of their parents. You will also see in your own life the result of your influence on your children.” Master Sawan Singh Ji used to say that during his army service he got many opportunities to meet with that family. When the children grew up, one of the daughters became very bad and one of the sons also became bad; then the parents realized that their influence on the children had not been good, and that now it was affecting even themselves. So Master Sawan Singh Ji used to say, “If you are rebuking your children, if you are spanking them, if you are bringing them up with that kind of behavior, you will see its result in your own lifetime. When such children grow up they have so much hatred in them that they don’t even take care of their parents.”

We can learn a lot from the children. You know that when the child is born, he is no more than just a piece of flesh. Even though he has a tongue he cannot talk; he cannot tell us what he needs. Even though he has legs and he has a body, but still he is like a cripple; he cannot walk or move himself. He cannot tell us about his pains, about his needs and desires. We can learn a lot from them because we also have gone through the same condition, once we were also like that.

Further, when the child grows up, and he has to go to school, the parents who are very patient, those who are very quiet-minded, they lovingly explain to the children, “It is

good for you to go to the school and learn from your teachers, because that will make your future good.” Those who are very quiet-minded and patient explain to their children in a very patient way and that has a very good effect on the children. They love going to school and they love learning from their teachers. Whereas on the other side, most of those children are already intimidated and just by knowing that they have to go to school and learn, they feel terrified, they feel afraid of the teachers. And if on top of that you rebuke the children, you spank them and make them go to school and learn from the teachers with that kind of attitude, you can imagine what kind of influence it will have. They will not learn. Instead if you were quiet-minded and patient with them, and if you lovingly explain that it is good for them to go to school, they would go there and learn from the teachers.

Once I saw a drama: I was standing on the terrace and I saw that one mother was beating her child with a stick. The only fault of that child was that he spoke one line of a bhajan, and the mother did not want him to do that so she started beating him. And when I saw that poor child – he had only spoken one line of a bhajan and his mother started spanking him – afterwards she came to me complaining that her son did not respect her. So I told her, “This is because you did not respect him. He had not made any mistake but you were spanking him, so how can you expect him to give you any respect?” The boy is still here and when I tell this, he is smiling. Because we know what the parents do.

In the Hindu Shastras it is written that for the first five years the children need a lot of attention, and afterwards you can explain things to them. And even when we explain things to them, we should be very careful, very patient. We should not ourselves become confused and irritated, we should lovingly explain things to them.

When the child grows up and comes to the age of fifteen years old, then you should treat him like your brother or sister. And then you can only give him suggestions. If you will impose your ideas on him instead of suggesting things to him, then he will go away from you and will not listen to you.

In the Silver Age in India, there was a husband and wife named Andwa and Andli; they were blind and they had a son whose name was Sirvan. Even though they were blind, they took such good care of him that they created the desire in him to do the devotion of God, and they brought him up in a very good way. So when their son grew up he thought, “My parents have done so much for me, how can I do anything for them?” In the Hindu religion it is considered a good thing to go on a pilgrimage to all the holy places. So he thought, “Maybe I can take my parents on a pilgrimage to all the holy places.” But they could not walk that far, and moreover they were blind. So he made a type of sedan chair, and in that he carried both of them all over India to all the places of pilgrimage, and in that way he expressed his gratitude to his parents. Sirvan was born in the Silver Age, but even now in India, if somebody’s son is very good, respectful, obedient, and cares for his parents, people call him Sirvan, and they recall this story.

So you see that if we also bring up our children well, they will also care for us. But what is the condition of most of the parents nowadays. They do not understand the feelings of their children, they do not appreciate what the children’s desires are, and they do not even try to find out what the children’s interests are. Instead they just go on imposing their ideas on them, and afterward when the children grow up they expect a lot from their

parents. If the parents were very loving, and if they had taken good care of them, only then when the children grow up would they care for and take care of the parents.

In my own family I had an aunt who was of very bad temper. She would always rebuke her children. Every day she would go on saying that she has worked so hard in taking care of her children, and things like that. She would always try to make her children feel that she had done a lot for them. She would always say things like: “I have worked so hard taking care of you children, that even now there is dirt under my fingernails.” Many times when she would say that, her son would say, “Mother, get me the scissors, and I will cut not only your nails, but also your fingers.” Because he knew what kind of care she had taken of him. She did not bring him up in a good way. On the other side, I often talk about my mother. I have told you many stories about her. She was a very devoted lady, and it was only because of her that I got the inspiration to do the devotion of God. She filled me with the desire to do the devotion of God. She was very good, and one day I asked her, “Mother, you have done so much for me, how can I pay you back for all that you have done for me?” She said, “No, dear son, I have not done anything for you. It was all due to the grace of God Almighty. I just got the opportunity to take care of you, and I have just done my responsibility. I have not done any favor to you. And I am very fortunate that I became your mother.”

She was such a good lady, she would always say this even though I would say, “Mother you have done so much for me.” She would never try to make me think that she had done anything for me. So you can see the difference between my mother and my aunt. It was only because of the good quality of my mother that I got the desire to do the devotion of the Lord.

So this is the thing: if we also have such an attitude [of selfless service] toward our children, then our children will also become good. Usually what is seen is that if some mother does anything for her children, she always goes on saying “I have done this thing for you . . . I have done that thing for you.” And when the relatives or friends come, you go on complaining about your children. You say, “He does not go to school, he does not obey me . . .” and things like that. So you always go on making your children feel like they are nothing, and they are always doing the wrong things. So that creates the inferiority complex within them, and that makes them depressed.

Instead of that if you would always praise and encourage your children, and not always criticize them in front of others, that would have a very good effect on them. Even if they may not be [as good as] what you are telling them that they are, still if you would always encourage and not criticize them in front of other people, they will try to become like that. That will have a very good effect on them.

The life of the Saint is full of experiences. The Bagga family is sitting here and Pappu is also sitting here. You know that sometimes the children make mistakes. Once Babalu (Pappu’s younger brother) did something wrong, and the family members were all set to give him a beating, when suddenly I arrived in Delhi. There was no schedule, there was no program arranged for me, I just went there. When I blew the horn of my car, all the family members came out to meet me. So what they had planned to do – to give the beating to Babalu – did not materialize at that time. And then Babalu said, “It seems like the prayer of the devotee has been heard. You came and I am saved from the beating.”

The next day Babalu told me that I should talk to his father, Mr. Bagga, and I should tell him, “If he wants to spank me or if he gets upset with me, he should not do it in front of the servants, because if the servants see that the father is spanking the son, then they will not obey me, and it will be hard for me to make them work.”

So you see that we people do not realize, we do not consider, the feelings of the children. The children know everything, and that is why he said, “If my father wants to beat me or if he wants to spank me he should not do it in front of the servants.” So you see, when it comes to spanking or getting upset at the children, we people do not think what influence it is going to have on the children, we just want to maintain our own prestige. If we were to discipline the child in a separate place, not in front of other people, the children will also understand what their mistake is, and it will not have a bad effect on them.

There are many things which I can say on this subject, because I have seen what happens to the children. The only advice which I would like to give to all of you is, whenever it comes to the question of bringing up the children, you should always consider that we ourselves were once children and we also went through the same phase of life and through the same experience; so if we were to remember and to consider all that we ourselves have gone through then I think that we will be very careful and we will take good care of the children. Once we were not able to express our feelings and our desires to our parents. We were not able to tell about a pain in our stomach or other things to our parents. So if we would remember all of that, and when it comes to the children if we would place ourselves in their position, then I think we can learn a lot from the children. You know that after every death there is a birth, no matter in which body the soul goes, but childhood is always there. Everybody has to go through the same thing again and again. That is why, if we ourselves would do Simran and also inspire the children to do the Simran and inspire them to do the devotion of the Lord, then we can easily get rid of this problem. If we do the devotion of the Lord we can easily encourage our children to do the same. So the only advice which I would like to give you is that we should take good care of our children.

The satsangis should think about this and they should have an open heart. They should try to figure out why they have problems with their children. Many times we do things without thinking, without considering, and that is why many disputes and problems are unnecessarily created in our home life.

1989 October: Be Careful in Making the Karmas

This question-and-answer session was given December 28, 1989, at Sant Bani Ashram, Village 16PS, Rajasthan.

SANT JI: Okay, now you can ask your questions.

QUESTION: Master, sitting here for the last couple of days, I have noticed that, when You looked around at the disciples in the group, occasionally You would look over in this corner where there is no one; and I get the sense that someone is there but we can't see them or it. Could you explain why You glance over in this corner so much?

SANT JI: You should know that there is nowhere that God Almighty is not present. He is present everywhere. Everyone has his own angle of vision; everyone has his own way of looking at things. I always look; maybe someone is sitting over there also. [laughter]

QUESTION: I have a question about grace, parshad, and darshan. It is related to an incident that happened after the last time I came here. I took some cashews back to America and I put them in a box in my kitchen. A fifteen-year-old boy ate them all up; he knew nothing about the Guru and he doesn't believe in Gurus or anything like that. I was wondering if he received any benefit from that parshad, and by extension, whether the grace that comes through parshad and darshan depends on the belief of the person who is receiving it or strictly upon what You want to give?

SANT JI: We get benefit according to our faith in the Master, and God Almighty gives us benefit according to our receptivity to His grace. But still it is like the person who ate that parshad did a good karma which will materialize, if not in this lifetime, maybe in another lifetime. He may be brought to the Path of Naam.

The effect of the grace which is contained in the parshad never goes away. Even if a person who doesn't know about it, or a person who doesn't have any belief in the parshad is eating it, he will still get the same grace and the same benefit as the other dear one who has faith in the parshad would get after eating that parshad. But the difference is that person who doesn't have any belief in the parshad may not be able to realize how much grace he is getting by eating that parshad. Even though that parshad will be working for him but still, because he does not know about the parshad, he will not know what the parshad has done for him.

I have told this story previously; also it is possible that some of you might have read it in *Sant Bani Magazine*. You know that we all should do the Simran of the Five Names accurately and according to the instructions given to us at the time of Initiation. You also know that at the time of Initiation we are told very clearly and correctly about all the five inner planes which we have to cross and we are also told about those lights which we may see during our course in the inner journey. And in the same way we are also told about those sounds which we may hear and we are also instructed which are the sounds that we should catch and should concentrate upon and which are the sounds which we should not pay attention to.

It is like when we are sowing seeds in the ground – even if you do not sow the seeds in a perfect line, still whatever seed has been sown in the land will definitely sprout out and will become a plant and it will bear the fruit sooner or later. Similarly, Param Sant Kabir Sahib says, “Even if you do the meditation or the repetition of the Naam incorrectly also, in whatever way you may do the repetition or the remembrance of the Naam, it will definitely bear the fruit, it will definitely work for you, you will get the grace and one day that Naam will really get manifested within you.”

There was a Mahatma who used to go up in meditation, not very high, maybe up to the lower planes, and one day he came to visit a farmer. You know that usually farmers are illiterate; they do not have much worldly knowledge, and they are very innocent people. But they have a unique kind of faith, whatever you tell them, they will believe that and they will have faith in you. So when that mahatma went to visit that farmer, the farmer said, “Master you know that I am an illiterate person and I will not be able to repeat the mantra which you may give to me in order to remember and do the worship of Almighty Lord. But do you have something simple, some simple word which I could remember and

which would be easier for me to pronounce and repeat so I may do the remembrance or worship of God?"

The mahatma did not want to get involved, he wanted to get rid of that farmer and he said, "Well can you at least repeat this word? – Arabun." Now "arabun" was a very simple word for that farmer because in those days the farmers used to wear long underpants called arabun and because he was wearing only that cloth it was very easy for him to remember and repeat that word. So he said, "Okay, I will do this repetition." That farmer became very happy because he had gotten a mantra which was very easy for him to repeat. So everyday when he would go to his work, whenever he would take water from the well, whenever he would work in the fields, take care of the animals, or whatever he was doing, he would always repeat "arabun, arabun." And without knowing what it really meant, he thought that "arabun" was another name of the Almighty Lord.

One day Lord Vishnu was looking at all these worldly doings; he was sitting with his wife Laksmi, and he started laughing suddenly. Laksmi asked him why he was laughing and he said, "You see I have a new devotee and he has given me a new name." Laksmi said, "Well you always talk about your devotees, but you have never made me see one of them, so why don't you take me to the earth plane and let me have the darshan of your devotee."

Vishnu said, "Okay you come along with me." Both of them went there and at that time that farmer was taking water from the well. He was very tired but still he kept on repeating the word "arabun." There had been some problems with his family, so he was very much upset also, but still he did not give up the repetition of the word "arabun."

Lord Vishnu told Laksmi, "I will stay here and you go and talk to him about me. Let us see what he has to say about me."

Now when Laksmi went to that farmer she asked him, "Farmer, whom are you remembering by repeating this word 'arabun'?"

Now at that time he was very annoyed and he said, "I am remembering your husband." Because in India whenever anyone is upset, he will say, "Yes, I am remembering your husband" or "I am doing this to your husband." So at once he said, "I am remembering your husband," and since Vishnu was Laksmi's husband, she thought the farmer was all-conscious and that is why he said, "I am remembering your husband."

You know that God always protects the honor of his devotees, so even though that dear one was remembering God Almighty with a very awkward name, but still that God Vishnu came down to give him the darshan and he protected his honor.

So we were talking about parshad: whatever parshad we take from here we should always take it with much faith, and we should always protect it and appreciate it.

QUESTION: Master, I know you have dealt with this question before but sometimes I get so angry at Kal – because He is such a high being, why does He allow such suffering and trap us in the world. Just before I came I listened to a tape by Russell explaining the Book of Job. I am not sure if I understood – that if the souls came from God initially and were given to Kal and for some reason have to go through the suffering, is part of the reason for that suffering that we are given more when we do finally go back Home? So that we

end up ultimately with more than when we began and if that could be a reason for the suffering?

SANT JI: Yesterday in the Satsang I said a lot about this. I said that everything that we do on this earth plane – whether it is walking, talking, eating, sleeping, or whatever – any step we take, somebody is watching over us, somebody is keeping account of all the things we do on this plane.

It would be better if the dear ones would read *The Ocean of Love: The Anurag Sagar of Kabir*, because Kabir Sahib has written very clearly in it why Sat Purush created the Negative Power and why the souls were given to the Negative Power. In fact the Negative Power does not give suffering to any soul. He is the one who makes the soul pay off their karmas.

In this context, I would like to tell you a story: Once there was a very learned, very highly educated woman and her son was also a very great, learned pundit; he died suddenly in his prime of youth, after being bitten by a snake. You know when somebody's son dies in his prime of youth how very painful that is. Even though she was very learned and had a lot of understanding, still she started calling names at God and she started crying, "Why has God killed my son in his prime of youth." (I don't know whether this story is true or not but it is something from which we can learn a lot.) So to continue the story . . . When she called God names and blamed God for killing her son, God appeared there and He said, "Why do you blame me for your son's death? I did not kill your son, it is the work of Kal and he has done it." So she started to call names at Lord Kal and she started blaming him for killing her son. So it is said that Kal also appeared there and He said, "Why do you blame me for your son's death? I did not kill him; why should I kill him? Why do you blame me – it is the work of the snake?"

So when the snake was called, the snake said, "You know that I have been living here even before your son was born, why did I bite him at this time? This is the work of Time."

So it is said that she started calling names to Time and when she blamed Time for her son's death, Time appeared there and he said, "Why do you blame me for his death? I did not do that, it is the work of the sun and moon because they come out in this world every day and because of that the wheel of time is moving. So whatever was written in his fate – what was supposed to happen at that time has happened. So instead of blaming me you better blame the sun and moon."

So it is said that she started blaming the sun and moon and they also appeared and they said, "Well mother, why do you blame us for doing this, we did not do anything, we are moving according to the Will of God and his death is the work of the Lord of Karma, you had better call him."

So the Lord of Karma was also blamed and when he appeared he said, "Do you know I am not the one who gives punishment to anyone. I do not kill anyone; you should know who does the karmas."

Then that woman realized that it may be because of some karma which her son might have done, as a result of which he had to leave this world in the prime of youth. So then she understood that nobody was to be blamed for his death except for his own karmas.

You know that according to our past karmas, whatever good or bad we have done, the Lord of Karma writes that in our destiny. We have to face that; we do not have any choice about it.

Why should we get angry at Lord Kal, because Lord Kal is not doing anything bad for us; he is not giving us any [new] suffering, all the suffering we get is because of our own karmas.

Lord Kal has appointed many gods and demi-gods to look after our affairs and nobody gives sufferings to anyone. We get all the difficulties only according to those things which we have done in our past lifetimes.

Master Kirpal used to say, even in the Initiation instructions, “We are not the body, we are the soul; but we have got the body only to pay off our karmas.” Now everyone is free and independent to do the karmas, whether good or bad, and because he is the only one who is going to pay off those karmas, that is why he should be careful in making or doing the karmas.

Guru Nanak Sahib says, “When we ourselves are going to pay off our karmas, then why do we do the bad deeds?” We should have a very long vision and we should think about the future and we should never make any bad karma. Also Guru Nanak Sahib says, “We have to fashion our destiny with our own hands.” Tulsi Sahib says, “If you do the meditation of the Shabd Naam you can mend all the mistakes you have done in your past lifetimes with [the grace of] God Almighty.”

Whatever laws, rules, and regulations God Almighty has made, we do not have any right in speaking against those rules and regulations; because we cannot do anything, we cannot make any changes in them.

Once some people went to Guru Nanak Sahib, arguing with Him, “Who made this Creation?” and “Why was this Creation made?” and “When was this Creation made?” So Guru Nanak Sahib replied, “Not even the yogis know about the date and the year in which this Creation was created and the pundits also do not know. The holy scriptures also do not know when this creation was created.” He said, “If the pundits had known when this Creation was created and who created it they would have written down the date and the year when it was created. Only He who has created this Creation knows about It; so it would be better if you would go within and ask Him all these questions – why He made such laws, and why we have to go through all this.”

It is written in Swami Ji Maharaj’s writing, that once when some introverted souls were being liberated by Swami Ji Maharaj, when God Almighty came to liberate those introverted souls they asked Him a similar question (like a part of this question of why Kal was created), so they asked Him, “Now You have come to liberate us, but what is the guarantee that You will not give us back to the Negative Power even after giving us the liberation? And why was Kal created when You were going to come and liberate us eventually?”

So Swami Ji writes that God Almighty replied to them, “I created the Negative Power in My Own Will, it was My Own Wish to create Him because the souls were not remaining in control without fear of somebody and that is why I had to create the Negative Power. But now I will not have such a will again. Once I liberate you, you will not have to go

back to the Negative Power because you will be going back to the Real Home; and I am not going to create this Will again and again. It was for once only that I gave you to the Negative Power. Now those souls who will listen to the Shabd, who will follow me to the Real Home will never go into the cycle which is created by the Negative Power and they will not have any sufferings.”

So that is why it would be much better for all of us to get ourselves attached and connected to the Shabd and go within so we could ourselves ask this question to God Almighty and get the answer. If we cannot do that yet, we should read the *Anurag Sagar* or the writings of Swami Ji Maharaj, because He has also written very elaborately about the difference between the Negative and the Positive Powers, and why the Negative Power was created. By reading the writings of Kabir Sahib and Swami Ji Maharaj, we should try to get the answer to this question.

As a matter of fact the Masters come into this world only to help us solve this riddle. That is why we should go within because after going within we can easily ask this question and get the answer to it. That is why Masters always put such an emphasis on meditation – whether we are sitting, standing, or doing anything – we should always have faith in the Master and do our meditation wholeheartedly.

We should never postpone our work for tomorrow; whatever we are supposed to do, we should do it right now. Kabir Sahib has written that in the beginning when the souls were given to the Negative Power, at that time the souls did not have a burden of the karmas over their head, so it was very easy for them to return to their Real Home. Also at that time the souls did not have the body and the mind, so all at once the storehouse which had been filled up with the souls became empty, and the Negative Power was left with no soul. That is why, when the souls were given to Him again, the Negative Power gave them a body and with the body he attached a mind. Also He established these laws of karma, that whatever karma a person does he has to come back to pay that karma himself. Dear Ones, patiently and with quiet mind, we should do our meditation; because you know that after going through the cycle of eighty-four lakhs of births and deaths finally we have received this human birth. You know that this world is full of much suffering – what to talk about the suffering which the animals have, even in this human birth there is no end to the sufferings, everywhere there is pain, difficulties, and sufferings. So if in this human birth we are fortunate enough to come to a Perfect Master and if that Perfect Master has graciously given us the Naam Initiation, if that Master is going within and if He has the capability of taking us within, we should take advantage of it, we should do our meditation and go along with Him to the inner planes and back to our Real Home. That plane or that home, where we belong and where we must go, is full of peace and happiness; there is no pain nor suffering over there. When we get to our Real Home and from there when we look at this world, then we realize how much suffering and how much pain we had to suffer in this world and then we never want to come back.

Bulleh Shah, a Sufi Saint, has written about the time when He went back to the Real Home. You know when any soul gets liberated from this world of suffering and goes back to the Real Home, all the other souls who are already there come to welcome her. They say, “Welcome. Have you come? How are you?” – things like that – and they ask her, “What have you brought from that mortal world?” So Bulleh Shah wrote, “When Bulleh went up to the palace, to the Real Home of the Lord, people came to ask about his

welfare. They asked him, 'What have you brought from the mortal world?' But Bulleh replied, 'Nothing but a black face and blue feet.'"

So that is why, Dear Ones, if we are getting upset at any power, at any being, we are making one more bad karma. So we should not create any more bad karmas, we should rise above the chains of the karmas and by doing the meditation, make our lives successful.

If someone says, "Why were all these police stations made, why were all these prisons made, why were all these laws, rules, and regulations made?" There can be no answer to that. If the people who do the crimes – those who are put into the jails – if they say, "Because the jails are made we are put into them." It is foolish of them to talk like that. Because for the peace-loving people – those who are not involved in any crimes, those who live a very peaceful and very pure and good life – for them all these things do not make any difference, because they do not have to deal with them; they do not have to go to the jails.

Sometime ago a family came from Chandigar to see me; they were very intellectual, learned people, very educated. Both the brother and sister had master's degrees and they were very highly educated, very sophisticated people. They attended Satsang, and when they came to see me, they told me how they had been speaking ill and calling names at God Almighty because they were suffering a great deal. They said that every night before going to bed, instead of praying to God, they were calling names at Him and they were saying, "Why did You give us so much education and why did You give us so much suffering in this world?"

So I lovingly told them, "Dear Ones, tell me one thing, have you ever seen God giving you the suffering? Have you ever seen God? And if you have not seen God, if you have not seen that He is giving you the suffering, then how can you be sure that He is the one who gives you the suffering? Why should you call Him names and have all these disrespectful words for Him? You should attend a couple of Satsangs, take the Initiation, and then we will talk about this more if you want to."

So afterwards, when they attended a couple more Satsangs and got Initiation and started doing the meditation, they realized that it was not good for them to call God names and to speak against God. They realized that God was not giving them any suffering, He was not giving them any punishment; and in that way they stopped doing that bad karma. I hope that you will read *The Ocean of Love: the Anurag Sagar of Kabir*. It is possible that many other dear ones may also have the same kind of questions bothering their mind, so it is better to read the *Anurag Sagar* because it is explained in that book very clearly. And also I would like to advise all of you to read *Sant Bani Magazine* whole-heartedly, patiently, and with all your attention; because whatever are the words of the Master, we should read His words and then we should introspect our own self. We should find out our faults and we should analyze our life with the wise words of the Master and we should apply every single word of the Master to our own selves. Only in that way can we get the answers to all our questions.

1989 November: On Surrendering Our Will

This question and answer session was given September 27, 1987, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: Master, would You please say something about surrendering our self will. What are the impediments and the helping factors?

SANT JI: First of all, our mind stands in our way; he creates egoism and there are many other obstacles, many other impediments which he creates and he does not allow us to surrender our will to the Master. He has many other forces, he creates lust, anger, greed, attachment, and egoism; and there are many other tricks, playing which, he always creates a wall between us and the Master. It is very difficult to surrender our will to the Master.

I have often talked about living a life like that of a forty-day-old child. You know that a child of forty days old does not have any jealousy, or enmity towards anyone, he has only love for everyone.

He does not even know his mother but since he has surrendered himself to his mother, he is well taken care of. He may not even remember the face of the mother but he can smell the fragrance of the mother and he can even, hearing the footsteps of the mother, know that his mother has come and he will be taken care of. So you see that a child of forty days old does not have any jealousy, he knows only to love; and whenever he needs anything, he knows only to cry. Since he has surrendered himself to his mother he does not have to worry about anything and that is why he does not have any difficulties.

So like that forty-day-old child, when we also surrender ourselves to the Master, when we surrender our will to the Master, we do not have to worry about anything. If we have faith in Him, if we have confidence in Him, we will also smell Him like a child smells his mother, then we know that in our within our beloved Master is sitting. When we go in the within, having faith in Him, then we surrender ourselves to Him and we do not have to face any difficulties. All the passions are also lost; we do not have any difficulties with them. When we know that our beloved Master is sitting within us, and if, having faith in Him, we have gone within, then all the good qualities start developing in us and we remove all the bad qualities. After that there is no question of getting egoism, because once we have gone within and we have surrendered ourselves to the Master, then we realize that all that happens is being done by the Master Himself. He is the Creator, He is the Sustainer, He is doing everything.

So once we surrender ourselves to the Master and go within then we do not have any difficulties and then we start living the life of a forty-day-old child.

Dear ones, by reading the books of the Masters and by doing a little bit of meditation, we may gain a little faith in the Master; we may start saying outwardly that we have surrendered ourselves to the Master and Master is the only one who is doing everything. We may say all these things, but it has been seen that those people who praise the Master like this, who show outwardly that they have so much faith in the Master and that they have surrendered themselves to the Master, they do this only as long as they have good health, as long as they have all the material possessions, and as long as everything is going all right for them outwardly. But when something goes wrong in their life, suppose

if they lose their health, or if their possessions are lost, or if anything else goes wrong in their life, they lose their faith in the Master. They do not realize that whatever they are getting that is according to their own deeds.

Lord Krishna told his disciple Udo, “O Udo, I always give three things to those with whom I am very pleased. Those three things are: disrespect, bad health, and poverty.” He said, “When I become happy with any of my disciples I always give him these three things because I know that when he is being criticized by the people, when he does not have the good health, and when he has the financial difficulties he will remember me more and he will come even closer to Almighty Lord. So that is why I give always these three things to those dear ones with whom I am very pleased.”

I mean to say that when the storm comes even the mighty trees get uprooted. So to say that we have surrendered ourselves to the Master, without going within, that is a false thing to say, because unless we go within, and unless we see that our Master is the only One Who does everything, we cannot completely surrender ourselves to Him.

Swami Ji Maharaj says, “Mind is such a thing that sometimes he will come to you as your friend and lovingly he will try to convince you not to do the devotion of Lord. Sometimes he will come to you as your enemy and he will try to frighten you, intimidate you, and in that way he will try to take you away from the remembrance of Almighty Lord. He has many other ways, many other tricks. His job is to check that no soul should do the devotion of Lord, that is why he does all these things.”

Swami Ji Maharaj also says, “When the Master tested the mind, then he left the Divine Music.” He tells us that when Master puts the disciples to the test, most of the dear ones leave the Master, they stop listening to the Divine Music, they leave the practices. It has been seen that when people have to face difficulties in their lives, they often leave the Master, even though it is a fact that whatever one has to suffer in his life is according to his own past deeds.

No mother becomes pleased looking at the suffering of her child; in the same way, no Master becomes happy when He sees His disciples unhappy. But whatever karmas the disciple has done in his past lifetime he has to pay those, and that is why the sufferings come into his life. In that situation also Masters shower a lot of grace on them, and They always extend all feasible help, but still whatever karmas the disciple has done he has to pay at least a little bit of that. But when these things happen most of the dear ones leave the Master and they start having ill feelings toward the Master.

There was a Mahatma who used to go within; he had done a lot of meditation, and he had many disciples also. He was a very good Mahatma of a high nature. He used to walk on a particular street where a prostitute lived, and that prostitute had a dog who had a very beautiful tail. Every day when that Mahatma would pass in front of that prostitute’s house she would come out and ask him, “Mahatma Ji, is your beard better than my dog’s tail?” That Mahatma would never respond, he just kept quiet and continued to the place he was going. With all his humility, he would never reply.

Many years passed and that prostitute kept on harassing that Mahatma, asking that question; but the Mahatma was so patient, so loving, that he never replied, and he never got angry. Because Mahatmas know when they have to answer any question and only

They know how They have to prepare the souls. So that is why that Mahatma never spoke even a word. When the Mahatma's end time came it was night time; he called his disciples and told them to go and call that woman. Even though she was a prostitute, in the eyes of that Mahatma she was a woman. He knew that she was doing that bad job only because of her mind, but underneath that dirty mind there was a pure soul and that was his soul, that is why he said, "Go and call that woman."

At that time, many of his disciples who were not yet perfect, started having bad feelings for the Mahatma. They started saying, "Look at this old man. Whatever he earned during his lifetime, now towards his end he is going to lose all that, because now he is lying on his death bed, but still he is thinking about that prostitute." They did not know what was the secret behind calling that woman, that is why they started having those thoughts, and many even left him at that time. But a few of the disciples who used to go within, and who had seen the real glory of their Master, did not have any bad feelings for him, they at once went to that prostitute asked her to come and see the Master.

When she came, the Mahatma asked that prostitute, "Dear daughter, today you can ask your question; because now I am in a position to answer your question." The prostitute replied, "But Master why didn't you reply earlier? You never spoke a word; now I realize that I was making a mistake; why did I ask you such a foolish question?"

But the Mahatma said, "No dear daughter, whatever you asked was correct, it was a good thing for you to ask; but I was not in a position to answer at that time. I know the quality of the mind: we never know when the mind is going to play a trick on us that is why I never wanted to tell you that my beard was much better than your dog's tail. But today since my end time has come, and since I did not let my mind play any trick on me, I know that my beard is a million times better than the tail of your dog and that is why I am answering this question to you."

That prostitute was so impressed and moved by the humility and patience of that Mahatma that her heart also changed and she at once fell at the feet of the Mahatma saying, "Master, from today onwards I swear by you that I will never commit that bad deed again. Kindly bless me and shower grace on me." So she was also liberated by the grace of that Mahatma. So I mean to say that those Mahatmas who go within, those Who have surrendered themselves to their Master, those Who see the Power of God working in every being, in every leaf, in every creature, and those Who have surrendered Themselves to God Almighty – only They know the reality of the mind. And unless They have conquered the mind They never say anything with full confidence, even though They know that They are above the mind, but still They always know the power of the mind, that is why They are always very careful.

Dear ones, only those who go within, who see the power of God working within everyone, can say that they have surrendered themselves to the will of God.

Master Sawan Ji used to say, "It is not a very small thing to surrender your will to that of the Master. It is not an ordinary thing to surrender yourself to the Master because in surrendering yourself to the Master, you have to give up your wishes and desires and you have to live according to the wishes and will of the Master. You have to give up yourself completely and you have to become of the Master."

Kabir Sahib says, “All the people of this world are like dead bodies in front of their mind, rare are those who are like the dead bodies in front of the Master.” You know that the dead body does not have any choice of its own, it is up to the person who is cleaning it that how he cleans it, whether he uses good detergent or not, whether he puts perfume on the dead body or not, it is completely up to that person, the dead person does not have any choice.

In the same way, if we become like a dead body in front of the Master, we do not have any choice of our own, whatever Master wants us to do, He will make us do that. Once we have surrendered ourselves to the Master, once we have given ourselves up to the Master, then we do not have any choice, whatever Master wishes for us, we have to do that. Once we have given ourselves up to the Master, we cannot hesitate and we cannot make any excuses to do anything.

The bad deeds always makes us fall downwards; even one bad thought can bring us down from the peak of Brahmand. When we surrender ourselves to the Master and when we see our Master working everywhere, there is no question of doing any bad deed. Because when we have surrendered ourselves to the Master then we see the Presence of the Shabd Master everywhere. When we know that He is everywhere, He is doing everything, He is present in every single particle of this creation, then there is no question of doing any bad deed.

About thirty years ago there was an initiate of Baba Sawan Singh whose name was Baba Gurbachan Singh who used to do Satsang in our area. We used to respect him a lot; he would go to people’s homes to do the Satsangs and wherever he went people would go and listen to his discourses because he used to give a very good Satsang. They all used to love and respect him a lot. Once he was invited to a home to do Satsang and he gave a very good discourse about peace of mind and how to go within and do the devotion of the Lord. It is a usual practice with the Indians, when they have a function like Satsang in their home, afterwards they prepare some tea or food for the Sangat. So like that the tea was prepared for all the Sangat. The family in whose home the Satsang was held wanted that Baba to come to the inside room and have tea with the family, after all the dear ones in the Sangat would have had their tea, so first they started serving the tea to the Sangat. When the Baba saw that he was not offered tea first, and that the Sangat was given tea before him, he started becoming angry, he started changing his colors, and he started acting funny just after giving such a beautiful discourse about peace of the mind.

After some time the head of the family came there and requested that Baba to come to the inside room to have his tea. But he was so much controlled by anger that he could not speak a word, he just expressed his anger. The family members were afraid, so they brought the tea to him right there on the dais. But he was so much controlled by the anger that he removed his turban and said, “Now you pour this tea on my head.”

The people who were looking at him saw all this happening. The Satsangis knew how the mind plays tricks on us and how he makes us fall down even if we have reached our destination, how he does all these things. They knew the condition of the mind so it was not a very unusual or surprising thing to them. But for the non-initiates it was a very unusual thing, because just a few minutes ago he had given a very beautiful discourse and he was teaching people how they should control their mind, how they should not fall in

the traps of the mind, and how they should always be peaceful and quiet and like that, but now what was he doing? He was not doing what he was preaching; so it was a very unusual thing for them, and they all clapped their hands and left that place.

So I mean to say that those who have surrendered themselves to the Master they know the tricks of the mind and they never allow their mind to play such tricks on them. But those who have not surrendered themselves to the Master, even though they talk about the peace of the mind and the tricks of the mind, but still, since they have not surrendered themselves to the Master, that is why they can easily be tricked by the mind.

Often I have talked about the meditation of the first two Names which I did for eighteen years continuously after I was initiated by Baba Bishan Das. I did that meditation regularly, without understanding it as a burden, for eighteen years, sitting in an underground room. In the village where I used to live, there also I had made an underground room for meditation. Right from my childhood I never had the habit of going out into the world and meeting the people; I always wanted to remain alone. That is why I always made the underground rooms to sit for the devotion. Even though I did so much meditation for eighteen years continuously still, towards the end, the mind started playing tricks on me. The thoughts started coming within me, “You have been meditating for such a long time but where have you reached? What have you received?” And thoughts like that started coming and bothering me.

Once it so happened that I came out from that underground room and I started walking. When I had walked something like one hundred and fifty yards, I don't know from where the voice came but I heard, “Do not lose your heart. Do not be disheartened.” At once I realized it was a trick of the mind which had brought me out from that underground room and I knew I was supposed to go back to that room and start doing the meditation. So I went back and I continued my meditation until the Master showered grace on me.

So dear ones, I mean to say, if you do any good thing in the cause of the Master or for the Master don't become proud of that. At once forget that you have done anything good for the cause of the Master or for the Master, don't let the ego come within you, because the Master who is sitting within you is showering a lot of grace on you, and if you lose all His grace by creating egoism within you then it is not a good bargain. Master is sitting within you, He knows everything that you are doing, and He is the one who is making you do the meditation. Many times when Master makes you do the meditation with His grace He even takes you inside, He even gives you beautiful experiences. But when you have done the meditation and you have received the experiences don't let your mind create this thought, “You have done the meditation, you have got these beautiful experiences.” Because when you start thinking that you have done something or you have obtained something then behind that thought the forces of mind are ready to conquer you. They will create egoism and other passions and they will easily make you fall down.

So that is why even after doing the meditation, even after receiving experiences, do not think that you have done anything or that it was because of your efforts. Always be grateful to the Master, because in fact Master is the One Who is doing the meditation, He is the One Who is making you sit, He is the One Who is giving you all the experiences. So instead of giving an opportunity to the mind to create negative thoughts within you, at

once be grateful to the Master, and the best way to remain grateful to the Master is to have His constant remembrance.

Dear ones, it always happens with us that whenever anything good happens to us, we always say that we have done this. Once it so happened that some disciples of Guru Arjan Dev Ji Maharaj went to Him and said, “Master, it is written in your writings that ‘God Almighty is the One Who does everything, nothing is in the hands of man,’ when this is true, then why does the man suffer?”

The Master replied, “Yes, it is true that whatever is done is being done by the Master; a man cannot do anything, because nothing is in his hands. But we people suffer only when we say that we are doing something. When anything good happens you always say that you have done it. But you have your desires, you have your wishes, and in order to fulfill those desires and wishes, you do the deeds, good or bad. But when anything goes wrong you never confess that it is because of your mistake that this thing has gone wrong. You always blame the Master, you always blame God Almighty whenever you have to face any suffering.”

So dear ones when you surrender yourself to the Master, you have to give up your wishes, you have to give up your will, and you have to live in the Will of God. Those who have surrendered themselves to Master, those who have surrendered their will to Almighty God, they do not mind whether suffering comes to them or if they live comfortably.

I appreciate and respect the dear ones who write letters to me, but in most of the letters which I receive, the dear ones either talk about showering grace on them because their husbands are not getting along with them, or their wives are not getting along with them, or they have some difficulties with their health, or if someone has done any bad karma and has gone to jail, he asks for the blessing. I mean to say that most people always write about their physical difficulties and they always want the help of the Master and the grace of the Master to remove those difficulties. There are very few people who ask for the Naam or for the grace of the Master. It is not that all the people only write about their difficulties and there is no one who asks for the Naam; there are people who write for the Master, who write for the Naam, but most of the dear ones always ask about their physical difficulties. They do not realize that whatever they have done in their past lifetimes – it is the reaction of those deeds that they are suffering in this lifetime.

Even though the Master Saints are fully prepared before They come into this world They still work very hard in order to demonstrate to the people that without working hard we cannot achieve success in this Path of the Masters, otherwise They do not need to do all the things which They do in Their early lives. They search for the Perfect Master and They do all sorts of things just to show people that unless we search for the Master, unless we work so hard we cannot get to the Perfect Master and we cannot get Initiation, but otherwise They are fully prepared. When Their fixed time for meeting the Perfect Master comes that meeting is arranged by Lord Almighty and it happens by itself and when such a Master Saint, when such a Soul, comes to the Perfect Master, he does not ask his Master to remove any of his physical difficulties, he only asks that Perfect Master to quench his thirst of spirituality which he had from ages and ages.

You already know about when I came in contact with beloved Master Kirpal. Before I met Him, I had not met a critic of Him or an admirer of Him. It was His grace only that made it possible for me to come to His Feet. So when I met Him I did not ask Him to which caste He belonged, to which religion He belonged, whether He was married or not. I did not place any of my physical difficulties in front of Him, I did not ask him any questions, because I knew deep in my soul that, “He is my Perfect Master, He is my savior and He has come to liberate me.” So since I did not present any of my worldly things to Him, my vessel was prepared, and He was a great Master, He gave me the Initiation, and He filled my vessel up.

We all can do that because our vessel is also prepared. When we are destined to meet the Perfect Master it means we are preparing our vessel. But when we meet the Master, when we come to the Master, if we also do not place our physical difficulties to Him, if we only ask for the Naam and His grace, then He can easily fill up our vessel and He can easily liberate us and make everything easier for us. But not everyone can do this because it is not an easy thing. We do not know how many births it takes for a soul to develop such an attitude. One has to do a lot of religious deeds, one has to do a lot of meditation in his past lifetime, in order to develop such an attitude when he comes to the Perfect Master.

There was an initiate of Guru Nanak Dev Ji whose name was Baba Budha; he lived a very long life up to the time of the sixth Guru, Guru Har Gobind. When he came to Guru Nanak he was of a very young age, but he was very clever and he used to talk about very good things just as an older person would talk, so Guru Nanak said, “You are a young boy but you talk like the elders, like the old ones, so that is why from today your name will be Baba Budha.” (Budha means an older person). He lived up to the time of Guru Har Gobind, the sixth Guru, and each time when they established the successor after Guru Nanak, Baba Budha used to perform the ceremony of giving the tilak, the ceremony of establishing the successor on the throne of Guru Nanak. He did that for all the five Gurus Who came after Guru Nanak.

Once Baba Budha asked Guru Har Gobind, “Master, I have been performing this ceremony for so long, and I am now very old, do I still need to do this meditation? Because I am very old and I think that now that you should release me from this duty of doing the meditation.”

Guru Har Gobind, Who had surrendered Himself to His Master, even though He Himself had become the Form of the Master – He was a Master Himself – but still He did not give up the practices. Because He knew how, even after reaching the Real Home, one has to remain like a child in front of the Master, and how he has to surrender himself to Master, so that is why He told Baba Budha, “Look here Baba Budha, even though you have done this work for so long, you have been meditating for so long, but if you will give up the meditation now, just imagine – what will the Sangat learn from you? If you will give up the meditation, they will also follow you, and they will also give up the meditation, which is not a good thing.”

So the meaning of saying this is that those who have surrendered their will to the Master, even after reaching the Real Home, even if They have become the Form of the Master, still They always enjoy the spiritual practices. The Masters Who have reached the Real Home, even if They are working as a Master in this physical plane, but still every

morning They get up and do the meditation. They always present Themselves in front of Their Master as a young infant, as a child, and They always ask for the blessings and grace of the Master even though They Themselves are capable of doing everything. They do this only because They have surrendered Their will to the Master and They do not do anything of Their own; They always work in the will of Their Master.

A lot more can be said in regard to the surrender of the will, because this is the story of love which has no end. I can talk a lot more on this subject. We could even make books on this topic of how to surrender ourselves to the Will of Lord, but I think what I have said today is enough and we should always remember this and follow it.

1989 December: The Guru Never Wavers

This question and answer session, translated by Mr. Oberoi, was given January 19, 1985, in Bombay.

QUESTION: Sometimes negative thoughts occur to me, just come in suddenly. Can I just renounce those thoughts by saying that “I am not the mind, I did not create the mind, I am not responsible for that thought.” And how do I really do that?

SANT JI: Each one of us must understand it clearly that whatever thoughts come into our mind, we are ourselves responsible for them; and we have to suffer the consequences of them because we have created them.

QUESTION: During Your spiritual progress, aside from Your deep yearning for God, what practices did You do during the 1940’s, 1950’s, and 1960’s to keep Your mind alert and attentive through the night to do devotion of God? And also could You talk about ashrams and the beneficial effect that ashrams have on Satsangis.

SANT JI: Ever since I started this search I had a deep yearning, I was always praying that I would be able to come in contact with a Master like Baba Nanak and the other Gurus, who would give me this; I had always that deep desire which was attracting me. Since I had that deep desire Maharaj Kirpal heard my voice. He Himself came all the distance to my ashram and He quenched my thirst; He gave me happiness. As I usually tell you I have always thought of my Master, I have always asked Him of Him, and I have had no other desire except Him. Maharaj Baba Sawan Singh used to say that the side of the balance which carries the most weight goes lower. Similarly whatever thoughts are there, the same thoughts will create further things in your mind. Whatever you think of that will have further impact and the desire will be created.

Guru Nanak Dev Ji Maharaj has said, “You can have only one type of inclination, when you have the worldly inclination you can’t have the other one, and when you have the other one this will automatically go.”

Consequently we should always create the desire towards God, we should make the place for Him to come and stay. Even in the worldly order, before a dog sits, he will clean the place with his tail, similarly if we want God to come we must clean our heart and make a place for Him to come and stay.

Even if some worldly relative has come to our house we clean it, we do all that is necessary to make it proper. Similarly have we ever thought that for the Highest of the Highest to come and stay in our place – have we ever thought of cleaning that place – we

have already defiled it – is it not necessary that we should make it clean for Him to come and sit?

Those who indulge in all types of sins and yet think of finding God are making fools of themselves, because they expect both things to be continuing simultaneously.

I often say that at the time of Initiation Guru sits within our heart; the Negative Power is already there. After Initiation, when a person starts going against the teachings of the Master, the Negative Power tells the Guru inside, “Look he is your jiva, but still he is doing all these sins.” But Guru is somebody with great devotion, with great confidence and perseverance, He always tells the Negative Power, “He is my jiva, I have Initiated him, I will do my best to reform him, to bring him up to the level.”

I often say that we have to become the beggar of the beggars on this Path. Baba Ji used to repeat a couplet which says, “Neither have I beauty, nor do I have attributes, I am the lowest of the lowest, and yet You are my spouse; You are my everything, I have to win You over, I have to become Yours.”

QUESTION: Master, I think you have sometimes said that an Initiate has a maximum of four lives to finish from the moment of his Initiation to when he gets back Home. I have always believed that this is my last life and that . . . You will definitely be coming to get me when my end time comes. Would you please comment on this?

SANT JI: One of the army men put a question to Baba Sawan Singh Ji, saying, “Kabir has written that an Initiate, if he does not go for the darshan of the Master for some time, then the relationship between the Guru and the Initiate is broken.” Baba Sawan Singh said, “This was said by Kabir not by me.” Because the Saints, They always see the man; and giving us the darshan, our soul is clapped [awakened] with Their own soul, with Their own radiation, with Their own help, They take us up. And whatever deficiencies are there, they are completed on the Inner planes.

Sometime back a similar question was asked and I replied with reference to what Guru Gobind Singh did in His life, some incident of His life. As you all know Guru Gobind Singh took up the arms because of the tyranny of the Moguls. Once it so happened that some of his initiates who were fighting in the battle, they got a little disgusted, and they went away from Him, after writing a disclaimer that they were not His disciples.⁴ When they went home their wives rebuked them and said, “Look here we are normally wearing the bangles, it is you who should wear the bangles and it is you who should wear these ladies’ dresses.” Now this gave them the feeling that what they had done was wrong. One of the ladies, who was known as Martapago, somehow prevailed upon them; and all of them, forty in number, along with that lady Martapago, went back to the Guru. On the way there was a very severe encounter with the opposition forces with the result that most of them died in the battlefield except one Jatadar Mahan Singh Ji and that lady. When Guru Gobind Singh was told, He came and He saw those people on the battlefield lying dead. Similarly Bhai Mahan Singh was also in bad position; He pleaded, “O Great Guru, whatever disclaimer I wrote, that should be torn up now.” He said, “Take it for granted that it is torn now, I never told you at any stage that I am not your Guru; it is only

⁴ For a further account of this incident, see *Servants of God: Lives of the Ten Sikh Gurus*, by Jon Engle, pp. 145-7.

you who have said that you are not my disciples.” A Guru is someone who would never leave the disciple come what may. We idiot disciples may do whatever we do.

Whosoever has even a little inclination towards meditation would normally be aware of his end-time, and he would tell other people also. Those who are good meditators, they would tell of their coming departure long earlier, but the principle is that if there is no non-Satsangi around the man who is going, he would normally tell the Initiates around him that he is going, that the Guru has come to take him.

Leave alone the Initiates, sometimes others also talk of it, when people come and meet me, in their interview or even through their letters, they talk of such incidents: “so-and-so, when he or she was near the end, felt Your Presence very much; either in the hospital room or wherever he was, You came and You took him.” Some people have even described that they saw Maharaj Kirpal and Baba Sawan Singh also simultaneously at such times.

The Satsangis should be more concerned about the meditation, about doing their practices. The Guru never wavers; He always comes at the appointed time.

QUESTION: I have a question about the future. Eventually will we souls all completely lose our individuality or will we still be individually doing devotion?

SANT JI: I often tell you, soul is above the communities, above the genders, above the forms; at the third plane all these finish and soul is pure soul and not tied to these or any individual entities.

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

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

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

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

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

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

QUESTION: Sant Ji, what is it exactly to love the Master as long as we are ego because ego always wants to take everything for itself?

SANT JI: As I always say, whenever a Satsangi starts treading on this Path the armies of the Negative Power – the five dacoits and the mind-start attacking us. As I always tell you, sitting in meditation is fighting them out, all these five dacoits. Tulsi Sahib has said,

“O Tulsi, to fight on the battlefield is a matter of a few days only, but the soul fights against the mind without any sword, for all its life long.” But those who devote themselves in this, those who fight the mind steadfastly, without the normal, usual weapons, they always succeed. And as I always tell you that those who do it devotedly and succeed in this Path, they get the prime of the place and positions.

QUESTION: Master, do you have a Gurumukh disciple?

SANT JI: [Sant Ji laughs heartily] Look here, I want all of you to become Gurumukh disciples, you kindly cooperate with me; you kindly have courage and do it.

QUESTION: What is meant by natural devotion?

SANT JI: Leaving yourself and getting yourself merged into that Naam, into that Guru, into that Power, into that Nature, call It by any name.

QUESTION: When the Negative Power appears in Your Form within the disciple can you make it out?

SANT JI: It's to enable you to test this that the Saints have given you the Five Sacred Names. They are not those names which They have heard, but they are those on which They have meditated. If you repeat these Five Charged Names in any such situation the Negative Power will disappear; you yourself will be able to test it.

Many times the Negative Power does appear and sometimes It takes the Form of your Master also.

Maharaj Sawan Singh Ji when He fractured His leg, He was in great pain and agony. The doctors advised Him, that if He wants the bone to set properly He should start using meat, meat soup, and other such things. So He sent a telegram to His Guru, Baba Jaimal Singh Ji, telling Him what the doctors had advised and seeking His advice, whether He should do it. Because in the meantime when He sat in meditation, Kal, in the form of His Guru, came and advised Him to do it. At the same time when, on the receipt of the telegram, Baba Jaimal Singh sent Him another telegram telling Him that the Guru gives the order once and that stands. So He told Him these things cannot either save your life or prolong it. These are nothing, if you have to live, you will live, otherwise not; so as ordered, you should not use it. Saint Satna has said that if you go to the protection of a lion then why be afraid of jackals? The power of Naam and Shabd is such that no power on the earth can stand before it. This is the most lasting Power.

QUESTION: Can you speak about how to be a good parent?

SANT JI: I have spoken a lot about it. I would say that you had better check out *Sant Bani Magazine*, but since you have become a mother recently I would give you something more also.

It's a well known incident Bhagat Farid was made a Param Sant by his mother. Right in his childhood his mother, who was a meditator of Naam and Shabd, used to advise him to devote himself to seeking God. And He would enquire, “Why is it so?” And she would say, “He is very sweet.” So what the mother started doing was that she would put Him into meditation and before that boy would get up from meditating, she would place some sugar candy there, and tell Him, “This was sent by God.” So this continued for a few days with the result that His inclination towards the meditation became more gripping, He

started doing it because He knew it was very sweet. The same Bhagat Farid has written in His composition, “The sugar candy is very sweet, honey is very sweet, there are many things which are very sweet; but God is far more sweet than those.” So all those who are Satsangis they should really train their children according to the teachings of Sat Mat so that they start picking it up gradually. If the children of the animals are affected by their parents why would the children of the human beings be not so? Once it so happened that a boy and a girl were in love, but their parents wouldn’t agree to their marriage. They decided to run away together, so the girl brought her she-camel and in the dead of night both of them left that place and went away. On the way it so happened that there was some water, and that she-camel stopped for awhile, not going ahead and that girl immediately blurted out that the mother of this she-camel was also in the habit of stopping wherever she would see water.

The man immediately thought, “If the daughter of the camel was affected by its habits why would my own children be not similarly affected. This girl is fleeing with me against the wishes of her parents, well some time later we will have children out of this wedlock, and would that girl who comes out of our wedlock not behave in the same manner and not flee away? At that same time my own honor would be at stake.”

So after he thought about it, he said that he had forgotten some very important things at his house and convinced his partner to go back. When they got back to the palace he said, “Look here, now we have come to the palace, we are saved of a great sin, let us not enter into it and let it be the end of it.” So I mean to say, that whatever the parents do has a great effect on the children.

Maharaj Sawan Singh Ji used to say, “Those parents who commit wrongs, who do wrong things in the presence and in knowledge of their children, they are spoiling the character of their own children.”

The parents should be become good first, the children will automatically become good.

1990

1990 January/February: On Karmas, Love, and Marriage

This question-and-answer session was given January 15, 1985, in Bombay.

QUESTION: Yesterday You mentioned the Four Ages: the Golden Age, the Silver Age, the Copper age, the Iron Age. In my job I have to teach western theories of evolution – evolution of species, evolution of the human form from animal form – and I wonder how I should understand all this? How does it all fit together? . . . I just wondered if I should worry, or how I should understand this when people ask me?

SANT JI: The only benefit which we have in this Iron Age is that we do not have to live for as many years as we did in the other ages, and in this age Saints have graciously shortened the practice, by doing which, we can go back to our Real Home. In the other ages the jivas used to live for a long time and the practices were also very long; in the Iron Age, we do have to finish the breaths which have been put in our body, but compared to the other ages it is a short time. The practice which the Masters have given to us – by doing that practice, in one second we can go within, the next second we can come out; and in this way, by doing the meditation of Surat Shabd, we can easily go back Home and our evolution can happen very easily.

In the Golden Age if any person would do any bad deed or any sin the whole country had to suffer the consequences of that action. In the Silver Age if a person committed any sin or made any mistake, his whole city had to suffer the consequences of that bad karma, and in the Copper Age if a person had committed any sin or made any mistake his family had to suffer the consequences. But in the Iron Age, if a wife commits a sin, she has to suffer the consequences herself, if a husband commits a sin, he has to suffer himself. If one hand has done any mistake or has committed a sin only that hand will suffer the consequences, only that hand will suffer the karma of that. Guru Nanak Sahib says, “As far as suffering the consequences of the karma is concerned, this Iron Age is the best age because in this age only he who does the karma has to suffer its consequences; it does not fall upon the other people.” Whoever does the deeds, bad or good, only he is responsible for that and only he suffers or enjoys the consequences of those karmas.

QUESTION: In South America, Dr. Molina recommended during Satsang to keep our attention fixed on the Master’s third eye; is it better to fix your attention on the Master’s third eye or on His physical eyes?

SANT JI: What Dr. Molina said is correct regarding looking at the Master during Satsang. Master Sawan Singh Ji used to say also, “Your attention should be so much concentrated on the Form of the Master that you should not even pay any attention to the person who may be sitting next to Him; you should not pay any attention to the things which are behind the Master; if there is any noise or disturbances, your attention should not even go there; you should be continuously concentrated on the Form of the Master.” And He used to say that you should try to look into the Eyes of the Master because the flow of the Shabd, or the flow of the Light, is coming through the eyes of the Master. When we will try to look into both of the eyes of the Master our attention will go automatically to the eye center, that will become our center point.

Master Sawan Singh Ji used to say, “If you contemplate upon a dirty person, your mind will become dirty, you will get the dirty qualities of that dirty person, but if we contemplate upon a person who has good qualities, we also get the same good qualities which that person has.” When we put our attention on the Form of the Master and when we go on concentrating on His Form, we start getting all the good qualities which the Master has.

Baba Sawan Singh Ji used to tell a story from the Mahabharata about one boy who was from the low caste of Bhil; he wanted to learn the skill of archery. So he went to Drohnacharya who was the teacher of both the Korovas and Pandavas. When that low caste boy asked Drohnacharya to teach him the skill of archery, since Drohnacharya was the teacher of the prince and the royal family, he rejected him. He said, “I cannot teach you.” But that boy had much love and respect for Drohnacharya and he wanted to learn that skill so when he came back to his home, in his hut he made an idol of Drohnacharya. And every day he would sit in front of that idol for a couple of hours contemplating the form of Drohnacharya and he would internally request for that skill. So gradually he learned all the skills, all the things which Drohnacharya was teaching to the other boys from the prince’s family. If Drohnacharya had been going within, he would have known and he would have stopped that boy from learning that skill but since Drohnacharya was not going within, he could not do that. But because of his contemplation, because of concentrating on the form of Drohnacharya, that boy of the Bhil caste learned every skill, he learned everything.

Once when Drohnacharya was wandering here and there in the forest with his disciples, both Korovas and Pandavas, they saw a deer coming from the other side and there was an arrow through his mouth yet the deer was still alive. Arjuna who was the best student of Drohnacharya, asked him, “Master, you have said that I am your best disciple and that you have taught me every single skill and you have taught me so many things which you have not taught to anybody else, but what is this? I see this deer, but you have not taught me this trick [of stitching the deer’s mouth closed with an arrow]. This must have been done by a disciple of yours, because I know that in this world there is nobody else who teaches archery better than you do.”

Then that Bhil boy came out and confessed, “I have done this; I know this skill.” Drohnacharya was surprised so he asked him, “Who taught you this skill and who is your teacher?”

That boy replied, “Master, you are my teacher; you have taught me everything.” Drohnacharya remembered that he had rejected him, so he said, “No that is not true, I did not teach you.” That boy said, “Yes, it is a fact that you did not teach me outwardly, you had rejected me, but come with me.” And in the hut he showed the idol of Drohnacharya to everybody and he said, “I had love and affection for you, so every day I was sitting in front of this idol and contemplating on this form and internally you have taught me everything.”

Now Drohnacharya was not a Saint – he did not go within – so he did not have appreciation for the real disciple. He did not know that he should appreciate the love and affection of the disciple who was contemplating on his form. In order to keep his promise to Arjuna – that Arjuna was his best disciple – he didn’t want that boy to be better than

Arjuna, so in order to prevent him from continuing with his archery, he asked for some kind of offering which the disciple is supposed to give to the Master. He said, “You have taken me as your teacher but you did not give me anything.”

That boy was devoted to Drohnacharya and he had a lot of love and affection for him so he said, “Master, whatever you want I will be very happy to give it to you.”

Drohnacharya was a narrow-minded person so he said, “You give me the thumb of your right hand.” That boy did not hesitate a moment to cut off his thumb and after that he could not do archery.

But the meaning of telling this story is that that boy, even though he was rejected by Drohnacharya, still because he contemplated on his form, he learned all the skills, even better skills than Drohnacharya had taught Arjuna or the other disciples.

Master Sawan Singh Ji used to say this regarding the importance of the darshan of the Master, “After you have had the darshan of the Master in the Satsang, after the Satsang is over and after Master has gone away from your sight, you should not talk with anyone. It will be best to sit in the meditation and not talk with anybody so that you will absorb that darshan, that Grace, deep in your within.” What happens if you talk after the Satsang? You lose the Grace, the benefit, which you have obtained by having the darshan of the Master and your heart becomes empty.

Once in Bucaramanga I was singing the glory of the darshan of Beloved Master Kirpal. I was saying how the physical form of the Master is also full of Light, it is Light itself, from the tips of the Masters’ toes to the top of Their head They are all Light. But now it all depends on our receptivity; it all depends upon our vessel; it all depends on which kind of eye we have made for having the darshan of the Master. Because Masters are Light, but not everybody can see that, not everybody can realize that They are full of Light and They are nothing else than Light. Kabir Sahib says, “Some people come to the Master with love, some people come to the Master with duality and with bad feelings; but Masters pay no attention to that love or the bad feelings. They accept and appreciate both of them coming, but it all depends upon our receptivity and upon our feelings how we see the Master, how we appreciate His Being.”

About fifteen or twenty years ago in Rajasthan there were not many good roads, there were not so many canals, there were not so many television sets nor radios, and the minds of people were very pure. They were innocent people, and just by giving them a little impetus, just by giving them a little understanding, they would start doing the devotion of the Lord, because their minds and their thoughts were not spread so much into this world. This was the reason that when Master Kirpal came to my ashram, all the people who had His darshan, even though not all of them were initiates, but all of them said that they had had the darshan of the Master in His Real Form, the Form of the Light; they had seen the Master turning into Light, all Light. This was only because their minds were not so swift and they were not spread into the world.

So when I was talking about all this in Bucaramanga, at that time there were many dear ones sitting there who had made their eye, who were fortunate ones to get that realization of the Master. And many people even tried to capture that thing in the camera and some

people were successful, they sent me the pictures. Many people saw that the Form of the Master had turned into the Form of Light.

The mind of the western dear ones is very much spread in the world; it works too much. That is why, even after having a very high experience at the time of Initiation, they are not ready to accept it and even then they say, “Maybe it was a trick of the mind, it was not the valid experience.” This is only because their mind works too much. In this group there is a girl who was initiated in 1977 during my first tour at Sant Bani Ashram, she did not have any experience of either Sound or Light at the time of Initiation but she told me that she knew what was the reason behind it. I told her that if she would meditate with love and faith in the Master she would definitely get the experience. So after a year or so she got the experience of both Sound and Light and since she did the meditation lovingly and faithfully she got that experience and she says that now she gets the experience of both Light and Sound. I mean to say that those people whose mind is not working too much, those people whose mind and thoughts are not very much spread into this world, they get the experience very soon, even if they have not had the experience at the time of Initiation, later on, when they continue with the meditation, they get the experience.

Those who know the importance of the Master, they bloom like a flower when they have the darshan of the Master. Guru Arjan Dev Ji says, “When I look at the Form of the Master I bloom like the lotus; I become very happy.”

QUESTION: Master I have a good western mind and it is very active. Frequently there are stories that go on in my mind, they are violent or extreme forms of the five dacoits doing things and I wonder what burden the soul has to suffer for the activities of the mind. If those actions are stopped at the mind rather than being manifested in speech or an action, is the soul still responsible for those thoughts? And do those thoughts continue unless you are doing Simran until you finally reach Sat Naam?

SANT JI: Whatever thoughts we go on thinking during the day when we are lying down or when we are doing other things of the world all those things which we think, following our mind, obeying our mind, these are the only things which are bothering us and these are the only things which are keeping us away from God. You see that mind is an agent of Negative Power, of that Power that has created this world. It is his duty to prevent every soul from doing the meditation of Shabd Naam and he is performing his duty very honestly, doing the job of his Master very honestly, and very correctly. And soul is the essence of Sat Purush, she has forgotten her existence and she has lost all her energy, she has become very weak. Mind does not have any power of his own, but He is taking the power from the soul and is making soul weak. It is like a vine which does not have any roots in the ground, but that vine takes energy from whatever tree that vine is growing on, and makes that tree weak. In the same way, our mind has been thrown over our soul and he is taking the power from our soul and making her weak.

I will give you another example to make you understand how it works. You know that the silkworms make the silk thread from their mouth; they do it lovingly. They just spin out the silk and it goes on forming a cocoon around their body. And finally the people who collect that silk take that cocoon and put it on the fire. In order to refine their silk, they have to kill that worm who has produced that silk. So in the same way, the seed which is sown by our mind, although it is formed by our mind, we are responsible for it. Since the

mind is making something like a cocoon around the soul, that is why whatever deed we have done, obeying our mind, or whatever seed which is sown by our mind, our soul also has to suffer the consequences of that. Guru Nanak Sahib says, “Our soul has to suffer the consequences of the seed which is sown by the mind just like that insect which produces the silk has to suffer.” Mind has created all the differences and disputes in this world; mind is the only one who has humiliated all the Rishis, munis, and the other people in this world. Kabir Sahib says, “This mind is a great humiliator, he always humiliates people; if I tell him that he is like that he will get upset at me. When I tell him to walk in the direction of the Master, he is not ready to even take one step in that direction.”

If we wisely think about this, if we honestly think about this, we will know that in this world we do not have any enemy. Our only enemy is in our within; the mind is our enemy.

I often say that when you sit for the meditation you should refuse your mind. You should tell him, “Neither will we listen to your talk nor will we make you listen to our talk.”

Kabir Sahib has said, “Following the mind, first the person goes in the forest, and afterwards he comes back into the city; and in this way, following the mind, he goes into the cycle of eighty-four lakhs births and deaths.” He said that first the mind creates the yearning within us that we should go into the forest and do the devotion of Lord, and after the person goes into the forest and starts doing the devotion, many other people come to respect him. They bring a lot of things for him. After eating all those things, and after getting all the name and fame, intoxication comes into the mind and the mind feels like coming back into the city and enjoying the things of the world. When he comes back to the city he gets involved in the worldly things and as a result he goes into the cycle of eighty-four lakhs births and deaths. So it is only because of the mind that first he tries to become a renunciate; but when he does that, afterwards the same mind brings him back to the city and makes him do such things which take him to the cycle of eighty-four lakhs.

Mind is very deceptive, first he will make you do the bad karma and then he will make you realize that you made a mistake.

Just imagine, when you have a thought of lust in your mind, in order to fulfill that thought, in order to fulfill that desire, you will have to take support of someone. A man will have to take the support of a woman, and the woman will have to take the support of a man, because such a karma can only be done if two people are involved in that. And you know that lust becomes the cause of disgrace. Many times it happens that people who are involved in lust do not even see the person standing next to them because lust is such a madness.

In the same way, when we have thoughts of anger, in order to get rid of them, it seems important that in order to get rid of that we will either have to beat someone or we will have to fight with someone and unless we do that our mind remains restless.

The form of the person with whom you have fought will stand in your mind and you will not remember the Form of the Master; and your attention, your thoughts, will be spread all over. So neither the angry person nor the unchaste person can do the devotion of Lord, because the attention gets spread all over in the world by the anger, and by lust the attention goes down.

I have always said that in our mind the meeting of four counsels: mind, intellect, consciousness, and egoism, is always going on; it is always in progress there, and they always create one or another thought.

Mind creates a thought and consciousness makes a sketch of it, makes a figure or form of it, and the egoism strengthens that thought and inspires you that you have to do this thing. And finally we do that bad deed, we do that karma. So that is why we should never let our mind create any thought within us because when we do the deed according to the thought created by the mind, our soul also has to suffer its consequences.

QUESTION: My question is three parts. One, concerning the Charged Names: Your voice is music in the Shabd; should we hear Your voice saying the Charged Names? Two, it has been said that Master Kirpal was the most beautiful, but it has also been said that Sawan was the most beautiful man you have ever seen. I wanted to know if there is any difference, are all Masters completely beautiful? Thirdly, about karmas: if we see an animal suffering on the road and it is surely to die by being hit by a car, if it is suffering very much, is it our right to help it go on and end its life. Or say if a mouse is caught by a cat should we chase the cat away so the mouse can get away?

SANT JI: [Sant Ji laughs] When the group goes to Rajasthan usually I repeat the Simran for them; but I tell them that they should not record that Simran, they should not record the Simran in my voice, because you have to do the Simran yourself. The Sound which you are told to hear in the within, to listen to within, when you will go within, you will realize that that sound was the voice of your Master and the Master was calling you to come into the within.

Love is the most beautiful thing. Bodies also may be beautiful, but love is the most beautiful thing. When we love someone, even if that person looks like an animal still we will find him the most beautiful thing, the most beautiful face in the world.

I have seen Master Sawan Singh from a very close distance, and for a long time I got the opportunity to see Him. The most beautiful thing is our love which is within us, because when we look at the form of the Master with love and faith, the rays of our love will be reflected by the body of the Master and then we will see Him as the most beautiful being in the world. So it is our own love which makes the person whom we love appear to be the most beautiful.

Many people in this world saw Master Kirpal Singh. If all of them had seen Him as the most beautiful being in the world then do you think those people of that certain party who wrote a book against Him, who criticized Him, would have done that? Saints love everyone but unless we have love for Them, unless we have real faith for Them, we cannot see Their beauty, we cannot see Their love.

Once a man from Punjab came to my ashram when Master Kirpal was there. He had a very big turban on his head, and he came there and when he was talking to Master, he said, "I am not seeing the Light; I am not hearing the Sound. You said that when I would meditate, I would see Light and hear the Sound." So he was complaining about not seeing those things, about not having the inner experiences.

I was also standing there and I was looking at the beautiful form of the Master. On that day He had a little shawl-like thing, wrapped around His body and He was looking very

beautiful. So in my heart I was saying, “Everybody is looking for the experiences and for the inner beauty, but I see You as the most beautiful thing.” I was thinking in my heart, “Is there any other light in this world which is worth seeing other than the Light of the Master? Is there any other music or any other sound in this world which is worth listening to, other than the music or the voice of the Master?”

I was an initiate of Master Kirpal and the other dear one who had come from the Punjab also was an initiate of Master Kirpal. He was complaining about not seeing the things in his within and I was feeling very happy because I was seeing His real glory, His real beauty outside. So you see that it all depends on our receptivity, it all depends on how much love we have for the Master and how we see the things in Him.

You know that when we people write letters to the Master we always talk about our problems, we always ask for some things of the world and even when we come into the interview, when we talk to Him we again present the same problems of the world and we again ask for the worldly things. But when I used to see my Master, when I used to talk with Him, I had only one prayer in my heart and that was, “Your Eyes are the dyer, Your Eyes are the dye-stuff, the color, and Your Eyes are the ones who will dye the color of my eyes. My eyes have become the servant of Your Eyes; and I am very happy to be Your servant. I will not ask for any kind of payment because I just need Your darshan.” I was telling Him, “I do not mind working for You, for my eyes are the servant of Your Eyes, and I only want that You should give me the color of Your Eyes. You should change my eyes into the color of Your Eyes so that I may always have Your darshan.”

Regarding the third part of your question: you see, when we are living in this world, even if we go into the very depth of all these things, if you try to split hairs it is not possible. But I would say, in that context, that we should try our best to help other beings, to help people or creatures who are in need.

Long ago there was one Muslim Fakir who once went to Mecca. In those days there were not many means of transportation, so he was walking to Mecca, and he had some food that he was carrying with him. After walking for the whole day, he stopped in a mosque to spend the night. During the night some ants got into his food; the next morning he again started walking and, after walking for about twenty miles, he felt like eating the food. When he opened his bag he found that there were so many ants in there. He felt much pity for them and thought, “Some ants would have raised their eggs in that mosque where they got into my food, and some may have left some baby ants over there. If I will remove them from my food here, they will all die, because they will be here and they will be crying for their eggs or for their babies.” So since he had pity and mercy on them, he went all the way back the twenty miles he had walked; he removed those ants from his food in the same mosque where he had spent the night. So I mean to say that those who have love for God they also love his creatures.

QUESTION: Sant Ji, when I was here two years ago I was married to one of your disciples, but since then we have gotten divorced. I feel very bad about what’s happened, because I have a lot of anger towards this woman; we fought a lot in our marriage and I criticized her very much, both to her face and behind her back, and I treated her very badly. I prayed a lot to the Master to forgive me, but I feel that because you sit inside her,

I hurt Your feelings too. I am wondering if I can ever be forgiven for that criticism, and the divorce?

SANT JI: I have often said that it is not a bad thing to get married. It is like taking some companion in life, to do the journey of this life comfortably while accompanying each other. But what happens when we get into this sacred union? Instead of keeping it sacred and instead of keeping it full of love, we make it dirty with the dirt of the worldly pleasures and passions; that is why all our love is lost from the marriage.

Before getting married to any person you should think about that person, not once, not twice, but, if you want, you can think about that person thousands of times, millions of times, you can take your time, you can think for months, you can think about that person a lot of times. But after you get married to that person you should always maintain the sacred union. Once you have made the promises with each other, saying, “I will respect you, and you will respect me, and we both will live together until the end of the life” you should maintain those promises; you should maintain that sacred union. After you have gotten married it is not good to get separated from each other or to get divorced.

No Saint has ever approved of divorce. They always say that both the husband and wife should live in such a way that [they feel as though] one soul lives in two different bodies. And they should part from each other only when the death separates them.

When the dear ones ask me about divorce, I feel as though the earth under my feet is shaking, is moving, because I feel very bad about it. And I always say that if there is any difficulty in the married life, if there is any disunity, you should talk about it with each other. You should sit alone and talk about it. The husband should come a little closer to the wife and the wife should also come a little closer to the husband. If there are any misunderstandings, they should be removed, and by talking and by loving each other, they should create such an atmosphere that the situation for getting the divorce may not arise, because divorce is not the real solution for all the problems.

Regarding criticism I have always said that those who criticize not only lose in this world, but they also lose their spiritual wealth. If a person is criticizing his own worldly companion he is losing a lot.

Regarding marriage I have said a lot in the past; I have said that even if it is a bitter juice, still you should drink it, because that is better for you. Because the mind who makes us love one person and hate the other person now, it is possible that the same mind will make us love some other person the next day, and he will make us hate the same person whom we are loving now. So we should not become like a toy in the hands of the mind and we should remain strong in maintaining our married life.

1990 March: What We Should Ask of the Master

This question and answer session was given January 28, 1990, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Beloved Sant Ji, from Satsang and the sacred writings of the Masters we are told that Master has two forms. He has the outer or physical Form, and He has the inner or Shabd Form. The physical form must in the Will of God obey the laws of nature in the physical plane and He is not allowed to show miracles nor attract attention to Himself by

showing His true glory in an outer way. It seems that we dear ones often present many questions to the Master which are like personal problems or decisions which will determine the direction of our future, and we expect the outer Master to provide a definite, clear yes/no, do/don't type answer which we then somehow understand as an order which we have to obey.

But since this may not be the role which the outer Master is supposed to fulfill, He may sometimes give a reply which puts the responsibility of that decision back on the shoulders of the dear one. He does not answer that question very clearly, because He wants the disciples to learn to develop their own faculty of discrimination and other God-given resources which are already within us and which God has provided to us for finding our way through the challenges, difficulties, and decisions which life in this world constantly presents.

Would Sant Ji comment on which things the disciples should request from the physical Form of the Master? What is the appropriate and respectful way to use the precious contact we have with His outer Form, and which things are in the Will of God for the outer Master to do for the disciples? ... and what should we do for ourselves by relying upon His constant presence within us in His Shabd Form and how can we develop and use our own discrimination and receptivity to find the answers by ourselves rather than constantly putting all our worldly questions and problems on the physical form of the Master.

[question edited for clarity]

SANT JI: The question is very good and it can be very helpful to many dear ones, but whenever you put a question you should try to make it brief, because the dear ones understand the answers to the brief questions in a much better way.

Most of the things which the dear one has asked in this question are answered in the Satsangs, but we people do not pay any attention to the Satsangs. It is not that everybody does not pay attention; there are some people who pay a lot of attention to the Satsang. But most of these things are always mentioned in the Satsangs: what are our faults and what should we ask from the Master and what we should not ask from the Master. These things are mentioned many times in the Satsangs.

Often I advise the dear ones that they should subscribe to *Sant Bani Magazine*. You get it once a month and you people spend a lot of money on buying the magazine, so when you get that magazine you should read it thoroughly, because most of such questions are answered in the magazine. Many Satsangs are published, and many question and answer sessions are also published. So if you would read the magazine thoroughly, you can get the answer to most of your questions.

Now I would like to explain the answer to this question to you. In order to understand the answer to this question we will have to go very deep, and we should understand this. A part of this question was asked by Baba Sawan Singh to Baba Jaimal Singh.

Master has given us the greatest gift of Naam and He always encourages us outwardly through His outer form to meditate on the Naam. He encourages us not just by talking to us, but He Himself sits in meditation, and presenting a living example to us, He encourages us to meditate. Also in His Satsangs, in His discourses, whenever He talks to

us, He tells us that we have to protect ourselves from lust, anger, greed, attachment and egoism, those five dacoits who are plundering our meditations, who are plundering our souls, and who have made us spiritually bankrupt. He tells us all these things and He tells us how we have to keep our life pure, and He tells us many other things outwardly through His outer form, through His physical form those things which we should do in order to progress in meditation. Swami Ji Maharaj also said that the Master has two Forms: one is the outer, another is the inner. And what did He say to His Master? He said, “Oh my Master! You show me Your Real Form. Even though I love this outer form also, but You show me Your Inner Form also.” Master Sawan Singh and Master Kirpal Singh were the greatest of those souls who came into this world, but still, how much love They had for Their Master, and how hard They worked in order to give us the demonstration. And we know what They asked from Their Master, what questions They asked from Their Master. So thinking and remembering what They did, we need to understand a lot.

Most of the dear ones, whenever they get to see the Inner Form of the Master, they misunderstand it and they think it is a dream which they have had of the Master. But often I have said, “Dear ones, the vision of the Master which you get is not a dream” – because we get the dreams only when our soul drops down from the eye center and goes into the lower organs of the body, and then, according to the thoughts of the past day, we have the dreams. But the Master is very pure and holy: He never goes below in the lower organs of the body, because what is there in the organs of the body? It is only filled with dirt, and the Master never goes there. What happens at that time when we have a vision of the Master, which we often misunderstand as a dream of the Master? Whenever our mind is quiet and peaceful, then Master graciously lifts our soul up through His gracious and loving sight, with the hook of His Love, and in that way He takes us into the higher planes and He blesses us with His Inner Form. But we people think that it was just like any other dream, and so we do not take advantage of it. Often you will find a lot of happiness and peace after you have had such a vision of the Master. Some dear souls who get such Grace from the Master, do not misunderstand it, and for many days they often remember that Form of the Master which they have seen inside, and in that way, taking advantage of that remembrance of that Form of the Master, they progress in meditation.

Once, regarding the Inner Form of the Master, Baba Sawan Singh Ji asked Baba Jaimal Singh, “Master, sometimes Master comes within and says ‘yes’ to something, He answers that question, but that does not happen outwardly. Master does not shower His Grace like that. What is the reason?” So Baba Jaimal Singh said, “Often it happens when the disciple is meditating and the Master appears, that the disciple in all his excitement does not think about what he is asking from the Master, and whatever he asks, Master says, “Okay, that will be granted,” or “You will have this.” But when the Master sees that this will be bad for his spiritual progress, then the Master does not give what He promised to him within.

The dear ones who go within and connect themselves with the Almighty Lord every day know the Reality. They have seen the Reality and that is why the worldly things are of no use to them. So they do not present any worldly questions; they do not ask anything from the Master, because they are in constant connection with the Master within every day. But those dear ones who occasionally go within, or if Master graciously pulls them up

some time, then they ask so many worldly things of the Master, and when the answers which the Master has told them do not happen outwardly, then they become confused. So the best thing would be that the dear ones would go within every day, so that if there was any confusion the next day they could clarify that with the Master. If the things do not happen according to what the Master has said, then they themselves can go within and clarify with the Master the next day.

Dear ones, the jivas are very ignorant. They are more ignorant than a five-year-old child. You know that a five-year-old child is very ignorant. He does not know that it is not good for him to put his hand in the fire. But the parents are very wise, and they know that if he puts his hand in the fire he will get burned. So that is why they always keep him away from the fire, and whenever he tries to put his hand in the fire they tell him, “No, it is not good for you,” and they always stop him from doing that. But the child gets upset, because he does not know why the parents are telling him not to do that. Similarly, suppose the child has a cold, he is coughing. The parents will not give him anything which will increase his cough. But he wants to eat the sour pickle, which will increase his cough. The parents say “No, you should not eat this.” He does not understand that it is only for his health that his parents are not giving him the pickle. He does not understand, and he gets upset, and throws himself on the ground, etc. But the parents are wise, and they do not give him the pickle.

The same is our condition. We people do not know. We are very ignorant ones, and we do not know what is good and what is bad for us. We see all the outer things in this physical world, all the material things in this world, and we always desire those things. We do not know what things are good and what are not good for us. Therefore, when we ask for all those things from the Master, He has to use His discrimination, and He has to decide which things will be good for us. And when we do not get the things which we desire, then we get upset. But our Master is like that wise parent who knows what is good and what is not good for us. He does not give us anything which will be harmful to us.

We do not know what the Master wants to give to us, and we do not know what He has for us. He wishes that while we are living we should go within and go back to our Real Home. He wants us to sit on that Throne which belongs to our Almighty Lord. He wants us to go back to our Real Home, but we people do not understand, and that is why we do not take any advantage of the Forms of the Master, and instead of asking for the inner grace, we always go on asking outer things from the Form of the Master.

Many times I have told this story in Satsang, and I will repeat it again. It is the story about a wood cutter. Once there was a king who had gone into the forest for hunting. He lost his way and he became very thirsty. A woodcutter was cutting wood in that forest. He had some water with him. So the king, who was very thirsty, came there looking for water, and the woodcutter gave him some water to drink. You know how much a thirsty man appreciates it when he is given water, because he thinks that the one who has given him the water has saved his life. So the king was very pleased with that woodcutter, and he said, “I am a king, and since you have saved my life, I will give you something very valuable. I will give you a sandalwood garden, so that you may live your life very comfortably.”

Now that woodcutter did not have any appreciation for sandalwood; he did not know how valuable sandalwood is. He thought that sandalwood was like any other wood. So he began cutting down all the sandalwood trees. He would burn it and make it into charcoal and then sell it in the market; and in that way he continued earning his living as he had been doing before.

After some time the king needed some sandalwood, so he thought of sending his people to that woodcutter, thinking that he might have a lot of sandalwood and he might be living his life very comfortably, because sandalwood was very expensive. But when his people went there, they were surprised to see that there was not a single sandalwood tree left. Everything had been turned into charcoal. So they asked him if he had any piece of sandalwood. He said, “No, I don’t have anything. You can see that I have cut down the whole garden of sandalwood trees, and I have made it into charcoal and sold it. I don’t have anything.”

But they wanted some piece of sandalwood, so they asked, “Isn’t there anything left?” He said, well, there is this small piece, which I have made into the handle of my axe.” So they bought that small piece of sandalwood from him, and in return they gave him a lot of money. When he realized that the small piece of sandalwood was worth that much, he felt terrible; and then he realized that he had not appreciated the sandalwood which he had been given. He had not even appreciated the fragrance of the sandalwood, but had cut down all the sandalwood trees. And he felt so depressed and sad about what he had done, he left his body right there, in that state of depression.

This is just a story. In reality, what is the sandalwood which God Almighty has given to us? Master has given us the greatest gift of Naam, which is the sandalwood garden, but we people do not appreciate the fragrance of the sandalwood. What is the fragrance of the sandalwood? The presence of the Living Master is the fragrance of the sandalwood which inspires us to go within and see that reality which God Almighty has placed within us. But we people do not appreciate the fragrance. We people do not appreciate the gift of God, the Naam which God Almighty has given to us; and so we go on wasting the gift of Naam, we go on wasting this precious birth which God Almighty has given us, in doing all the worldly things. We always go on indulging in the worldly things, and in the end what happens? Like that woodcutter, we leave this body, we leave this world, without gaining anything.

But the Master Who has given us Initiation is not careless. He always looks after our soul, even if He leaves the physical body and goes back to His Real Home Sach Khand. He always thinks about our welfare, our betterment, and He always tries to think of one way or another through which He can help us. So in many ways He again encourages us. He inspires us to meditate on Naam, and somehow He makes us meditate on the Naam. Afterwards, when we leave the body and our Master takes us up and makes us sit on that throne which is in Sach Khand, and when He rewards us for that little bit of meditation which we may have done, then we come to realize that if the meditation was so valuable, why didn’t we do it with our every single breath. Then our condition becomes like that of the woodcutter. We feel depressed and disappointed, and we regret that we didn’t take advantage of the precious time which God Almighty had given to us, and we didn’t meditate. But the Master Who has given us Initiation is never careless. Whatever meditation we do, He always rewards us for that. But if we had appreciated Him earlier,

we would have spent all our time doing the meditation and going within, and we would have not wasted any time asking Him the outer questions.

What should we ask from the outer form of the Master, and what are the things about which we should rely on the outer form of the Master? It is true that God Almighty has given us this faculty of discrimination, and there are many things which we have to decide ourselves, and the Masters also tell us to use our discrimination and make decisions ourselves. But the ways of the Master are very unique. You know that through the Satsangs They touch upon almost all the things which happen in our life, and They answer almost all the questions. Many times They go into very deep detail in answering our worldly questions, and also, since the Masters do not interfere in our worldly lives, They leave many things for us to determine, and many decisions for us to make. Dear ones, the mission of any Perfect Master is not dependent on any Vedas or Shastras, or upon any holy Scriptures. The mission of the Perfect Saints is dependent only upon the Naam – upon God Almighty and upon the Master Who has given Them this work of giving the Naam Initiation.

Even then, the Masters quote from the writings of the past Mahatmas, past Masters, only to make us understand that They are not telling us anything new – so that we may not feel that the Masters are saying anything different from what the other Masters have said. They tell us, “We are not saying anything new to you; all these things have been said previously by the past Masters.”

Often I have said that Master Sawan Singh Ji used to tell the dear ones in the sangat that those who go to the Masters expecting the Master to cure them of their illness, or to help them win some lawsuit, or sort out the problems in their home – those who go to the Master expecting all these worldly things – they should not bother going to the Satsang, because what can such people gain from Sant Mat?

Many people who used to go within in the time of Baba Sawan Singh know very well how many years earlier Master Sawan Singh had to leave this world only because He was burdened with all the problems of the dear ones. Similarly those who used to go within also know how many years earlier Master Kirpal Singh left the body and how much He had to suffer physically. He also had to undergo an operation and many other difficulties, and He also left earlier. We people do not understand this, and still we go on burdening the physical form of the Master with all our problems and outer things.

This does not mean that if we are not opening up our heart in front of the Master, if we are not telling Him about our pains and problems, He will not help us. It is not like that. If we are doing our Bhajan and Simran, whatever amount is feasible, He helps us in that way, and wherever we need the help of the Master, He extends all feasible help to us. If a bad person goes to prison because of doing something bad, and if he continues to be a bad person and also creates troubles in the prison, then what would the authorities there do? They would make his imprisonment even stronger, they would put him in a stronger room; and also, he would be looked upon as a troublemaker, and it is possible that his sentence might be increased. But another person who is not a bad person but somehow had to go to prison because something went wrong, if he lives according to the rules and regulations of the prison and does not create any problems there, then the authorities have mercy upon him and they may reduce the sentence which he has to suffer there.

Is the One in Whose remembrance we are sitting not looking at us? Whenever we are sitting in His remembrance, He is always looking at us. But we people, because we are involved in our ego, that is why whenever anything good happens we say that we have done it, and whenever anything goes bad we always blame it on the Master. But the Master Who is sitting within us, in Whose remembrance we are sitting, knows everything about us and He is constantly watching us. Guru Nanak Sahib says, “Even without your asking, He knows everything about you. To whom are you making the prayers?”

Regarding those who go within, Guru Nanak Sahib says that such people say, “Oh Lord, to ask anything from You except You is like asking for more sufferings. Kindly give us Naam, which would give us more contentment, and the hunger of our mind would be satiated.” In his Vars, Bhai Gurdas has written that even the tree under which the Master sits becomes so pleased and so blessed that it gets liberation from that body of a tree. And even if a ghost has the darshan of the Master in his astral form, he becomes free from that body. And even the stones get liberation. What is difficult for one who goes into the refuge of the Master to get liberation? But only if we have faith, if we have constant faith and love for the Master, can we get liberation.

The jiva does not know whether the worldly things which he is asking from the Master are good for him or bad for him. The Saints come into this world to liberate us. We are the ones who are involved in the worldly things, and They have come into the world to liberate us. If we are asking Them for worldly things again, then?

So Guru Nanak Sahib asked only for Naam from His Master. He said, “Oh Master, give me the Naam, which will give me contentment so that the hunger of my mind may be fulfilled.” He said, “Oh Lord, if You want to give me anything, give me Naam.”

You know that Master Kirpal had the gift of being all-conscious right from His childhood, but He never used that. And when He went to His Master, what did He ask from Him? He said, “Master, give me only respectful love for You.” Because He knew that Baba Sawan Singh was a great Power, He was God, and He knew what to ask from God, what to ask from the Perfect Master. That is why He asked only for respectful love for the Master. Those who go in the higher planes and have seen the glory of the Master within, they are the only ones who have real love and appreciation for the Master, and only they know what they should ask from the Master.

Master Kirpal Singh Ji used to say that at Master Sawan Singh’s end time when people were making all the prayers, at that time Master Sawan Singh said, “If you want to give me more opportunity to do the seva, if you want me to remain here and do more seva for you, then kindly do not write me letters with worldly problems. If you want, you can write me letters about Bhajan and Simran, about meditation, but do not burden me with all your worldly problems, because you have already burdened me a lot. Now you know that I have become old, so before putting any more burden on me, at least you should consider that I have become older.”

Hazrat Bahu said that the heart of the lover of God is as soft as wax, and the hearts of the worldly lovers are black. He said, “You know that whenever we ask for anything from the Master, whenever we tell Him about our pains and problems, His heart is like wax and it melts easily and He is affected.” Master Kirpal Singh Ji used to say that most of the things that we ask of the Master are those things which, if we got them, we could never

progress on the Spiritual Path. All the worldly things which we ask from the Master will not help us, in fact they will become obstacles on our Spiritual Path, that is why Master does not give them to us. Master does only those things which He should be doing.

Master Kirpal Singh Ji used to say that if the Perfect Masters went on granting the wishes and desires of the disciples, even if They came millions of times into this world and even if They gave millions of human births to the disciples, still They could not take them inside. They could not take the disciples back to the Real Home because the desires and wishes of the disciples would never stop. So that is why He always grants only that wish of the disciple which is helpful for his spiritual growth. But most of the things that we ask of the worldly nature are such which will not help us but will create an obstacle in our Spiritual Path.

Master used to say that at the time of Initiation, the Perfect Masters make an arrangement within the disciples so that on one side they go on paying off the karmas which they have to pay, and on the other side they also go on progressing spiritually.

We should take advantage of the precious time which we get with the Master in the interviews. Not everybody is like that. There are many dear ones who understand the value of that precious time; they do not waste it in asking the worldly questions. But most of the dear ones, when they come in the interview, they always talk about their worldly things.

Master Sawan Singh was very strict. He said, “I will not answer any questions, any letter, which has worldly problems in it. I will only answer questions regarding Bhajan and Simran.” Master Kirpal Singh Ji also did the same thing, and I also made this request in front of all the dear ones in the sangat, that they should write me questions only about Bhajan and Simran. If they will ask me anything of the worldly nature, I will not answer their letters.

If you want to write letters to the Master, it should be only about spiritual matters. You should not write any worldly problems in it; you should only ask about Bhajan and Simran and the spiritual matters. In the same way, if you are coming for an interview, you should take advantage of that precious time. It will be beneficial for you if you will not ask any worldly things in your interview.

Saints do not interfere in the worldly lives of Their disciples, and They do not impose any of Their ideas on Their disciples as far as worldly matters go. They have left the disciple free. Whatever they want, they can do it. But They do tell us that if you do the Bhajan and Simran your soul will get strength, and whatever you have to face according to the karmas of the past, if you are doing Bhajan and Simran your soul will get strength, and you will get the strength to bear the consequences, to suffer the consequences of what you have done in the past. And They always tell us that we should try to avoid creating more karmas, and whatever we have to pay off from the past, we should do it happily.

Well, if I want I could go on talking on this subject for many days and still it would not be enough. Since the time is up I hope that whatever little I have said you will understand this and you will live up to it.

If the Satsangis would do their Bhajan and Simran, the mind would not create any questions in them. What happens? Our mind creates questions because we do not do the

meditation and we want our Master to answer those questions. Are we doing the devotion of the mind? Or are we doing the devotion of the Master? Why not do the meditation so that we may become free from all these thoughts, these questions, and fantasies created by the mind which are bothering us.

Dear ones, we have made our mind our owner, our everything, and instead of obeying the commandments of the Master, we ask our Master to obey us. Master gives us the great gift of Naam, and He has taken our responsibility on His shoulders. He takes us to our Real Home and makes us speak in front of Almighty Lord, and whatever mistakes we have made in the past, He forgives us for that, and He always takes care of our soul. There is no doubt about this fact. Even now, many people who were initiated by Master say how the Masters came and took care of their souls. Even after going back to Sach Khand, His Real Home, our beloved Master is still looking after our soul and He is always protecting us.

1990 March: Understand and Have Faith

This question and answer session was given December 31, 1989, in Rajasthan.

QUESTION: Dearest Sant Ji, even though I do the Simran and attend Satsangs, still daily my emotions are painful, I have different fears and sadness within me so I look to other sources of relief like psychological theories, Bach Flower Remedies, and diet changes, but I worry that I might be complicating my introspection. However if I ignore the negative feelings they seem to worsen so I really don't know if these self-help methods are tools towards a healthier discipleship or in fact a distraction to my mind. Thank-you.

SANT JI: I will try to answer these questions in two different parts, I hope that will be helpful for you to understand. First is that we people get swept away in the emotions of our mind only when we do not have enough faith in the Master. When we do not have enough faith in the Master, then the mind plays tricks on us and he easily sweeps us away in his emotions and we do not even know that he is taking us away from the Master.

Reading the writings of all the Great Masters we have come to this conclusion: that God Almighty is All Pervading. Those who do His devotion, those who surrender themselves completely to the Feet of the Almighty Lord, they also become the All Pervading One, and they also are present everywhere. As God Almighty sees everything happening everywhere, similarly those who do His devotion also develop that quality, they are able to see Him as well as everything working everywhere.

Guru Gobind Singh Ji Maharaj had said, “God Almighty and the Beloved of God are one and the same thing, there is no difference in them. It is like the water and the bubble which is formed in the water.” The relationship of the Perfect Masters with God Almighty is like that of the bubble with the water. You know that when the air fills up the drop of water it becomes a bubble and when it withdraws from it, again it is water; in the same way there is no difference between the Perfect Masters and Almighty Lord.

So the Mahatmas whose inner eyes are opened, who have seen the Reality with their own eyes – that God Almighty and the Masters are one and the same – They know for sure that God Almighty is aware of every single thought of ours and He sees every single thing which we are doing. Whatever feelings or emotions we have, God Almighty is aware of them because He is within us.

When Master gives us the Initiation, He takes a seat within our body at the eye center, and in the Form of the Shabd He is always present there. Therefore, as we are sure that God Almighty knows about our every single thought, in the same way, if we believe that our beloved Master who is the Form of the Shabd is also All Pervading and He is sitting within us, then we should know that He is also like God, watching our every single action. He is also aware of every single thought and whatever feelings or emotions, whatever good or bad deeds we are doing. Whatever is going on within us our Beloved Master is very well aware of that and there is nothing we can hide from Him.

So you see that when you are sitting for meditation, if at that time you are doing something else or if you are having bad thoughts, just imagine in front of Whom you are doing that. Are you not doing that in front of your Master? Because the Master is sitting within you and instead of remembering Him with love and devotion you are bringing all these bad thoughts to Him. So you are not doing the thing which you have been told by the Master. So the disciples who know for sure that Master is within them and sees everything, they never allow their mind to create such emotions and they never get swept away in the emotions created by mind.

You all know Pappu's father very well; he was an initiate of Master Kirpal Singh Ji, a very devoted soul. When beloved Master Kirpal withdrew from His physical body and went back to His Real Home, Pappu's father did not join any party; he preferred to go to the Gurdwara every week instead, because he didn't want to get involved in any controversy. I did not know Pappu and his family; I did not know anyone in Delhi. I don't know how this link was made, only Hazur Kirpal knows how I was connected to them. But when I started going to Pappu's house in Delhi, even then Pappu's father and mother both continued to go to Gurdwara Bangasahib as a rite and ritual since Master Kirpal had left the body. I did not tell them not to do that, but after some time, when they came to know the reality, they stopped doing it by themselves. After that he became very devoted and he maintained his devotion until his end-time. When he was about to go to Canada, he was very scared because he did not know English and he was scared about what would happen on the way, and also how he would be able to answer the questions of the immigration officers. So he was very afraid. But when everything went very smoothly and he had no difficulty after reaching Canada, he sent me a tape letter in which he said, "Master, You always say that the Saints do not perform any miracles, They do not show any miracles, but I will tell You that the Saints do not do anything except performing the miracles." But the thing is that one should be receptive and then he can enjoy, he can see, the miracles of the Masters.

When we went on the first tour, at that time Pappu was not able to speak good English like he is able to do now. So about a month and a half after we started on the tour Pappu's father wrote him a letter and we got that while we were at Kirpal Ashram in Vermont. He had written the letter very lovingly as a letter of advice to Pappu, saying, "I know what the Saints are, what the Masters are; and we are very fortunate ones that we have been given this opportunity of doing the seva, and you should do the seva of the Master wholeheartedly." There was a lot of advice like that. Pappu gave me that letter to read and I told Pappu, "You preserve this letter. This is very good advice in the letter to you, and you can learn a lot from this." So you see that those who understand and have faith in the Masters, those who are always devoted to the Masters, if you tell such people to think

of anything else at the time of meditation they will never do that because they have understood the Masters. That is why when they sit for meditation, they don't let their mind bother them and they only do the Simran when they are sitting in meditation.

For the last three years Pappu's father never had any worldly questions for me, whenever he came to see me he would always say, "I don't want anything except Your grace; if You would shower grace on me that would be enough."

Always from Canada he would write to me saying, "I have not come here because of my own wish, I have come here because You have sent me here and whenever You will call me back I will come." We learned that he had a very serious disease only in the last stage and there was nothing anyone could do. But you know the good children always want to give their father the best treatment, the best medical care, so Pappu and Kulwant and other family members thought, "Maybe we should send him to Canada to get the best treatment," even though they knew that nothing was going to work because he was in his final days. They made the arrangements for him to go there, but he was not interested in going there.

So Pappu's brother Kulwant and his mother came here to tell me about their trip, and even though at that time I was not well enough to travel to Delhi, but still I said that I should go there. So I went to Delhi and when he came to my room, usually he would come to see me with his wife, but on that day he came alone and I asked him why. He replied, "It is because today I want to talk to You about something very personal and I want to do it alone." So he sat there with me and talked with me about so many different things. He said, "These people have made all the arrangements for me to go but I will go only if You tell me to go." I told him that he should go, and also I asked him if he had any desire, or was anything bothering him? He said, "No, I don't have any desire; I have only one wish and that is that I should leave the body only in India. I don't want to die anywhere outside of India." So I assured him that that would happen in the Will of Lord Kirpal and he should not worry about that and he should go.

Before they went to Canada I called Kulwant and I told him, "In the west people send their dying parents to a nursing home and they let them die there. But you should not do that because we Indian people are very happy if we can die while living with our family. You should not put him into a nursing home, and anytime he wants to come back to India you should not stop him. No matter how his condition is you should make the arrangements and you should bring him back to India right away."

After some time when we saw that his condition was not getting better, I wrote him a letter saying that he should come back to India. When the people who were around him received the letter, nobody was advising him to go to India, because his health was not so good. But because he got the letter, he said, "Baba Ji has said that I should come back to India, and I want to go." And at once all the arrangements were made and he was brought to India. Whatever desire he had, that happened, and before he left he told his family members about the grace of the Master. You see how far the dear ones go in testing the Master, he even asked Pappu, "Since when has Baba Ji started wearing the cloth shoes?" Pappu replied, "It is since Bangalore; in Bangalore He bought shoes made of cloth and He is wearing them." So you see how far the disciples who have faith in the Master test the Master; they even pay attention to the clothes and the shoes the Masters are wearing.

There were many other things which he told his family members before leaving, about the grace and the protection he was getting from the Master. And the family members also were very strong and they accepted this Will of the Master. They did not mourn or weep like the worldly people do. They knew that he had gone to his Real Home and that they should not weep for him, and they also accepted the Will of Lord.

Only he is the Gurmukh, only he is the Mahatma, who abides in the Will of Almighty Lord. So the main thing behind telling all these things to you is that if you have so much faith and devotion for the Master then all your works are done by the Master. If you have developed this kind of faith and devotion for the Master you cannot afford to have any emotions, you cannot afford to have any thoughts or any feelings, or any other way in your meditation, other than the ways or the teachings of the Master. When you have given your heart to the Master how can you afford to have somebody else staying there? Kabir Sahib says, “You have given your mind to somebody else, but you have kept your body with the Master, how are you going to get the color of the Naam on your body?” Master also used to say, “Those who let other emotions, other feelings come within them at the time of meditation, and those who are involved in the other things while practicing the Path of the Masters, their condition is like an adulterous woman who does not belong to her friend, nor is she with her husband, and nobody takes care of her. So those who have understood the grace and the reality of the Master do not do anything other than the practices or instructions given by the Master.

The other part of the answer is that in Sant Mat to try any kind of remedy is not considered as a bad thing. If any remedy works for you there is nothing wrong in using that for your body because it is very important to maintain a good health since you can meditate only if you have good health.

Nowadays there is a lot of publicity in the newspaper from different kinds of healers or doctors who claim that they will help you regain your lost vitality and your lost youth; but I would say that it is all false and doesn't work, because the youth which you have lost you cannot regain no matter how many medicines or drugs you take, you will not get it back. Those drugs, those medicines, have intoxicating things in them which gives you intoxication for some time, but it is not doing any good for your body. That is why, while taking the remedies one has to be very careful.

Saints do not condemn any remedies or any medicines, but They do tell us that there is no remedy or no medicine for death, it will definitely come. Of course if you are sick and you are not physically well you can use any remedy or any medicine which will make your body well – but as far as keeping death away is concerned there is no remedy available for that. In fact Guru Arjan Dev Ji Maharaj even goes so far to say about medicine, “Only that medicine works in which there is the grace of the Master.”

Kabir Sahib says, “The doctor says ‘May you be well; it is not in my hands, it is in the hands of God Almighty, I have only medicine in my hands, this thing which is working within you is the thing of God Almighty whenever He wants He will take it out from your body.’” Guru Nanak Sahib says, “Only that doctor is competent and effective who has the complete knowledge of the medicine he is practicing, and who can diagnose the disease very well.”

So dear ones if you have any physical pains there is no harm in taking medicine. You should not hesitate to go to a doctor and get treatment from him. And when you are taking the medicine you should try to do the Simran. You should not let your mind think negative thoughts like, “Why do you have to take this medicine, why are you suffering so much,” because you know that all the pains and diseases are the reactions of our own karmas and by suffering those karmas we are paying them off.

At the times when we are not physically well we should pay more attention to the Master, and we should take advantage of that time. We should be grateful to the Master because this is an opportunity to attack our mind, because when we are happy, when everything is well we do not remember the Master as much as we do when we are sick. Swami Ji Maharaj also said, “Appreciate the time of pain, because in the time of pain we remember Him more.”

When we are sick, by taking the treatment from the doctors, in one way we are finishing our give and take with the doctors. Another benefit of getting sick is that if you do the Simran while you are sick, you are doing it sincerely and it is coming from your heart.

There are some sicknesses we get due to our own carelessness which are for a short time; they go away after we take some medicine. But other diseases are due to our own karmas. These karmic diseases do not go away even if we try so many different remedies or go to many different doctors. We do not know how much we owe to the doctors and how much give and take we have with how many doctors, that is why we have to go from doctor to doctor. We have to try so many different remedies, but until we finish all our give and take with the people concerned we cannot get rid of that sickness or disease. In such times most of the dear ones lose their faith in the Master or they lose the faith in the doctor, thinking that the doctor is not giving them the right treatment, or the Master is not showering grace on them. That should not be the attitude of the Satsangis, they should always remain grateful to the Master that they have been given this sickness, an opportunity to pay off the karmas, and they should keep trying different doctors and remedies because such karmic diseases are finished only when all the karmas of that disease are paid off. In Aryavedic literature there is a story about Goraknath who had a boil on his head for twelve years. Goraknath tried many remedies, but he could not get rid of that boil which was bothering him a lot. In the place where he used to meditate an herb was growing, and after twelve years that herb said, “Goraknath, why don’t you crush me on the ground and apply the paste to your boil and you will be all right?” Goraknath was a good meditator and he used to go up to Brahm. Those who do the meditation, who go within, even in the lower planes, they also get some kind of all consciousness, but they only get it up to the limit of Brahm. Only in Sant Mat does one become completely conscious. So Goraknath used to go within and he had some knowledge of the karmas and he knew that the boil he was suffering was karmic and it would only go away after twelve years. So when that herb said, “Why don’t you use me on your boil?” Goraknath said, “I know that the time of my suffering with this boil has finished. I am going to be all right without even using you, but since you have offered yourself, I give you this boon – from now onwards you will be called Gorakmundi. If anyone wants to remove a boil or tumor or external thing like that, they will use you and they will get relieved of their pain.” So in Aryavedic medicine that Gorakmundi medicine is still used. This story

shows that no matter how many different medicines you use, if you are suffering from a karmic disease, unless the karmas are paid off you cannot get rid of that disease.

1990 April: Not Even a Leaf Can Turn

This question and answer session was given December 27, 1985, at Sant Bani Ashram, Rajasthan.

QUESTION: Sant Ji, it seems to me that we criticize others when we feel in some way inferior ourselves. We make others wrong in order to make ourselves right. Does it follow that we must first love and accept ourselves in order for us to be able to love and accept others? And only then ultimately can we learn to love you?

SANT JI: This is right, a person criticizes another person only when he wants to hide his own faults and shortcomings. He cannot bear it when the other person is being glorified or is being praised because he feels himself inferior to that person. So in order to prove the other person wrong he criticizes him. Only a weak-hearted person criticizes others, and those who criticize others lose a lot in their spirituality.

In one of the chapters of Sukhmani Sahib, *The Jewel of Happiness*, a lot of light has been thrown on the subject of criticism. Also in the talks about the Gauri Vars which I gave and which has now been published as the book *The Two Ways* a lot has been said about criticism. A lot has been said about it in both those books. You should read those books and you will get to know a lot about criticism.

He who is perfect and strong and who has manifested his Master within him does not criticize anyone; and he also does not allow his followers to come near this bad disease. Criticism does not have any taste in it. It is a very bad disease, and it is a very bad deal. Those who get involved in criticism lose a lot of their spiritual wealth.

He who goes in the within and who concentrates at the eye center, even a little bit, gets the status of Sahaj. After that, criticism or praise does not have any affect on that soul because he knows that everything is in the will of his Master. Criticism does not become the cause of his sadness and praise does not become any reason for his being happy. He becomes immovable in his faith for his Master and he knows that not even a single leaf can turn without the will of his Master. He always has the support of the Master, so he does not get affected by the criticism or the praise of the other people.

QUESTION: She mentioned the necessity for accepting and loving yourself, it takes a long time as You had mentioned. In the meantime, we have all these negative qualities that we carry along with us. That's our karmic background. What is the attitude we should take toward those negative qualities so as to be able to accept and love ourselves?

SANT JI: [Sant Ji chuckles] We have to choose our path, because both of the paths are within us. We have to choose either the path of the negative qualities within us or choose the Path of the Master, the Path of the Naam, which Master has put within us. You know by following the negative thoughts and by following the path of the mind how great a burden of sins we have put on our own head. And you know that we can get rid of that burden by following the Path of the Master. When we follow the Path of the Master our soul becomes free from all these negative qualities. When we concentrate at the eye center and when we go further our soul starts becoming pure, but if we give up the Path

of the Masters, the Path of Naam, and walk on the path of the negative qualities then our soul goes lower and lower. So we have to choose the path; it is up to us to choose what we want to do.

QUESTION: You said that it is not good to admire anyone but Master, but since all good qualities come from Master anyway why would that be so detrimental?

SANT JI: The thing is that first we should know why we are admiring or praising a certain person. Are we really admiring him, are we really praising him without any interest of our own? Or are we only doing it outwardly and don't really mean that? We can really praise the Master, or we can really admire the Master only when we go in the within and only when we follow His teachings. Outwardly we cannot admire Him enough and we cannot praise Him in His full sense.

Anyway we should not have any ill feelings toward any society or religion or any person. Especially for a Satsangi it is very important to have good feelings and good thoughts for everyone. A satsangi should become an example to the society, or to the family or to the other people in the world. He should present himself as an example and people should admire him really and they should say about him that he is a good disciple of a great Master; he earns his livelihood honestly. Satsangis should adopt and develop such qualities within them that people may see that and people may admire them.

QUESTION: When we hear that someone is criticizing us, if other people come and tell us, "That person is criticizing you." If we have kept our door open to that person to come directly to us, do we have an obligation to go to that person and say anything?

SANT JI: [Sant Ji laughs] It is better on such occasions to keep quiet. But since we have weak hearts and narrow minds, that is why when we hear ourselves criticized then we do not even remain in our clothes, our blood starts moving very fast, and we become so upset that we don't have any patience and we go to that person and start arguing with him.

If you will not keep quiet in front of the person who comes and tells you, "That other person criticizes you or thinks like this about you," if you will say anything, you should remember that he is going to tell that other person the same things which you have said about him and in this way it is possible that you may get into some kind of trouble. Such people who bring criticism from one place to another and take the replies back, they waste their lives and they spoil their life doing this job.

If you are wise and strong in your own selves, then on such occasions when somebody comes and tells you about the other person criticizing you, you should do a lot of Simran at that time and remember the Form of the Master and lovingly tell that person, "Dear one you should not tell me anything about all this, because I love that person who is criticizing me, and I have good feelings for him, and you should not tell me anything about all this." When you will tell all these things to that person who brought that message of criticism to you, he will feel embarrassed and never in his life will he come back again carrying the criticism of the other people.

QUESTION: You were talking the other day about the souls being selected in the court of God for Initiation and could you tell us a little about the basis on which they are chosen?

SANT JI: First of all I would like to tell you that today you should load your camera and today you will have to take the pictures and you should know that Sukhpal who is Bant's daughter also takes pictures like you do and she has taken a lot of pictures. [much laughter]

Well, coming back to your question you should know that when a child is sleeping the mother does not worry about that child. She wants to finish up all the work of the household which she is supposed to do and since the child is sleeping she is not worried for him. But as soon as the child starts weeping you know that no matter how important the work is, she will leave that work at once and will come and embrace that child, and whatever that child needs she will give it that. This is a worldly example. You know that as long as we are sleeping in respect to Almighty God – we live in this world doing all the things of this world and we don't remember God – like that mother, God is doing His work and He is not worried for us. But when we don't find any kind of peace or satisfaction in the pains and happiness of the world and when we finally remember God and cry for Him, then God also cannot resist and He sends us to such a Pole where His Power is manifested and then we are selected in the court of Lord. You know that when we do not find any peace and satisfaction in this world, then we cry, we tell Almighty Lord, "O Lord we do not find any peace in this world, nothing is giving us any real happiness and now we need You." When we call God Almighty like this, when we do not like to do all the things of the world, no matter what God has given to us, we do not like to have all those things, and when we want only God, then God also listens to our cry. He selects us for His devotion and He sends us to such a Pole where His Power is manifested and we are given the Initiation and then we start sleeping in respect to the world and are awakened in respect to God.

Often I have told you this story of my childhood: when I was about five or six years old, I don't know where I got that thought, but once I was sitting thinking about something and suddenly I started making the sand heaps, one for each member of the family. Then I would ask each one the question, "Will you help me? Will you protect me at the time of death?" Then I would get the answer from my own self, from my own within, "No, because when we are involved in the births and deaths, when we don't know how to protect our own selves, how can we say that we will protect you?" So I became disappointed, and I had one sand heap in the Name of that Hidden Power for whom my soul was searching ever since my childhood. (I was always longing for that Power to come and meet me. I had not seen that Power and I had not even heard about that Power but I knew that there was some Power in this world who would protect me.) So when I had made that heap and I had asked that question I got the answer from within, "Yes, I am the One who will protect you." My father saw all the things which I did, and when he asked me, I told him about all My thoughts and those questions and answers. Hearing all those things he became upset because he did not realize that my thinking was very deep and very high. He became upset and he told me, "We take such good care of you. We feed you very well and we give you all sorts of good things, and still you say that we will not protect you?" Because he was thinking from his level; he was thinking by his narrow mind and he did not know what I was talking about.

So I mean to say that when you have thought like this, when you call for Almighty Lord, and when you give up all other supports and have only the one support of Almighty Lord,

then God also cannot resist. He also comes down and helps you. As Kabir Sahib says “When I looked around, I found that nobody was going to help me, no family, no relations, no power, no wealth, no property of this world, was going to help me at the time of death. And when I looked around and found that Master is the only One who will help me from this suffering world, I stretched out both my arms and I called for Almighty God. He also could not resist and He pulled me by my hands and He took me up.”

So when we have thoughts like this, and when we realize that in this world nobody can help us, we only have the support of Almighty Lord. When we start relying on Him, then He selects us and He sends us to someone who can teach us how to do the devotion of Lord.

QUESTION: Baba Ji, sometimes when I have actually been trying to do this work with some zeal, actually sitting and keeping the commandments and all that stuff, I still can feel unworthy of the love which You have to give and it gets in the way of my asking for Your help, because I don't want to feel like any more of a burden than I already am. Could you please address that?

SANT JI: A short while ago before we sat for meditation I had said that even one bad thought could bring you down from on the top of Brahmand. When you sit for the meditation waiting for the grace of the Master you should know that at that time your enemy, mind, is also within you and he is ready to attack you with all his thoughts and with all his tricks. When you think that you are not worthy of the love of the Master and that you cannot request the help of the Master, in a way your mind is having an upper hand on you and he is winning over you, because he is making you weak. So when you sit for meditation you should not allow your mind to think any thoughts like this. As soon as you sit for meditation your attention should go straight into the Simran, and you should do the Simran constantly without allowing your mind to bring any thought like this.

Sant Mat is not the path of the cowards; it is the Path of the brave ones. This is the Path of the warriors. So when you sit for the meditation don't become like cowards in front of your mind. Become like a strong warrior in front of your mind and do your devotion. In this context, Guru Nanak Sahib says, “When the Satsangi is fighting with the five dacoits – when he is doing his meditation, he is fighting with the five dacoits just like when the wrestler goes into the ring, he invites the other wrestler to come and fight with him.” In the same way, when the Satsangi goes in this battlefield, in this ring, with the grace of the Master, and because the Master is accompanying him, he also becomes like the wrestler. The Master says, “Don't worry, even if you are alone and they are five in number, since you have the Power of the Master with you.” Since the strong hand of the Master is on the back of the disciple, Master always hails him and inspires him to fight with the five dacoits. And not even for one moment does Master go away from that ring, from that battlefield; He always remains by the side of the disciple.

A satsangi should never think – not even in the state of forgetfulness – that he is alone. Because Master is always with the disciple, He always lives with the disciple like the shadow lives with a man, and not even for one moment does the Master go away from the disciple. I have many examples of many dear ones who tell me that when they talk with non-Initiates, the non-Initiates see that some old man with white clothes is standing behind that Satsangi, so even non-Satsangis can see that the Master is with the disciples.

During my first and my second tour many people came in the interviews and they told me what they had seen. Many people had seen two old men in their white clothes standing behind me. So I mean to say that you should never think that you are alone; Master is always with you. Guru Nanak Sahib says. “My Master is always with me; by doing the Simran I can feel Him always with me.” Once Sultan Mahmood changed his clothes and he went out in his kingdom in the night to see how the people were doing and what the people thought about their king. He wanted to know whether his people were happy or unhappy, whether they were comfortable or not, and what opinion they had of the king and for the ways of his administration. He had gone very late in the night and he had dressed himself as a common man. He saw four people coming from the other side and he asked them who they were. They thought, “At this time of the night this person who is here also might be some kind of bad element” (like a thief or a robber) so they did not hesitate in telling him their reality, so they said “We are thieves.”

So the king said, “Okay, I am also a thief,” because he wanted to join with them and see what they were doing and what they were thinking about the king, etc. So when king joined them, all of them said “We should plan where we will do the robbery tonight. We should first elect one of us as the leader or as the commander of our group. All of us should talk about our qualities and he who will have the best quality will be elected as the leader and then we will see where we will go and do the robbery. One of them said, “I have the skill that I can understand the language of the birds and animals.” Another one said. “I have such a quality that if I have seen someone in the nighttime, no matter how dark it is, I can recognize him in the daylight also. I don’t forget the face even if I have seen in the nighttime.” The third person said, “I am so competent in throwing the rope on the roof of the house, that once I throw it, it sticks there and no matter how many people climb that rope it will never break.” The fourth person said, “I am so competent in breaking the roof that even if a person is sleeping in that room, I will do it so quietly that the person will not know what is happening; I can easily break the roof like that.”

Now the king was thinking about what he should say, because he knew that only he who would have the best quality would be elected as the leader. So he said, “Well, I have such a quality in my beard that if I make my beard move I can save many people from the gallows.” Now the other people did not understand what he was talking about but they thought, “This is the best quality,” so they elected the king as the leader. Then they planned to go to the palace of the king and do the robbery there. So while they were coming to the palace, on their way a dog barked. So the person who had said that he knows the language of the birds and animals was asked what the dog was saying and he said that the dog is saying, “One of you is the king.” Now that was unbelievable; they had never thought that a king would come and join them, so they started laughing, saying that, “The dog is saying this useless thing.” So they were not stopped by that and they went to the palace and according to their skills they did the robbery and they took away a lot of wealth from the palace. The king was with them when they had taken the things from the palace and when they had distributed the wealth, so the king knew where those people lived. So next morning the king sent his soldiers and he arrested those four thieves.

In those days they used to give severe punishment to the thieves, they would put them to death. So as they were about to be put to death, the person who had said that he did not

forget the face of the person whom he had seen in the nighttime, he looked minutely at the face of the king. He at once recognized that this was the person who was in their group and he was nobody else but the king. So he came there and he said, “You highness now you should exhibit your quality; you should move your beard and save us from the gallows. Now we confess and we say that we will never do this thing again and we will become your servants and we will give up this bad job.” So that king made his beard to move he said, “You release them,” and just by making his beard move he saved all those people from the gallows.

Now this is an outer story, an outer example, to make you understand that God Almighty also has changed His Form; He has come in the human form and He has so many qualities in Him. He comes and lives in this world among the people and He tells us about the good things He has, and about what He can do. In His beard also there is a quality, that when He makes His beard move He can save all the people whom He has accepted. You know that by making His beard move, by His saying, “Yes,” by His acceptance of the souls, He can save the souls from the gallows of the Negative Power. But it is very difficult for us to believe in a human being like us, it is very difficult for us to believe that He has such God-like qualities and that He is no one other than God Himself. But those who understand His reality, those who go in the within and have seen Him in their within, for them it is not a difficult job to believe in His reality. They know that He is God. Those who have seen the Real Form of the Master in their within, they always see the Presence, they always feel the Presence of the Master with them.

Guru Nanak Sahib says, “Even a sinner who has done millions of sins, if he goes in the company of the Master he gets the liberation. Not even the Angel of Death can come near such a soul.” Kabir Sahib says, “Even if a soul is being crushed in the mill, Satguru will come and save him from that pain. This happens only when the predetermined fate of that soul is awakened. Master comes and saves that soul only if it is written in the fate of the soul.” Satsangis should always have the love, faith and devotion for the Master. Whether he sits for the meditation or otherwise, he should always have these three things: love, faith and devotion for the Master.

1990 May: Become a Good Example for the Children

This question & answer session was given January 31, 1990, at Sant Bani Ashram, Rajasthan.

QUESTION: Sant Ji, in one children's darshan Satsang talk I read, Sant Ji said we should make our children come to the Satsang. In a talk given in Bangalore Sant Ji also said that after the age of fifteen parents should only make suggestions to the children. If an initiated Satsangi child does not want to go to Satsang or to meditate every day, do these statements mean that up to the age of fifteen we should still require the children to attend Satsang and meditate but after fifteen let them decide on their own, that forcing them to go would have a negative effect?

SANT JI: Whatever I say regarding children is according to the things written in our holy scriptures. We get the color of whatever company we keep – children are very innocent souls; if they are always kept in good company, if their parents always set a good example for them, and if they are always encouraged to study in school, and to meditate

and go to Satsang, then I don't see any reason that they will wander away from the Path after they become fifteen.

I had a very good family; my parents were very loving, very affectionate towards each other, and they always set a very good example for us. We never got any bad impressions from them. They always showed by their conduct that the relationship between husband and wife is that of love and it is not a relationship where you fight and abuse or criticize each other.

The good deeds of the parents have a very great effect, a very great impact, on making the character of the children. In history we can find many examples, many incidents, in which we learn how the goodness of the parents had a good effect on the children, stories which show us that because the parents were good and did not do any bad things in front of their children, that is why the children also became good like them. The fault in the parents is that they do not set a good example for the children, they always present a very bad example for the children, they oppose each other in front of the children, they do all types of bad things in front of the children and that has a very bad effect on the minds of the children. That is why the children start losing faith in the Satsang, they also lose interest in the Satsang, because when they see that their parents, who have been initiated for such a long time, are still doing all these bad things, then they think, "What is the hope for us?" And that is why they lose their interest in the Path, they lose interest in going to the Satsang.

Many children come to me in the interviews and tell me, "We see our parents fighting a lot; we see our parents doing all these kind of bad deeds. Even though they are initiated, and they go to Satsang, they are still fighting and doing all kinds of bad deeds; so what is the hope for us?" And in that way they lose their interest.

Master Sawan Singh Ji often used to tell about His own children in the Satsangs. He used to tell how when He was in the army He lived in a house and downstairs lived another family which ate meat, and because the children would go and play with them that family tried their best to feed the children of Master Sawan Singh meat and other things, but His children did not accept any of those things. The family were surprised and impressed with the strength of the children so much so that finally they had to come and talk to Master Sawan Singh. They asked him, "How have you made your children so strong? We have tempted them so many times to eat meat, we have even offered them, 'If you will eat meat we will do this thing for you.' But still your children are so strong that they do not want to eat meat; why is it so?"

Master Sawan Singh Ji used to say that this was only because of the good example which their parents set for the children that they had become so strong. Master Sawan Singh Ji Himself used to say in the Satsang that when the child grows up, when he becomes like you, when he is old enough, at that time if you impose anything on him, if you force him to do anything, he will rebel against you and he may wander away even more.

Master Sawan Singh Ji used to say that the children become the same as the parents are. If right from the beginning you are giving good direction, you are teaching good things to your children, you are keeping him in the good company, in a good environment, and you are setting a good example for them then there is no reason why they should become bad or why they should go astray and why they should not become like you. Because the

children are very innocent souls and they have to grow up only in your shadow, whatever you will teach them good or bad they will accept that. So if you are teaching them good things right from the beginning there is no reason why they should not listen to you and they should not do the good things.

Dear ones, in my life I have seen or been involved in many incidents in this context; if I told you all those things it could become many books.

Often I have said that right from my childhood I was always missing the fragrance of that Hidden Power; I was always feeling as if I had lost something in my life. But I was able to leave my home [in search of that] only when I had grown up.

Often I have said that my mother was a very good woman. She was very devoted and she was of a very soft nature, whereas my father was very hot-tempered; I could not dare to oppose my parents. Even though my father was a very hot-tempered person, still I had pleased him. So I mean to say that if you are good with your children, if you set a good example for your children, there is no way that your children would dare to oppose you.

I have been to many different communities and religions, where I met with many people who were involved in smoking tobacco, drinking wine, doing drugs and things like that. But because I had such an impression and so much effect of my parents' goodness, I did not drink the wine, I did not smoke the tobacco, and I did not get attracted to any of the bad things in which those people were involved.

Even though I went to all those people and I saw them involved in all those things, still I did not have any bad feeling for them; I remained strong, and it was only because of the impact I had from my parents.

When I had left my home in search for God I was young. At that time my mother made me promise a couple of things, and even up to this day I am keeping those promises.

She told me, "Dear son if you want to get married, you should come back home and get married; we should not hear from other people that our son is having a relationship with a woman or he is wandering here and there."

The other promise was – she told me, "You should always wear clothes which you have bought yourself, you should not accept anybody's clothes, if anybody is bringing things for you, if anyone is bringing clothes for you, you should first pay him for that and only then you should wear those clothes."

In India the farmers have this weakness that if their farm or their field is on a main road, they will make that road narrow, so that the people passing on that road may have difficulty. So my father told me, "Suppose that sometime you have a field or a farm which falls on the main road, you should not only leave the specified space as prescribed by the government, but you should also leave some more space for the people so that they may move along that road very easily." And up until now I am keeping that promise.

It was not within my power, nor was it because of my efforts that I have been able to learn all these things, it was all due to the impression and the impact which those great people, my parents, had on me, that I learned all these things.

Dear ones, when I went to the Udasi faith, there I saw that they were smoking tobacco and drinking wine very much, and they encouraged me to do the same thing. Before I

went there I used to think that those who have the big rosaries around their necks and who wear colored clothes are the ones who have met with God Almighty. So whenever I would meet anyone who had a rosary around his neck and who was wearing colored clothes, I would always bow down in front of him, thinking that he had become one with God. So because the Udasis also wore colored clothes and they also had rosaries around their necks, I went there. And I saw them drinking wine and doing all those other things. They told me that if I wanted to become one of them, if I wanted to follow them, I would have to do that; I would have to drink wine, smoke tobacco, not only that, I would have to bring all those things for them. So I just folded my hands to them and said, “If you have only this thing to offer to me, then it is better for me to leave you, because I have come here to do the devotion of Lord, not to get involved in all these kind of things.

I was able to do that only because of the good effect my parents had on me. I knew how pure my parents had kept their home – they did not allow all those things in their home – and why it was so important for us to maintain purity. Only because of the good effect which my parents had on me I was able to resist and I did not follow the path of the Udasis.

Dear one, if anybody’s child goes astray, the parents are responsible for that; the parents are responsible for making his life dry and the parents are responsible for his bad condition. Many children come to me in the interviews and tell me that they can never forget how their parents abused them and what their parents did to them to hurt them; and they can never forget that. Pappu knows this very well, because he is the person who first hears this from all the dear ones, and then he tells me. Many people come to me in the interview, those whose parents were drunkards and committed suicide after drinking, they tell me how they also feel like doing the same thing which their parents did.

In this context Master Sawan Singh Ji used to very often tell the story of the camel whose mother had the habit of sitting in the water when she crossed any canal, so because her mother had that habit she also got the same habit.

Here we have many cows, and it is very interesting to see that whatever quality or whatever habit the cow has, her calf will also have the same habit. If the cow is giving a good amount of milk, her calf later on will give a good amount of milk; and if the cow is dancing and doing bad things like that, if she does not remain in control, her calf will also do the same thing.

My cows are more expensive than the other people’s cows, because people know that my cows give more milk and they are much more disciplined than the other cows. So you see that if the habits of the parents can transfer even among the animals, then will it not transfer in the case of the human beings?

So it is not the fault of the child. If you have formed the life of the child right from his childhood, then when he turns fifteen, as he becomes older, he will never oppose you. He will always follow your good habits, and wherever he will go he will glorify your name. There are many children who glorify the name of their nation; there are many children who are faithful to their community. They are faithful to their parents, and when they grow up they glorify the name of their parents.

If such souls come to the Path of the Masters it is like getting an added or an extra quality in them, because such souls never let down their Master, they always glorify the Name of their Master; and looking at their life, looking at them, other people wish that they had met with their Master, so that their life would also have been improved.

I meet many children in India and many children in India also write letters to me saying, “Why were we not so old at the time when Baba Kirpal was alive? If we had been old enough at that time we would have gone to Him and we would have received all the love which you always talk about – how loving He was and how much love you got from Him.” And they feel as if they have lost something by not seeing Master Kirpal and by not going to Him and receiving His love.

So this is the reality that the children glorify the name of their parents and in fact they are the ones who awaken the love of the Master within their parents. It is exactly like the disciple glorifying and awakening the love of His Master within other people.

During the first tour I met many dear ones who told me that they had understood Master Kirpal only as a human being. They did not know that He was God Almighty or that He was God who had come in the human form. If they had known that He was God then they would have devoted themselves to Him understanding him as God. But still they are very grateful that in their lifetime they have been informed, or they had been told that He was God Almighty and that He came into this world and He was none other than God.

I met many dear ones who were close to Master Kirpal and I even met the relatives of Master Kirpal who told me that now they confess that He was God, because earlier when He was in the body, they always opposed Him and did not believe in Him, but now they know that He was God.

I hope that the parents will understand their responsibilities toward the children and that right from the beginning they will give them the correct guidance for their studies, as well as for going to Satsang and meditating, so that when the children grow up they will not oppose their parents, and they will always follow the Path which their parents are following. In that way, later on when the parents become older, they may get the comfort and happiness from them, because children are the wealth of the nation, and if we give them good direction, then they always remain good. I hope that you will never have such an occasion to hear that your children are opposing you, or to hear they are not following the Path.

There are many children among the dear ones of the west, children who have grown up and gone to college, who have gone very far away from their homes – many of them have even come to India to study – but wherever they have gone they have always looked for the place of Satsang. They have always lived in the good company and they have always done the meditation and in that way they have not gone astray from the Path. Now I meet many children who when I went on the first tour were very young. They used to come with their parents to the children’s Satsang; and the parents would teach them how to sit in the Satsang, how to fold their hands and things like that. And the good company of their parents had such a good effect on them that now when they have grown up – many of them are in their twenties – because of the good effects they have had, they are still coming to the Satsang and following the Path.

I also get the opportunity to meet many older people, in India as well as in the west, who do not want to give up any of their bad habits, but still they expect from their children that they should respect them or they should behave well. This is the principle of Sant Mat: first of all you improve yourself and then you think about improving others, you think about doing good for others. Because after we improve ourselves we do not need to say anything to others; our personality, our being, our improved self will have the effect and the other person will improve himself.

The parents should lay a very strong foundation for the children right from the beginning, right from their childhood; and I hope that the parents will tend to the responsibilities which they have toward their children. Often in the Satsangs I have told you the story of Sheik Farid, how he was impressed and affected by the devotion and the goodness of his mother so that he himself became a devotee. He did his devotion and later on he became a Perfect Master. There is so much more which I can say on this subject and it is never enough; whatever I say will never be enough, I can only summarize this in one sentence and that is: very lovingly we should become a good example for our children.

[At this point Sant Ji stopped and the group sang a bhajan.]

Kabir Sahib said, “If a mother wants to give birth to any child, he should be a devotee, or a giver, or a warrior. If she cannot produce such a child it is better for her to remain childless.” No Master has ever said that there is anything wrong in having children, but before having children we should think about what qualities we want to put in our children and how we can do that. All the Masters have said that when you are married there is nothing wrong in having children, but you have to develop all these good qualities within your children. If you cannot do that there is no purpose in having children.

Guru Ramdas Ji Maharaj has said, “It is better for a mother to remain childless if her child does not have a heart in which the Naam of Lord is manifested. Only that child will come to the Path of the Masters whose parents are following the Path of the Naam, who are doing the meditation of Naam and who have manifested the Naam within them.”

So Guru Ramdas Ji Maharaj has said, “It was much better for a mother not to have a child if she herself was not doing the devotion of Naam and if she was not going to develop or manifest this quality of devotion of Naam within the heart of her child.”

Master Kirpal used to say that the Path of the Masters is not the path of cowards it is the Path of the warriors and the brave people, because this is the Path of self improvement.

We have been sent into this world which is like a battlefield – meditation is like a battlefield where we have to fight. There we have to fight with the five dacoits: lust, anger, greed, attachment and egoism. They are like the warriors of the Negative Power which He has sent to this battlefield and we have to fight with them. We know that only a brave warrior can win in the battlefield, cowards can never win; only the warriors who have gone there to fight with all their bravery will win.

Masters never tell us that we should not attend to our responsibilities, They always say, “Whatever worldly responsibilities you have been given you should attend to, but also you should do your meditation.” You should be like a warrior on this battlefield where you have to fight with the five passions sent by the Negative Power. But you are not

alone in the battlefield, you have been armed with the weapons of Shabd Dhun by a Perfect Master, and His gracious, mighty, supportive hand is always on your head.

He is always encouraging us to continue this battle, fight this mind, and He gives us so much courage and support because He does not want His children to lose in this battle. That is why He is always telling us that we should become brave warriors and we should fight our minds. So dear ones, if we will become brave warriors we will never surrender ourselves to the mind; we will always remain as the brave warriors and then we will always enjoy the grace and support of the Master.

1990 June: Before Your Mind Attacks You

This question and answer session was given February 25, 1990, at Sant Bani Ashram, Village 16 PS, Rajasthan.

SANT JI: I am sorry that I have come five or six minutes late, I apologize to the Sangat. Yes, now you can ask your questions.

QUESTION: Master in my past I have had a lot of turmoil and have not been able to let go of it and I feel that I have not been able to let go because the person who has created most of the turmoil, I have not been able to forgive that person, and I have not also been able to forgive myself and I would like You to talk to us about letting go of the past and about forgiveness.

SANT JI: All the Saints have called this world as the home of difficulties, as the country of difficulties; from within one difficulty another difficulty is born.

As a matter of fact in this world the blind lead the blind and this is a country of dense darkness.

Many Mahatmas of the highest degree came into this world and people did not even spare Them, they created difficulties for Them even though the Mahatmas came into this world carrying so much love and sympathy for us and we worldly people are like the home of difficulties.

While living in this world we have to think about many things a lot. We have to think about very deep details, very subtle details of things. Most of the time when we say that some person or another created turmoil or difficulties for us, we do not question ourselves about what kind of attitude we had towards that person and what thoughts we had for that person. The habit of the mind is such that he will not blame himself, he will not ask any questions of himself, instead he will put all the blame on the other person and he will say, "The other person created turmoil in my life."

Dear ones, Saints come into the world carrying the element of grace and They always shower grace. They have got the grace from God Almighty in Their heritage.

Mahatmas are sent into this world with a lot of forgiveness and that is why They have always been forgiving even those who were the cause of Their torture and death. You know how Christ was crucified and how Mansur was stoned to death. In the same way, Guru Nanak was called insane and "the one who misleads people from the Path." Guru Arjan Dev Ji Maharaj was also given inhuman tortures and He was tortured to death. But what did all these Mahatmas do to those people who gave Them all this torture? They had

so much love and so much grace, even for those who became the cause of Their deaths, that They prayed to God Almighty to forgive them. They said, “They do not know what they are doing,” and They only asked God Almighty for forgiveness for those people.

So you see how much grace and forgiveness those Mahatmas bring with them. So how can those Mahatmas not tell you to forgive those people who have created difficulties or turmoil in your life? Because They have come into this world with a lot of forgiveness, that is why Mahatmas always tell their disciples, “You should forgive the other person, and you should forget all the bad things which they have done to you.” Master Kirpal Singh used to say, “In the kingdom of Kal, the Negative Power, there is judgment and justice; if anyone has done any wrong to anybody, he has to pay for its consequences with an eye for an eye, a tooth for a tooth. It is the law of the kingdom of the Negative Power. But in the kingdom of Dayal, the Positive Power, there is all forgiveness. So the Perfect Masters Who are the Form of Dayal or the Positive Power never ask their disciples to avenge; They always tell Their disciples to forgive the faults of others and forget about it.

QUESTION: I read the article that You asked us to read and I was touched very deeply by it. It also brought me a lot of sorrow, yet I also see for me some hope. I want to understand something, I want to understand that when I am being plundered by the dacoits – my two worst are lust and anger – that if I go home and I remember You so sweetly, as You are now, that I can use that to take away their power over me. Sort of like throwing a rope to You – that hook of love? Could you talk about that?

SANT JI: I am very pleased to know that you have thought over the article, the Question and Answer which was published in the recent *Sant Bani Magazine*. Often I advise the dear ones to read *Sant Bani Magazine* thoroughly, because most of the time the questions and answers which we have here with the dear ones, and which are published in the magazine, are very helpful to the dear ones.

First of all the Satsangis should explain to their mind very well about these five dacoits or the five passions. You should tell your mind about the negative qualities of these five passions. First of all you should tell your mind about lust: how lust becomes the cause of the disgrace of men. When a person is involved in lust he does not even remain aware of the person standing right next to him. When he becomes controlled by lust he does all sorts of bad things; the lust degrades him, the lust takes him to hell, and lust becomes the cause of his disgrace. And there are many things which are created only because people get involved in lust. So you should tell your mind that if you always remain involved in lust, you will not be able to do your meditation; a person who is involved in lust cannot enjoy the Shabd, cannot enjoy meditation. No matter if a person spends double the amount of time in meditation, still he can get nowhere. The unchaste person can never enjoy the devotion of the Lord.

So you should tell your mind about all these disadvantages of getting involved in lust and after that you should always remember the five sacred Names, the Simran given to you by the Perfect Master. When you are attacked by lust, when you are involved in lust, at that time you should also remember that you are not alone in this struggle. You always have to go on struggling with the mind, but you have been armed with the weapon of the Shabd Dhun, with the weapon of the Simran. You should do that Simran when you are

attacked by lust. You should go on repeating these five Sacred Names always, and you should always go on looking at the Master. You should direct your attention towards the Master and you will definitely get help from the Master.

When a soldier goes to the front and he is surrounded by the enemy army, if he surrenders his weapons to the enemy army will he ever win that battle? No, he will never win that battle. If he is doing that is he remaining true to the salt of his honor? No, he is not. At that time he should not run away like a coward, he should not surrender to his enemy, he should stand in front of them and fight until the last moment. He should always go on doing the work for which he has gone to the battlefield. In the same way, a Satsangi should also become like a brave soldier, a brave warrior, and should always go on fighting with the mind using the weapon of the Shabd Naam and the Simran which he has been given. As a matter of fact, before your mind attacks you with all his passions, you should attack him with all your force, with all the Simran; before he can involve you in any of the passions you should control him with the Simran.

When lust attacks us, first it comes into our thoughts. And when we give lust a place in our thoughts, in our mind, then later on, in order to fulfill the desires which are created through the thoughts within us, we use our body. Afterwards, when we start indulging in lust using our body, then our mind throws us into a deep ditch of the lust from which we can never come out. We get such a bad fragrance, such a bad smell of lust, that it goes into our head and we can never forget. The thought of not indulging in lust never comes, and we are always involved in that.

Guru Arjan Dev Ji explains the destruction or the damage which lust does to the Satsangis. He says, “O lust, you make us dwell in the hell, and you make us wander in many different bodies.” He says, “O lust, you take us to hell, and you take away the benefit of all the japas, tapas, and all the good deeds we have done.”

At another place Guru Arjan Dev Maharaj warns us that. “Just for a little bit of pleasure, which is not more than a pinch of salt, you suffer for millions of days; you enjoy for a couple of moments, but again and again for a very long time you suffer.”

So dear ones, if you tell your mind this, “That just to indulge in lust for one moment you will have to suffer for one crore⁵ days.” If you tell your mind that you will have to suffer for thirty-three thousand years only for the sake of enjoying lust for a moment, I don’t think your mind would be wise to go on indulging in lust.

Kabir Sahib says, “Stretching out both my arms, I asked for the help of my beloved Lord and He helped me. I asked him, ‘O Lord, save me from these dacoits, from these passions; they are bothering me.’ And He showered grace upon me and He protected me from these dacoits, from these passions.” So if you stretch out your arms, if you ask for the help of the Master sincerely, you will definitely get it. The Master will reach there, no matter how difficult a place it is, no matter how far you are from the Master, but still He will reach there, and He will help you if you ask for His help sincerely.

But the point is that we should be asking for the help of the Masters sincerely. Sometimes we have given a place to the unchaste thoughts in our mind. In a subtle way, the thoughts

⁵ One crore days is ten million days, which equals to about thirty-three thousand years.

of lust are present in our mind, and outwardly we are becoming like a hypocrite. We are pretending to be doing the Simran and asking for the help of the Master, but within we are not ready to give up the thoughts of lust. In that case how can the grace of the Master help you get rid of the thoughts of lust? If you are asking for the help sincerely, if you are the same within and without, then you will definitely get the help of the Master.

The burden which we throw on the Master is of a worldly nature. When we write Him about our worldly problems, or when we talk to Him about our worldly things in our interview, that is like we are throwing our burden on Him. But as far as asking for help to get the protection from these passions, from these dacoits, it is not like throwing the burden on the Master. In fact, you would be the most fortunate one, if you ask the Master sincerely for protection from the passions; They do not mind that. Regarding our worldly life, Masters always say that the Masters do not have anything to do with the worldly life of Their disciples. Through the Satsangs They always tell us that if we live our worldly life in a good way and, using our discrimination, if we make the right decisions and we live our worldly life peacefully, then we can do our Bhajan and Simran wholeheartedly and sincerely.

If you are asking for help to remove the passions, if you asking for help to go within, Master also becomes very happy. The Masters are always very eager to help us in those things, and in fact They want the disciples to ask for that kind of help so that the disciple will become clean. They do not mind accepting the dirty souls, as the perfect washer man does not mind accepting the dirty clothes, he knows he will be able to clean them. In the same way, the Masters also do not mind accepting the dirty souls. When you ask Them about worldly things, then it is a burden, but when you are asking for the protection from the passions or about the inner things you are not a burden.

In the relation of husband and wife, they both have the responsibility to live their life in a good way, loving each other; they have to make their worldly life like a heaven on the earth. It is their responsibility; it is their duty. But instead of doing that, suppose the wife writes a letter to the Master complaining of all the things about her husband, and finding all the faults in her husband, and in the same way when the husband writes a letter to the Master, he finds all the faults and he complains all about his wife, just imagine when the Master has to read all this, what effect will it have on Him?

Is there any harm in the husband and wife sorting out the difficulties which they have? Is there any harm in their sorting those things out by sitting together in their home? You see, when they write such things to the Master, the Masters can never tell them, “You should get separated.” What to talk about writing, They cannot even think of separating the dear ones.

There are many other things which the worldly people write to the Master, ask to the Master, and if I went on listing all those things it would become a big book. There are many things which have no relevance, no connection, to Spirituality, but we people go to the Masters and talk to Them about those things.

If anyone is praying to the Master to be saved from lust, anger or the other passions the reality is that Master is very happy in helping such a disciple. Masters come into this world to make us fight with these five passions and if someone is trying to fight with these five passions sincerely, wholeheartedly, then They help us and They are very

happy. Guru Gobind Singh said, “If I make a hundred and twenty-five thousand fight with one, only then may I be called Guru Gobind Singh.” What He meant was that our every organ of sense is equal to the power of ten thousand elephants – it is written in the holy scriptures that every single organ of sense has the power of ten thousand elephants – and you know how difficult it is to fight with even one elephant and here He is talking about ten thousand elephants. So there are ten organs of senses which equals one hundred thousand and the power of our mind is equal to the power of twenty-five thousand elephants, so that is why He says, “If I make one soul fight with a hundred-twenty-five thousand, only then may I be called Guru Gobind Singh.” So Masters come into this world to make us fight with these powers, and They help us in this fight if we are sincerely making effort.

Further Guru Gobind Singh says, “I may be called Guru Gobind Singh only if I make the bird kill the hawk.” By bird, He means our soul is the bird and the hawk is the mind. He says, “I will make the soul crush the mind under her feet and only then may I be called Guru Gobind Singh.” When my Master, Almighty Lord Kirpal, came here He told me that I had to close my eyes with respect to the world and I had to open them inside. When He made me sit in meditation, at that time, like an orphan, like a helpless person, I requested to Him, I shed the tears in front of Him. Outwardly I wept, internally also I wept, but the internal tears were of more value because I was shedding those tears right from the beginning, right from my childhood. I only made this request to Him, “O Lord you have to protect my honor because this is the kingdom of Negative Power and the Negative Power is chasing me, he will create all sorts of difficulties for me and You have to protect my honor.” And it was only because of His grace, He always protected my honor, He always protected me, even in my childhood, He protected me, He never let any bad thought come in me. In fact to those upon whom They have to shower the grace, right from childhood They always protect them and They never allow any passions or any bad qualities to come near them.

Baba Bishan Das, from whom I got the Initiation into the first two Words, told me once when I was in my youth, “Look here, O Son, if you do anything bad – if you drink wine, or if you do anything bad – just remember that people will call me bad. They will say that you are the disciple of Bishan Das and when they say that I will not be able to bear it. I will not be able to bear that and it is possible that I may even commit suicide if I ever hear that you have done anything wrong.” So you see that as the Master protects the honor of the disciple, in the same way, the honor of the Master is also in the hands of the disciple.

Baba Bishan Das did not have any disciples other than me; he did not give Initiation to anyone else, and he had given me all this advice. And when I left my home in search for God, my mother also told me, “Look here, O Dear Son, we understand your feelings. We understand that you are searching for God, but you should not wear anyone else’s clothes; you should not beg for any food to eat yourself. Whenever you run out of money you should come back home and you should take more money, but you should not ask for things from the people.” And Baba Bishan Das also told me the same thing, he also told me that I should not get involved in any of the bad qualities or any of the bad things, and with his grace I was able to follow his commandments. I was also able to follow the instructions which my mother gave me when I left my home in search for God. And even

now with His grace I am able to maintain that. When anybody insists on giving things to me I always remember the words of my mother who told me, “If anyone compels you to take things, you should not break his heart, you should pay him back in one way or another.” So all these words were spoken by my Master and by my mother and even now I am able to maintain them.

Kabir Sahib said, “As the owner is blamed if a dog goes bad, so if the disciple does anything bad the Master will be called the bad one.” So that is why we should not do anything bad, because the Master is glorified by the number of good disciples he has. If He is able to take more disciples back to the Real Home, back to the Court of the Lord, he gets more glorified and the Master is known by His good disciples.

Baba Bishan Das had told me that I should do the farming to earn my living and I should never remain idle, I should always earn my own livelihood. This is the reality, that when I left my home in the Punjab, when I came to this area, I bought some land and started doing the farming and even now I do not feel embarrassed in doing this work of farming, I still do it myself.

The other thing is about anger: you should tell your mind about the disadvantages of anger also. You should tell your mind that anger is such a fire that if it attacks anybody’s home it reduces everything to the ashes; in fact it burns away all the good qualities.

Greed makes a human being just a piece of mere flesh for the greedy person. His sons, daughters, and family members do not mean anything because he is always after the things; and the greedy person also cannot do the devotion of Lord. You should also tell your mind about this bad quality and the disadvantages of greed.

In the same way attachment is the only thing which brings us back into this world again and again; it is also one of our greatest enemies.

The same is the condition of egoism: the life of the ego is very long, and the ego surrenders to us only in the end. Only after we have controlled all the other passions, only then does the ego comes under our control. That is why it is considered to be the most powerful one.

But the Masters have given us the technique of doing the meditation of the Shabd Naam; it is the remedy to cure us from all these passions. If we do our meditation, if we do the Bhajan and Simran, and if we use the weapons of the Shabd Naam which the Masters have given to us, then our soul – which at present is very feeble, very weak, like a tiny bird – will become as powerful or even more powerful than a hawk. It will easily control the mind who is considered as the hawk; our soul will easily control all the five passion.

Looking at the bad condition of the worldly people, Master Sawan Singh Ji used to say, “The condition of we worldly people is such that we go on eating the poison, we go on crying, and still we go on eating the poison.” Kabir Sahib said, “If a person jumps into the well carrying the light in his own hand who can save him?”

So that is why we should follow the Path of the Master sincerely. If we are following the Path of the Master sincerely, if we are performing our duties of doing Bhajan and Simran, if we are keeping our life pure and if we are keeping the diary – doing all the things which are required of us – then the Master will also perform His duty. He will never relax in performing His duty.

1990 July/August: The Effect of The Grace of The Master

This question & answer session was given February 28, 1990, at Sant Bani Ashram, Village 16 PS, Rajasthan.

SANT JI: Now you can ask your questions.

QUESTION: Master Kirpal has spoken briefly about the love of the non-satsangi, whether child or adult, for a satsangi. Is the love of that person going beyond that satsangi and making a connection and establishing a relationship with the Master? A particular example is: A satsangi nurse cared for a seven year old boy who was a non-satsangi; he then died. The mother, also a non-satsangi, wrote to Sant Ji and He wrote back beautifully, saying that “Master Kirpal Himself is watching over His child.” My question in general is: what is the connection that is established between non-satsangis who love us, the satsangis, with the Master?

SANT JI: Well, I have said a lot about this subject in various Satsangs but once again I will try to explain this to you in detail; you should listen to this with your full attention.

First of all, this world is full of sufferings, it is full of pains and difficulties. A jiva comes into this world of sufferings after wandering into many different species and after getting kicked and knocked in all those species and different bodies. Finally he comes into a human body in this world of sufferings. First of all we need the blessings of God Almighty. If we have the blessing of God Almighty then anything can happen. Many times it is seen that even those non-initiated members of the initiated family, even though they have not received the Initiation but still they tell us amazing things, amazing experiences, which they have had with the Masters. Often I have related to you the incident which I saw in the town called Muksaur. A girl of say eight years old lived there, and when she was about to leave the body – she had not been initiated, she had only had the darshan of Baba Sawan Singh – but before she left the body she said, “Master Sawan Singh has come, sprinkle the water on the ground, His car is coming. Can’t you see Him? I can see Him very clearly; He has come here.” So many times it happens that if we have the blessings of God we can be taken care of, and Masters come to take care of the souls.

But there is a difference in this. When the Almighty, Omnipotent Lord who is All-Pervading wants to shower His grace upon us, until He showers His grace upon us, we cannot meet the satsangis. Satsangis do the Simran and moreover satsangis have the very strong feelings toward the Master and that is why when they deal with the non-satsangis that effect of the grace of the Master is always present there. If a satsangi is playing with or is taking care of a child, or if he is taking care of an elderly person, or if he is doing anything with non-satsangis, always the grace of the Master is there because the satsangi is always thinking about the Master or he is doing the Simran of the Master.

Often I have said, “If the satsangis knew how much they have progressed within and how much power they have, then they will not be able to maintain that power, maintain that grace, of Master and they will just waste it.”

In order to understand this we will have to go back to the time of Guru Arjan Dev Ji Maharaj. In those times, first of all people were given the Simran and they were made perfect in the Simran; and only after they had perfected the Simran were they given the

Sound. But in that kind of system, many times it would happen that before a disciple could perfect his Simran either the disciple would leave the body or the Master would leave the body and because of that the work of the disciple would remain incomplete. With the Simran we can only collect our scattered thoughts, we can only concentrate at the eye center, but as far as our inner progress, our liberation, is concerned, that has to be done by the Dhun Atmak Naam or the Shabd.

Around the time of Guru Arjan Dev many disciples started performing the miracles and started wasting the meditation which they had done. There is a very famous incident of Kabul in which some disciples had gone to get another disciple. In that home somebody had left the body and the other members of the family were weeping, were mourning the person who had left the body. You know how the worldly people are, how much they cry; they weep and they create a scene. So when the disciples who were very devoted and who were great meditators saw the crying and moaning of those people they could not bear it. And taking the Name of their Master, and doing the Simran in the Name of the Master, they performed a miracle and they brought that person back into the body, back to life.

So after that a veil was thrown upon all the disciples' meditation and then nobody was allowed to see how much they had progressed so that they would not waste the progress of the meditation they have done. So since then this veil has been thrown on all the disciples, but it does not mean that if you do the meditation that is not counted. Master is preserving all the minutes and seconds which you spend in His devotion, in His remembrance. Whatever time you spend in meditation, is all collected by the Master; He is preserving that and when the appropriate time comes He gives that to the disciple. Because only He knows how He has to use that power, and only He knows how He has to maintain and preserve that Power. Many times when the Master sees that the disciple is meditating with much love, faith, and devotion for the Master, He not only gives him the meditation which he himself has done but He also gives all the meditation of the Master Himself, and He has been doing this. But when we take the Power in our hands, when we perform miracles, and when we try to become equals to or even bigger than God Almighty – because only God knows who has to live in this world, who should be made to leave this world – so when people start performing miracles like that, then the Master throws the veil on that disciple. But when the appropriate time comes, He not only gives the disciple what he has earned in meditation but He also gives His own meditation, His own capital to them.

History bears witness of two very famous incidents of Guru Har Gobind: He had two sons and one of them whose name was Baba Atal brought the life back into a dead person. Guru Har Gobind was very much upset with him and He said, "This is not a good thing which you have done, because we are not equals of God, we are His servants and we should not do things like this. Either you should leave the body or I will leave the body." Baba Atal at once lay down and died, and in his memory they built a very big palace. Similarly, Guru Har Gobind's other son whose name was Gurdita had brought the life back into a dead cow and he also had to leave the body.

All those claimants of the Guru gaddi [i.e., the throne – the place of authority], who did not become successful in obtaining the successorship after the Sikh Master left the body, they always used to go to the Moghul rulers to seek their support and to seek their help.

In that way the Moghul rulers would get the complaints from those people and then those rulers would torture the Masters of their time. So in that way when Emperor Arangzeb got complaints from the other claimant of the successorship of the Masters he asked Guru Hari Rai to come to Delhi to answer some questions but since Guru Hari Rai could not go Himself He sent His son Ram Rai to Delhi. But before he left for Delhi Ram Rai asked Guru Hari Rai, “You are sending me there and they will ask me many questions, but if they insist on me performing the miracles, what should I do?” So Guru Hari Rai said, “No you should never do that because it will be like going against the law of nature. Whatever question they ask you, you should answer that because in fact the Master Himself will be answering those questions through you. But you should not perform any miracles, you should not do anything which would be against the Will of God, which would be against the law of Nature.”

So when Ram Rai came to Delhi he was asked many questions and once they said, “We have heard that you people say that you love people from all different religions, you love Hindus, Muslims, you love Christians and everybody, and if that is true we are going to invite you to a feast.” So Ram Rai said, “I will be most happy to come there.” So that night they sent one he-goat that only had three legs; they had killed one he-goat and they sent it to Ram Rai. When Ram Rai got that goat, at once – because he also had the higher consciousness – he understood that this is some trick, some play, and maybe tomorrow they will ask me some question.

And the next day they said, “We had sent one he-goat to your home with three legs, a dead he-goat, can you make him alive again?” Ram Rai did not want to do that but because the mulanas and religious people who were there praised him very much and they had pampered him, he got taken in by that trick and then he decided to perform the miracle. So he at once made that he-goat alive, with the three legs. When they asked him, “What about the fourth leg?” He replied, “It is with the Kazis.” At that time the kazis, or Muslim priests, were the judges and the magistrates. He said, “I have brought this goat back to life as he was sent to me; if these kazis have any supernatural powers, they can fix the fourth leg to this he-goat.”

So when Guru Hari Rai came to know about this miracle which Ram Rai had performed He became very upset and He said, “I don’t even want to look at you; I don’t even want to see your face.” And after that Ram Rai was not allowed to go to see Guru Hari Rai and he spent the rest of his life in Dera Dhun. You have read many Satsangs which I have given on *Asa Ji Di Var*. *Asa Ji Di Var* is a section from Guru Granth Sahib. In that writing there is a couplet which means that the clay of the Muslim is included in the clay used by the potter and when the potter makes the pots with that clay and puts them in his kiln that burns very easily. So when Arangzeb asked Ram Rai, “In your sacred writing how come our Muslims are criticized like this? Why is it said that the clay of the Muslim burns in the fireplace of the potter?” Because Ram Rai wanted to please Arangzeb, the Moghul ruler, that is why he said, “No it is not written the clay of the Muslim, it is written the clay of daman” – which means the clay of the liar. Because he had changed the sacred writings of the Masters that also is one of the reasons Hari Rai did not want to see him. And so Ram Rai went to Dera Dhun, he established his own gaddi, his own mission, or his own path, there and he lived there all his life long. Guru Gobind Singh, Who was both a very lion-hearted and a very kind-hearted Master, tried to establish the

connection with Ram Rai. He said, “Since we have to do the devotion of Lord, why don’t we do it together?” He tried His best to get along with Ram Rai, but Ram Rai did not want to do that.

It was like our Master Kirpal Singh, Who was the ocean of love, He always urged His opponents to come together. He used to say, “Since we have to do the devotion of Lord, why don’t we do it together?” So in that way, Guru Gobind Singh approached Ram Rai. When he did not come to Guru Gobind Singh for doing the devotion of Lord, the same thing happened in the end. Ram Rai was burned alive by his own disciples. The Satsangs on the Vars of Bhai Gurdas have been completed and Russell Perkins will be working on those Satsangs and he will be trying to make them into a book and in the introduction to that book you will get to read how the claimants of the throne of Guru Nanak and the other Masters who followed Him, how they tried many different, many heinous, and many low degree tricks to get the successorship, to get the gaddis and how they remained unsuccessful.

Now I will answer the question of how even the non-Initiates are protected and are taken care of by the Masters. Master Sawan Singh Ji used to say, “Even the pets of the satsangis are protected by the Master.” This is a concession given by Nature to those who have had any kind of connection with the Master, or even with the disciples of the Perfect Master, that they get the human body.” If the Masters have eaten the fruit of any tree or if they have ridden on any animal or if They have had any kind of connection with anybody, that person is protected, their soul is taken care of by the Master and they are given at least one more human birth. Further it depends upon their karmas, their fate. If it is written in their fate to get the Naam Initiation, they take advantage of that golden opportunity of the human birth and they get the liberation. Because even though the Master protects and takes care of the soul of such beings but since liberation is in the Naam that is why those souls have to take the Naam to achieve the liberation.

Most of the dear ones who have met me in the interviews have told me about their improved meditations and the experiences they have had, and many dear ones have even talked about seeing the inner Form of the Master, of talking to Him. But still because they are not competent, they are not sure whether the experience of seeing the Master is real or if it is their imagination or whether they are having dreams of the Master. Dear ones, often I have said that the thing which we call a dream of the Master in fact is not a dream. Because when do we have the dreams? We have dreams only of things of a worldly nature. All the worldly things, the thoughts and fantasies, are going on in our mind during the day, and when we go to sleep those thoughts and fantasies change their forms and they come back to us in the form of the dreams. Many times it happens that when we have the dreams of that kind then for many days we remain disappointed, or we remain sad because we don’t know where the mind has taken us. Many times the mind takes us to a very deep ditch, he takes us to many different things, but we do not get any happiness from seeing the things of the world in the state of dreams.

But whenever our mind is quiet, whenever our thoughts are concentrated, then the Master showers His grace upon us. He withdraws our soul from our body like a hair is taken out from the butter, He does it very smoothly and when He does that He gives us His darshan. After we have had such a vision of the Master, for many days a disciple remains

overwhelmed with happiness. He always remains fresh, because the Form of the Master, which is very attractive and very loving, remains in front of the disciple for many days.

So that is why, dear ones, I always say that the Shabd Form of the Master never goes into the lower organs of the body. When we have dreams of a worldly nature our attention, our soul, goes to the lower parts of the body. But when we have the vision of the Master, it is the Shabd Form of the Master who withdraws our soul; and with the hook of His love, He takes us into the higher planes. I become very happy when I hear about the meditation of the dear ones, that their efforts are bringing fruit, are yielding fruits for them. But when I see that they are still involved in mind and the organs of senses and that they have not risen above the mind and organs of senses then I become sad.

Those jivas are very fortunate ones who have met or who have had any connection with the satsangis. Whether they are child or adult, it makes no difference, they are the most fortunate ones. I have met many people who have now received the Naam Initiation, who when they were kids, when they were in their childhood, had met many initiates of Master Sawan Singh. So when they meet me now, when they have received Initiation, they tell me, “In our childhood we used to hear all these things from our elders but we did not know how great the Power of the Naam is.”

There is a merchant in the town of Gitarabad – now he has become an initiate. But in the past he knew about some initiates of Kirpal Singh and he only knew this much about them: that they have a Master somewhere in Delhi. There were a couple of traders over there and they all used to go and see Master Kirpal Singh in Delhi, sometimes once a month, sometimes after two, three, or four months and he knew that they had some Master who might be living somewhere near Delhi and that their whole family had gone to see Him once in awhile. He knew only that much, he had never talked to them, he had not gotten any other information from them, but he only knew that they had a Master and that He might be someone very good, etc. So just because of that information, that they were going to see their Master, he got so much good fruit of the company of the truth that he was blessed with the rare gift of the Naam Initiation in his lifetime.

I will tell you a story, I hope you will understand this. Once there was a king who did not have many children, he had only one daughter. In India, the parents arrange the marriages of their children. So he was also worried about arranging the marriage for his daughter, so he announced in his kingdom, “Anyone who will recognize me – I will marry my daughter to him and I will also make him my heir; I will give all that I have to him.”

So when such an announcement was made, everybody who thought that he was eligible for that marriage wanted to go and get married to the princess and become the successor of the king. But on the main street of his capitol city the king had put many distractions. At some places he put very good food, and at other places he had put very good musical instruments, and shows and plays and things like that. At many places he had beautiful women there, and it was announced that people could enjoy with those women without paying anything. It means that he had so many distractions and so many things to distract people’s attention on that main street. So when people started coming on that main street to search for that king they were all distracted by those things which were set up on the way. Some people got involved in the good food, some people got involved in hearing

the pleasures of the music, some people got involved in seeing the dances, others got involved in enjoying with the women and things like that.

But out of all those people there was one person who was very pure-hearted with a lot of willpower and great determination, and he thought, "I can enjoy all these things once I have found the king." So he did not let his mind wander here and there, he did not get distracted by any of those distractions and he went looking for the king. Finally he came to the garden where the king had hidden himself. The king had disguised himself as a gardener and was cutting the grass over there. When that boy came there, when he saw the king, he saw that the face, the eyes, the forehead of that king were very radiant. At once he recognized that the gardener was the king. He said, "Your majesty, what is the use of hiding now; now I have recognized you, so you please manifest your real form." After that he got married to the princess, and he himself became the king.

This is just a story. The reality is that God Almighty is that king and he is present within all of us and he has told us, "I am within you and whosoever will recognize me, whosoever will reach me, I will give him my daughter, the daughter of the devotion. I will marry him with the daughter which is the devotion and I will put the crown of spirituality on the head of those who will recognize me." Now some of us are involved in the good foods, others are involved in hearing the music, some are involved in indulging in the worldly pleasures with women, and all those kinds of things, and that is why we do not recognize God Almighty who is within us. But there is somebody among us who is very strong-willed, who does not get distracted by any music, by any distraction of this world, he always goes looking ahead and he always goes looking for his goal. Finally after giving up all the pleasures and things of this world he manages to get to the place where God Almighty is hidden and he recognizes Him and he also becomes like God. He wears the crown of spirituality on his head.

Those jivas are very fortunate ones who have the connection with the satsangis because the satsangis always have the fragrance of the love of the Master and the remembrance of the Master to give to them. It becomes like a good virtue, a good karma which helps us to get the holy Initiation later on.

1990 September: The Servant of the Servants

This question and answer session was given January 15, 1990, in Hyderabad, India.

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

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

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

Dear ones, I got many opportunities to see the life of Baba Sawan Singh and I have seen how much He had surrendered Himself to the Feet of His Master and how He was devoted and how much He was in the Love of His Master. Even on the tent under which He sat to do the Satsang it was written, “Baba Jaimal Singh shower grace upon me,” or “Baba Jaimal Singh have mercy upon me.” And every single thing which was there would always sing the praises of Baba Jaimal Singh. Baba Sawan Singh was very much devoted to the love of His Master.

Master Kirpal Singh Ji used to tell this story very often regarding the sacrifices and love of Baba Sawan Singh for His Master. He used to say that once when Baba Sawan Singh went to visit the village where Baba Jaimal Singh was born, as soon as He got to the boundary of that village He knelt down there and paid homage – He folded His hands and bowed down there – and He respected that place. When He went into that village to do the Satsang, before He started to do the Satsang He started weeping in the remembrance of His Master. When the dear ones saw Master Sawan Singh doing that they asked Him, “Master, if this is Your condition then what will happen to us? If You are weeping so much in the pain of separation from your Master, what will happen to us?” Then Master Sawan Singh could hardly say anything because His voice was choked, but He did say one thing, “I have so much pain of separation from my Beloved Master that I am ready to sacrifice everything for Him, If He would come and give me one glimpse of His physical body now, I am willing to give up everything I have, I am ready to sacrifice everything I have.” Master Kirpal Singh often told this story in the Satsang just to explain to us what sacrifice Master Sawan Singh had made for Baba Jaimal Singh and how much He used to love Him.

I had many opportunities in my life to meet with people who had worked with Baba Sawan Singh, and others who had seen Him doing His meditation – they told me how He used to stay up and do His meditation and all about the practices He did. Also I was very fortunate to meet an initiate of Baba Jaimal Singh. His name was also Jaimal Singh; he was a great meditator. He used to come to visit me; many times he stayed with me in my house. He told me a lot about the love and devotion which Baba Sawan Singh had for His Master Baba Jaimal Singh.

Regarding Baba Jaimal Singh Ji, that disciple named Jaimal Singh told this story: once after Baba Jaimal Singh initiated somebody in his village that dear one asked Him this question, “Is it true that You will come to take me at the time of my death?” So Baba Jaimal Singh said, “Yes, you look at my clothes; I will come to take you wearing the same clothes.” So that disciple Jaimal Singh told me that before that person left the body he said, “Baba Jaimal Singh Ji has come, wearing the same clothes He was wearing at the time He gave me the Initiation.”

Master Sawan Singh Ji did a great amount of sacrifice in meditation. What I have come to know about His life was that He did a great sacrifice in meditation. We people hear about the sacrifices made by the Masters and we even talk about how much They have

meditated. Sometimes we try to imitate Them; sometimes we even try to do as They have done. But, dear ones, it is very difficult to do such great sacrifices in meditation as the Masters have done.

Only when I got the darshan of Beloved Lord Kirpal did I understand how much He had sacrificed in meditation and how hard He had worked in meditation. He used to go stand or sit in the waters of the river Ravi and stay there for a very long time; sometimes He would spend all night there meditating in the waters of the river Ravi. In many other ways He did a lot of sacrifice on this Path, and He did His meditation.

One year before I met Him physically, He started appearing within me; He started giving me His gracious vision. I had been told by another advanced initiate of Baba Sawan Singh about Master Kirpal. He had told me that the Power who was supposed to initiate me would come to me by Himself and that He was such a great Power that if He put His hands in front of two firing canons, He could even stop those canons. But I came to know about His Real Power only after getting Initiation from Him and only after meeting Him.

Dass en dass means “servant of the servants” or the humblest or the poorest of all. It is very difficult to say these words, because it is very difficult to become the servant of the servants. It is very difficult to become the poorest or the humblest of all because we have the mind in us, we have the ego in us, and that is why we do not want to realize, we do not want to say, that we are the poorest of all.

Only with the grace of the Master can one become the humblest of all. When my beloved Lord Kirpal told me that I had to close my eyes in respect to the world and open them inside, when He told me to go into meditation, at that time I requested Him, “O Lord, this is the realm of the Negative Power and there are many things which will bother me. I have only Your support and it is only You Who has to save my reputation, save my honor.” And this is true – that Gracious One showered so much grace upon this burning, heated-up soul; and in this realm of the Negative Power where there are so many difficulties, it was only because of His grace that I was able to do this – I had only His support.

I had many obstacles to overcome. I had to bear the hunger and thirst: I did not eat well, I did not drink well. The last time that I became sick, the doctor asked me about my body and I told him, “Dear One, what can I tell you about my body? I have not taken good care of my body. I did not eat enough; I did not drink enough. I did not take good care of my body because I was doing meditation all the time.” There were many other difficulties, which I had to overcome. One of them was that I was not married and I was living the life of a celibate.

Regarding the celibacy – it is a great privilege and it is a matter of great grace of Almighty Lord if one can maintain celibacy. If one can maintain chastity all throughout his life – if the person can remain as pure as he was born, as he came from the womb of his mother – he was very pure – and if he can maintain that purity all through his life, that is a great thing. But this can happen only if that person has the gracious hand of Almighty Lord on his head; I was a very fortunate one to be able to do that.

We people talk about maintaining chastity; people say, “We are celibate, we are the mahatmas,” etc., but dear ones, it is very difficult to do that. One can do that only if God

Almighty is gracious on that person. I have met with many mahatmas, many so-called religious people who say that they are celibate, that they are chaste, but it is very unfortunate of them that they cannot even maintain their vital fluid. They lose their vital fluid even in their sleep. So dear ones – those whose condition is like this – those who cannot maintain chastity even in the state of dreams, if they have women at their disposal – or such women, if they have men available – do you think they will be able to control themselves? It is not possible, because if you cannot maintain chastity in thoughts and in the state of dreams, how is it possible for you to maintain it physically?

Dear ones, you can imagine very well how difficult it would be for a person to maintain chastity and remain pure if he had all the privileges and all the things of the world available to him. You know that my parents had provided me with all the facilities and they always insisted that I get married. But right from my childhood, right from the beginning, I had the feeling that I had some ghost in me; it was very important for me to control that ghost. And I was aware that if I would get married to someone else then I would have to fight with two ghosts. And how would I be able to do that if I had not controlled the ghost who was within me and who was bothering me?

Often I have said that only he can become a renunciate who has been given everything by God Almighty and who then becomes detached from it. Only if he has been given everything and if he renounces and is detached from those things, only such a person can be called a renunciate. One who has not been given anything by God Almighty – if he says that he is a renunciate – how is that possible?

That does not make any sense, naturally, because since God has not given him anything, what did he renounce? When I went to 77 RB I met Darshan Singh, who is in our sangat. In those days Darshan Singh used to serve a mahatma who would not look at any woman and who wanted to have no contact with any woman. He did not even like to see women and he would always keep a very great distance from any woman. Darshan Singh was also under his influence. (Darshan Singh is Pathi Ji's physical brother; they both used to serve that mahatma before they met me.)

Whenever I went to 77 RB they used to talk about that mahatma. They said that he was such a great mahatma, and that he never liked to see the women and so on. That mahatma's teaching was that you should not eat food cooked by a woman ("because they drink tea and do other things and that is why it is not good for us to eat food cooked by the women"); he was so strict about all these things. But it is very funny that at that time, while he was following or serving that mahatma, Darshan Singh became the father of seven children. And still he would talk very highly about that mahatma.

So once they were talking to me about how good the mahatma was. So I asked Darshan Singh, "Tell me one thing, what was wrong in that mahatma, why did he not want to see any women?" He replied that, "Because the mahatma says that if he sees women he cannot preserve his vital fluid in his dreams." So I told him, "Darshan Singh, if just by even looking at the women he cannot preserve his chastity, then what would happen if sometime some woman would go near him? And still you tell me such good things about him; that he is very good. And tell me one thing, about your children: how did you manage to have all these children when you were following such a strict mahatma who

did not even want to look at the women?” But he did not have any answer and he just kept quiet.

So I mean to say that if we have renounced all these things outwardly but from the within we are holding on to all these things, it is nothing but hypocrisy and such hypocrisy, such renunciation, can also be very misleading.

Kabir Sahib says that all the thoughts and all the fantasies which we have in our mind are nothing but lust. If we are not maintaining chastity in our thoughts, the chastity which is maintained in the body does not have any importance, it has no value, because all day long, twenty-four hours a day our mind is thinking lustful thoughts, fantasies and things about it. Even if we are preserving chastity in the body but still we cannot be called as the one who is maintaining chastity, instead of becoming a chaste person we are becoming the most indulgent ones.

So what I said in that bhajan – that *dass en dass*, the servant of the servants was a dear one, was a lover, and how can I compete with those two great lovers – I meant those two Great Masters because They had sacrificed so much and I see many other dear ones who are sacrificing themselves for the love of the Master – how can I compare myself with them because they are better than me? I meant Master Kirpal and Master Sawan Singh because They had done so much sacrifice and They had surrendered Themselves to their Master.

Guru Nanak Sahib also said that there are many who are superior to others, “Who knows my name?” There are many dear ones who sacrificed more than the other people and in that way they get to the court of Lord. Guru Nanak Sahib says, “People try to copy or imitate Those Who are one with Almighty Lord but they cannot imitate Them, they cannot copy Them.” We are caught up in ego and we are easily tricked by our mind only when we try to imitate the Masters and only when we try to copy the Saints and Their lives. But it is not possible for us to copy Them because we cannot do the things which They have done. In fact, They have been sent by God Almighty into this world to do all those things so that They could demonstrate to other people that without making all the sacrifices, without working so hard in meditation you cannot achieve this thing. And since They are sent into this world by God Almighty, They are able to do that only because of the grace of God Almighty, They can do it. But we cannot do it even though we may try to copy Them.

Master Sawan Singh Ji used to say that once some houseflies went to the moths and they said, “Look here, we also look like you; we also have wings. We belong to the same category as you and we all are brothers and sisters.” So the moths said, “Yes, you look like us and you are like our brothers and sisters, but can one of you go and see if there is any lamp burning in the nearby house?” So at once one housefly went and came back in a moment saying, “Yes, there is a lamp burning there.” Then those moths chased those flies away saying, “If one of us had gone there to see the light he would have not returned; he would have burned himself in that light. You do not belong to the same category and you do not have any right to stay here.” So they chased all the houseflies away.

In the same way, dear ones, I have always said, “What is it like for a dear devoted person to go to the Master?” It is like bringing the dry gun powder in contact with fire. You know that the gunpowder explodes right away when it is brought into contact with the

fire. In the same way, when a truly devoted person comes in the company of the Master, he goes up immediately. Dear ones, when we look to the Sikh history we learn about many disciples of the Masters who sacrificed a great deal, who surrendered to the Master. They did a lot for the Master, but when they listened to their minds, when the ego came, they were tricked by the mind and then they fell down. That is why I have often said that if we have even one bad thought or one thought of the ego it can bring us down from the peak of Brahmmand.

Many times I have told you the story of Bhai Joga who was an initiate of Guru Gobind Singh, about how he sacrificed by obeying the orders of his Master, and when the ego came and he was going to fall down, the Master appeared there to protect him. Bhai Joga was an initiate of Guru Gobind Singh. Once Bhai Joga's parents came to see Guru Gobind Singh, from Peshawar where they used to live. At that time Bhai Joga was a very smart, very handsome young boy and Guru Gobind Singh Ji liked him very much. He asked him, "What is your name?" He replied, "My name is Joga." Now the word "joga" in Punjabi literally means "for" or "of." So when he said, "My name is Joga," Guru Gobind Singh asked, "Well for whom?" Joga was so much enchanted by Guru Gobind Singh's love that he said, "I am for You or I am of You." So from that time onward Bhai Joga remained with Guru Gobind Singh. He did a lot of seva and he was a very good devotee, a very good disciple, a very good sevadar of Guru Gobind Singh.

Some years later, his parents came to Guru Gobind Singh, requesting Him to allow them to take Joga to their home because they wanted to get him married. So Guru Gobind Singh called Bhai Joga and said, "Okay, you go and obey your parents; you do as they want you to do." Bhai Joga did not want to go, so he said, "Master, I have surrendered my life to you and I want to remain here only with you, You are my everything and I don't want to go with anyone else." But Guru Gobind Singh said, "No, they are your parents and it is your responsibility to please them. So you go with them and do whatever they want you to do. You should obey them because they are your parents. I appreciate your devotion, and I appreciate your surrendering to the Master. I'll tell you one thing: whenever you get the message from me to come back to me immediately, leave everything behind and also leave whatever work you are doing, leave in the middle of it. As soon as you get my message to come, you should come, but now you go with your parents.

So Joga became very happy that he had not displeased his Master and that the Master was still pleased with him, so he went with his parents. Back at his home he was engaged to get married. In the Hindu and the Sikh traditions in the actual wedding ceremony, the Hindus have some fire burning and the Sikhs put the Guru Granth Sahib, their holy book, and they go around those things four times. They circle around either the holy book or that holy fire and that is the ceremony of the wedding. Now Guru Gobind Singh had also sent another disciple back home with Bhai Joga at the same time, because in those days there was not such good and fast means of transportation. Guru Gobind Singh had sent that disciple along with Bhai Joga and his parents with a letter from Him saying, "Come immediately!" That disciple was instructed, "You should give this letter to Bhai Joga after he completes the third circle around the holy book, when just the last round remains." So according to the plan after Bhai Joga went around that holy book three times and when only the last round remained, at once that disciple came forward. He

gave that message of Guru Gobind Singh to Bhai Joga which said, “Come immediately. Leave everything behind. Whatever you are doing leave in the middle of it and come back.” Because Bhai Joga was a very devoted disciple, he wanted to and he had to obey that word of the Master literally, but his parents, other relatives and everybody else said, “Well, how much time does it take to finish this ceremony? You just have to go around this holy book one more time and then that will be all; your wedding will be over. How much time does it take?” But Bhai Joga said, “No, I have to obey my Master; I cannot do this.” So he left that work in the middle of it and at once he started on his way to Anandpur Sahib, [the place where Guru Gobind Singh had his dera.] On the way he had to spend the night in a place called Saharanpur. When he got there, suddenly ego came into his mind and he started thinking, “I am such a great disciple: I did not even care for my wedding, I did not even care for that beautiful woman to whom I was going to get married. I am a very great disciple, because I have come here and I am obeying my Master.” So when he started having these kinds of thoughts, his ego bothered him – and when you allow ego to come in then all the other passions follow. So when he was thinking in terms of what a great sacrifice he had done, that he had left his bride behind, etc., when he started thinking about the beautiful woman, lust also spread within him and then he was having lustful thoughts and then he thought, “Well, what is wrong if I go and enjoy with some prostitute?” So now because he was completely under the influence of ego and lust and the other passions, he forgot where he was going and who he was. So he went to the house of a prostitute.

Now Master is not unaware of the sacrifice made by the person who has done such a great sacrifice for the Master, and He will not let him fall down. Master has given him Initiation and He is responsible for him, that is why Master will do every possible thing to prevent the fall of the disciple. So Guru Gobind Singh went there in the form of the guard of that prostitute’s house. When Bhai Joga went to that prostitute’s house the guard, who was in fact Guru Gobind Singh, told Bhai Joga, “Someone is already here; come back later.” So Bhai Joga left, but because he was still under the influence of lust and he wanted to enjoy, he went back there again and again. Each time the guard, Guru Gobind Singh, was there and he told him the same thing, “Someone is still here and you should come back later.” So in that way he made several trips but every time Guru Gobind Singh, in the form of the guard, would tell him, “You go away now.” When he did not understand that he should not do that, when he still insisted on coming back, by the time he came for the last time, it was about three o’clock in the morning, the ambrosial hour when most of the Satsangis get up and do their meditation, so when he returned at that time Guru Gobind Singh became very strict and He said, “Didn’t I tell you that someone important is here, some landlord or something like that? Why do you always come back here again and again? Are you not embarrassed to come here again and again? You look like a noble man, you look like a devoted person; this is the time for you to go and sit in meditation, but what are you doing?”

When he was made to realize that he was a Satsangi and that he should meditate at that time, then suddenly he gave up that idea of lust. Then he regretted what he had been trying to do, and from there he went to Anandpur and he met his Master. But how could he face the Master? You know that when you have done something like this you cannot look into the eyes of the Master, because He knows everything and you feel embarrassed. So he could not look at the Master; he was very embarrassed and very ashamed of his

doings. However, he noticed that while Guru Gobind Singh Ji was talking to him He would sometimes close his eyes as if He was sleeping. So Bhai Joga said, “Master, what is this, didn’t you sleep well last night? What is the problem?” So Guru Gobind Singh smiled and He said, “Well yes, last night I was guarding one of my disciples and that was also very important.” Now Bhai Joga had seen all those things with his own eyes and he realized that that guard was no other than Guru Gobind Singh Himself and then he fell at the feet of Guru Gobind Singh. He realized that Guru Gobind Singh had been guarding him and that He had prevented his fall, and he realized how much he was protected by the Master.

So that is why, dear ones, this Path is not the path of becoming proud of anything; it is not the path of the ego. In this Path we always have to fold our hands to Master; we always have to ask for the grace and protection of the Master. If we do not have the grace and protection of the Master we cannot survive on this Path and there is no way we can keep the ego and the other passions away. So the more we pray to Him and the more we do His devotion, the humbler we will become. We will become the poorest of the poorest.

Dear ones, if there is any dear one who has done some sacrifice for the Master, the Master will always be there to help him and He will not let him fall down. If we look at our life minutely we will see that there were many incidents in our life in which we were going to fall down. But because we were sacrificing our self for the sake of the Master, He did not let us fall down; He protected us from falling down. But what do we people do? We do not have enough faith in the Master or love for the Master. Still we expect that He will take care of us and He will protect us. But we do not have enough love and faith in Him [to receive the help which He is constantly giving.] It is true that if the disciples always attend to and fulfill their duty, the Master will never hesitate, He will never forget to attend to His responsibilities; He will always fulfill His duty. As Guru Nanak Sahib said, “The Master is the one who explains the reality to the disciples; He brings the disciple who has forgotten to the Path, and in that way He liberates him.”

1990 September: On Carrying the Karmas

This question and answer session was given January 3, 1990, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: Is it a mistake of proud-ness to think that one can lessen the Master's burdens and sufferings by not making it more heavy by our small complaints that we well know we can bear?

SANT JI: It is a very good question; all of you should try to listen to the answer lovingly and you should try to understand it.

Many dear ones told me in their interview that they got the answers to their questions during the last question and answer session, and this question is also very deep and we need to go into deep detail to answer it, so you should listen to it attentively.

You know in this kingdom of the Negative Power, where we have come to live, there is no forgiveness, there is only revenge. Whatever one does he has to suffer for that.

Those who are the crippled ones or the handicapped ones or those who are blind from birth, and those who, right from their birth, have so many diseases, so many sufferings –

such souls have such karmas that they come into this world only to suffer the consequences of those karmas and that is why they get such kind of bodies.

Along with them also there are many souls who have done good karmas in their past lifetimes and because of those good karmas God Almighty writes the Perfect Naam and the meeting with the Perfect Master in their destiny.

When I went to Colombia I met many people who could not walk by themselves, who could not eat by themselves, and such people came to see me, especially when I went to Doctor Duque's place. Many people were brought there who were not able to move by themselves. The people who used to take care of them, or their children, brought them to see me.

Even though their children, or whoever brought them there, were not Initiates, since it was written in their fate to have the darshan of the Perfect Master that is why they were brought there.

The great souls, the Saints and Mahatmas, Who do the meditation of Shabd Naam, Who become One with the Shabd Naam, Who become One with God Almighty, there is no difference between God and such Masters.

Nanak Sahib says, "What is the relationship between such Masters and God Almighty?" He says, "Just as the bubbles are formed from the air, as the air fills the drops of water; and once again the bubble dissolves into the water – such is the relationship of the Master with God Almighty." Further He says, "The devotee of God is exactly like God Himself, do not understand any difference, and do not misunderstand Him as a human being."

Master Kirpal Singh Ji used to say that in the prison there are the prisoners, they are human beings, and the superintendent also lives in the prison. He is also a human being, but the duties and responsibilities of both the prisoners and superintendents are different. The prisoners are there because they have been put there, they are suffering their punishment, whereas the superintendent is there to look after them.

The case of the doctor and the patient is similar: the patient is living in pain, he is suffering a great deal and he goes to the hospital to see the doctor. The doctor is a human being, the patient is also a human being, but the doctor does not have any pain, it is the patient who has pain and who goes to the doctor.

Look at the difference between an illiterate and a learned person. The illiterate person has no awakening of his own self, he does not have any knowledge, whereas the learned person has knowledge and he is living his life very comfortably and very happily. But outwardly they look alike because they both are human beings.

Suppose there is a judge: when he is visiting the market place or when he is just living his normal life, we cannot understand his competency, we cannot know what power he has; but when he is on duty, when he is sitting in court, only then do we learn what power he has.

In the same way, the Saints and Mahatmas come to this world in the form of the human beings because if They had come in the form of the cows or the other animals we would not have been able to understand their language. If They had come in the form of the

angels and gods and goddesses we would not have been able to see them. Since we are in the human form that is why God Almighty also comes in the human form.

Within us, the jivas, the waves of lust, anger, and the other passions are rising and we are neither peaceful nor restful, we are at unrest within, whereas that beloved of God, that Saint or Mahatma, is very peaceful. He is very restful within because he is connected with God Almighty.

The reality is that such great souls Who come into this world are the only Ones Who lessen the burden of the Masters. They are the only Ones Who continue the mission of the Masters after They leave.

As I say, that one gets the darshan of the Perfect Master only if he is a very fortunate one. For a disciple to meet a Perfect Master is a matter of both great fate and good fortune at the same place. In the same way, I also say that a Master only gets a perfect disciple if He is the most fortunate one. Many Masters get a perfect disciple in Their lifetime and many Masters do not get such an opportunity; They are still making their disciples perfect.

Read the life of such a Mahatma from his early childhood and you will see how from his childhood, his life was such that he would always keep his eyes closed and wait for God. Even though he would not have met the Master in his early days, in his early childhood, because he was not destined to meet the Master at that early age, still he was in the making right from his childhood. And how does such a Mahatma maintain his body? He does not waste his body in the sensual pleasures of this world because he knows that within that body God Almighty is going to reside one day.

The thought or the attention of such a great soul is always searching for God Almighty right from childhood, and he spends all his time in searching for God.

Read the history of Guru Nanak and the others of the ten Sikh Gurus; see how hard They worked and for how long a time They went on searching. Even after meeting the Master they worked very hard.

Guru Nanak Sahib was born in a very good family, but for eleven years he made the stones and pebbles as his bedding. Was he not getting good bedding? He was getting good bedding, but still he chose to sleep on the stones and pebbles.

We get to know in the history of Baba Sawan Singh that he was also born in a very good family, he also learned a very great deal and he got a very good job. He did his worldly job, and still from his within he went on searching; he searched for twenty-two years of his life and whenever he would get the opportunity he would go in the company of the Sadhus and Mahatmas.

After he met with Baba Jaimal Singh he did not do this – that he got the Initiation and he just sat without doing anything. He did not do that. He worked very hard in his meditations; for many days he would not come out of his room, he would stay in constant meditation. He would not even eat enough; he worked very hard and he meditated a lot. If such a Mahatma is asked, “Mahatma, have you done the meditation?” Such a Mahatma will say, “No, I have not done any meditation; it is all the grace of my Master.” So Master Sawan Singh would also say the same thing, “This is all due to the grace of Baba Jaimal Singh.”

Once when He was saying things like this His driver Berta Singh, who also used to cook food for Him said, “Master, what about those sleepless nights You have had, and the many times You would not even come out of Your room to eat the food, was that not meditation? Was that not working hard?”

So many times Master Sawan Singh would not come out of His room, He would continue in meditation and He did not even care for the food. When the sleep would bother Him He would stand up and using a baragan to rest His hands He would stand up and meditate like that.

In the same way, Master Kirpal Singh Ji, who used to possess supernatural powers right from his childhood but never used them, was always searching for God. Once in his childhood, when his uncle became sick and was in the hospital, Master Kirpal would go to see him. He would take the same amount of things for a patient right next to his uncle as he would take for his uncle, so when his uncle saw that he asked Him, “Pal, I am your uncle and I have some claim on you and it is good that you bring all these things for me, but what claim does that person have on you? Why are you bringing the same amount of things for him also?” So Master Kirpal said, “Uncle, no doubt you are my uncle, but he also has the same claim on me as you do.” So such great thoughts were in Master Kirpal in his childhood and he always went on searching for God and the Perfect Masters. He used to say that although he was working in the army as the deputy accountant officer, which was a very big post at that time, still he would go in the night time to the train station of Lahore and help the old people who could not carry their luggage and their bedding. Serving the people, he continued his search.

He used to say, “Since I was very fond of going to the banks of rivers, once I thought, ‘Let me go and visit the bank of the Beas river.’ So I went to the Beas station and over there I asked the station master, ‘Which is the way to the river?’ So that station Master said ‘Do you want to go to the Dera?’” Master Kirpal did not know that there was a dera of a Master near there so he thought, “Well it is very good, it is like killing two birds with one stone. I will go to see the dera and meet the Master there and also I will visit the river.” So he went to the dera where he saw Master Sawan Singh Whom he had been seeing in his meditation for seven years before he met Him physically. So when he went there and saw that the Master was the same one Who was giving him darshan within, he said, “Master, why did you take so long for me to come to You physically?” Master Sawan Singh replied, “Dear one, this was the only appropriate time.” So the meaning of saying this is how right from childhood he was searching for a Master, he was searching for God Almighty, and what kind of thoughts he had right from the beginning.

Even such great souls who are capable of lessening the burden of the Master – even they cannot think of lessening the burden of the Master because only He who is Perfect can carry the burden of the Master. When Guru Angad Dev was given the responsibility of becoming the Master, He said, “Master this burden is very heavy; I cannot carry it.”

Such great souls cannot refuse the Will, or the order, of the Master; but when the Master gives them the order to do the work, at that time they request the Master, “Master, please sit here so that we may always enjoy Your protection.”

Regarding myself, you would have heard how my mother was so much attached to me and she would always give me very good bedding and such things, and she had a very

good bed for me. But I had found a gunny bag from somewhere and in the nighttime I would sit on that. Sometimes she would come in my room and find me sitting on that gunny bag. She would get upset at me, saying, “You are still very young to do the devotion; this is the work of the old people. Why are you meditating like this?”

Regarding sleep, dear ones, I have often said that I have not inherited the sleep of the morning time because I have never slept in the morning.

I did not suffer hunger and thirst and I did not do the meditation, hoping to do this work. If I had known that by doing the meditation you have to carry such a burden, it is possible that I would never have done this. I thought that by doing the meditation of God, once you get the Almighty Lord, after that you always remain attached to His Feet and all your problems are over. But such souls do not meditate hoping to be the Masters or hoping to carry this burden, because it is a very heavy burden to carry. Such souls are made to carry this burden; They are given this responsibility.

I have often told you how once when we were leaving Ganganagar, Master Kirpal wanted me to sit in His car, and I didn't want to go with Him because the night before He had spent all His time meeting with the people and He was very tired and I wanted Him to rest. So I told Him, no, I would go in my jeep, but He insisted. He embraced me and said, “You come along with me.” So He took me in His car and then He started talking about the end time of His Master and how He was made to carry on the work of His Master.

When He was telling me all about that time, at that time my heart and my body were trembling. He was telling me that there were many reasons, “Because I could not refuse the order of Master Sawan Singh. But I did make this request, a prayer to Him, ‘Master, You please sit here, You live in this world; because You look very beautiful sitting on that throne.’”

[There was a break in the tape at this point.]

So when Master was telling me all this I told Him, “Maharaj Ji, what kind of things are You talking about now? Why are You saying all these things to me?”

He said, “Yes, these very things will help you in the future.”

Dear ones, often I have said that for the satsangis, the Masters are the abode of Grace, because They are the Ones Who have graciously given us the Initiation. We are the ones who are drunkards and who are involved in all kinds of the bad karmas, but They give us the Initiation. They sit within us and They liberate us even though we have all the bad karmas, because They have to maintain Their reputation as the forgiver and gracious one.

You know that first of all our mind, who is an agent of Negative Power, creates many obstacles in our way, and he always claims for honor and the fame of this world. And on our way to go to the Masters how many obstacles he creates.

Everyday in the churches, in the mosques, and other holy places we hear the praises of the Naam and we know that there is no liberation without doing the meditation of Naam, but still when it comes to taking the Naam Initiation this mind creates many obstacles in us.

Whenever any dear one does any bad karma, at that time, because Negative Power is also sitting on the left hand side and Master is sitting on your right hand side, the Negative

Power always says, “Look at this disciple of yours. You have given him the Naam; was he worthy of the Naam that even after taking the Naam he is doing so many bad deeds?”

If parents who are looking after their child very well are told by other people that they are not doing their job correctly, and if someone blames their child for something he has done, then you know how bad the parents feel. Sometimes they go on arguing and fighting with them. You see that we people do the karmas and it is our Master who is blamed for our karmas; but Master is very patient, very humble and very gracious to us. Still He says, “Well, he will be all right; I will explain to him and he will stop doing these bad deeds. I’ll take care of him.” He says things like that.

Sometimes dear ones say that they are not sure which thought is coming from the Master and which thought is coming from the Negative Power. Such dear ones should know that all the thoughts which lead you toward doing negative things, bad things, and all the thoughts which take you to the bad deeds, they are all created by the Negative Power because he wants you to do the bad things. But if you get the good thoughts, thoughts which inspire you to do the devotion and thoughts that take you to the Master, those are the thoughts created by the Master. Whenever you get such grace of the Master, whenever you get good thoughts about the Master, at once you should try to sit in meditation. Because you know that your soul is always inclined towards the Master and at such times, when you have good thoughts, your soul becomes more inclined towards the Master.

For Satsangis to do even this much is enough. This would be like helping the Master and like lessening the burden – if they do not bother the Master with the worldly problems which they have – even that would be enough.

Guru Nanak Sahib says, “When the Master gives you Initiation He forgives all your past karmas and He puts you on the True Path.” So when you get the Initiation Master takes the account of your karmas from the Negative Power and then He becomes responsible for it, and for the future He puts you on the right Path, and He tells you that you should not do the bad karmas. Whatever karmas are done in the domain of the Negative Power must be paid off. Somebody has to pay them, either the disciple or the Master, and as I have often said, “The Negative Power does not spare even one karma.” It is also up to the Negative Power, to choose the way of paying off the karmas. If he wants he can take the eye of the Master. If he wants he can ask for the leg or any part of the body of the Master, and if he wants he can make the Master have diarrhea or any other sickness. It is completely up to the Negative Power to decide how he wants the karmas to be paid off by the Master.

The diary form which was made by Master Kirpal is the only remedy for this disease. We have to mold our life according to the teachings, according to the principles, laid down in the diary. Once we get the Initiation, we should not do any bad karmas. We should always think about the consequences of the action before doing it; and we should mold our life according to the diary.

Saints are free from all kinds of karmas and diseases, but still you know when They come into the human body how much They have to suffer. It is only the Saint Who suffers on account of other people’s karma; He is the only One Who burns Himself in other

people's fire. Otherwise who on the earth would want to burn in other people's fire? Who wants to carry another person's karma?

When Master Sawan Singh had carried some dear one's karma and He had become unconscious, He could not even move; then the same person whose karma Master Sawan Singh had carried was standing right there. He had the bad thoughts, bad feelings, for Master Sawan Singh and he said, "Master, is this Your own karma which You are suffering?" Master Sawan Singh just smiled and said, "No Dear One, it is not my karma, it is the karma of a dear one."

A similar kind of incident is found in Baba Jaimal Singh Ji's life also. Baba Jaimal Singh had an initiate whose name was Moti Ram; he was a tailor by profession. Because the sangat was very small in those days he went to Baba Jaimal Singh and invited Him to come and be with him for one month to do the Satsang and Baba Jaimal Singh agreed. So He went there and while they were doing the Satsang one very prominent, influential man, Hukam Singh, started coming to the Satsang.

Moti Ram wanted Hukam Singh to get the Initiation. So he requested Baba Jaimal Singh to give him the Initiation because he thought that if Hukam Singh got the Initiation it would be very good for the Satsang. He thought that other people would be attracted to the Satsang. We Satsangis always have the desire that new people who come to the Satsang should also get the same benefit that we got, and that many people should come to the Satsang. So that is why we always request the Master to give His grace and give the Initiation to the people who come there.

So Moti Ram also requested Baba Jaimal Singh to initiate Hukam Singh. But Baba Jaimal Singh said, "Well, you can make me give the Initiation to two hundred other people, but don't force me to give Initiation to Hukam Singh." But Moti Ram did not understand and he said, "No Master, You have to give him the Initiation." When he insisted very much then Baba Jaimal Singh agreed, "I'll give him the Initiation, on one condition, that I will leave this place right after giving the Initiation." Even then Moti Ram did not understand; he said, "Master, it is all right if You go back; I will come to the dera to hear the Satsang. But You should kindly give Initiation to Hukam Singh."

So Baba Jaimal Singh said, "All right, you get the tonga and put my bedding on that tonga and get it ready. I will leave right after giving the Initiation." Even then Moti Ram did not understand why Baba Jaimal Singh was not willing to give Initiation to Hukam Singh. Anyway because he was insisting, Baba Jaimal Singh gave Initiation to Hukam Singh and right after the Initiation He left in that tonga. On the way home in the train He met Baba Sawan Singh in Ludhiana.

Baba Sawan Singh used to say, "On the weekends or whenever we had holidays we would always go to the dera, and Baba Jaimal Singh would get upset at us, saying, 'You people do not look after your household work and you always run to the dera. You should not come here until I call you, or until you do your household duties.' So He would always get upset but still we were so fond of His darshan that we would take every opportunity to go to see Him. So when I met Baba Jaimal Singh in Ludhiana, I asked Him, 'Master, can I come to the dera this weekend?'"

Baba Jaimal Singh was suffering with a very high fever at that time and He said, “No, you should not come to the dera this weekend; you should also not come next week, you can come two weeks later.” And afterwards He went to the dera and for fifteen days He was suffering with a very high fever. His whole body became very pale, He did not even take any medicine and he suffered a great deal at that time. Later on a doctor was called from Amritsar. Later on He told Bibi Rukho about the karmas of Hukam Singh which He had carried. He said, “Hukam Singh was supposed to be burnt in a fire and he had very heavy karmas to pay. That is why I did not want to give him Initiation but because Moti Ram insisted I had to give him the Initiation; as a result I had to carry all his karmas and that is why I became sick.”

Two weeks later Baba Sawan Singh went there and learned that Baba Jaimal Singh had been very sick. Seeing His pale face and very weak body, he requested, “Master, why didn’t You let me come to You when You were sick. I would have served You, I would have taken care of You; You should have allowed me to come here.” But Baba Jaimal Singh Ji replied, “No Dear One, it was good that you did not come, otherwise you would have had bad thoughts, thinking, ‘The Masters also have to suffer this much?’ It was good that you did not come, otherwise you would have also lost your faith in the Master.”

So Dear Ones, the meaning of saying this is that to give the Naam Initiation is not a very small thing, it is taking on the karmas of the disciples whom you Initiate. For the disciples who have got the Naam Initiation, for them, only this once is enough. If we do not do any bad karmas, and whatever problems we have, we try to sort them out ourselves. If we always do the things according to the instructions of the Masters, if we do the meditation of the Shabd Naam as the Masters have told us, if we are doing all this, that would be more than enough help to the Master.

Master Sawan Singh Ji used to say that at that time when he saw Baba Jaimal Singh sick, he asked Him, “Can You tell me whose karma You have taken on Yourself?”

Baba Jaimal Singh said, “No, you will not be able to digest it.” But Baba Jaimal Singh made Baba Sawan Singh promise that he would not reveal the name of that person to anyone in the Sangat as long as Baba Jaimal Singh was in the body and that is why Master Sawan Singh did not reveal the name of that person. He used to say, “Today, because Baba Jaimal Singh is not physically among us, that is why I am telling you that He took over the karma of that person.” Even though the Masters carry the karmas of the people, still They do not let them know that They are carrying their karmas, They always remain very quiet; and very humbly and very graciously They take on the karmas.

Books are filled up with stories of how Masters in the physical form have helped Their disciples and there is a lot more which I could say, but since our time is over, I think that whatever I have said we should try to understand from it.

1990 October: Until We Become Disciplined

This question and answer session was given November 27, 1988.

QUESTION: Master, what should be the behavior of the leader of the Satsang or in a particular area with those people who go for the first time to the ashram?

SANT JI: It is a very good question and it is very good for all the Satsangis to understand.

First of all the thing we should understand the most is that the group leader is the representative of the Master; he is a person upon whom the Master has showered a lot of grace. The group leader himself should act, and he should make other people act, in a way which pleases the Master. Master likes the discipline, so it is very important for the group leader, as well as the people who come with him, to be in the discipline.

I will tell you something about the format of the army which will make it easier for you to understand how it works. Usually ten people form a section in the army and combining many sections they form a platoon. Only that person gets charge of a section who has achieved a very special place in the eyes of the commanding officer, and in the same way, only that person becomes the leader of a platoon who knows about the rules and regulations and who knows what the platoon is required to do. So only those kinds of people become either the section officers or the platoon officers.

In the army the group leader does not issue any orders to the people; it is always the commanding officer who gives orders. Whatever orders the group leader receives from the commanding officer, he just conveys that to the people. People carry out sincerely and wholeheartedly the orders given to them by the group leaders and whenever anyone is considered for a promotion the group leader is always asked about that person.

In the same way, in Sat Mat we are also taught the discipline. The Master makes His Sangat into different groups and the group leaders are appointed. He tells us, “He is your group leader; you do the Satsang with him. He will be conveying my orders and my wishes to you.”

A wise group leader does not impose any of his own thoughts on the Sangat. He does not give any orders to the Sangat from his own side; he only conveys the wishes and the instructions of the Master. Also, a good group leader does not merely tell us to meditate, instead first he himself meditates and becomes an example for others and then he inspires others to meditate. He practices the Path himself and he tells us about the benefit of doing the meditation of Naam.

The same thing applies to keeping the diary: Master Kirpal Singh invented the form of the diary and He inspired us to keep the diary because the diary is the only means of making us understand our faults and it is the only way of keeping ourselves in the discipline.

As at the time of Initiation the new initiates are told the good things about keeping the diary and how they have to keep the diary, in the same way, when any new initiate goes to the ashram he should be told by the group leader how he has to behave at the ashram and how he has to attend the Satsang. It becomes the responsibility of the group leader to inform the new initiate about every activity.

Until we become disciplined we cannot progress in the meditation. We have to make a wise schedule of our day-to-day life in which we divide the time which is available to us. We should know at what time we need to get up, at what time we have to go to Satsang, at what time we must sit in meditation, and on what day we have to go to the ashram to

attend the Satsang. Unless we do all those things very carefully, we cannot progress in the Path.

As in the army, the group leader enjoys the special privileges from the commanding officer; whenever anyone is considered for the promotion, the group leader is consulted and he gets a lot of attention from the commanding officer. In the same way, the group leaders who maintain discipline and who perform their work correctly also enjoy the special grace from the Master.

Master showers a lot of grace on that group leader who himself maintains the discipline and does the meditation wholeheartedly because it is through him that Master distributes His grace to the other dear ones in the Sangat.

You know that in every ashram we have to set up some regulations, some codes of maintaining the discipline, such as how it is very important for us to maintain silence in the ashram. Even when we are doing things other than meditation, we should be doing the Simran and not disturbing the peace of the ashram. And also when we are going to get food, and when we go to eat the food, we know how we have to respect the food and not waste it, because the food which is prepared in the langar of the Master carries a lot of grace of the Master.

Another important thing which is needed in the ashram is seva. The group leaders should inform the dear ones what seva needs to be done, what things are needed at the ashram and how the dear ones can come and participate in the seva there.

You know that the group leader who runs the ashram has a very big responsibility on him, because only by his efforts can the sangat attend the programs of Satsangs and meditation at the ashram. The sangat can benefit from the ashram and the sangat can meditate at the ashram only if some things are prepared there for them. Another main thing is that the group leader should always be careful with ego. He should not become egotistic, because many loving, innocent, dear souls come to the ashram. They respect him a lot, they fall at his feet, etc., but the group leader should not get puffed up with that kind of respect and appreciation which he may get from the dear ones. He should always remain humble within and he should not get upset with the people unnecessarily if he has the habit of doing that.

It has always been seen that the loving, innocent, dear satsangis go to the group leader and they respect him a lot, they praise him a lot. They are very humble and they sing the praises of the group leader, but the group leader does not appreciate that. Instead of having humility, he gets caught up in the ego, so he loses all the meditation he has. Those dear ones who are humble, those who do the seva, and those who do the meditation, those who sing the praises of the group leader, they definitely get the meditation of the group leader; but the group leader is left with nothing but egoism.

So all the group leaders as well as all the satsangis should stand with all their strength like brave soldiers. What is the thing which can give them strength? The refuge of the Master can give them all the strength. To have faith in the Master, to always remain in the refuge of the Master, and to love the Master wholeheartedly are the three things which keep us in His strong refuge. So those dear ones who remain at the feet of the Master with all love and faith in Him and who do the meditation, they definitely progress

in this Path. They also achieve the concentration and finally they become successful in this Path.

Dear Ones, the five dacoits of lust, anger, greed, attachment and egoism attack only those dear ones whom they see as lax or lazy, not prepared to fight with them. They only attack them when they see that they are not prepared and when they are not doing their work; but they do not dare to come near those who are always standing alert like brave soldiers.

Guru Arjan Dev Ji Maharaj describes the condition of the brave warrior-like soul of the Master. He says that the warrior-soul of the Master is like a powerful wrestler who reaches all the heights of this world. He understands himself as the great wrestler of the Master and he always feels the hand of the Master on his back. Dear Ones, if you come to the eye center, you will see how the Master is there to help you; not even for one moment does the Master take His eyes from the disciple. He is always present there to help the disciple.

Even though the disciples have to fight with the five dacoits, those five passions, but still, since they have the hand of the Master on their back they do not have to worry because they have the strength and might of the Master with them.

There is a saying that we can know the goodness of a tree only when we eat its fruit. In the same way we can know about the glory of the Saint or the Master only when we go within and see His mission there with our own eyes. Only when we go within can we see how the glory of the Master works and how Master protects His disciples over there.

Dear Ones, I was a very fortunate one to get the Perfect Master, the Form of God, Almighty Lord Kirpal. It was due to His grace that I was able to reach His feet and I was able to do what He told me to do. And since I have lived a practical life, that is why whatever I see with my own eyes, I tell you only those things; I do not say anything from hearsay.

Even now there are many dear ones here who have been living with me for the past thirty-two years, and regarding my discipline, stretching out both my arms I can say, “Have you ever seen me not maintaining the discipline? Did you ever see me sleeping in the early hours of the day? Did you ever see me going to the cinemas? Did you ever see me wandering here and there in the streets?” I can even say to them, “Have you ever seen me running after food or condemning or criticizing the food?” There can be many defects in those men but I ask them, “Have you seen any defect in me?” I tell them, “Either you point out the defects in me or give me the opportunity so I can tell you your faults.” Who can say this with complete confidence? Only one who has lived his life very strictly and only one who has maintained the discipline in his life.

When one breaks the discipline in his life it becomes very difficult for him to regain the discipline. Dear Ones, when once you smell the bad smell of the pleasures, once that bad smell reaches your brain, it becomes very difficult for you to maintain purity.

Saints have been given a very big responsibility by God Almighty. They have been told, “You go to the world, and to those who have the desire to come back home, and to those who really yearn for God Almighty, you should give them the Satsang, you should give them the Naam, and you should bring them back to the Real Home.” And you know that

no matter how many difficulties the Saints have to face, They always do Their job perfectly and with sincerity.

Satsangis also have a great responsibility to fulfill. It is their responsibility to convey the words of the Master to other people. They have to carry out the mission of the Master and make other people know about the Master. They should set a good example for the other people in the world; just by their way of living, it should be known that they are Satsangis, initiates of a Perfect Master.

Master Sawan Singh Ji used to say that the Masters never fly, it is Their disciples who make Them fly. We should not be like those people who become a source of blame for their Master. Because you know that the Master is blamed if the dog is bad, in the same way we should not become bad, otherwise it will bring blame or a bad name to the Master. We should live our life in such a way that it will be impressive, so that other people should know that we are the disciples of a Perfect Master. The Satsangis and the group leaders all have this responsibility of glorifying the Name of their Master.

Kabir Sahib said, “The critic is worse than the dog who becomes the source of blame for his Master.”

There was a time when the disciples of Guru Gobind Singh were used as witnesses because people used to say that the disciples of Guru Gobind Singh never lied. In the same way, the initiates of Master Sawan Singh were also appreciated very much and it was said, “Those that go to the Feet of Master Sawan Singh are very true people and they never lie.”

When I go to Colombia, Europe, or any part of America, many dear ones who have maintained a good example, maintained a good discipline, and have set a good example for their families – their family members come to see me, although they are not initiated, and they all praise for those disciples. They realize how much good I have done for their children, they realize how good it is for them to be disciples and after that they never become an obstacle to keep their children from going to India.

There is an initiate in France, whose aunt came to see me in Bombay a couple of years ago. Even though she was not an initiate she told me that she was impressed. “You have done so much for my niece. Even though I am not an initiate because it is not in my karma yet to get the initiation. I appreciate what You have done for my niece.”

You know that when we praise someone’s children, how pleased and happy the parents are. The Masters have so much more love than thousands of worldly parents together, so you can imagine the happiness and pleasure of the Master when someone comes and praises His children.

There is a lot which can be said on this subject but I will not go into any more detail. The thing which I would like to tell all of you is that you should do your Bhajan and Simran wholeheartedly, maintaining the discipline – because one who maintains the discipline and does his Bhajan and Simran wholeheartedly definitely achieves success in his lifetime.

I am sorry, I forgot that I was sitting here in India. I felt as if I was sitting in your country.
[laughter]

1990 November: Give Up Two Things: Laziness and Hurry

This question and answer session was given October 28, 1990, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Beloved Master, when I go to the different places where people are meditating, often I have found that some people feel like they are going to die, or their body starts trembling and they feel like all of a sudden they have become very stiff or sometimes they feel as if they're going to have a heart attack. Other people feel nauseous and feel very dizzy and they feel as though they're going to fall. So when this happens they open their eyes and when they lose their concentration then the whole experience finishes. I was wondering if the Master would like to comment, on what this is about and what it is like to die while living.

SANT JI: It is a general question and every satsangi should think about it. Master Kirpal Singh always used to say that suppose a piece of silken cloth is thrown upon a thorny bush and if you try to take it off by using your force or by doing it all at once it is possible that that piece of silken cloth may get torn. But if you spend some time, and if you do it patiently, then you can easily remove that piece of silken cloth from the thorny bush. This is just a worldly example, the reality is that our soul is spread in every single cell of our body, not only in our body but also in the outside world – in the problems and disputes of our communities and the disputes of all other places. Wherever our connection is, wherever our contact is, our soul is spread everywhere. When we try to withdraw our soul from all the places where she is absorbed – if we try to do it all at once – then it is natural for us to feel that pain.

You read in the *Anurag Sagar* how once the souls were one with God Almighty, they were not different from Him, they were one with Him. And the souls were given to the Negative Power because the Negative Power did the devotion of God Almighty, and becoming pleased with his devotion God Almighty gave the souls to the Negative Power.

So when the souls were given to the Negative Power, when they left their Real Home and came down to the lower planes, they came to Banwar Gupha, they came to Par Brahm and to the other lower planes and as they came down to the lower planes different covers started covering them. First of all when the souls came into the causal plane the causal cover engulfed them. And further on when they came down into the astral plane they had the astral cover on them. Furthermore, when the souls came down to the physical plane, they were covered by this physical covering.

So when the soul got covered with the physical cover and when she started seeing things outside she got involved in the outside things so much so that she forgot her reality, her origin, and she even lost her life. Our soul not only has these three covers which are covering her when we are living in this physical plane, also the Negative Power has created the five dacoits, the five passions. These five passions are attached to us and twenty-five prakrities or worldly essences which pull the soul downward are also attached to us. Rajagun, Tamogun and Satagun, these three gunas are also attached to us and all these things pull our soul downwards.

It is a practical experience of the Saints and that is why They tell Their dear children, if you try to withdraw your soul from all these powers which are pulling your soul

downward, if you will apply all your force and try to do it all at once, your condition will become like the condition of that piece of silken cloth which is thrown upon a thorny bush and if you try to take it out using all our force it is possible that it may get torn. So we have to do it very gradually and we have to do it very lovingly, otherwise we will have the pain.

Our soul is spread into this world by doing the world's simran. Everyone in this world is doing the simran of the world: a clerk is doing the simran of his work, thinking of what he has completed today and what he has to do tomorrow. He always goes on doing the simran of his work. The housewives do the simran of their kitchen, of their household, of what they have cooked today and what they will cook tomorrow; they go on doing the simran of their home. In the same way, the farmers also go on doing the simran of their work, thinking of what they have to sow and what they have to harvest and what work they have to do on the farm.

Everyone in this world is attached to his own work and is always doing the simran of his work. Masters have given us one very easy way of forgetting the simran of the world, because They know that a crop which is affected by water can be cured only by water. So that is why They know that only the Simran can cut the other simran. That is why They have given us that Simran which They Themselves have practiced and which They Themselves have perfected. Behind the Simran given to us by the Perfect Master is His renunciation, His sacrifice, His meditation work. That is why when we do the Simran given to us by the Masters we also remember His form, because whenever you think of anything the image of that thing appears in front of you by itself. In the same way, when you do the Simran given to you by the Perfect Master the Form of that Master starts appearing in front of you like that.

The technique of doing the meditation is what has been explained to you at the time of the initiation. At the time of initiation it is very well explained how we have to keep our attention at the Eye Center and do the Simran lovingly and slowly. Our soul is spread all over our body and also it is spread everywhere beyond the body. So first of all, we have to keep our attention at the Eye Center and do the Simran slowly so that we may bring our attention, we may bring our soul, and concentrate it first of all in the body and then later on at the Eye Center. If we try to pull our soul right up using all our force we will definitely have pain, and it will be a very painful process. When you sit in the meditation keep your attention at the Eye Center and do the Simran slowly as you have been instructed at the time of initiation. All your attention – the remembrance of your brothers and sisters and all your relatives which is bothering you – first of all you will start forgetting them, and all your attention, all your soul, will first concentrate in your body from outside. When you start withdrawing your attention or your soul from within the body, first of all you feel the pain as if the ants are biting you in your legs. It is only because your attention is still spread in your body that you are feeling that. But gradually when you practice and perfect your Simran, when you withdraw completely from the body and bring your attention to the Eye Center you will not feel any pain and the person who is sitting next to you may not even know that you have withdrawn so far and that you are at the Eye Center.

Now regarding those dear ones who feel unconscious while meditating, or those who feel like their body has become stiff, and those who have all those problems in the meditation:

what happens is that those people have not really done the meditation in their home. For many days they forget the Simran, they don't meditate regularly, and they don't have a schedule of meditation back in their home. But when they are in such a meeting, a Satsang where they see other people meditating, then they have this feeling of haste in their mind. They also want to catch up with the meditation and they want to meditate as much as the other people are doing. Since they have not done the meditation, and they are not in the habit of sitting for such long hours, when they try to withdraw all at once, using all their force, that is why they have all those problems. Everyone should increase the time of their meditation gradually and do their meditations regularly.

Swami Ji Maharaj has said that every satsangi should give up two things. One is laziness, the other is hurry. It is because of the laziness that we do not meditate regularly every day. Whenever we come in the company of the dear ones who do the meditation, we have this feeling of hurry and we want to meditate a whole lot. Then looking at the other people meditating we even have a feeling of hurry – why doesn't our inner veil open and why are we not seeing all the inner things. We should give up that feeling also.

Many times when we are in the meditation retreats then, just to get the praise from the other people, we give more time, more than we can handle, in the meditation. You can understand this with the example of eating food. Suppose there is a person who has been eating very little every day, if some day he eats double the amount of food which he is used to, he will definitely become sick.

Kal has many tricks with which he deceives the souls. Many times, in order to get the praise from the other people, he makes us pretend to be that kind of devotee who sits for a long time. Sometimes such devotees put in more time in the meditation sittings when another meditator is going to come and see them, or even when the Master is going to come. Then in front of Him and in the group they pretend to be doing more meditation.

So when people put in more time than usual then they have all these problems and also sometimes some people are mentally sick but they are not aware of it. That is why when they sit in meditation, due to some kind of posture which they have taken their legs become numb, their body becomes numb, and for many hours they remain unconscious and they think that their soul had gone up, but that was not the case, it was because of their sickness. People who are mentally sick, or those who are physically sick, don't want to believe that they became sick or had pain in meditation only because of their regular sickness. Instead of realizing that it is because of their sickness that they have become like that, they say that it is because of the meditation that they became sick. It is my personal experience that if we do the meditation according to the principles of the Path, as we have been instructed at the time of our initiation, then our soul can withdraw from the body very easily and we can see the Master within. It is exactly like when you are having a dream and you are awakened by a noise or something happening outside – when you open your eyes, you don't remember the dream, you only see the thing which is in front of you. In the same way, if you do the meditation according to the instructions given to you at the time of initiation, if you do it gradually, your soul will very easily withdraw from your body and, without making any big effort, you will enjoy the inner bliss without remembering the pains and things. You can remain there as long as you want and you can easily come and go without feeling any pain.

This is what the Master's call being reborn or dying while living, when we withdraw behind our eyes, forgetting the thoughts of the world. Guru Nanak Sahib says, "The gurmukhs come and go without any obstacle. When we close our eyes we go up and when we open our eyes we come down." Such meditators remember God Almighty always. They keep their attention towards God Almighty even in the crowded places, even when They are moving around, even when They are talking to people. Such a meditator talks with people with his mouth, but in his heart he is always connected to God Almighty.

In the Sant Mat practices no disciple ever has a bitter experience. All the experiences in the practice of Sant Mat are sweet. Those who have bitter experiences, in fact, they do not do the meditation, they just pretend to be sitting in the meditation, looking at other people.

I first got to see such experiences in the time of Master Sawan Singh. Many women, as well as men, but mostly it was women who used to do these things. When they would sit in meditation with other people, some of them would be mentally sick or some of them would have some other sickness, and they would sit for three or four hours and then they would fall backwards. Other people would think, "her soul has gone up," and then they would start praising her and they would start bowing down to that person. So this would happen every day and that person who was falling backwards, would make it a routine to fall backwards in order to impress other people that her soul had gone up. But when new people saw that, they would get confused and they wondered why such a thing was happening. So Master Sawan Singh had given special instructions to the organizers of the Satsang that they should not allow such people to sit in the front rows of the Satsang, if they wanted they could go and sit in the back.

I have also seen that when Master Sawan Singh Ji would walk in front of the Sangat, many women would bow down at Master Sawan Singh's feet and at once they would fall backward as if their soul has gone up. Their other companions would cover their face so that the other people would not see whether that person had closed her eyes or not. And that person who was pretending as if her soul had gone up, on one side she would pretend that she had withdrawn from the body but on the other side she would also go on removing the flies from her body. Master Sawan Singh Ji used to feel very bad about such people.

I also got to see things like this in the time of Master Kirpal Singh. Whenever He used to come to our area and whenever people would do things like that He would also get upset.

Such a thing happened also in the Bangalore program. There was one old woman who became unconscious, but she had some problems at home and also she had some physical problems. Usually the people who pass out in meditation, or who become sick in meditation, are those people who have had problems in their homes or have physical problems. That women's family was worried and confused so they called me. I went there and saw her and I told them to give her some massage and after some time she would come back into the body. It was only because of her physical sickness and the problems she was having that she passed out in the meditation.

A similar thing happened at Sant Bani Ashram also, during the last tour. One person became unconscious. It was good that I was able to see her in time; I told the dear ones to

take her to the hospital. She was taken to the hospital and then after some time she became all right. Even the doctors had to say that she had passed out because of her mental condition.

So I hope that the dear ones will remember, and meditate according to, the instructions given to them at the time of initiation. If they will meditate like that they will never have a bitter experience. Always remember the words of Master Kirpal who used to say, “You should give up hundreds of important works to attend the Satsang and you should sacrifice thousands of important works to sit in meditation.” He also used to say that you should not feed your body until you have fed your soul with the food of meditation. I hope that all the dear ones will meditate regularly, with reference to the meditation instructions. Up until now of all those who have followed the instructions of the Master, no one has ever had any bitter experience. In the future also I hope that nobody will have any bitter experience if they do the meditation according to the instructions of the Master.

In the message which I have given to the dear ones about coming to India, which was published in Sant Bani Magazine,⁶ I said that before you come on this trip you should prepare yourself for it. That means that you must be meditating regularly before coming on this trip. This is a fact: those dear ones who are regular in their meditations back in their homes, when they come well-prepared for this trip, they tell me about their progress in the Sound, and they tell me how they are able to see more Light. They do not have any physical problems; they do not have any difficulty in meditating over here. But when the dear ones who do not meditate regularly in their homes come on this trip, because they are not in the habit of sitting for such long hours, when they have to sit for longer hours either they become sick or their body aches because they have to sit more. And becoming sick they bother other people also.

1990 December: The Master's Grace is Equal for All the Souls

This question & answer session was given on February 24, 1985, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Is Masters health better than it was a few months ago?

SANT JI: Yes, now my health is perfectly all right, it is all the grace of Supreme Father Kirpal. Thank you very much for asking me about my health.

QUESTION: Sant Ji, I know that many times you have spoken about love and respect in a marriage, I wonder if you would talk about the difference between love and respect, and attachment?

SANT JI: Love, respect, and attachment seem to be three different things but they are inter-connected with each other. You know that if we love someone, naturally we will have respect for that person, because unless we have respect for him, we cannot have love for him; and you know that the love will be developed in us for the person to whom we are attached.

In order to make married life like a heaven on earth all these three things are needed very badly.

⁶ "On Visiting India," July/August 1977.

QUESTION: Some dear ones, some initiates have left the Path and become weak. It's all in Masters hands, but is there anything we can do for someone?

SANT JI: If you are in contact with them you should give them the good advice that it is the first duty of every dear one to honestly follow the commandments of the Master and do the practices which the Masters have taught you; and it is good for them if they will do the meditation and be faithful to the Master. But I will tell you one thing: no matter if they have left the Master, the Master will never leave them.

In this context I have often related the story of Guru Gobind Singh's life. You know that Guru Gobind Singh had to take up arms because He was fighting the tyranny of the Mogul emperors. That is why He had to fight with the Mogul army. In those days the armies didn't fight with cannons or airplanes, they had to fight with swords, and the fight was a face-to-face battle. So when Guru Gobind Singh was in the fort of Anandpur Sahib, which was a very strong fort, the Mogul army had surrounded it thinking, "When the army's food is finished those people will leave the fort. They will come out and it will be very easy for us to kill them." Gradually the food was finished, so a group of disciples, who were from a place called Maja in Punjab, came to Guru Gobind Singh; they wanted to leave the fort right then. Before they came to Guru Gobind Singh, the dear ones from Maja had said, "This Master keeps on fighting with the people; why are we wasting our time and energy with Him? We have left our homes for His service, but what is He doing with our services? He is fighting with the people, and it is not good and worthwhile for us to stay here."

The other disciples told them that they should not leave the Master, because, "Guru Gobind Singh is not fighting for His own cause, He is fighting for mankind, and we should be with Him because we are His disciples." But you know that when a storm comes even big trees get uprooted, in the same way when the wave of mind comes even the great, faithful, devoted disciples also waver and their faith is also shaken.

So like that, those forty disciples from Maja had lost their faith in Guru Gobind Singh. They went to Guru Gobind Singh and told Him, "Master, now we do not want to be your disciples. We are not your disciples and you are not our Master; we are leaving you right now, and if you want we can even give it to you in writing." So Guru Gobind Singh told them, "Okay, I do not say that you are not my disciples. I will remain your Master, no matter if you don't call me as your Master. And if you want to leave me, here is a piece of paper, you write on it that you are not my disciples." So they wrote on the piece of paper, "You are not our Master; we are not your disciples," After that those people left the fort of Anandpur Sahib.

When they arrived at their homes, their wives asked about the well being of the Master. When the women learned that their husbands had left Guru Gobind Singh in the time of crisis, when Guru Gobind Singh needed them, they became very upset because they were also very devoted to Guru Gobind Singh. The clothing of the women in India is very different from the clothing of the men; the women wear special clothing which distinguishes them from the men. So those women said, "You wear our clothes, you wear the bangles, you do the household work, and we will go in your place to help Guru Gobind Singh fight with the Mogul army." When the men were taunted and blamed like that, they at once realized their mistake. They left their homes and went to the place

where Guru Gobind Singh had been. In the meantime Guru Gobind Singh was forced to leave the fort of Anandpur Sahib and He had gone to another place in Punjab. So that group of forty people from Maja went to Guru Gobind Singh's new camp. As they were approaching His camp, Guru Gobind Singh was sitting at a very high place from where He could see everything, and about a mile away from Him those disciples were attacked by the Mogul army. In that battle most of them left the body; only two disciples Mata Baghu and Bhai Maha Singh were still in the body. But the forty men had fought so valiantly with the Mogul army that the Mogul army was afraid to proceed and they had to turn back. Guru Gobind Singh saw that battle. When it was over He went there, He wiped the blood of those disciples away and asked them, "Ask for anything and you will be given that."

Bhai Maha Singh said, "Master, I don't want anything of a worldly nature, I only want that you should mend our broken relationship; tear up that paper in which we wrote that You are not our Master." Guru Gobind Singh told them, "Look here, this is the paper on which you had written that you were not my disciples; but I did not write that you are not my disciples and I am not your Master. I have given you Initiation and I am responsible for you; I will always remain as your Master whether you call me your Master or not." Both of them realized their mistake and they said, "Master, we are convinced that You are our savior and our Master; and we will always remain Your disciples."

So the meaning of telling this story is that no matter if the disciple goes away from the Master, the Master will never leave the disciple. He may loosen the string, He may loosen the rope, with which the disciple has been connected to the Master but He will never let it go. When the right time comes, the Master will definitely pull that rope and He will definitely bring him back; because when the Master gives us Initiation, He does not make any mistakes. We get the Initiation because it has been decided for us in the Court of God that we should be given Initiation. It is not any kind of mistake which the Master has done in giving us the Initiation, and when He has given us the Initiation He becomes responsible for us.

Many times it happens that some disciples have to suffer a great amount of karmas, that is why they go away from the Path. By doing that they suffer more than they are supposed to suffer because they have left the support of the Master. So if you know of some dear one who has left the Path, who has become weak, and if you are in contact with him, it is good to give him good advice. You should lovingly tell him, "Master will not leave you no matter how far you run away from Him. And when the time comes, you will have to come back to the Master, because He has given you Initiation and He will take you back. He is responsible for you; so definitely, sooner or later, you will have to come back to the Master."

Since Maha Singh had fought very bravely, Guru Gobind Singh was very pleased with him and He had told him, "Maha Singh, you have protected the honor of the whole Sangat of the Maja."

You know that a Satsangi wanders away from the Path only when he obeys his mind and only when he goes in the bad company. His going in the bad company becomes the cause of his wandering here and there and going away from the Path. If he goes back in the good company, he can come back to the line, he can come back to the Path.

About twenty years ago there was an initiate of Baba Sawan Singh who fell into the bad company and started drinking wine and eating meat. You know that Masters have many different ways of pulling the soul back to the right Path. So once that initiate of Baba Sawan Singh was drinking wine with some other people; it happened in the village where I used to live. My house was not far from the main road, and I saw a group of people coming towards my place. They were all drinking and all of them were saying, "Today we should drink the wine from Swami." I did not know who they were calling Swami; I learned later on that they were calling that Satsangi as a swami. So after they drank, they started arguing with each other about some something and finally they started fighting. They ended up beating that Satsangi. While they were beating the Satsangi, they even said, "He who did not become faithful to his Master, how can we expect that he would become faithful to us?" So in that condition they accused him of doing something, they gave him a beating, and after beating him they threw him down in front of my door.

I did not know who that person was, or what village he was from, I had never seen him before, but when he came back to his consciousness he repented and he started rubbing his nose against the ground. He said, "I am an initiate of Baba Sawan Singh and I fell into bad company. Whatever happened to me was supposed to happen because I deserve that kind of punishment."

So I mean to say that many times, working in the other people also, Master brings the Satsangis who have fallen into bad company back to the Path. Those who have been initiated by the Perfect Master, sooner or later, they will definitely have to come back. There was an initiate of Baba Jaimal Singh who fell into bad company and started doing bad things. He went to such an extent that he even started criticizing Baba Jaimal Singh. When he criticized Baba Jaimal Singh, Baba Jaimal Singh did not mind but when he started criticizing Swami Ji Maharaj, Baba Jaimal Singh's Master, Baba Jaimal Singh thought that it was better for him to leave the body. So Baba Jaimal Singh made him leave the body.

Saints suffer a lot when their initiates are given the lower bodies or when they are sent into the human body once again, because when the disciple is unhappy or suffering the Saint also suffers or remains unhappy. That is why Saints always are determined that their disciples should get the liberation in one lifetime. But it is the law of nature that those who do the bad deeds should be punished. So according to the law of nature, one who criticizes his Master gets the body of a leper. So that disciple of Baba Jaimal Singh got the body of a leper in his next lifetime. In his next lifetime he was born in the village called Taiyuval in the district of Gurdaspur and later on he was brought to the leper home of Tarantaran.

Once when Baba Sawan Singh went to that town of Tarantaran, the dear ones had arranged for him to visit the leper home. They said, "The lepers suffer a lot and they never get the opportunity to have the darshan of the Master; and if by having the darshan of the Master that suffering could be removed, it would be very good." So they requested Baba Sawan Singh to visit that leper home and Baba Sawan Singh agreed. The dear ones also arranged for some sweets and some clothes to give to the lepers. When Baba Sawan Singh went there, all the lepers came to see him, one by one, and Master Sawan Singh gave them clothes and sweets. Master Sawan Singh went to the rooms of those who could not come to have His darshan, the ones who could not move. Out of all those lepers there

was one leper who, when he came near Master Sawan Singh, was smiling. When he came near, Master Sawan Singh said, “Well, have you come now?” That dear one said, “Yes, Master, now I understand Your grace.” When Master Sawan Singh went back to His ashram, Bibi Rajo, who used to cook His food, asked him, “Master, in the leper home I saw that many people came to have your darshan. Some lepers were looking straight into Your eyes, some people were not even looking at Your face, even though we told them to look in Your eyes but still they could not do it. You went to many different rooms and some people were very receptive and some were not, but I don’t understand about that person who came laughing and smiling and to whom You said, ‘Have you come now?’ and he replied, ‘Yes, now I understand Your grace.’ Did you know that person before-hand? Who was he?” Then Master Sawan Singh told her the whole story of how he had been an initiate of Baba Jaimal Singh and how he had been sent into the body of a leper. Then Master Sawan Singh said, “Baba Jaimal ordered me to go there, because that initiate has suffered a lot and now Baba Jaimal Singh has ordered me to release him from that body and send him within.”

So the meaning of saying this is that those who are initiated by the Masters, Masters definitely liberate them, if it is not possible for them to liberate them in one lifetime, definitely in the next lifetime they give them the liberation because they have given them the initiation. Even if the initiate falls into the bad company and goes away from the Master, even if he criticizes the Master, but still, since the Master has become responsible for his soul, He creates such conditions, such situations, in which the disciple has to come back to the Master.

Bibi Rajo belonged to a very noble family and just a short time after she got married she became a widow. She spent all her life cooking food for Baba Sawan Singh and after Master Sawan Singh left the body, she came to Master Kirpal Singh. Just a few months ago she left the body. I knew her very well and she told me this story when I met her for the first time.

So we should always abstain from the bad company and we should always remain in the good company, because those who waver from the Path, those who go away from the Master, the Negative Power also does not accept such souls. They do not get that kind of enjoyment, that kind of intoxication, in doing other kinds of rites and rituals, the outer practices, and the Negative Power also does not accept those who leave the Master. Those who go away from the Master always wander here and there; their condition becomes such that they are neither ducks nor swans. You should not think that those who have been initiated by the Master, Master will leave them. Master will never leave them, even if they fall into bad company and go away from the Master still Master will never leave them; sooner or later He will definitely bring them back.

QUESTION: This is not a very sweet question, Master, but it is something which has been bothering me for quite awhile. I don’t dispute the teachings at all or I wouldn’t be here, but after living with them for several years I find that the philosophy behind them is so grim that it’s very hard for me to adopt a positive attitude toward the life process itself and as far as the world is concerned to take any delight in it. It seems a waste of time, I guess just because it’s just a garbage heap, as Master Sawan Singh put it. As for human relations these are seen as simply a matter of give and take. . . . We were taught that everyone except the Master is basically out for himself and no matter how close we get to

each other, but we are still always alone. These facts are incredibly alienating, and as for the personal perspective it's awfully discouraging to find ourselves failing all the time. Perfection is what is asked of us yet parts of us inevitably will remain a little bit despicable; because we can't stand these parts of ourselves, we often deny they are even there. At the same time avoiding interaction with others only serves to magnify our faults all the more. Instead we wall ourselves up in a little tower under the pretence that we are going within, and announce that the world is just a farce. If this is our condition, how can we go jolly as Master Kirpal asked us?

SANT JI: I have always said that when you ask a question, first you should be sure of what you are asking, and you should try to put it in simple words and it should be very easily put. Now this question I can respond to with a whole Satsang which is not possible right now, but still I will try to respond to some parts of this question.

We live a dry life only when we become the thief of meditation. The happiness or the peace which lies in the practices or the philosophy of Sant Mat is worth seeing and worth experiencing. It can be achieved only by doing the meditation.

If someone learns how to live a pure life, even if he does not go in the within, still he will find so much happiness in his own self that he will always like to remain pure.

It does not matter if one is a Satsangi or non-satsangi, when we do not stop the desires of our mind, when we live with the desires of the mind, when we fulfill the desires of the mind, in the beginning they seem to give us some kind of happiness or peace, but later on they create a depression, a sadness, in our within, and when we never stop the desires of our mind and when we go on fulfilling the desires, sometimes they are fulfilled, sometimes they are not and in the end it only leaves us with depression and sadness.

I have often said that Sant Mat is the Path of self-improvement, In this Path we are taught how we have to abstain from the bad qualities, bad attitudes, and how we have to adopt good qualities within ourselves, and how by living, by doing the meditation, we have to rise above this world and the body. Also often I have said that up until now those who have studied Sant Mat, those who have practiced Sant Mat and gone within, they have never said that this is a false Path. After going within and seeing the things with their own eyes they are always become indebted to the Master. They have always said, "The Master is Almighty; He is the All-Owner of all Creation. It was only because of His grace that we were able to go within and we were able to see all the things." The real realization of Sant Mat comes only when the person goes within; outwardly we cannot understand and realize this Path. Just by talking or by reading about it we cannot get to the depth of this Path. Outwardly when we go to the satsangs, for some time we get the good impression of the teachings and we start believing in them, but when we don't go to the Satsang, when we don't meditate, then dryness is created and we start losing the faith in the teachings. But the real realization of the teachings, the real realization of the Path, comes only when the disciple goes within.

Master Sawan Singh Ji used to say that every person has his own background of karmas and he becomes receptive according to that. He used to say that there are some parcels of land which are ready and as soon as you sow the seed in them the seed grows, but lands which are not prepared first need some work done on them and after they have been prepared, the seed grows. In the same way some souls are prepared, some are ready to

become receptive to the grace or to the teachings of the Master, the others are not. But we should not become perturbed, we should not become afraid, we should not worry about anything. If we will remain in the Satsang, if we will continue to follow the teachings of the Master, if we will keep trying to obey the commandments of the Masters, sooner or later we will also get that happiness which the Masters talk about, we will also get the realization of the Path which we need.

Often I have said that it is worse to surrender than to be defeated by the mind; you should never surrender to your mind. When he creates the dry thoughts within you, you should not give up your meditation, you should meditate more on that day than the usual time.

Many times, out of hundreds of people who get the Initiation, some people report very high experiences, some people report normal experiences, and there are some people who need to be given another sitting; and out of those people still there are some people who even after being given a second sitting do not get any experience. You see that the grace of the Master is alike, is equal on all the souls but it all depends on their receptivity; it all depends upon the vessel of the dear one who is getting the Initiation. Master was showering grace equally on everyone but according to their receptivity the people were getting the experience at the time of Initiation.

Guru Nanak has given a very good example to make us understand this thing. He says, “There is a certain kind of lentil which is called modh; when that lentil is cooked, it does not accept any heat or any water and it does not cook, while the other lentils are cooked. You see that the one who is cooking those lentils puts equal amounts of water and is equally heating all the lentils but only a few lentils do not accept any heat or any water and that is why they are not cooked.”

In the same way the Master showers grace equally on all the disciples but the effect depends upon our receptivity, it all depends on our faith and devotion for the Master. Master showers grace on all the disciples and He does His job well: some disciples who do their job well, those who become receptive, they do their work, they come to the Eye Center and accept the grace of the Master; but the other people, who do not understand the responsibility of coming to the Eye Center – even though Master is showering His grace on them – still they cannot accept the grace because they have not reached the place where the Master is present and where the Master is showering grace on them.

You should do your part; you should understand your responsibility of reaching the Eye Center. It is like the responsibility of the student to go to school and then it is the responsibility of the teacher to teach him. In the same way, Eye Center is our school and it is our responsibility to reach there. If we reach the Eye Center and do not find our Master there, then we can complain that Master is not doing His job. But if you reach the Eye Center then you will see that the Master was waiting for you, much before you came there, and He will do His job. So we should do our job, we should reach the Eye Center, and then we will see how the Master is showering His grace on us.

QUESTION: Sant Ji, as You just said, Sant Mat is a Path of self-improvement and it has been my experience that You have been very quick to forgive us. Does it also follow that it is okay for us to forgive ourselves quickly and to realize that we are each doing the best that we can in any moment?

SANT JI: The happiness that you get from forgiving, you cannot get by taking the revenge. Since God has put a lot of forgiveness in the vessel of the Saints that is why They forgive us very easily. If we are making any mistake and if we are forgiving ourselves it does not mean that we can go on making those mistakes and go on forgiving our self. When you have realized that it was a mistake and you have forgiven yourself, when you realize your mistake, you should never do it again. If you will go on doing the mistakes and go on forgiving yourself it will go on like a never-ending cycle and that is not good.

The reality is that forgiveness is a boon given by Almighty God. He has given this boon only to His beloved children, only to His beloved Saints and when Saints forgive us They forget it right away and They get a lot of happiness.

In Rajasthan there is a saying that if you feed someone and at the same time if you tell him you are feeding him, that kind of feeding is of no good.

1991**1991 January: The Laughter of the Saints**

This question and answer session was given November 30, 1988, at Sant Bani Ashram, Village I6 PS, Rajasthan.

QUESTION: Master, I like it very much when You smile, when You laugh, and it fills me with a lot of affection and love when You are laughing or smiling. But I have one concern and that is because of something which Master Sawan said, that one should not laugh when the Master is laughing because we lose some of the grace that He is showering. So my question is: do You also say the same thing and does this only apply to the Satsang or does it apply to other circumstances also?

SANT JI: As far as the words of the Master are concerned, it is not a very easy thing to understand the words of the Master; in fact if we would understand the words of the Master we would achieve our goal.

He meant that when the Master is talking to someone we should pay all our attention to Him. Master Sawan Singh was very humorous in nature; many times He would even make jokes and laugh in front of the dear ones. If we were also laughing and taking our attention to some other thing, that means we were not listening to Him and not accepting the grace which He was giving to us. The way through which the Master gives us His grace is unique.

In those days in India there were not many looms to weave cloth. So most of the time the women used to make the thread using a spinning wheel and then they would weave the cloth by hand.

Master Sawan Singh Ji would often need cloth for mats [for the langar]. Many women would take the seva of working on the spinning wheel and making the thread and then weave the mats. So when quite a number of women got together to do that seva Master Sawan Singh would go there and He would sit among the women on a chair. He would talk with the women in the same way that the women talk with each other, and it was so humorous that people used to laugh a lot. The way He used to talk with the women was so humorous that nobody could control their laughter. The Masters have Their own way of showering grace upon the people; I don't think that those men or women who were present there and who witnessed those scenes could ever forget the grace of the Master which they received at that time.

Usually when the Master is making us happy through His talks and when He laughs and smiles in front of us then we people have the bad thoughts for Him. We think that the Master is just like us; He is also smiling and laughing like us; He is doing everything like us. This is because we have the mind and we do not know when the mind is going to make us fall down and in what trick he is going to rob us. That is why He always used to say that whenever you see the Master talking or laughing with anyone don't pay any attention to that. Just keep looking at the Master – don't even look at the person to whom He is talking – just go on having the darshan of the Master.

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

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

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

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

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

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

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

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

power works in the disciple and the Master; the only difference is that the power in the Master is manifested, whereas in the disciple the power is still sleeping.

Dear ones, don't you think that a person who is wandering here and there getting kicked and knocked in the forest – sometimes he goes to a high place, sometimes he goes to a low place – he has become a homeless one and is suffering in pain – such is our condition. We are also wandering here and there, suffering so much pain, getting kicked and knocked. So if somehow we come to know about and we meet our Father, don't you think that we will smile, laugh, and become happy looking at Him? One can express his joy only through the smiles and laughter; and the way of expressing sorrow is only by weeping. So when we meet our Father, when the disciple meets his Master, he cannot control his smiles and laughter. He becomes very happy; that is why he cannot do anything but laugh.

I am a person who was graciously shown the bones of the past lifetimes. Master said, "If you want I can even make you meet your parents of your past life because they are still alive." But I folded my hands to Him and said, "No, I do not want to meet them."

So do you think that one who has been shown so much by his Master and upon whom the Master has showered so much grace, will he not become happy? Will he not go on dancing in joy when he meets his Master? When the love of my soul, my beloved Master, would come to my ashram – He came many times – at that time I used to be like half mad. I would cry only when He would turn His feet away from me, because I would read His mind and I would know that now He is going to leave, so at that time I would weep also. And you know that when He left this physical world, at that time my weeping was such that it became very famous; I wept so much in His separation. As I said the other day, when the Master leaves the physical world it is such a loss for the disciple which can never be repaired.

I am not the only one whose condition was like this, all the true devotees of the Masters have had this condition, have gone through all these sufferings. Kabir Sahib said, "If one does not become happy looking at the Master coming, and if one does not cry looking at the Master going, how can such a disciple achieve his goal?"

I have often said that I received a great amount of love from my mother. Even though she gave birth to many other children, still the way she took care of me, and the way she gave me love, not even hundreds of mothers together could give such love to their children. I have also said that I am sorry that I could not fulfill the worldly desire which my mother had. She wanted me to get married but I could not do that. It was my mother's desire, not mine.

I promised her that if I could not control my mind, if I could not control myself, then I would definitely get married. "Since I drank your milk, I will not defame your milk; I will never commit an adultery."

Well, so we were talking about the love of the Master, the smiles and laughter of the Master, and I was telling you about my own Master. Often I have said that I used to read one part of the couplet to Him, when either He had to go, or I had to go away from Him, I would read just one part of the couplet and He would finish it. I would say, "One should not love a foreigner even if he is worth millions." I would say that now I have come to

realize that it is not a good thing to love the foreigner even if he is very valuable and very loving “because the foreigner always has to go back to his home.” So Master would then complete that couplet by saying, “In a way a foreigner is better because whenever you remember Him, you weep in His separation.” It was His grace and His greatness only that whenever He had to say goodbye to me He would stand at the door as long as I would remain in sight.

Dear ones, I have always been very frank and very open minded, whatever would come into my mind, I would not hesitate in saying that to the people, and even now I have this quality; I always say the things which come into my mind. Even now in my frankness and boldness I say this to my Master: I did not do the devotion to become the Master or to do the work which I am doing now. I did the devotion of God only because I heard that God Almighty comes in the control of those who do His devotion and then they can do whatever they want with Him. As the child is dear to the mother, in the same way, the devotees are dear to God Almighty. I just wanted to become one of the dear ones of God, that is why I did the devotion.

I did not have any idea of the seva which I am doing now when I was doing the devotion. I was very innocent and I did not know what was going to happen; and I was not expecting anything like what I have to do now, when I was doing the devotion. All the things which I would never have done and which I never did when I was doing the devotion, now I have to do all those things to please the people. I had never looked into the eyes of anyone and I had never allowed anyone to look into my eyes. I never allowed anyone to call me Baba but now I have to allow all those things to happen and I have now become the Baba for the whole world.

So only He knows which work has to be taken from which person. Many times I felt much embarrassed doing all these things, because I never wanted to do this but now I have to do this. But those dear ones who do the meditation and who have been given this job to do, they work wholeheartedly. When you meet someone who is there to help you without charging anything for it, don't you think you will smile and you will become happy when you meet that person?

Dear ones, I have seen the last days of Master Sawan Singh and I got the opportunity of seeing Master Kirpal Singh a lot also. There were other people who wanted to put on the turban of those Masters, even when the Masters were still alive, because they were fond of becoming the successor, they were fond of gadhis,⁷ etc. But there were those who even took off their turbans and who did not want to become any successor or anything like that, even though they were offered. There were those who were running after the property and things of the Master, and there were other people who had even left their own house at the place of the Master. If you ask the real lover of the Master, if you offer him any amount of the wealth of this world, and if you tell him, “You will get all the riches of all the oceans and all the earth. What do you want? Do you want all this wealth or the love of the Master?” He would say, “No, no, I do not want any of this because it is just like dust and I need only the love of the Master.” Who can say that? Only he who has

⁷ The physical place from where the Master conducts His mission, similar to the throne of a king, but having only a pretense of spiritual power once the Master leaves.

realized the love of the Master, otherwise the worldly people don't have any idea, and they will always go for the other things.

No one has as much love as the love which the true disciple of the Master has. Once in Ganganagar one Mahatma came and he was wearing a lot of gold. Even the chair on which he was sitting had a lot of gold on it. I went to see him and Mastana Ji, the intoxicated disciple of Baba Sawan Singh, also went there. You know when two people of the same Path meet they feel much happiness. So when he met me we both became very happy.

In the evening when Mastana Ji had his sangat gathered He made me stand in front of the sangat and He asked me to tell the sangat about the beauty of Master Sawan Singh. His sangat was new and they had not seen Master Sawan Singh and since I had seen Master Sawan Singh that is why very often He asked me to speak about Master Sawan Singh to His sangat.

So I told them how beautiful Master Sawan Singh was, how His Face was full of the beauty, whenever He would smile, whenever He would laugh, it would feel as if the flowers were coming out through His mouth, He was so beautiful. Mastana Ji asked about the Mahatma I had seen in Ganganagar, "Was He anywhere near Master Sawan Singh? Was He anywhere near the beauty of Master Sawan Singh?" I told Him, "I do not criticize any Mahatma, but I can say that Master Sawan Singh was an example of His own Self and that Mahatma was not even as good as the dirt that comes out of the nose of Master Sawan Singh."

Mahatma Chattardas was an Initiate of Baba Sawan Singh and he was a very famous poet of the Urdu language. Master Sawan Singh used to give opportunities to such poets to come up front and sing their poetry in front of the people. So Mahatma Chattardas recited his poetry in which he said, "You are our very old friend, and now we have recognized You, and now we have embraced You." and he went on saying things like that. It was very pleasing to Master Sawan Singh and He was smiling and laughing. After that He invited another poet who had only one eye. He was one-eyed, but usually he would wear dark glasses so that no one would know that he had only one eye. But on that day he removed his glasses. And when Master Sawan Singh was looking at him, He said, "What happened to your other eye?"

He replied, "Well, Master always in the Satsang You say that we should become one-eyed, that we should close our two eyes and open one single eye in the within. So now this is only one eye and since You said to make one eye that is why I have made one eye." So hearing all this Master Sawan Singh and everyone in the sangat laughed very much. Do you think that those people who were sitting there could have controlled their laughter after hearing such a humorous thing? Even now whenever I remember that incident, whether I am alone or even if I am traveling in a train, I cannot control my laughter.

1991 February: The Limitless Gift

This talk was given November 28, 1990, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Sant Ji, I have always had this question and every time I read the *Anurag Sagar*⁸ I think about this. It says that in the beginning of creation Sat Purush gave only a few souls to Kal in order to start his own creation. So my question is: where did all these other souls come from if only a few souls were given to Kal in the beginning?

SANT JI: It is a very good question. The book *Anurag Sagar* by Kabir is a very good book; it's worth reading and understanding. Kabir was the incarnation of Sat Purush, He was the first Saint Who came in the human form, and He never went below the human body. By reading His book, *Anurag Sagar*, and by hearing the experience of those Mahatmas who have gone within and who have seen Him, we learn the reality of the glory of Kabir Sahib. Whenever Kabir Sahib came into this world, He never had to spend the imprisonment of nine or ten months in the womb of the mother. Whenever He came into this world, He was born Himself; He was enlightened and He was illuminated Himself. He came in all the four ages, and whenever He came, He gave His recognition to the people. In *Anurag Sagar*, His Names in all the different ages are also written.

Dear ones, this is a worldly example: suppose some beggar goes to a poor person's door and asks for a donation, what can the poor person give to him? Even if the poor person gives that beggar whatever little he can afford to give for that beggar it will be a lot.

Suppose a poor beggar goes to a king, asking alms or a donation. The king may give a little bit of what he has, but for that beggar it will be too much, because you know that kings are very wealthy and a little bit from them can be a very big thing, a very big amount for the poor beggar.

So when the Negative Power did the devotion of Sat Purush and pleased Him, becoming a beggar he went to His door asking for the souls. Sat Purush, whom we call as the Limitless One – we do not know what His size is, how big He is, or how much He has. He is limitless; so how can we know how many souls Sat Purush gave to the Negative Power? We should always remember that He is the Limitless One and the duration given by a Limitless One is also limitless. We cannot comprehend it.

King Ranjeet Singh was born in a Sikh family and he was a very righteous king of the greater Punjab. There are many good stories about him. In one of the stories it is said that once a poor dancer-like person came to his court asking for some help. King Ranjeet Singh asked him his name. He replied, "My name is Karam Deen" – ("Karam Deen" means he who has a lot of grace from God.) "But, because of my condition I call myself 'Karam Heen'" (he who does not have any grace from God).

King Ranjeet had only one eye, so he told him, "Okay, I will give you 5,000 rupees, but you give me one of your eyes." He said, "God has given me only one eye, whereas He has given you two eyes. So you take 5,000 rupees from me and give me one eye." Then that person became afraid because Ranjeet Singh was the king and whatever he wanted he could do that. So then he changed his words and he started showing all his humility, like beggars do, in front of the King. First he was finding fault with the grace of God, but later he realized that he should not do that when King Ranjeet Singh told him that he was

⁸ *The Ocean of Love: the Anurag Sagar of Kabir*. Edited by Russell Perkins. Published by Sant Bani Ashram, 1982.

a most fortunate one to whom God almighty had given a beautiful body with all the organs intact.

Later, after becoming impressed by his humility, King Ranjeet Singh gave him some things. Since King Ranjeet Singh was a king he was the owner of a very big area of the Punjab, so whatever little bit he gave to that person was so much that even now his descendants own a lot of property in the Punjab. And even in those days, even the big landlords did not have as much land and wealth as that person got from King Ranjeet Singh.

The treasure of Sat Purush is not a treasure which will end. It may seem to us that only a few souls were given, but when we go within, then we realize how vast is the treasure of Sat Purush. Bhai Nand Lal was a great meditator, a very good disciple of Guru Gobind Singh. Usually, since we want a lot of darshan, we say, “What can we get from just a little bit of darshan from the Master?” Bhai Nand Lal said the same thing in his own words. He said, “O Master, on Your side it is the question of one glance, whereas from my side it is the question of my life.”

Guru Nanak Dev also asked His Master to give Him a little bit of darshan. Dear Ones, Guru is the Power. The Master is that Power Who becomes the Master only after absorbing Himself in the Sat Purush. Sat Purush is limitless and so the Master is also limitless. We do not know what to ask from that Limitless One. We ask only for those things which cause pain and suffering for us. If we look into our hearts, we will see that out of millions and billions there would be only one person or very few people who ask only the Master from the Master. If we look into our hearts, we will get the answer to our question. Someone asks for the well-being of his daughter or son; another one asks for peace and happiness in the home; if someone is unemployed he asks for good employment; and if one gets employment and there is any difficulty there, he says that he is having a very hard time. So, Dear Ones, what are we asking from the Master?

As far as meditation is concerned, we may be sitting for a minute or two, and even that is almost by accident. But all day long we go on making the prayers and asking for worldly things from the Master. So such a disciple who asks the Master only for the Master is the most fortunate one.

The problems between the husband and wife are created by our own self, and many other problems in the world are also created by our self. But we throw all that burden on the Master. We spend less time in the meditation and more time in asking for the worldly things.

Akbar the Great was an emperor of India who had a lot of love for all the different communities and religions in India, and he had a very good minister whose name was Birbal. Once both of them had gone into the forest to hunt; they lost their way and came to a farmer's house. He welcomed them and tied their horses to a tree and offered them water. The king thought, “Maybe he does not know that I am the king of this country.” So he wrote a chit (a small piece of paper) and gave it to him saying, “I am the king of this place, and whenever you need anything from me you can come to see me, and showing this chit you will be allowed in the court.” That farmer replied, “What business can I have with you? I do my farming, and whatever tax revenue I am supposed to pay you, I pay.

So I don't think that I will ever have any contact with you. If you need me any time, you are welcome to come and see me.”

Seeing how confident that farmer was, Emperor Akbar the Great was very confused. He thought, “There are many people who will do anything to come close to me and I am giving him the liberty to come see me whenever he wants, and still he says that if I need anything from him, I should come and see him?”

Once it so happened that the king's wife got upset with him. He tried his best but he could not please her; she was still upset with him. When nothing worked, the king thought of the farmer who had said, “If you need me for anything you can come to me.” He thought, “Why not take advantage of the seva of that farmer? Maybe he can help.” So he sent his people to get the farmer. The farmer asked them what was the reason and they replied, “The king wants to see you because the queen has become upset and he wants you to come and help.”

So the farmer took his son and also his nephew along with him. Usually farmers have plows, axes, and things like that, so whatever implements they had, they took those things with them and all three of them went to the palace. They asked the king, “What can we do for you?” He replied, “My wife has become upset, and if you will somehow please her, I will be grateful to you.”

The farmer said, “Okay, I will do this, but there is one condition: when she comes to apologize to you, you should not give her the forgiveness until we tell you to do so.”

Then the farmer went to the room of the queen. They first knocked at the door of the queen's room, but when the door did not open, the farmer asked his son and his nephew to break open that door. The queen was surprised and she came running, saying, “Why are you breaking the door? Who are you? And what do you want?” The farmer said, “We don't want anything,” and at once instructed his son and nephew to measure the queen and ordered them to dig a grave for her. So she became frightened and began offering them things so they would stop, but they said, “No. We don't want anything. We just want to put you in the grave.” So after giving her a hard time for a while, the farmer said, “All right, if you promise that you will not get upset with your king, then we can let you go.” So she said, “Yes, I will never get upset with my husband.” So they took her to the court of the king, where she asked for the king's forgiveness; he did not forgive her until he was told to do so by the farmer. Later on he forgave the queen and then she was no longer upset with him.

This is just a worldly story, but we can learn a very big lesson from this story: if we have confidence in our own self, if we have a heart made of iron – because as I have always said, in order to do the devotion of the Lord, we need to have a very big heart, a very solid heart, like a heart of iron – only then we can do the devotion of the Lord. Because that farmer had confidence in himself, that is why he turned down the offer of help from the king. Instead, he went to help the king. In the same way, if we have confidence for doing the devotion of the Lord, and if we make the effort, we can also become successful in the Path. We can also realize God.

Dear ones, the reality is that our thoughts are very small; our intellect is very limited. Our brains are also very small. We are very narrow-minded people and that is why we don't

want to believe in the things which we do not understand. Since we are involved in and attached to the worldly things, that is why Masters give us worldly examples to make us understand the realities. Along with giving us the worldly examples, the Masters also touch our heart with Their astral intellect. They give us the Naam initiation and They create the yearning within us to do the devotion of Naam, and then our true search for God Almighty begins.

A very big responsibility for liberating the souls has been put on the shoulders of the Saints by Sat Purush. The Masters make the disciples contemplate and do the devotion of Sat Purush. They don't allow their disciples to remember or do the devotion of the deities who are lower than Sat Purush. The mission which the Masters have of teaching the disciples and connecting the souls to God Almighty – They don't have any personal interest in carrying out that mission. It is not a business which They have opened for Their own selves. Their only interest in and purpose of Their mission is that They want the souls, one way or another, to somehow realize God Almighty and go back to their Real Home.

All of you have got the initiation and all of you know how to do the meditation and go within. I hope that all of you will do the meditation because this problem or question can be answered in the true sense only after going within. Only after going within can we see how vast the treasure of Sat Purush is. Like the gift of a rich man does not end, in the same way the gift of Sat Purush is also Limitless. But we can know this for sure only after going within.

Guru Arjan Dev Ji Maharaj has said, “Satguru is the name of the One who has known Sat Purush. In His company the disciples get liberated. Nanak sings His praises.”

Dear ones, if we throw a very small needle made of iron in the water, it does not remain on the surface. It drowns. But if we put tons of iron in the company of wood, it will float on the surface of the water. In the same way, no matter how many bad deeds we have done, and no matter how bad we are, if we spend our life in the company of the Masters, if we do things according to the instructions of the Master, if we mold our lives according to the teachings of the Path, we can also get liberated.

I cannot sing the glory of my Beloved Master enough. I don't have those words through which I can sing His glory, because He has showered so much grace and mercy on this poor soul. Often I have said that in this Iron Age, to do the meditation is very difficult, but to take refuge at the Feet of the Master is easy.

1991 February: Love Does Not Ask for a Reward

This question and answer session was given December 30, 1990, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Master, when a disciple is trying to go within to see the Form of the Master inside in his meditation, and he can't see the Master inside but can only listen to the Sound and focus on the Eye Center, is it good for the disciple to try to visualize the Master's Form inside? Or should he wait until the Master feels he has progressed enough to show Himself inside by Himself?

SANT JI: It is a very good question and it is beneficial to all the Satsangis. The first thing is that when you make an effort then the love is created within you by itself. When you are making an effort lovingly, then your love attracts the love of the Master and the love for the Master is manifested within you. And when you are making an effort lovingly then you forget the time or the amount of effort you have put in, because love does not ask for a reward. Love knows only to do the work. So when you make an effort lovingly you do not even think of what you should be getting for those efforts which you are making, because love is such a thing which knows no bounds. It is like a seasonal river. When a seasonal river comes into existence, the floodwater in that river is so much that it does not know which path or course to take; it just goes on flowing. In the same way when the love of the Master is manifested within you it knows no bounds. It just goes on happening without seeking any reward and without remaining aware of the time or amount of effort you are making.

Love is such a power. In love there is such an attraction that even if you are loving someone on a worldly level you just need to remember that person and at once the form of that person will come into your mind by itself, whether he is tall or short, whether he is black or white. No matter what form he has, if you remember him lovingly, you start seeing his form in your within. The Shabd is present everywhere and it is a reality that He listens to the cry of the ant sooner than the cry of the elephant. He always responds to our pleas but we are not able to hear His response because, so far, we have not yet reached that point where we can listen to His answers.

Master Sawan Singh Ji laid a great emphasis on visualizing the Form of the Master while Master Kirpal Singh did not pay any attention to this. All the Saints have Their own ways of explaining the things and They have Their own ways of making Their disciples do things. He often used to say that we have to vacate the nine openings of the body by doing the Simran. When we bring our attention or soul to the Eye Center by doing the Simran we need the Dhyān or the contemplation on the Form of the Master. When we come to the Eye Center we do need something to hold on to there and if we have not developed our contemplation of the Master then our soul does not remain there. It slips down from there and goes somewhere else.

That is why it is very important for us to have the Dhyān or contemplation developed before we come to the Eye Center. This contemplation or remembrance of the Form of the Master can easily be practiced or developed before we sit in meditation, such as when we are sitting in the Satsang, in the presence of the Master, by looking at Him. And even when we are doing Simran during the day, when we are walking, talking, and doing other things, we should be remembering the Form of the Master. In that way we can develop this practice of remembering or concentrating on the Form of the Master.

If we have already developed this habit of remembering the Form of the Master, then when we come to the Eye Center by doing the Simran, we will not need to sit any longer trying to visualize the Form of the Master, because by that time we would have already developed the Dhyān or contemplation of the Form of the Master. Then our soul will not fall down from there because our soul will have the Form of the Master right there. But if we have not remembered the Form of the Master during the day and if we have not always thought of the Form of the Master when we are doing Simran, in other words, if we have not developed the contemplation of the Master, only then do we have to sit in

meditation trying to visualize the Form of the Master and trying to develop our contemplation of the Form of the Master.

I will tell you what I have seen with my own eyes. Many times Master Sawan Singh would shower His grace on His disciples by handing out the chapatis to the dear ones. I have seen many dear ones who would take the chapatis in their hands which Master Sawan Singh would give to them. But even at the time when they would receive the chapati from Master Sawan Singh their attention would always be at the forehead of the Master. This is what is said in one of the new bhajans, “O Beloved Sawan, I have seen many beautiful forms, but none of those forms has resided in my eyes. O Beloved Sawan, Your Form is the only one which is in my eyes.”

I have seen this with my own eyes and I myself have practiced this. When Master Sawan Singh would give Satsang the dear ones would have such fixed attention that even if there was a noise or disturbance in the back they would never look back and they would never pay any attention to that disturbance. Their attention would always be on Master Sawan Singh. They were so attentive to Master Sawan Singh that they were not even aware which pathi was doing the singing. Even if Master Sawan Singh would talk to someone their attention would always be on Master Sawan Singh and they would not pay any attention to the person to whom He was talking. Usually after the Satsang the dear ones would not talk to each other. They would quietly leave for their homes or they would sit there and do more Simran or try to practice their remembrance of the beautiful Form of the Master. So you see that those who have developed so much contemplation of the Form of the Master do not need to sit down in the meditation and try to visualize the Form of the Master. Because when you are remembering the Form of the Master so much you always feel that the Master is accompanying you. When you are sleeping you feel He is sleeping with you and when you are awake you see His beautiful Form in front of you. Dear ones who have so much Dhyan or contemplation of the Form of the Master do not need to visualize the Form of the Master.

We people did not understand what Master Kirpal said about visualizing the Form of the Master. When He said that we don't have to visualize the Form of the Master that meant, as He used to say, “God is One Who comes to you by Himself.” He meant that when we will do the Simran which was given to us by our Beloved Master, then we will ourselves remember the Form of the Master who has given us that Simran.

In the beginning we might have some difficulty in keeping the Form of the Master at our Eye Center. Because in the beginning sometimes we remember the turban of the Master or the eyes of the Master or some part of the head or body of the Master. So sometimes in the beginning it is difficult for us to remember the full Form of the Master at the Eye Center. But if we go on practicing and remembering the Form of the Master and if we always go on keeping our attention on the Form of the Master, then practice makes a man perfect. By practice we become competent in anything we want to. So when we go on practicing then gradually we start remembering the full Form of the Master at the Eye Center. Right now we have not yet developed the quality of staying still at the Eye Center. That is why we do not always remember the Form of the Master at the Eye Center. But if we go on practicing, if we go on remembering the Form of the Master, gradually we can remember His Form all the time at our Eye Center.

Many dear ones who are not regular with their meditations, whenever such people sit in meditation for some time and their mind becomes still and they get a little bit of peace and happiness in the meditation, at once they get confused in going back and forth from remembering the Form of the Master to doing the Simran or trying to listen to the Sound Current. In that way they lose all the peace and happiness they have received during the meditation. So that is why I always say that before you sit in meditation you should repeat the Simran so that you can remember whose Simran you are doing. And when you do the Simran and remember the Master Who has given you the Simran, then the Form of that Master will come into your eyes and you will always remember Him. Guru Nanak Dev Ji Maharaj says the Form of the Sadh is the timeless one and it remains still within us by doing His Dhyān. Once Master Kirpal Singh Ji was doing some seva for Beloved Master Sawan Singh. He was giving Him some massage. Master Kirpal Singh asked Master Sawan Singh, “What is the difference between the Inner Form and the outer form of the Master.” Master Sawan Singh Ji smiled and said, “Kirpal Singh, in the within also you will see the same Form that you are seeing outside. The only difference is that outside it is a physical form and inside it is the Divine Form, the Shabd Form.” So dear ones the Master is the Shabd which has come into the human body.

Guru Arjan Dev Ji Maharaj said, “God does not have any Form. He does not have any features. He does not have any outline. He does not have any color. He does not have any other form. He does not have any brothers. He does not have any sisters. He does not have any parents. He does not have any equals.” Now the question is how to realize such a God Who does not have any form or outline. Guru Arjan Dev Ji said, “When we realized that He does not have any form or outline then we tried searching for Him in the Vedas, Shastras and all the holy scriptures. And all the holy scriptures said that God is the Formless One and He is the Indestructible One. Then we became sad thinking how to realize someone Who does not have any form, Who is never born and Who never dies.” Then He says, “We went to the Saints and the Saints said, ‘God is someone who does not have any form. He does not have any outline or features. He does not have any color.’ But in whatever way the Saints describe the form of God Almighty, He is like that. Saints are the real yogis who have seen God Almighty and They are the only ones who can make you see God Almighty.” So then Guru Arjan Dev Ji said, “When we did the remembrance of God Almighty according to the description given to us by the Saints and the Masters, those who have seen Him, then we understood where God is and how we can realize Him.”

You know that ever since we came into this world we have been in the habit of seeing and remembering the forms, and we are in the habit of doing the simran of the outer things. Only because of our simran of the worldly things and the contemplation of the worldly things have we been coming into this world again and again. And the Saints know that just as a crop is destroyed by a lack of water, it can be revived only when enough water is supplied to it. In the same way a soul which is involved in doing the simran of the world can be liberated from this world only if that simran of the world is forgotten and only if that soul does the Simran of God. That is why Masters give us the Simran. They give us Their Dhyān because that is the only purpose of assuming the body. They have taken up this human body so that we may do the contemplation of Their body and remember Their beautiful form. And They give us the Simran so that we may forget the simran of the world and always remember God Almighty.

The dear ones who say that they hear the Sound but the Sound does not pull them up, or that they do not see the form of the Master, they also lack in doing the Simran. They do hear the Sound but they do not pay enough attention to doing the Simran. If they were doing the Simran, then by vacating the nine openings of the body, when they come to the Eye Center the faculty of seeing (which is called input) will get opened and along with hearing the Sound they would also see the inner things.

Many dear ones become disappointed when they are able to hear the Sound Current, very good sounds, but they are not able to see the Form of the Master. The reason for that is that those dear ones put a lot of effort into listening to the Sound Current but they do not pay much attention to doing the Simran. Because they are lacking in the Simran they do not see the Form of the Master. Their listening to the Sound Current is also correct because it is the Sound of the Master Who is calling from within, but if they would do the Simran also their Inner Eye will get opened and they would see the Form of the Master. Since they do not do enough Simran their soul does not come within the range of the Shabd and they are not pulled up. It is like the condition of the willful snakes. You know there are some snakes who with their will can attract their prey to themselves. They are very heavy and they cannot move easily to hunt their prey. So they desire some creature and that creature is attracted to them by itself. In the same way, when we will do enough Simran and when our soul comes within the range of the Shabd, then the Shabd itself will pull our soul up.

It is not as some dear ones think that they are not worthy of the grace of the Master or the Master does not want to give them the grace or they are not doing things right or it is not the appropriate time. That is not true, Dear Ones, because when you make the effort the Master is always waiting with both His hands full to shower grace upon you. But the thing is that when we are making the efforts at the same time we should also see how much effort we are making in doing the Simran. Because when we do not do enough Simran we do not come in the range of the Master and that is why we do not see all the things which we should be seeing. When the powerful Sound comes to you at the same time that you are doing Simran, and if you are rising above by doing the Simran, you can easily see the Form of the Master.

I have often told you that in the old days the Masters first used to give the Simran to their disciples. Once the disciple had developed and perfected the Simran (and by perfecting the Simran he would also perfect the contemplation or Dhyan of the Master), only after that when the disciple would come to the Eye Center by vacating the nine openings, would the Master give him the knowledge of the Shabd. It is the Shabd who has to pull the soul up and the liberation is only in the Naam or the Shabd. In that kind of system there was a problem that before the disciple would perfect his Dhyan either he would leave the body or the Master who had given him that Simran would leave the body and in that way the initiation of that disciple would remain incomplete. So in this age the Masters graciously give the Simran and the initiation into the Shabd, both at the same time, so that the disciples' initiation may become complete because their liberation lies only in the dhun atmak Naam. It was Kabir Sahib who showered special grace on the dear ones in this Iron Age and since then the Masters have been giving complete initiation.

Up until the time of Guru Arjan Dev Ji Maharaj all the disciples were able to see the progress they were making in their meditation. They all could see where they stood in their meditation and how much they had progressed. But it so happened that once some satsangis were staying with a family where a boy died and all the family members started weeping very badly and the Satsangis who were there could not stand their weeping, so using their meditation powers they brought the life back into that boy. When Guru Arjan Dev heard about that He became very upset, because you know that this is not our Path. Whatever progress we make or whatever powers we get by doing meditation we are not supposed to use them. As I said yesterday performing miracles is a very bad karma which one can do in this Iron Age and it is one of the very strongest karmas. Satsangis are told not to use their supernatural powers because our Path is such that we do not have to get involved in the supernatural powers. We do not have to show off the miracles. The Master has come into this world to save us from all these powers and miracles and He has to take us to our Real Home. So when Guru Arjan Dev learned that He became very upset with those Satsangis and since then a veil has been thrown upon the Satsangis' progress. And that is why we do not know where we stand and how much progress we have made.

But to devotees who are very strong at heart and for whom the Master is sure that they will not waste their meditations in performing the miracles or in showing off to the world, Master allows them to see how much progress they have made; they are allowed to see where they stand in their meditation. Whereas for other people, even though they meditate and make progress, because Master is not sure about them, and it is likely that they might misuse their powers if they knew about them, that is why Master has put this veil so they do not know how much progress they have made in the meditation.

Dear Ones, we know that even on a worldly level, if some parents have a good son they give him everything they have and they praise their son. But if the parents have a son who is not very good, they always keep things hidden from him. We know how the parents are worried for those children who do not understand or attend to their responsibilities at home.

When I go on the tours to America or South America or any other countries many parents come to meet me. There are some people whose children are very responsible and others who are not. So the parents whose children are very responsible or who have changed after seeing me or after coming to the Satsang, they come to see me lovingly and only to express their gratitude. They tell me, "We have come to see you because you had such a good influence over our child that he has changed and now he is more responsible." The parents of those children who do not change, who do not become responsible tell me, "Your teachings, Your Path is all right, we believe in that, but You should tell this child that he should understand his responsibility toward the home and he should be a responsible person."

Kabir Sahib has said the master is blamed if a dog is bad. Masters always make efforts and work very hard to tell the disciples that they should improve and become responsible. But if they do not improve what can the Master do? Masters always say you should improve so much, you should become so responsible, that people around you will know that you are going to such a Master. The change in you should become obvious to the people around you, so that they may know that you go to such a Master.

One part of the question was that maybe the Master does not understand the disciple as the worthy one or maybe it is not the appropriate time for the Master to give His grace. Dear Ones, that is not true. Master has given us the initiation only because we were worthy of it and He has given us His own life-impulse in the initiation. When the Satsangi goes within only then does he see with his own eyes how much the Master has struggled for him and how much hardship the Master has gone through for him.

Dear Ones, the Master has come to give and He is always willing to give, and He is giving us all His grace. For twenty-six years Master Kirpal Singh Ji went on saying that the Master has come to give us His grace and there is no problem with the giver. All the problems are with the receivers. Now it all depends on what kind of vessels we have made for His grace and how receptive we are to Him. As far as He is concerned, even now, even after going back to Sach Khand, He has not forgotten us. He is still giving us all His grace. But the question is how much are we receptive to His grace. So we should never doubt the grace of the Master. We should never think that He will not give. Dear Ones, He has come only to give us His grace.

1991 March: The Ambassador of God

This talk was given October 30, 1983, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: I read in *The Light of Kirpal* that if before a person is initiated one of their close family members dies, then through their Initiation that person who died gets benefited. Can you speak on that?

SANT JI: I have said this thing very often in my Satsangs that if we are really searching for God and if we really have faith in the Master then definitely a member of our family who has left the body, even before we got Initiated will be under the protection of the Master. That person or that soul will not go below the human body; that soul will definitely get the human birth in which she will get the Naam Initiation because liberation comes only by meditating on Naam.

In this answer a question may rise up that when Master is going to protect the soul even without giving Initiation then what is the use of taking the Naam Initiation from Him? Masters explain that it is just like getting a passport or visa to enter a foreign country. Suppose you want to go to America, you will have to contact the American ambassador in your county and apply for a visa. That ambassador is appointed by the government of America and if your application meets with their approval, with their laws, rules, and regulations then the ambassador will give you the visa and you will have no problem entering into America. And if in America you have some friends and relatives they will come to the airport to receive you and they will be very happy to see you. In the same way Saints and Mahatmas are like ambassadors appointed for this plane. They do not become ambassadors by Themselves, They are appointed by God Himself. They are sent into this world by God to take those who want to go back to the Real Home. So when we go to Them and get the Naam Initiation from Them, They not only sign the document, They not only give us the visa to enter Sach Khand, but They also teach us how to go to Sach Khand.

And when, according to Their instructions, we go to Sach Khand, there we find the souls who have already reached there waiting to welcome us. They welcome us with much joy and happiness and then they tell us, “He Who gave us the visa, He Who gave us the Naam Initiation, was not only the ambassador of God, He was God Himself.” Only after reaching Sach Khand do we realize that the Master who gave us Initiation is the Owner of the whole Creation and only because of His grace have we been able to return to our Real Home.

In Sach Khand they sing the songs of welcome and they welcome us. Just as it is a tradition in India, when a couple gets married, when the bride goes into her in-laws home, they welcome her by singing the benedictions and welcome song. Similarly, after getting the Naam Initiation and meditating, when we reach Sach Khand, the souls who are already there welcome us by singing all the songs. Guru Nanak Sahib also says, “Over there the souls welcome the soul singing the benedictions and welcome songs and then the soul realizes that nobody else could have brought her to the Real Home. It was only God Almighty Who went to the physical plane assuming the body of a Mahatma and Who gave the Naam Initiation. Only because of His grace, only because of the grace of the Real Husband was she able to return to her Real Home. So that is why even though the Master showers grace on us and He brings us under His protection, still, unless we get the Naam Initiation from Him we cannot return to our real home Sach Khand.

QUESTION: Master, You once told a story about a dog that was injured in the back legs and You took care of it?

SANT JI: I always request the dear ones to read Sant Bani Magazine with full attention and thoroughly because when you read the magazine thoroughly you come across many stories like that.

Anyway since you have asked, lovingly I will tell you the story. It happened that there was a pet dog of some family near my ashram who was a very good dog and once he went to somebody else’s house where he was shot.

So he was injured very badly in the back part of his body; both his legs were broken so that he could not walk or move. When the family, whose pet dog he was, learned about that they did not pay any attention to his injury because they thought, “Now he is not going to be of any use to us.” So they just left him on the street without even giving him a cup of water to drink.

It was very hot and I think he stayed there for the whole day without any water or any medical treatment. In the evening, when it got dark, he got the inspiration to come near my ashram, because the place where he was thrown was about three hundred yards away from my ashram. Since he could not walk he started pulling himself; his front two feet were working so he started pushing and pulling himself towards the ashram and he broke down about a hundred yards from my ashram and it became dark.

In those days one dear one used to come see me every evening in my ashram, so as he was coming, he saw a dog lying there and there was no trace of any man. It was only a dog there so he came and he told me about that injured dog. I went to see if any person had left the dog there but I could find no trace of any man. I figured out that both the rear legs of the dog were broken that is why he could not walk. So then I took that dog into

my ashram. First I brought a pan of water and I put his head in the water and it took him about two minutes to realize that he was near the water. He started to drink the water, but I did not let him drink a lot of water because it was not good for him. Then I gave him some milk and clarified butter, because in the villages where doctors are not available whenever anyone gets injured the first thing the villagers give him is milk and ghee (clarified butter) to give him a lot of strength. So we gave him the milk and clarified butter which brought some strength to him and then we removed the bullets and made the dressings etc. After that for three months he stayed with us and we gave him a lot of good nourishing food and he became very strong. But since both his rear legs were broken he could not walk by himself. He was so smart that whenever he had to go out for attending the call of nature, since he could not move his body himself, he would always cry or make some kind of sign saying that now he wants to go out and I would always help him to go out and he never made the place dirty.

When the people who used to own that dog found out that the dog was with me, they started making fun of me saying, “He is a mad man; he does not have any other work to do that is why he is taking care of such a useless creature.”

Why did I take care of that dog? I took care of that dog because many times in the Satsangs I had heard from Baba Sawan Singh a story about Rabia Basri, a Muslim Saint. Once when she was going on a pilgrimage to Mecca, on the way she found a dog whose four feet were broken and that dog was crying for the water. There was a well nearby but there was no rope or anything by which Rabia Basri could bring up the water. So she cut off her hair and made something like a rope and using some leaves of a nearby tree as a bucket, she brought some water and gave the water to the dog and in that way she saved the dog’s life.

It is said that Mecca, which was seventy miles away from where this happened, came all the way to Rabia Basri because she had saved the life of God’s creature. When people went to Mecca they could not find it there and they started wondering where Mecca had gone. It is said that in the sky there was a sound saying, “Now I am near Rabia Basri because she has saved one of my creatures. I reside in all men and animals; I am pleased with her and that is why I have gone to Rabia Basri to welcome her.”

Because I had heard that story from Baba Sawan Singh many times I was inspired to take care of that dog. I understood that we can get the opportunity of serving God’s creatures only if we have good fortune. So I always considered myself as the most fortunate one when I was taking care of that dog.

The real kindness comes within us only if we are the fortunate ones. Since my childhood this element of kindness, forgiveness, and humility has been present within me and I think that this is a gift of God.

This is another incident from when I was very young. Once a husband and wife were passing through my village on the way to their own village. On the way the buffalo which they were leading delivered a baby calf. They did not have anybody else to help them with the delivery and they wanted to take the calf with them to their home. I was present there and they asked me if I could find anyone who could help them to take the calf to their village which was about one and a half miles away. I said, “Well you cannot find anyone else better than me, I am ready to help you.” They did not know me.

They did not know whose son I was and because they wanted someone to help them they did not even care to know who I was. So they allowed me to carry their calf which was heavy and dirty also. But I did not mind, I took the calf to their home and when they wanted to give me money for that I told them, “No, I won’t accept any money because I did not do this work for money, I was sent by God to help you.”

My father was very rich and he was well known in that area, so when they learned that I was Lao Singh’s son they became very afraid and they brought some other people with them to my father to apologize. They said, “We did not know that he was your son otherwise we would not have allowed him to do this work.” I did not say anything and they apologized a lot until I told them, “There is no need to worry. I did not do this work for money or anything like that, I did it only because I had mercy and kindness for the calf.”

About thirty years ago in this area there were no orchards and there were no good roads; not many people used to live here since there was not enough water. But ever since the canals came here people started coming here to live, and nowadays there are roads and everything. But about thirty years ago when I used to live here there was no good motorable road from here to Kunichuk ashram and on to Gunganagar which was about six miles further. So once in the early morning hours of the winter months I was going to Gunganagar. We always had to walk up to Gunganagar, a distance of six miles, and since I was all wrapped up with a blanket the people could not see who I was. One person had to carry about thirty kilos of grain to Gunganagar to sell and since he was old he could not carry that whole load himself, so he asked me if I would help him. Even though he knew me personally he did not recognize me since I was wrapped up in the blanket at that time. I said, “Okay, I will take your load.” I took that load all the way to Gunganagar and when we reached Gunganagar then he realized who I was. Then he felt very bad, thinking that he had done a grave sin. Afterwards he started coming to the ashram and later on he became an initiate. On the fourth of last month I went to that village where that person lived to give the Satsang; that person is still alive and he still repents that he made me carry his burden. I told him again this time also, “There is no need to repent because that was not in my control. I did it because of the element of humility and kindness which I have had ever since my childhood and I did not mind doing that.” I do not say, “I did this thing.” I do not have any I-hood in this thing, because I say that this thing was done by me only because God had blessed me with kindness and mercy for the people.

QUESTION: Is the ability to deeply and truly love the Masters physical form something that can be developed or is that something given by God?

SANT JI: In the beginning we have to work for this; we have to develop outer faith in the Master. When our outer faith is developed then Master Himself blesses us with the love for Him and He connects us with Him in such a way that even if we try hard to break that connection we are not able to do that. But in the beginning because we are slaves of the mind and we have the effect of our past deeds on us we need to struggle a lot with our mind regarding having the faith in the Master. But when we win this battle with the mind and we start having faith in the Master, then Master Himself gives us this ability of loving and having faith in Him.

Even if we try we cannot break our connection with Him because He is always protecting us and He never allows us to go away from Him. But in the beginning we have to work for it.

The mothers who have nursed their babies or the fathers who have seen this know that in the beginning it is difficult for the baby to reach for their mother's breast. The baby does not know that the milk is near, that it is the nourishing thing for him and that God has put the milk for him there. So the mother has to bring the baby near to get the milk. But later on when the baby starts finding the delicious taste of the milk, then even if the mother does not want to nurse the baby, the baby will come there and at once want to nurse. So in the beginning we have to work for everything.

Guru Arjan Dev Ji writes about the time when the love is manifested, He says, "God has manifested such a love within me that I cannot break that love even if I try. I cannot leave it even if I try."

QUESTION: When I am doing Simran I have difficulty with the first Word and I want to repeat it several times before I go on with the other ones, is that all right?

SANT JI: The meaning of my repeating the Simran to every group is this, that I want all the people who come here to perfect their Simran and to pronounce their Simran in the correct way. I hope that you will try doing the Simran like you do here and I hope that in a few days you will be able to get rid of this difficulty.

Many dear ones have the difficulty but when they repeat the Simran after me this difficulty goes away.

QUESTION: I never noticed having trouble with that before I came here but I also have had trouble with that. Is there some negative force involved?

SANT JI: At home you may not be aware if you are pronouncing it correctly or not, but here when you hear the Words being pronounced then you know that you have the difficulty.

1991 April: The Quality of Innocence

This question and answer session was given in Bombay on January 13, 1991.

SANT JI: The Grace of our gracious Master cannot be described. It is only due to the grace of our gracious Master that He has accepted our life at His Feet. Guru Nanak Sahib has said, "Oh Lord, I am the slave at Your door. Always keep me at Thy door."

Now you can ask your questions.

QUESTION: I was wondering about the quality of innocence in the true devotee, the value of the quality of innocence, and how you get that quality?

SANT JI: Master used to say that on this spiritual path we are like a child, because a child is very innocent. He does not know anything, but his love is selfless. So on this spiritual path, even a person who has obtained a Masters degree has to behave like a forty-day old child. One has to surrender and have innocence and love like the children have.

We can become true devotees only after becoming attached to the Truth, only after manifesting that Truth within us. The fact is that until we rise above body consciousness,

and after crossing the stars, moon, and sun and manifesting the radiant form of the Master within us, at the eye center, we do not know when the mind is going to bother us. We do not know when, after creating any of the worldly desires, the mind will delude us. Even one bad thought or even one worldly thought can bring us down from the feet of Brahmānd; it is only due to our worldly thoughts that we are brought back into this world again and again. Usually we people do not meditate, or we meditate very little. But we have so many desires which we present to our Masters; and when those desires do not get fulfilled, then we lose faith in the Master. So this is not something we can call as having true love for the Master; it is like we are working for the Master and asking for payment for it.

Guru Nanak Sahib has said that if we are asking for anything other than the Naam, it is like we are inviting all the sufferings and problems, because contentment, happiness, and peace are in the Naam only.

Often I have told you about an incident of Master Kirpal: once He was visiting somebody's home, and that person had a boil on his leg. Even though he had made arrangements for tea, that person had the desire that Master should first look at that boil, so that he might get some grace from Him. So he said, "Master, first of all, please look at this and have grace on me, and then later you can have the tea."

You know that if there is any true devotee around [when something like this happens], he will not like that. Often I have told you that my Beloved Lord was an Ocean of Love, and I was a devotee of love. In my whole life I did not ask for anything else but love from the Master, and since He was an Ocean of Love, and I was the devotee of love He gave me all His love. When I saw what that disciple was asking of Master Kirpal, I did not feel good about it, and I did not like it.

That person also used to proclaim himself as one of the greatest devotees of Master, because you know that nobody wants to call himself the lesser devotee. Everyone says that he is the best devotee and follower of the Master. As Guru Nanak Sahib has said, "Nobody wants to call himself the lesser devotee; everyone claims to be the best lover of the Master."

Once in Karanpur I was very fortunate that Beloved Lord Kirpal allowed me to travel with Him. We had just arrived in Karanpur when one dear one, an initiate, came to Master Kirpal and said, "Master, I do not see the Light." Master tried to explain to him that he should keep the diary, and that he should do his meditation, then everything would be all right and he would see the Light. But that dear one insisted, "I must see the Light; You should shower grace on me," and things like that. So the Master made him sit in meditation right there.

At that time I thought to myself, "What is this person doing?" And I said, "If you are asking for the Light from the Master, you can see the Light only in some places. But if you know that the Master Who is all Light, Who is the All-Owner of Creation, is standing in front of you in His full physical being, and He even talks to you, and you are sitting in His Presence, then what more do you want from God? And why do you only insist on getting the Light? Why don't you catch hold of the [inner] Master Who is the Form of the Light, and Who can do everything for you?"

When we go within we realize how our Beloved Master rules over our mind, our intellect, our brain, and whatever we do or whatever we speak is all due to His grace, and He Himself makes us speak those words. But we realize this only after we go within. So it was all due to His grace, and He Himself made me say those words at that time when that dear one was insisting to Master Kirpal that he must see the Light.

Then I told my Master – and this was only due to His grace, He Himself made me say this – I said, “I have seen neither Allah nor Wahe Guru and I do not care for any God; I have not seen anybody else. I have seen only You, and I know that You are my God, You are my everything; I don’t care for anybody else. You are my girdhari, You are the One Who lifts up the poor and the downtrodden ones; you are my murari, You are the One Who brings life back into the dead ones.” So dear ones, I was able to say this only because of His grace. I mean to say that a true devotee will never ask for anything of this world from the Master, he will only ask for His grace, and he will do it in all his innocence.

This is not only my point of view. Swami Ji Maharaj said the same thing. He said, “O Lord, I do not know any Sat Naam or Anaami other than You.” Bulleh Shah was asked by His family members, “What do You understand that Your Master is, how do You see Him, and what do You think He is?” So Bulleh Shah said, “If you look at my Master from the outside, you will see Him wearing dirty clothes, and having a body made of flesh, skin, and blood, but if you go within and see His Real Form, His inner form, you would not even want to spit in the heavens, because He is so beautiful, He is so radiant, that no other thing of this creation can compete with His beauty and radiance.”

The Master of Bulleh Shah belonged to a low caste (the caste of aryin, which is considered a low caste among the Muslims), and Bulleh Shah Himself belonged to the sayyid⁹ caste (sayyid is a higher Muslim caste – they are the ones whom people worship). So when people saw that Bulleh Shah, even though He was of the sayyid caste, was a follower of Inayat Shah Who was from the aryin caste, they asked Him about this, and He replied, “If anyone calls me sayyid, he will go in the hells, but if they call me aryin, the caste of my Master, they will get to enjoy the heavens.”

Here, outwardly, we are doing the practice of becoming true devotees. We are only making efforts to become true devotees of the Master, but we become true devotees and true love for the Master gets manifested within us only when we go within and only when we see the Radiant Form of the Master. If we do not do the practice of becoming better and going within then we can never go within. If we only talk about it and give it up without doing the Simran, without doing the work we are supposed to do, then we get nowhere, we always remain outside. I get the opportunity to meet many dear ones. There are many dear ones who are very good, very quiet, very peaceful, who have manifested the Form of the Master within them. Truth has not completely vanished, the truth always exists, so there are dear ones who do very good meditations; they have manifested the Form of the Master. When such dear ones come to see me in their interviews, they do not have any questions; they say, “Master we have come only to have Your darshan.”

⁹ Sayyid is a surname which indicates that a person is a descendent of the Prophet Mohammad.

Many men and women who come to see me say, “Master, please search for a good companion for me.” The women will say, Master please get us good husbands, and the men will ask me to get good wives for them. If they are having any physical problems they ask me to remove their physical problems, their diseases. And if their business is not doing well, they ask for the blessings in their business. They ask for all these things. So there is a category of satsangis, like these, who come to me and ask only for the worldly things. Kabir Sahib said that the Master wants everyone but no one wants the Master. When they come to see the Master, either they come for name and fame, or they come for worldly things, they come for the worldly materials. They always request, “Master, shower grace upon us,” or do this or that thing for us; but they do not come for the Master. They do not ask the Master for that true thing, that real gift, for which the Masters have come into the world. The Masters have come into this world to take our soul back to the Real Home. But no one comes to the Master asking for that precious gift. So Kabir Sahib said that no one is the customer for the real thing. Everyone is looking for the false things. Kabir says, “What can we do to such blind people?”

I will tell you a story about the true devotee of the Master. I tell you a story of Guru Arjan Dev; even though He had reached Sach Khand, still He always called himself a half disciple. He never called himself as a disciple or a perfect being. In the court of Guru Arjan Dev Ji Maharaj there lived two people, Rai Bulwant and Sata Ilhum. They used to sing very lovingly and devotedly in the court of Guru Arjan Dev. And there happened to be a wedding in their family and they thought of doing that wedding in a very lavish way. For that they needed a lot of money, because they thought, “We are the singers in the court of Guru Arjan Dev and if we do not do it in a very good way then what will people say? They will say that we are the singers of Guru Arjan Dev and we couldn’t even afford to have a nice wedding.” So they wanted to do it in a very good way to impress people. So they thought since many disciples come to Guru Arjan Dev, if every disciple contributes one taka – a taka is like two paise [two pennies], so they thought if every disciple contributes one taka each, then they would be able to collect a lot of money with which they could plan a very good wedding. So they came to Guru Arjan Dev Ji Maharaj and told Him about the wedding and they said, Master, “If you can collect one taka per disciple and give it to us, we’ll be able to perform the wedding.” Guru Arjan Dev Ji said, “Well, you should ask for whatever money you need, but you should not ask like this.” But they said, “No, Master we want only one taka from every disciple.” The next day Guru Arjan Dev Ji brought four-and-a-half takas and gave them that money. He said, “One taka is for Guru Nanak, because He was the perfect disciple; one is for Guru Angad, He was a perfect disciple and one is for Guru Armas Dev, He was also a perfect disciple. The fourth one is for Guru Ramdas. And this half taka is for me, because I am still half a disciple.” So now you can imagine: He was the owner of Sach Khand; He had manifested His Master within Him; He was all in all. His Master had given Him the responsibility of guiding the Sangat and He was the owner of this whole creation but still He understood Himself as the half-disciple.

When Guru Arjan Dev Ji gave them that money those singers became upset and they thought that the Master was saying that only because He did not want to give them the money. But that was not the reason. Guru Arjan Dev Ji Maharaj considered Himself as a half disciple and He considered only the past Masters as the perfect disciples. So I mean to say that as long as the Masters are in the body They never say that They are the true

devotees or that They are the perfect disciples; They say, We are still the half disciples, we are still in the making.

The true disciple was Guru Angad Dev, even though Guru Nanak Sahib had blessed him with His grace, had embraced him with His body and had given him the name Angad which means born from one's own body. His name had been Bhai Lena but since Guru Nanak Sahib was very pleased with his devotion and his seva He embraced him and He made him as a part of His own body, and He gave Him the name of Guru Angad. Bhai Lena was such a true disciple, he was so devoted to His Master, that, when by mistake one of his arms crossed ahead of Guru Nanak while he was walking with Him, He gave the punishment to that arm by tying it up for one year. He said, "You dared to go beyond the body of the Master and this is the punishment that now you will be tied for one year."

So this was his devotion and He was a true disciple. Even though at that time He had become perfect and He had reached Sach Khand, but still He considered Himself as much inferior and much lower than the Master.

Once when Beloved Master asked me to convey the initiation He told me to explain the theory to the people. So I told Master, "Master, why don't you shower grace on all these people who are sitting here, why don't you show them your Real Form which you have shown to me so that they may also get the liberation?" When I asked Master to do that He got upset and He said, "Don't make them tear my clothes; do whatever I tell you to do." Dear ones, a true devotee can not bear to compete with the Master because he knows what the Master is. He always remains very humble and he always makes an effort to become a true devotee of the Master.

Guru Gobind Singh Ji was asked this question, "Who is the true disciple, who is the true devotee, or sikh?" You may call him as a disciple, a true devotee or a sikh; it is all one and the same thing. So Guru Gobind Singh replied, "He who has risen above lust, anger, greed, attachment, and egoism – who has removed all these bad qualities from within – who has gone within – that one is the true disciple. He who accepts the teachings and who lives up to the teachings of the Master is the real sikh or the real disciple." If he is not doing that, if he has not risen above the teachings or the dictates of the mind, if he is still under the control of the mind, he is not a disciple of the Master; he is the disciple or the follower of his mind.

When Guru Gobind Singh was saying this, one dear one stood up and he said, "No, Master that is not true. I am not a disciple of my wife, and I am not a disciple of any woman. I am not a disciple of any body else. I am your true devotee." So when Guru Gobind Singh said all that and that disciple replied that he was not the disciple of anyone else, that he was the true disciple of the Master, Guru Gobind Singh did not say anything. He just kept quiet on that day, but after a few days He called that disciple to Him and He said, "Okay, If you are my disciple you should go to the bazaar and you should get me a unique piece of cloth; get a roll of the cloth of which there should be no other piece of cloth available like that in the market; and you should bring that for me." So that dear one went to the market and he looked around and then he was successful in buying a very nice beautiful piece of cloth, a roll of that cloth, for Guru Gobind Singh and he brought it home. When he brought that cloth home his wife saw it and she liked that roll of cloth very much. So she asked for that cloth, and he said, "No, this is for the Master. This is a

unique piece of cloth and I bought this for the Master.” But she said, “No, I want this for myself. You can tell the Master that you looked around and you could not find one, and maybe tomorrow again you can go and you can find something else, but I want this one.” Then because he couldn’t say anything to his wife he gave that piece of cloth to his wife.

Next morning when that dear one went to the court of Guru Gobind Singh his wife also followed him, taking that roll of cloth with her, because she knew this whole story. When he went there Guru Gobind Singh asked that dear one, “Yes, dear one, did you get any piece of cloth?” He said, “Master, I tried everywhere; I looked around everywhere but I could not find one, but today I will go and buy one for you.” At once his wife came up and she said, “Master, you see he is not Your disciple; he is my disciple. I wanted him to give that piece of cloth to me and he did; now he’s lying to You.” So Guru Gobind Singh said, “Rare are the one’s who are the true disciples, the true devotees of the Master.”

Dear ones, no teacher ever wishes that the students whom he is teaching may fail in the examinations. Every teacher wants all his students to become successful because he knows that if his students will become successful people will talk very highly about him, they will praise him and his name will be glorified. They will say that he is the teacher of those students who have become successful. In the same way, no parents ever wish that their children should go in the bad company or that they should not become successful in their lives. That is why the child’s parents always make efforts, they always take care to be sure that the children are in good company, that they get all the good things which they need, that they become good people and have a successful life. They make every possible effort to feed the children well and they give them whatever would make them good in their lives.

In the same way, the Masters who have come into this world from Sach Khand, They all always wish that all Their disciples should become good people, that they should become good disciples. That is why, through the Satsangs, They always go on telling us how we have to live our life, how we have to do our meditations, because They know that if the disciples will do more meditation of the Naam, the fragrance of the Naam will come out from them and it will spread all over. The name of their Master will be glorified, the name of their Path will be glorified, so that is why They make every possible effort to make us understand how we should be living our life, and that is why They always go on telling us how we should be good people and how we should do our meditations.

But what happens? As long as the Masters are in the body and as long as They go on telling us all these things, we keep making efforts. In the case of Master Sawan Singh, I will tell you one thing: in India when Master Sawan Singh was alive people used to say that those who went to see Master Sawan Singh or those who were the disciples of Master Sawan Singh would never lie. And that is why they used to swear by them, saying, “They are the true people and they never lie.” But you know that when people give up the Path of the Naam, when they give up the teachings of the Masters, when they start obeying their mind and following the organs of senses and when they get involved in all the worldly things – then they start doing all the bad things – which brings a bad name to their Masters also. Kabir Sahib said that the master is blamed when his dog goes mad.

We can learn so much from the lives of the great Masters. I myself have seen the life of Master Sawan Singh. I saw that He never cared for His own body, He never cared for His own comforts and conveniences. He always worked very hard, and understanding it as His duty and responsibility, He always attended the Satsangs, He always talked to the people, because He wanted His disciples to become better. In the same way, Master Kirpal Singh also led a very uncomfortable life. He worked very hard and He always attended the Satsang even when He was not physically fit, even in the times when He was very sick, but still He never cared for His comfort, He never cared for His body. They always attended to the Satsangs, They always talked to the people because They wanted to make Their disciples better and They wished that maybe by one word or another the disciples would understand and they would make their lives better. So the Masters never care for Themselves; They always make efforts, They always work hard, so that the disciple may become better.

Pultu Sahib had said, “Only to liberate the souls, the Masters suffer so many sufferings. They do not have any desires, but They go around the world, They travel so much, only for the sake of the souls.”

My life is like an open book in front of all the Satsangis. You know that whenever I travel, whenever I go outside, I always get myself locked in the airplane and I go to the place where I have to be. Whatever seva I have to do, I do over there and I come back to my home. I never go to do any sight seeing, I never go to visit any beaches, I do not go here and there. Whatever time I spend, it is always for the seva of the sangat.

When I go to Delhi, Pappu knows that I get down from the car and go into the house. I come out from the house only when I have to go for the meditation or for the Satsang. The same thing is true when I go to Bombay, I do not go anywhere, any place, I go out only when it is for doing the seva of the Sangat. So I’m doing all this seva of the Sangat because I want the disciples to become better. Whatever I have received from my Master I am conveying only those things to you, to make you better. Whatever He taught me, whatever He gave me, I am only refreshing that message or that teaching of the Master in you. I am not giving you any new thing. It is the same which my Beloved Master gave to you.

Kabir Sahib said, “In the company of these five passions and the organs of senses we have spent all of our life, but still we have not received any contentment. We are not happy, we have not received any satisfaction, then what is the hope for us?” In the same way, Bhai Gurdas also said, “These eyes do not get content looking at the beautiful things of this world. These ears do not find any satisfaction by listening to all the music of this world. This tongue does not feel satisfied tasting all different good quality foods of this world. The only true peace and contentment comes when we go within and get ourselves connected with the Naam.” If we go on talking about this the stories will never end, even if we go on talking about this all of our life. The best thing for us to do would be to rise above the body and come to the Eye Center where the Giver is giving us all the riches, where He is donating everything to us. It is better for us to come up to the Eye Center.

1991 May: Sickness, Treatment & Accepting God's Will

This question & answer talk was given January 2, 1991, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: Sant Ji, when we have to endure some physical karma that requires some suffering and maybe some medical expenses, should we experience these karmas as they come and trust in the Master to guide and protect us through these difficult times, or is it better to plan ahead and purchase medical insurance policies that would pay for most of our medical expenses and avoid a financial crisis. I hope to understand this problem and would like to have a solution. Maybe there is another way that is completely different.

SANT JI: It is a very good question. Now instead of saying anything of my own in response to this question I would like to repeat what Master Sawan Singh has said. I have told this many times in previous Satsangs. In His Satsangs or writings Master Kirpal Singh has also confirmed this. Master Sawan Singh Ji used to say that before a soul enters the womb of the mother her fate karmas are determined. Pains and happiness, richness or poverty, good health or sickness are the six things which are written in our fate. And things happen in our life according to our fate karmas.

Tulsi Sahib also has said that in this world karmas are the main thing. He says, “First the pralabdha or fate karmas were made and then the body was created. This is a unique play but our mind does not believe it. Whatever one has sown he harvests only that.” At present the soul is confused because she does not know why everything is happening; the soul does not know that she is suffering on account of her own karmas.

At the time of your Initiation all of you are told that we are not the bodies, we are the souls; we have been given the body to pay off our karmas. Master Kirpal Singh used to say, “The arrow which has already been shot cannot be brought back; whatever is done is done.” Whatever fate karmas have been written cannot be changed. Masters do not touch our fate karmas. They do connect us with the Shabd Naam so that it may become easier for us to bear whatever sufferings are written in our fate karmas.

We are always told that on our soul there are three covers, physical, astral and causal. It is like one cage is in another cage and those two cages are in a third one. So if you know how to rise above the physical body and how to remove the physical cover, you can easily start working in the astral plane. Then we can see what past karma is the reason for the suffering which we are having now.

Master Kirpal Singh Ji used to say that when the Masters give Initiation They make an arrangement within the disciple so that he can pay off his karmas and along with paying off the karmas he can also make progress in meditation. This physical plane where we are living now is the country of the Negative Power. In this realm the law of revenge prevails. Whatever deed one has done he has to suffer the consequences of that deed. Suppose someone has taken out someone’s eye, then his eye has to be taken out. If not in this lifetime, then in the next lifetime one has to pay off his karma in exactly the same way as the karma was done.

In the realm of the Positive Power there is nothing like revenge. There is only forgiveness. So when we leave this realm of the Negative Power and we go to the Positive Power then we are forgiven. Masters come into this world only to take us to that

plane. Guru Nanak Sahib said, “O Brother, do not blame anyone. If anyone has to be blamed it should be your own deeds or karmas. Whatever I have done I am suffering on that account. Do not blame anyone else. And why do you blame others when everything you are going through is your own doing.”

Now about making some arrangements for ourselves to avoid the karmas or to take care of ourselves when we have to endure or suffer those karmas – that is correct and one can do something about that. When you go to the astrologers or fortune tellers they may tell you what is going to happen or what is bothering you and how to avoid all those happenings. But it is the experience of the Perfect Masters that they may be able to tell you what is going to happen and all of that, but as far as the karmas are concerned no one can avoid or change those karmas. The Saints Themselves neither go to such fortune tellers nor do They tell us to go there. They do not believe in them and They don’t tell us to believe in them. They tell us, “O Friend, whatever the Creator has written in our fate, there is no one who can erase that.”

I will tell you a story of my distant relative. Once he went to a fortune teller who told him, after doing some calculations, that after a few months on one certain month if he visited his relative in that month he would become very sick and it was possible that he would not survive. When he heard that he became very worried; he kept on thinking about that time and it was like a very heavy burden on his head. Anyway, he did not go to visit his relative in that particular month which the fortune teller had mentioned. But a month later he went to visit his relative and there he got sick. Because he got sick he remembered what the fortune teller had told him and he was sure that he was going to die. Then the other relatives came to me and told me that he was about to leave the body and I should go there.

In those days I used to practice Ayurvedic medicine so I at once took the jeep and drove a distance of two hours. When I got there I told him, “You are not going to die.” He told me, “I know that you do not believe in the pundits and fortune tellers, but whatever they have told me is happening now and I am going to die.” So then he went on telling me everything about his home, as if he was going to leave the body right then. I told him, “I am a doctor and I am giving you the medicine in the Name of Beloved God. And seeking the support of God Almighty, I can tell you for sure that I will not let you die now. You will take my medicine and after a few hours you will be all right. You will not die today. One day everyone has to die and I don’t know when you will die, but not today. My medicine will not let you die today.” So I gave him the medicine and then I came out from his room. His family started doing some good omens and bad omens and other things like that which the Indian people do. So I told them, “There is no need to do things like that, because Guru Nanak said, ‘Only those people who do not believe in God believe in these good and bad omens.’ I don’t believe in them so I don’t do those things. And don’t worry because he will recover.”

By the time I reached home he had become all right, but still he said, “I know that Baba Ji does not believe in all this fortune-telling business, but whatever that pundit told me became true. He told me that I would become sick and not live but at least one part of what he said became true.” Later I told him, “No, it was only because you were thinking of what that fortune teller predicted, and it was such a heavy burden on you.” So, Dear Ones, to think about something and worry about something in the future, who knows if it

will happen or not; maybe it will not even happen. So to become sick just by worrying about something in the future is not a wise thing.

I do not consider buying an insurance policy as a bad thing. It is a very good scheme. If anyone can afford to have an insurance policy then he should have it. But the question is, should we endure the pain of the karmas as they come or should we make any arrangements for it? Dear Ones, you know that all the Masters have said that whenever we get sick we should get the treatment and medicine for it and at the same time we should accept it as the Will of God. Because when we accept it as the Will of God we are saying that it is our own karmas that we are paying off and there is no one else to be held responsible for that karma. It is all our doing for which we are suffering. And by going to the doctors and getting the treatment from them we are paying off some of the debts that we may have with those doctors. Some give and take is finished with those doctors. When we are accepting it as the will of the Master then we become more grateful to Him. Swami Ji Maharaj said that we should understand the moment of pain as the blessed one. Because in the moment of pain, as we pray to the Master for His help we also have our attention towards the Master. Our soul is inclined to Him because we are asking for His help. So whenever we get sick we should get treatment from the doctors because any debt we might have with the doctors can be paid off by going to the doctors and getting the treatment. And along with that we should understand our sickness as the Will of God. We should keep our attention toward Him so that the burden of the karma may get paid off.

Masters never tell us that we should sit idle with one hand on the other. They tell us that it is our first responsibility to make an effort. There are two kinds of sickness and disease. And if you look at them very carefully, if we pay attention to what we are suffering, we can easily tell what kind of sickness it is. One sickness is due to our carelessness. There are many sicknesses that we get by not taking care of our body. And just by looking at our body with more attention, or taking better care of our body, those kinds of sicknesses or diseases can be easily removed and we do not have to suffer a lot of pain because of that. The other kind of diseases are the kind that we get because of our karmas. You may call it a karmic disease also. That disease or sickness does not go away until we suffer and endure the pain of the karmas. Whenever we get into that kind of sickness or disease it is better for us to suffer and endure the pain and pay off the debts. By paying off the karmas through that disease the burden or load of the karmas we are carrying on our head becomes less. If you do not become successful or do not get cured even after taking all kinds of treatments we should not find fault in the Master by saying that we are not being helped by the Master. Master is extending His physical help to us. Whatever is appropriate He is helping in that way. And in those circumstances it is better for us to accept the Will of the Master as it is. In Ayurveda where all the herbs are described there is a story about Gorakhnath. He was a great meditator and for a while he had a boil on his head. For twelve years he suffered the pain of it; even though he tried many different remedies still he could not get rid of that boil. When the time of this karma was almost over, after suffering for twelve years, there was an herb growing near the place where he made his fire. That herb spoke to him, saying, “Gorakh, if you will use me on your boil, your boil can be removed.” Gorakhnath knew the philosophy of karma and he knew that the time of his suffering from that boil was almost over. But he said, “I know that this karma is almost over, but since you have spoken up now, even though you were growing next to my fireplace for such a long time and never said anything before, I will give you

this boon, that from now on you will be called gorakhmundi and people will use you for treatment of boils.” Nowadays people use that herb to remove boils and ulcers and things like that.

While we are paying off our karmas, when we go to a doctor the doctor has a lot of sympathy for us. No doctor wants his patient to suffer. He wants the patient to be comfortable, and to be cured so that the doctor’s reputation may become well known. But if our karmas are still there, if we are to suffer more karmas, and if the treatment of that doctor does not work, we should not find fault in the doctor. There is no fault in the doctor, because he is doing his best. He has all sympathy and best wishes for us and he is doing whatever he can. Because of those karmas which we still have to pay off, we are not getting cured. In such circumstances instead of finding fault in the doctor we should remain patient and accept the Will of God and wait for the time when the karmas will be paid off and then we will become all right.

Master Sawan Singh Ji used to talk in the Satsang about this line of karmas – how even in our next lifetime we have to go and take up a similar form in order to pay off those karmas. We have to get into the same kind of conditions and do things in exactly the same way in order to pay off the things that we have done in this lifetime.

1991 June: Heart Communicates with Heart

This question and answer session was given September 28, 1988 at Sant Bani Ashram, Rajasthan, India.

QUESTION: The other day Sant Ji was walking along the wall with Gurmel and Sukhpal, for a couple of minutes we stepped in behind and followed until Sant Ji bade us to stop. I can't express the happiness of those few minutes. There used to be a place in the program for moments like that. But alas, that has stopped. O Giver of Happiness, would you mind commenting on this.

SANT JI: The set-up of the other ashram was such that we did not have enough land to walk around. That is why we used to have a time in the program for everyone to go along with me and I would take the dear ones for the walks. But here we have enough room to take walks and people are free to take walks whenever they want. That is why we do not have any such program here. Over there our land was divided into two different parts. There was a public road between those two divisions of the property and that is why it was not possible for the dear ones to take walks freely. Only because of that reason I used to take the dear ones for the walks.

You might remember that in the beginning when we came here, we used to have a muddy wall going all around the Ashram. That wall was made when I used to come here to meditate, and after meditating whenever I felt the need to take a walk I would go along the outer edge of the property. So that wall was made at that time.

There was no significant reason in telling you not to follow me the other day. The only reason behind that was that if I had allowed you to follow me, then everyone in the sangat would have followed us. [Sant Ji laughs] And you know that the dear ones have worked very hard to grow the crops here and we would have spoiled their crops. So it was better to finish that matter off between you and me. [Everyone laughs.]

QUESTION: Master, I'm relatively new on the Path and I'm still not clear on the practice of Dhyān. Can you explain that a little bit to me?

SANT JI: Regarding Dhyān I have said a lot, I have clarified a lot, and most of it has been published in Sant Bani Magazine. I think you should find those old issues of the magazine and read the articles which talk about Dhyān. You will get a lot of help from doing that.

The reality is that heart communicates with heart. When we remember someone, we do not need to visualize his form, we do not need to make the image of his form within us. When we remember him, his form appears in our within by itself. We do not need to make any effort in doing the dhyān. When we concentrate on the remembrance of our beloved, whenever we do the simran – whether we are walking, talking or doing any other thing – as soon as we do the simran and remember that person, his form starts coming within us, his dhyān starts appearing in front of us without our making any effort.

Many incidents keep happening in the lives of the Satsangis when the Master appears in front of them and gives them His darshan. Many times He appears there physically, many times He appears there in the form of the dreams, and many times He appears in some other form also. So whenever such kind of appearances of the Master happen we should take advantage of them, we should develop our Dhyān for the Master, and we should not let that kind of form of the Master disappear from our sight.

The relationship between the Master and the disciple is very deep. There is no other relationship existing in this world which can be called as deep as the relationship between the disciple and the Master. That relationship is eternal; it is permanent. Many times it happens that because of the depth of that relationship Master Himself goes to the disciple and gives him His darshan. Many times He appears in the form of the dreams also. But it is not a dream, it is because of the remembrance of the disciple that the Master has come there in His Radiant Form. But it is a pity that the dear ones do not take advantage of it, and instead of contemplating on that form of the Master, they forget it and take it as a normal dream.

There are many dear ones in this group itself who have told me in their interviews about their experiences: how when their minds were quiet they had the darshan of Master Kirpal and even Baba Sawan Singh, and how sometimes both the Masters came to them. This is only because of their contemplation, because of their remembrance of the Masters. The dear ones should take advantage of such incidents of darshan of the Masters, because a lot of grace of the Master is present in such visions.

Not everyone who is sitting here has the same kind of thoughts, and you do not all have the same kind of experiences. But often small or big things keep happening between the disciple and the Master and if we have developed the contemplation of the Master, if we have developed the habit of remembering the Form of the Master, all the time, then it is very easy for us to understand and recognize the grace of the Master. Many times, it so happens that if we are involved in some kind of accident or if something is going to happen in our life, many times a day or two before that thing is going to happen the Master appears and He tells us what is going to happen. Or He appears and gives us hints. But Satsangis are always cautioned; they are told that they should not try to avoid what is going to happen even if the Master tells them about it, because by doing so we lose all the

fruit of our meditation. Saints always tell us that we have to live according to the will of God. We should know that whatever happens in our life is all according to our own pralabdha karmas of the past and it is wiser to pay all our karmas without making any excuses. So it often happens that if we have contemplated on the Form of the Master, if we have developed the remembrance of the Master, we will definitely get the hints, we will definitely get the cautions from Him, and it is possible that if our attention is towards the Master He may even appear in front of us to give us His darshan.

Even after knowing all these things, we Satsangis also get involved in arguments and we say, “If he had done this . . . he could have avoided that happening . . .,” and things like that. It is just as when doctors cannot diagnose what the cause of a person’s death was, they usually say, “His heart stopped,” or “The circulation of the blood was blocked,” or they just give a general explanation. But they do not know that the person’s time was fixed, that his end time had come, and that is why he had to leave the body.

So we were talking about Dhyān, and I was explaining to you how Dhyān is important for all of us, and how it helps us in our day-to-day life. A satsangi should do Simran all the time, as much as possible, and he should always keep his attention at the Eye Center. He should not let his mind bother him with the worldly thoughts, and he should not let his mind take him away from doing Simran. So when we do Simran sitting at the Eye Center, and when we rise above the body consciousness, as we go on progressing in our inner journey, when we remove the physical, astral and causal covers from our soul and reach Daswan Dwar or the tenth door, the Dhyān or contemplation of the Form of the Master starts to happen within us by itself. We do not need to make any effort. There are two faculties or two powers by which our soul functions: one is the power of seeing which is called nirat, and the other is the power of hearing which is called surat. In fact, these names refer to different aspects of the same power, because they are the powers or the faculties of the soul. So when we awaken these powers, when we remove all the physical, astral and causal covers from our soul and reach Daswan Dwar, then such a contemplation or Dhyān is developed that happens constantly. The Satsangi who has reached Daswan Dwar and who has developed Dhyān, his attention does not spread all over in the world once he has developed that Dhyān. No matter that he is living in the world, but still he is constantly looking at the Master; he is constantly linked with the Master. Paltu Sahib said, regarding the same Dhyān, “Those who develop that kind of Dhyān, their devotion for the Master is like the flow of oil.” You know that the flow of oil is constant, it is not broken anywhere; in the same way, those who reach Daswan Dwar and those who develop that kind of Dhyān their devotion becomes constant. Guru Nanak Sahib also says the same thing. He says, “O Dear Ones, you should do the Dhyān of the Master constantly, without any break.”

Satsangis do not know the importance of doing the Simran. If they would know the importance of doing the Simran, it would not be difficult for them to develop the Dhyān. You know that your mind always goes on thinking about the worldly, unnecessary, useless things. Instead of allowing your mind to think all those useless worldly things, if you would make him do the Simran, if you would always keep him involved in the Simran, then your Dhyān would get developed by itself.

I will give you some worldly examples. You know that the love between the mother and the son is very deep. The son just needs to remember his mother and the face of the

mother will appear in front of him. He does not have to make a lot of effort to remember his mother, and when he remembers her, her form is right there. In the same way, if the husband remembers his wife, it does not take much effort to remember your companion, and the form of your companion, whether it is the husband or the wife, will appear in front of you. In the same way, all the worldly works in which you are involved, you just need to have a little thought of them and all their forms and activities will come in front of you, and you will not have to make a lot of effort in trying to figure out what was what. So the Masters tell us that all these things have the connections with us and are useful to us only as long as we have this body. We should develop the remembrance or have the remembrance of such a One Who will help us not only in this world but also Who will go with us after we leave this world; and that is the Master. So why not develop the remembrance of such a Master Who will help in this world and in the beyond also. Guru Nanak Sahib also says, “Who is our real friend? Only He who helps us at the place where no one else can help. O Nanak, give up the friendship of the false ones and become the friend of the true ones. The true ones are those who help you when you leave this world, and the false ones are those who may leave you even in this world.”

Most people who have the habit of thinking so much during the day, or those who have the habit of talking too much during the day, what do they do when they sleep at night? Even in their sleep or in their dreams, they go on thinking or talking, and they talk nonsense. Their family members cannot figure out what they are talking about. Usually in Rajasthan people say that those people who talk too much in their sleep or who talk nonsense are under the influence of some ghost. No Dear Ones, it is not any ghost, it is your own mind, your own thinking, and your habit of talking during the daytime. All the thoughts you have thought during the day, and all the talk you have talked during the day, those things change their forms and the same things are bothering you at nighttime also.

So instead of talking about unnecessary things and instead of thinking useless worldly thoughts, if they had remembered the Master, if they had devoted themselves to the cause of the Master, they would remember the Master even in their sleep. Either they would be doing the Simran in their sleep, or they would remember the Master. For such people Kabir Sahib has said, “Those who remember the Naam of the Master even in their sleep, I sacrifice myself for them. I would be happy if my skin was made into sandals for their feet.”

In answering this question I only mean to say that if you will remember anyone his dhyān or contemplation will come to you by itself. Whenever you will do the simran of anyone, you will start remembering him, and you will gain the concentration on the form of that person by itself.

QUESTION: Why does the Master hide so much of His full power and glory from His disciples so much of the time?

SANT JI: [Sant Ji laughs] It is a very interesting question. Suppose that you have something very precious, very valuable, if you show it off to the people it is possible that the people may come and try to steal those precious things away from you and in that way you will lose them. This is just a worldly example.

If you have read *Anurag Sagar* you would have read that God Almighty made certain promises with the Negative Power. The Negative Power asked Almighty God that all the

souls who come into this world should not know about their past, from which body they came. Another promise was that “All the souls should feel content wherever I give them birth, whether I give the body of a donkey or a pig or a human being they should be content in whatever body they are.” As you know, the lives of donkeys and pigs are very painful. Whenever anyone tries to beat them, they always try to protect themselves because they love their bodies, and they love their beings. That is why they do not want anyone to harm their existence. That means that everyone is content in whatever body he is living. Another promise was that the souls should not know why they are suffering or enjoying. They should not know about the karmas which they have done in the past otherwise they would stop doing the bad karmas and the Negative Power didn't want that. He wanted the cycle of karmas to continue that is why He got that promise. The other promise concerning the Masters coming into this world was that the Masters, the perfect Saints, should not perform any miracles to attract the souls to Them, and They should liberate the souls only after making them do the meditation.

These were the promises, and you know that the Negative Power is also a beloved son of God Almighty and God has to please him also. He has done a lot of seva of God Almighty, and that is why God Almighty has made all those promises with the Negative Power that whenever the Saints come into this world They always live like a normal person. They do not perform any miracles and They always make Their disciples do the meditation of Naam and then They liberate them. If the Saints are born into poverty They are happy there, and if They are born into a rich family They are happy there. They always live a normal person's life. They always remember the purpose for which They have come into this world and They always keep Their hearts attached to the feet of Almighty God.

Saints do not hide any of Their glory or Their power from Their disciples. This is also a weakness of our mind; our mind tricks us into thinking that Master is hiding His glory and power from us. You can ask those who do the meditation and go within, “Has Master hidden anything from you? Has He not shown you all His power and glory?” Those who do the meditation according to the commandments of the Master, those who go within, the Master sits within them carrying all the prosperity and carrying all His power.

The biggest miracle which a Master Saint can perform is making a soul one with the Oversoul of Almighty God. Because you know that we do the beastly deeds, the deeds which the animals do. Forgiving us for all our faults He takes us to stand in front of Almighty God, and He tells Him, “He is your forgotten child, and he has come asking Your forgiveness. You kindly forgive him and make him one with You.”

Usually we understand the outer grace of the Master as the real miracles done by the Master. If someone had a fever and he prayed to Master, and his fever was gone, he would say, “Master performed this miracle and my fever was gone.” If someone's leg was broken and he requested to Master, and with His grace if he became well, he would say, “Master did a miracle.” So all these outer things we take as the miracles. Master Sawan Singh Ji used to say, “Those who understand that the grace of the Master or the miracles of the Master are limited only to these kind of things, what can they understand of Sant Mat and what benefit can they take from the Master?” The biggest miracle which a Master Saint can accomplish is to make the soul one with Almighty God.

Master Sawan Singh Ji used to tell this story of Guru Teg Bahadur Ji: Once when He went to Agra He was sitting with His disciples doing satsang and suddenly a Muslim man came there. Instead of sitting with the other people he went straight up to Guru Teg Bahadur and he embraced Him. After that he left. When Guru Teg Bahadur allowed the man to embrace Him, the other people who were sitting there started having objections and saying, “Master has not allowed us to do that, yet here comes a Muslim man, a stranger, and Master allows him to do that. This is not a good thing.” As soon as they started talking among themselves about that, Guru Teg Bahadur figured out what was happening and why the sangat was upset. So He explained to them, “Do you know who that person was? If you knew his story, then you would realize that what I have allowed him to do was okay, and that he deserves that embrace. That is why I have allowed him to embrace me.”

Then Guru Teg Bahadur told His sangat that man’s story. He said that he used to be the King of Lahore, and once day a yogi who had the power to fly in the air was flying near the king’s palace. When the yogi came near he saw a beautiful bed made for the king to sleep on. Because he was tired, he was attracted to the bed. He thought, “Let me rest here for a little while and then I will continue my flight.” So he went and laid down on the bed. He had a little amulet which he kept in his mouth, and that amulet had the power which enabled him to fly in the air. When he laid down on the bed, he was so sleepy that he did not realize that the amulet had fallen out of his mouth. The yogi slept in a very deep sleep.

After a while the king came into his bedroom and thought, “How has this man entered my bedroom? This is the palace of a king! No one can come here.” But then he thought that he looked like a yogi, and he didn’t want to disturb that yogi’s sleep. He looked around and found that amulet. He took it and stood in a corner; there he waited for the yogi to wake up. The yogi slept until morning. When he woke up he was very nervous because he had intended to rest only for a little while but he had slept for the whole night. Then he started looking for his lost amulet and he was very upset and nervous. The king at once came out and asked him, “Have you lost something?” He replied, “Yes. I have lost my amulet, and that was what gave me the power to fly in the air. If I don’t have that how will I go back to my Master?” So that king gave that amulet back to him, and taking it, the yogi once again flew in the air and went back to his Master.

When his Master asked him why he was delayed the yogi told him the whole story. The Master was very much impressed by the generosity of the king and he wanted to reward that king. So the Master of the yogi came to the king along with a couple of other yogis. He brought some other amulets with him and said, “You have done a very good thing for my disciple; you have helped him a lot. You did not punish him. I am very pleased with you and I want to give you a couple of amulets using which you can fly in the air. We have acquired these powers after doing many austerities and a lot of yoga practices. So I want to give these to you.” The king did not accept them. He said, “I feel very sorry for all of you, because you practiced so hard in the jungles. You left your homes for the wilderness and suffered so much hunger and thirst and kept yourself in samadhi only for these things? Only to get the power to fly in the air and nothing more than that? I feel that all that you have done is a waste of time and I don’t want these amulets from you.”

So because he was very sincere, he did not accept those things. He said, “I have my army, I have many other means of traveling. Why should I use the amulets? I feel very sorry that instead of doing the devotion of God for meeting Him you have wasted your time only for acquiring these powers. That is why I don’t want to share them with you. You are doing miracles, and that is like you are becoming equal to God Almighty. I do not want to become one of you.”

So Guru Teg Bahadur told his disciples, “Because of his sincerity and his truthfulness, God Almighty became pleased with him, and he also became the devotee of God.”

So Master Sawan Singh Ji used to say, “The Masters never perform any miracles, and They always tell Their disciples also not to do any miracles.” To perform a miracle you are losing your own wealth which you have earned with hard work. The biggest miracle which the Master can perform is to connect the soul with the Oversoul. There is no bigger miracle than that. And Master Sawan Singh always used to say, “The Saints would prefer to die rather than to produce the miracles using the powers which They have earned by doing very hard meditations.” Guru Arjan Dev Ji Maharaj also used to say, “The riddhis and siddhis, the supernatural powers, are the slaves of the one who does the meditation of Naam.” He used to say, “The Masters never perform any miracles. But since the supernatural powers are the slaves of those who do the meditation of Naam, in order to please their Master, sometimes they do things for the other people because they want the favors of the Master. That is why they do those things, and people think that the Master has done that. But in fact the Masters do not have anything to do with those miracles, they all happen by themselves.” The Masters are strictly against performing the miracles. So that is why Masters never perform any miracles; They do not show off Their powers. But those who obey Their commandments, those who go within, they do not doubt the real glory and powers of the Master.

“The first step is Simran, the second is Dhyān. . . . Only through Simran can we rise above and come to this place. [Sant Ji points to the eye-focus.] And when our attention is concentrated through Simran, then comes Dhyān. So while doing Dhyān we have to do Dhyān of that person who initiated us. Guru Nanak said that we have to do Dhyān of the form of a Saint. Why do we have to do Dhyān of a Saint? Because when we do Dhyān of some holy man, some good man, a better man than us, we will start getting – absorbing some of his good qualities. When you do Simran of the world, you are doing Dhyān of the world. When you do Simran of your Guru, then you are doing Dhyān of your Guru. Unless you give up Simran of the world, you cannot do Simran of the Guru and you cannot have Dhyān of the Guru.

So two powers are working: one is surat, the second is nirat. The work of surat is to listen to the Sound Current, and the work of nirat is to see the Light. Unless we concentrate our attention which is spread, our nirat will not see the Light; and unless that is concentrated, our surat will not listen to the Shabd. We are habituated to do Simran of the world from ages and ages and when we are on our death bed or our end-time comes, if we are doing the Simran of the world, we will come again to the world. Where you are attached, there you will come again; but if we are doing Simran of our Guru and having Dhyān of our Guru while we are sitting or doing any other thing when

our death time comes, we will definitely have the Simran of our Guru and the Radiant Form of the Timeless Lord will come through Simran and Dhyan.

It will be instilled in the disciple and only that disciple can have the Dhyan, only that disciple can see the Radiant Form of the Lord, who has been doing Simran all the time.

from Sant Bani, October 1976

“ . . . withdrawal is greatly assisted by simran or repetition of the charged mantra; and the perception of the inner light, leading to dhyan or one-pointed concentration, quickens the process still further. In turn, dhyan when fully developed, leads to bhajan or inner hearing. The inner light begins to become resonant.

“The practitioner, when he shuts his physical ears, gets rapidly absorbed into the music. . . though light can catch the eye, it cannot hold it for very long and has no very magnetic quality about it. But with music it is different. He who hears it in silence and stillness, is drawn irresistibly, as it were, into another world, a different realm of experience. And so the process of withdrawal that begins with simran, is stimulated by dhyan, and is rapidly extended by bhajan. . . .”

- p. 156

“In actual practice of the spiritual discipline, stress is laid on Simran, Dhyan and Bhajan, each of which plays a specific role in unfoldment of the Self. The Master gives Simran or mental repetition of the charged words, which help in gathering together the wandering wits of the practitioner to the still point of the soul between and behind the two eyebrows, to which place the sensory currents now pervading from top to toe are withdrawn, and one becomes lost to the consciousness of the flesh. The successful completion of this process of itself leads to dhyan or concentration. Dhyan is derived from the Sanskrit root dhi, meaning “to bind and “to hold on.” With the inner eye opened, the aspirant now sees shimmering streaks of heaven’s light within him and this keeps his attention anchored. Gradually, the light grows steady in his sadhna, for it works as a sheet-anchor for the soul. Dhyan or concentration when perfected, leads one to Bhajan or attuning to the music which emerges from within the center of the holy light. This enchanting holy melody has a magnetic pull which is irresistible [to the] the soul . . .

- p. 159 Kirpal Singh, The Crown of Life

1991 July: Masters Always Shower Grace

This question & answer session was given, March 31, 1981, at Sant Bani Ashram, Rajasthan.

[Note: this talk was also published in the May, 1982 issue of Sant Bani Magazine]

QUESTION: In the bhajan book there are four bhajans by Bramanand, I have never heard about this Mahatma can you please tell us about Bramanand?

SANT JI: Not much is known about Mahatma Bramanand but he was a Mahatma who was born in a place called Pushpur which is in Rajasthan.

One or two hundred years ago there were many Mahatmas present on this plane. You know that not much is known about many of the Mahatmas because when the Mahatmas come in this world only in a few cases are their life sketches written down and the record kept.

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

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

From the bhajans written by Mahatma Bramanand we can see how strong was the love he had for his Master and from his bhajans we can see that he had so much love and faith in his Master.

He has written in his bhajans that, “Nobody else except the Master can help us in the hells and nobody else can help us cross this ocean of life without the help of the Master.”

QUESTION: This question maybe has the sound of criticism but it is not meant to be. When the souls were given to this creation, my question is where do they come from? My concern is that they may have come from Such Khand and after traveling through the cycle of eighty-four lakhs, that well, maybe when I get up there, it might just be time that some other great soul would have done a lot of devotion and then they would be recruiting life for another creation and that is my concern.

SANT JI: In Sar Bachan Swami Ji Maharaj has written under the title, “The Dialogue with the Soul” because there also the soul asks similar types of questions, the soul asks that, “What is the guarantee that once I come up to Sach Khand I will stay there and you will not give me once again to the Negative Power? So Almighty Lord replied, “This Mauj, this Will, happened only once; once you have come back to me there is no question of going back to the Negative Power because I will not create this Will again.”

The thing is that when a Satsangi gets Initiation he never goes below the human body, so nobody should think that they will have to go in the cycle of eighty-four lakhs births and deaths. You should be sure in your heart that since you have got the Initiation from Master you will definitely go to Sach Khand and you should not worry that Sat Purush will once again hand you over to the Negative Power. You should not worry about that because once you go back to Sach Khand you will stay there and you will not be sent back here. \

Swami Ji Maharaj has written that Sat Purush says, “I have created this Negative Power knowingly because without the fear of the Negative Power the other souls were not coming under my control.”

When a soul comes into this world and after suffering in this world when that soul goes back to her Real Home she finds so much happiness that she doesn't want to come back

into this world again. You know that when we are united with someone from whom we were separated, our joy knows no bounds. We are so happy once we have been united with our long separated beloved that who wants to be separated from them again?

QUESTION: I know that it is very important to have a very good attitude about meditating, to be in the right frame of mind, and you say continually not to feel it as a burden. What is the best way to get our mind to stop feeling it is a tremendous burden to meditate?

SANT JI: Dear One, you know that our mind is a very obstinate enemy and since he is an agent of the Negative Power it is his duty to stop the souls from doing the devotion of Almighty Lord. So that is why he is performing his duty well; he is obeying his Master. In the same way when we sit for meditation, when we are sitting to do the job of our Master, we should also perform our duty very well. As mind is doing his duty and he is trying his best to stop us from doing the meditation, in the same way, at the same time, we should also perform our duty very well. We should obey the commandments of the Master and not listen to the mind; we should only listen to the Master and do what He has told us to do.

QUESTION: Could one visualize the Master's Form while doing Simran?

SANT JI: If we will do the Simran lovingly and affectionately then without visualizing the Form of the Master, the Form of the Master Himself comes there and starts dwelling within us.

It is a natural practice; you know that if you remember anything you will start seeing or feeling that thing in your within, in your mind. In the same way when we will do the Simran given by the Perfect Master, lovingly and affectionately, then by Himself His Form will start appearing within us. If we are making any efforts from our side, if we are trying to visualize the Form of the Master then we will not be able to get any success in that because we won't be able to visualize the complete Form of the Master. Sometimes we may be able to visualize only the eyes of the Master, sometimes the beard or turban, and in that way our meditation will be disturbed, we won't get any success at that. So it is better just to do the Simran lovingly because if we remember the Master lovingly He will start to appear within us by Himself.

QUESTION: When the relatives of an Initiate die do they know when they pass on that they have gotten liberation from the Master?

SANT JI: Yes, he knows that but he cannot say that to others.

If there is any Satsangi relative who has done meditation and who goes within in meditation then he definitely learns whether his relative has been liberated or not.

It is a matter of faith and having the experience. As you say, if a relative of a Satsangi, even if he is not an initiate, even if he has not seen the Master, but if he has heard about the Master from his Satsangi relative and if he has a little bit of faith in the Master then definitely he is under the protection of the Master and Master definitely protects him.

Master Sawan Singh Ji used to say, "A satsangi's one generation gets liberation, of the satsangis who do meditation many generations get liberation, and one hundred and one generations of the Param Sant get liberation."

This is my own experience, that there was one boy of fourteen years old, who was one of my relations and he was suffering from a disease and he left the body at a very young age. But his last days were very painful for him, he would complain that the snakes were all over his body and the insects were eating up his body and that he was seeing many dangerous and evil faces. He would complain to his mother, “Mother why are you not helping me?” His mother and the other people around were not able to see and experience all those things because they were all astral. Whenever I would go near that boy he would request me to stay longer with him because he would say that whenever I went and sat with him the evil faces stopped coming to him and he did not feel any biting from the insects or snakes and he felt peace at that time.

That boy was not an initiate but his parents were initiated by the Master. Master had told them in a dream that since he is suffering so much, he would not be able to live in this world, he would die after three days. The Master told them He would come to take his soul and that he would be born again in the human body and he would become a man. Master even told them the name of the village where he was going to get a new birth. Master told his mother that three days from then He would come around midnight and take the boy’s soul up. But before leaving the body the boy would drink some tea.

So on that night at eleven-thirty that boy asked for tea and his mother went in the kitchen to make the tea. At that time, because she was having so much faith in the Master she was singing a hymn and she knew that the boy would not leave the body until he drank the tea, so she was delaying in making the tea. Anyway, at five minutes of twelve she came in with tea because that boy had said, “Bring the tea as soon as possible.” As soon as that boy drank two spoonfuls of tea he left the body. Before leaving the body he spoke the name of Master, and since I was sitting very close to him he put his hand on my chest. Even though he had been having so much pain in his last days, when he left the body his passing out was peaceful. He did not have any pain at that time because Master came there to protect his soul and Master took his soul up.

His parents did not weep because they had faith in the Master and they knew that He had protected his soul. Regarding my father I have said many times that he did not have the opportunity to have the darshan of my beloved Master. He used to say, “I will see when your devotion will liberate me.” He used to say that in the way of a taunt.

When I came to Master at that time my father was very old and he was not able to travel to have the darshan of Master, so once I requested Master, “Master, my father is very old and he has not seen You and many times he taunts me and says, ‘I will see when your devotion will liberate me’ “ and I requested Master to take care of his soul.

A few days before he left the body, the relatives cabled me. Since he was living in the Punjab and I was living in Rajasthan, I went there and he told me that he loved me very much. He caressed me and he told me that he was seeing two Forms in his within Who had white beards and white turbans. When I showed him pictures of Master Sawan Singh and Master Kirpal Singh he said, “Yes,” that They were the ones Whom he was seeing within and They were saying, “We have come to take you.”

Then he realized that my devotion was going to liberate him and then he told people, “Today I realize that the devotion which my son is doing is true and the Master whom he is worshipping, whom he is following, is also the true one.”

Master Sawan Singh Ji used to say, “It is a very big thing that the Masters take care of the human beings, the relatives of the Satsangis, but They even take care of the souls of the animals who are taken care of by the Satsangis.”

QUESTION: In the same line of questioning, you mentioned about relatives that knew about the Master and were somewhat favorable toward the Master, what about relatives who in their lifetime, were thinking that the Master was a very bad thing, when they die what happens to them, does the Master take care of them as well?

SANT JI: You see they are also protected because sometimes they also remember the Master; it doesn't matter in which way they remember the Master.

There is one very famous story in the Sikh history about Chandu Savai who was an officer of Emperor Jahangir. He was the person who was responsible for the torture that was given to Guru Arjan Dev Ji Maharaj. He had enmity toward Guru Arjan Dev Ji Maharaj; he made Him sit on hot coals, he put burning sand on His head, and he did many other bad things to Guru Arjan Dev.

After Guru Arjan Dev was tortured to death, the Sikh people wanted to take revenge on Chandu Savai. They requested Emperor Jahangir to give him to the Sikhs. When Chandu Savai came into the hands of the Sikhs, what did they do? They put a chain around his neck and pulled him as one pulls a dog, and they gave him a very hard time. When he was brought into the city of Lahore the person who had put the burning sand on the head of Guru Arjan Dev came there. He was also very angry that Chandu Savai had made him do such a bad deed. So he came there and he hit Chandu Savai on the head with a very heavy vessel and because of that Chandu Savai left the body. But before leaving the body he requested Guru Arjan Dev Ji Maharaj, “O Master, only you can save me from this pain.”

Because he remembered Guru Arjan Dev Ji lovingly, and previously when he was planning to torture Guru Arjan Dev, day and night he would always think of the plans of how to kill Guru Arjan Dev. So he was also remembering Guru Arjan Dev and he had remembered Him a lot. So because of his remembrance and the request of his end time, Guru Arjan Dev came there and liberated his soul.

This question was asked by one of the five devotees of Guru Gobind Singh, he asked Guru Gobind Singh, “Master because Chandu Savai did such a bad thing; he killed a perfect Master it means that he must be suffering in hell.” But Guru Gobind Singh replied, “No, he is not in hell anymore, as a matter of a fact as soon as he left the body he was liberated by Guru Arjan at that time and he was not sent into hell. When he left the body the Angels of Death also came because they wanted to give him the punishment for all his bad deeds but at the same time Guru Arjan Dev and the other Masters also came there because he had requested for help and he had called Them. So They came there and They could not but shower grace on him and They liberated his soul.

Master used to say about Jesus Christ that when he was being crucified, at that time he said, “O Lord, forgive them because they have not understood me.”

Because Saints and Mahatmas have a very big heart They always want to shower grace on the souls. They know that the souls do not do any bad deeds, all the bad things are

done only by mind. They also know that only what is in the Will of God happens, and the souls do not have anything in their hands.

The souls that love the Master and who have love and affection for others remain at peace in this world as well as in the world beyond; when they go in the inner planes there also they find peace and happiness.

Those souls who do not love the Master, who do not have any love and affection for other people, they do not find any peace in this world. They are always easily hurt and they always remain in pain in this world as well as when they go into the other world. When they go in the other world, in the inner planes, there also they find no peace or happiness.

QUESTION: Sant Ji, the non-initiated souls that are taken by the Master, are they given rebirth, or are they taken directly to Sach Khand?

SANT JI: Those who have not got the Initiation they are given the human body in which they are given the Initiation. Because liberation is only in the Naam.

QUESTION: If we do not progress much in this incarnation and Master chooses not to send us back for another birth and He puts us in a particular place in the inner planes, do we continue our meditation in the inner planes, is it a different kind of meditation?

SANT JI: God has given the full authority to the Master and it is up to Him to decide whether He has to send the soul back into this world or not; and only He knows in which plane He has to keep the soul and what He has to make the soul do.

But I will advise you that you should never think such things. You should never think that when you will not progress much in this lifetime then you will be kept in some of the inner planes and then Master will pray for you and take you back home – you should not think like that. You should think, “No, it is our duty to do the meditation.” You should have the desire to do the meditation and to complete the task which you have been given in this lifetime.

If the son does not work and does not earn any money but instead looks at the property of the father and asks him, “Which property will you give me, how much money will you give me?” and things like that. No doubt his father will definitely give him whatever he needs, he will give him the house and money. But since he has not earned that money, both his friends and well-wishers will say, “He is not a good man because he has not earned his money. All his money was given to him by his father.”

Once some sevadars came to Master Sawan Singh and requested Him to liberate them without doing the meditation but Master Sawan Singh said, “No. This is not possible. It is your work to do the meditation and it is the work of the Master to shower grace on you. If you will leave off meditating you will have to start from that very point where you left off.”

Sant Satgurus come into this world with a lot of grace and there is no doubt in this fact that lovingly They carry the burden of Their disciples without them even asking for it but it is our duty to help in Their mission and we should also carry and share some of the burden which They are carrying. The only way of doing that is by doing the meditation.

QUESTION: When we feel pain during meditation – I know You have talked about it some, but I still don't understand very well. Kirpal used to say when He put us into

meditation to make sure you do not have any tension in any part of the body. But I know that if I don't have any pain at all, I may go to sleep. I know a little bit of pain will keep me awake, and sometimes more pain helps me to concentrate more, could you explain some?

SANT JI: Well, this is not a problem that everyone is having. Usually when the Masters explain about pain They tell us that we should sit in such a position in which we do not have any tension in the body, because if we do not have any tension in the body only then will we be able to sit for a long time.

There are some people who if they sit without any tension, if they sit comfortably they fall asleep, but this is not the case of everybody. Those who have this problem should sit in such a way in which they may feel a little amount of pain and still remain awake.

1991 August: To Bathe in the Dust of the Master's Feet

This question & answer talk was given April 3, 1981, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Sant Ji, during the tour last summer you mentioned that it would be a very long time until you came back to North America. You said that the world situation would be very terrible; could you explain that to us?

SANT JI: I did not mean to say that, and I did not say that after looking at the condition of the world. I meant to say that it is a very big thing for a Saint to visit any country, any area in the world; and for the people living in that area it is a blessing. These things do not happen again and again. You know that I am bound to the orders of my Master; and it all depends on the love of the dear ones. If the love of the dear ones pulls me there and if my Master orders me, then I will go there again.

We should not become restless in our minds after hearing the news on the radio and reading the newspapers and the prophecies which the people make about the world and the conditions in the world. We have been given Initiation; so we should do our meditation, because we can do nothing about the conditions of the world.

The satsangi should always have faith in the Master and he should always go on doing his Bhajan and Simran. He should never think about the world; he should never get worried about what is happening in the world or what might happen in the world. This world in which we are living now is the world of Negative Power and if anyone says that he will make this the world of happiness, or if anyone tries to do that, he can never do that, because unrest has always been here in this world and in the future the same thing will continue.

You know that in the world there always are wars; some days some countries are fighting and other days other countries are fighting. In this way this thing is always continuing. Why are all these people fighting with each other? Only because they are attached to their community and their country, that is why they are fighting with each other. They do not rise above their communities and countries, and they do not see this truth: that God is residing within each of us and we should see God working everywhere. Because they do not do that, they remain attached to their community and their country and that is why they are fighting.

We should rise above all these things and do our devotion. I have never made any prophecy that it will take a long time for me to go to the West again, and never did my Master make such prophecies either, because as I have always said, it all depends on the Will of the Master. Wherever, in His Will, He sends me, I will go and have the darshan of the Beloved.

Guru Nanak Sahib calls Himself as a wooden puppet. He says, “What can a puppet do when her string is in the hand of Almighty God? Whatever He wants happens, and whatever way He wants the puppet to dress up, she has to do that. Wherever He sends her, the puppet has to go there, and what He wants the puppet to do, the puppet has to do. What can we do?” So we are like puppets in the hands of Almighty God and our strings are in His hands. Wherever He sends us we have to go there. Whatever He tells us to do, we have to do. We do not have any will of our own.

Many times I have said this, and even Russell Perkins knows about this, because he was the person who came here and met me. What was my plan at that time? My plan was not to come out into this world any time and that I would always remain inside and do my devotion. In the pain of separation after Master left the body I was so hurt in my heart that I did not want to do anything in the world, that is why I decided to spend all the remaining time of my life indoors. I did not want to come out, and I did not want that people should come and disturb me. That is why I told the person who was here to cook food for me that he should lock the door from outside so that people might think that, because the door was locked from outside, I was not here and they would go away without bothering me. But because of your love I was brought out and that is why I always say, “Your love has brought me out.”

The worldly people do the things involving themselves in the ego and they say, “We have done this and we have done that.” And the Beloveds of God always do things in the Will of God. They say, “Nothing happens because of what we do, but whatever He wants us to do, only that happens.”

QUESTION: The mind is very strong here and also the mind is a very great marksman and it finds its mark all the time. I find that I am being besieged by temptations and attacked on all sides. By doing the Simran just the way I hear the Master do it before we do meditation and by thinking about the Master I find that I am able to dispel those temptations. But there are so many temptations that, although I have great faith in the Master, I am starting to have real doubts about myself. I wonder if these also will diminish as we leave here and are not in the Master’s grace anymore or will these things leave scars – these thoughts, these battles, that we have had from the Negative Power?

SANT JI: Satguru never leaves the disciple not even for one moment. He is always accompanying the disciple like a shadow and not even for one moment does He go away from the disciple.

The only difference is that always there is a veil drawn between the Master and the disciple. Until the disciple has complete love and faith in the Master he cannot see the Master walking with him and doing things for him. When you leave here the Master will not leave you, He will be with you; if you will do your Bhajan and Simran wholeheartedly and if you will remember this holy trip, then definitely you will get help.

QUESTION: Someone out of Baba Somanath's group once told me that it was important to be careful about any sharing of utensils or food, making sure you do not take any food from someone else's plate, or things like that. Can You discuss this some and tell us if it is important or not in one's own family?

SANT JI: Regarding this a lot has been published in Sant Bani Magazine.

Master Sawan Singh Ji used to say, "The meditator will never let you eat from his plate, because if he does that he will have to give his meditation to you and if you let someone eat from your plate, then you will have to take some karmas of that person, you will have to give benefit of your meditation."

It is just a trick of our mind that we think that by sharing food from the same plate or by feeding each other that we are increasing the love between us, but that is not true. I have seen in many cases that one day they are feeding each other and eating from the same plate, and the next day they are separated.

QUESTION: I don't know if this is a common experience for other people or not, and I know that we are not supposed to focus into our bodies in meditation, but sometimes it feels like the body temperature is rising very rapidly, I get real hot, and I was wondering if there was any spiritual or karmic implication to this phenomena?

SANT JI: This does not happen with all the people, it happens to some people. It doesn't have anything to do with the karmas. Sometimes when we do not have as much peace in our mind as we should have this thing happens.

QUESTION: In the Bani of the Masters it mentions bathing in the dust of the Feet of the Master. Should this be taken figuratively or literally?

SANT JI: In the Banis of the Saints and Masters They have said a lot about this dust and They say that it is very important. The dust in which we have to bathe is in the tenth door because all the nine openings, the nine doors, open outwardly; the tenth door is the door which opens inwardly, so after rising above these nine openings, when we enter the tenth door there we see the Feet of the Master. By saying that you should bathe in the dust of the Feet of the Saints it is meant that once you reach there you have to bathe, you have to surrender yourself, at the Feet of the Master. That is the Mansarovar, the Pool of Nectar in which you have to bathe. Both things are one and the same.

Tulsi Sahib has said, "Moment after moment bring your attention to the Eye Center and keep your attention there. Purify the mirror of your body and mind and beautify it with your attention." If your attention will be constant towards the Master, only then will you be able to reach His Feet and bathe in the dust of the Feet of the Master. Only then will the Light be manifested within you.

We bow down to the dust of the Feet of the Masters outwardly also, because if we do not get the dust of the Feet of the Masters outwardly, we cannot get the inspiration of going within and bathing in the dust of Their Feet inwardly.

Guru Nanak Sahib has also said, "O Nanak, I ask only for this bounty – please make me the dust of the Feet of the Saints."

To be able to achieve and to bathe in the dust of the Feet of the Masters is the reaction or the result of our very good karmas and it is a very big thing. There are sixty-eight places

of pilgrimage in India. Guru Ramdas has written, “All those places long for the dust of the Feet of the Saints. They say, ‘In us the drunkards, the people who have done bad karmas come and bathe, thinking that they are removing the dirt of their sins and that they are putting all their sins and dirt in our water. But we long for the dust of the Feet of the Masters or Saints, because by having a little bit of the dust of the Feet of the Saints, all our dirt and impurities and sins will be removed.’” Once I expressed my desire to Baba Bishan Das of going to Hardwar. I told Him that I very much wanted to go and bathe in that holy place, the holy waters of Hardwar. Baba Bishan Das told me, “Not this year. Next year I will take you, and I will also go with you.” At that time I did not realize what Baba Bishan Das was going to show me, but whenever the Masters or the Saints say or do anything it always has some deep meaning behind it and I was not aware of that. So next year when He took me to Hardwar we arrived there late at night and as soon as we got there one woman came there and she requested Baba Bishan Das to let her wash His feet and let her drink that water. Baba Bishan Das replied, “No, I cannot let you do that, because I have not done so much meditation and I am not yet as perfect as you understand.” Although she was very insistent and she wanted to do that very badly, Baba Bishan Das was very strong and He did not let her do that, and then that woman left. I had never seen that woman coming to Baba Bishan Das any time previously, so next morning I asked Him, “Who was that woman?” Baba Bishan Das told me, “She is that river Gunga where you have come to bathe. Since many sinners and bad people come and bathe in the waters of Gunga, she is polluted with all the impurities and sins of the people and she is also longing for the dust of the Feet of the Saints so that she can get liberation.”

In the history of Guru Angad Dev, before coming to Guru Nanak [when he was Bhai Lena], he was a devotee of one goddess and he was like a group leader of his area. He used to collect the people and he would take them to have the darshan of the idol of that goddess. Once it so happened that he came in contact with a disciple of Guru Nanak Dev who asked him a very simple question. That disciple of Guru Nanak asked him, “Have you ever met that goddess whose darshan you are seeking all the time you are going to visit her temples and all that?” Bhai Lena was very surprised. Until then nobody had asked him such a question, so he was worried because he had never met that goddess and he was very devoted to her. So he replied, “No, I have never met that goddess.” So that disciple of Guru Nanak told him, “Well, this time when you go to visit the temple of that goddess, on the way you should stop in the place called Katarpur.” (That is where Guru Nanak used to live, and it was on his way to the place where the temple of the goddess was.) So the disciple told him, “You should go and see my Master, Guru Nanak, and then you will know whether what you are doing is correct or not.” So when Bhai Lena, along with other devotees of the goddess, came to Katarpur and met Guru Nanak he was impressed. Then he told his friends, “I will not go with you tonight; you should continue your journey, and I will stay here.” So when Bhai Lena remained with Guru Nanak, at three o’clock that night he saw that one woman was sweeping the floor of Guru Nanak’s house. He was very surprised to see that woman there because it was so early in the morning and there was no point of cleaning the floor, but still she was doing that wholeheartedly. So Bhai Lena approached her and asked her who she was and what she was doing there. She replied, “I am that goddess whose devotee you are, and I am begging at the door of this great Saint because I long for the human body so that I can do

the devotion of Naam and go back to the plane where my soul was separated from Almighty Lord.”

Hearing that Bhai Lena was surprised very much and then he realized that the devotion he had been doing was not correct and that he should be practicing the Path of Guru Nanak. He asked that goddess, “Up until now I have done a lot of devotion to you, but still you did not give me your darshan, but today I have seen you. What is the reason behind this? Why did you not give me your darshan earlier?” She replied, “I am always here begging at the door of Guru Nanak, so how can I go and give darshan to anybody else? When I myself am longing for the liberation how can I give liberation to others?”

So when Bhai Lena saw this thing only then did he get Initiation from Guru Nanak and then he became the gurmukh disciple of Guru Nanak. If we have faith in the Master outwardly, only then will we have the inner faith for Him. If we have love for the outer dust of the Master, only then will we long for the inner dust and will we be able to go within.

Only those who meditate have love for the Feet of the Master and only they have appreciation and respect for the dust of the Feet of the Masters.

QUESTION: I appreciate very much the video tapes of Sant Ji’s tours, being able to see Him and I wondered when we look at You on the television, on the video tape, do we receive your darshan like we do when we see you?

SANT JI: It depends on the faith of the dear ones. At least you remember. It is very good that the dear ones have arranged for that, it is very good for you.

QUESTION: In the last darshan You told us that it is up to the Satguru if we come back for another birth. Once in the past, You said that even if we are doing a little bit of meditation, when we die we won’t come back, and that we should not think we are coming back, because we will go where we think we are going. If this is the case, if we have full confidence in the competency of the Master that we are not coming back, will we not come back? And further, if we have confidence in the competency of the Master that He will take us straight to Sach Khand, will He indeed take us straight to Sach Khand?

SANT JI: Yes, our soul will get the benefit according to the faith we have for the Master; and those who have faith in the Master they will definitely meditate.

Satguru does not wish that His disciples should come back into this world and again face the problems; He never wants that. I am telling this thing to you and this is truth. The Master wants the disciple to fulfill his task in this birth and go back to Sach Khand. There are very few incidents in which the satsangi or the initiate gets one more birth. When the initiate makes or develops many bad karmas and when the Satguru sees that there is no other way out except by giving him another birth, only then does he get another birth.

If we know what is meant by “faith” then there is no question of our being lazy. We will never be swayed off our devotion by lust, we will never have bad thoughts, we will never have periods of dryness. We will never have any of these things. When we have faith that our Master is not a human being, that He is sent in the human body only for our liberation, only to teach us, and that He is competent – He will definitely take us back to Sach Khand and we should obey His commandments. If we have all these things in our

mind then there is no power on this earth which can bring us back into this world; and since everything is in the hands of the Master and He never wants us to come back into this world, then there is no question of our getting another birth.

It is a very subtle, yet complicated thing, very hard to understand, that the Negative Power has the strings of all the souls in His hands, but when the Master gives us Initiation, at that time He takes the strings of the souls whom He has Initiated from the Negative Power and connects or ties those strings in Sach Khand.

Only those souls whose time is up and who are chosen by God for liberation go in the company of the Saints and take advantage of Them. The other souls, no matter how much they know about the Saint, but they still can never come in contact with Him.

The distance does not make any difference; if anyone is living across seven seas or far away from the Master, if it is written in his fate to get the Naam and to come to the Master, he will definitely find his way to come to the Master. If it is not written in the fate of a person to get Initiation from the Master, even if he is living very close to Him, he will never have any faith in the Master and he will never get the Initiation.

Master Sawan Singh Ji used to say, “As long as the curtain is drawn in our within we may say that we are coming to Satsang, that we came to the Master and then He Initiated us, that we meditate and that we do this and that thing. But after the veil is lifted, we see that we were doing nothing, in fact all the things were being done by the Master. Master was the One Who brought us to Him, He was the One Who was making us meditate, He was the One Who was bringing us to Satsang, and He is the One making us do all the things. Only then do we realize that everything is done by Him and we are doing nothing.”

Only when the inner veil is lifted do we realize how the Saints’ ship of Naam works and how They are doing the merchandise of Naam. As Tulsi Sahib said, “The Masters bring the ship of Naam – in this mortal world – They bring the fruit of Naam in Their ship and give that fruit to the people. After giving that fruit to the people, They take the people in Their ship and take them back to Sach Khand.” We understand about all these things only when the inner veil is lifted.

QUESTION: I am not trying to be irreverent at all in asking this question and if it is not appropriate then I will just withdraw it, but is there any way the Master can tell us about what it is like in Such Khand?

SANT JI: I think it would be much better for you to go there and see how it is rather than asking me how it looks, because you have been put on the same Path and if you will work hard, if you will try, Master will definitely help you in getting there.

Regarding this Master Sawan Singh used to explain, giving a very beautiful example. He used to say that the Taj Mahal is a very beautiful monument in India and if we want to compare its beauty, if we want to give the example of Taj Mahal, or if we want to say that Taj Mahal looks like such and such a building – there is no building or monument in India with which we can compare the monument of Taj Mahal. When we cannot compare the earthly things, then how can we give any example to explain or to describe the beauty of Sach Khand. This is something which is worth seeing.

When Master Sawan Singh went to Agra, one girl who used to go within accompanied Him. Master Sawan Singh asked her if she had ever seen any beautiful palace or any beautiful building inside. She replied, “Whatever I am seeing in my within is so beautiful that in comparison to all those inner things, this outer Taj Mahal is just like a toilet.”

1991 October: The Karmas are Revealed Within

This question and answer talk was given on March 29, 1987, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

Note: these questions and answers also appear in the June, 1987 issue of Sant Bani Magazine.

QUESTION: Yesterday, Sant Ji said that when we are initiated all the accounts of our stored karmas, the sanchit karmas, are torn up by the Master and the disciple doesn't have to worry about those. The debt is wiped out. I thought there was some kind of karmas which we had to eliminate by meditating later in the higher planes, as we progressed in the higher planes. I'd like to know about those – those aren't the stored karmas? They are other karmas? And the other thing I was curious to know is what the Master has to do to wipe out that karmic account. I know that there is a story about King Janak, that he liberated all the souls in hell with three rounds of Simran, and I was wondering if it was like that or if the Master had a greater price to pay.

SANT JI: [Sant Ji laughs heartily] I am very glad that you have asked such a deep question, because this is something which is worth paying attention to. It is possible that many other dear ones may also have the same kind of question. It is good that you have asked this question.

First of all I would like to tell you that those dear ones who go within know how all these things work. Often I have quoted Master Sawan Singh Ji; He used to say, “Unless we go within we do not know who is doing all the things. Until we go within we may think that we are going to the Satsang or that we have come to the Master to receive the Initiation, or that we are making the efforts in following the Path of the Masters. But once we go within, once we contact our beloved Master in our within, then we realize that it was not because of our effort that we were coming to the Satsang, and it was not because of our own effort that we got the Initiation, it was in fact the grace of the Master who brought us to the Satsang and Who made it possible for us to receive the Initiation.” In the same way, after receiving the Initiation when we progress in meditation, until we have gone within and seen the beloved Master with our own eyes we may say that we are meditating, that we are making the effort to progress. But when we go within, then we realize that our efforts were of no use, it was only the grace of the Master which made it possible for us to do the meditation. In fact, He Himself woke us up for the meditation, He Himself gave us the inspiration and the courage to sit in the meditation, and He Himself pulled us up and made it possible for us to achieve progress in meditation.

Often I have said that at the time of the Initiation Sant Satgurus make such a unique arrangement within us that we pay off the consequences of the karmas which we are supposed to suffer, our pralabdha or fate karmas. Side by side, along with paying off those karmas, we also go on progressing in meditation. When we meditate it is like preparing our soul for that time when we will have to face the consequences of our fate

karmas, or deal with the sufferings which are going to come according to our fate karmas, and that is why Masters always say that we should meditate. Because when we meditate we are preparing our soul to face that difficult moment.

Often I have said that when a storm comes even the strong trees get uprooted, what to talk about the small plants or the weak trees. In the same way, when the wave of karmas comes in our life, then many of the dear ones lose their faith; their faith is shaken and they may even leave the Path. But those who meditate, those who go within, they know why that pain and suffering has come. They are also aware of the help which they are receiving from their beloved Master. Only they know how from one side as they are getting the pain and suffering from the other side they are also getting the help from the Master.

Those dear ones who go within and meditate also feel the pain and sufferings when the wave of karmas comes, but they do not complain. They always remain happy in the Will of the Master, because they know how much their Master has done for them and what kind of karmas they are suffering in that moment. The other dear ones who do not meditate, who have not gone within, who have not realized what Master has done for them, whenever they have to face such a condition or situation, they at once become dry, they leave the Master, or their faith is shaken and is gone.

Swami Ji Maharaj has said, describing the condition of the dear ones who go within, “They always understand the moment of pain as a blessing from the Master, because in the moment of pain we can remember our Master in a much better way than we can remember Him in the moment of happiness.” Not all the satsangis have the same kind of attitude. Only those who go within know the truth about what kind of karmas are finished by the Master and what kind of karmas they are suffering now. Those who have got that realization and that awareness of the karmas do not have any complaint and they always accept, happily, whatever comes in the Will of the Master. We can get this understanding of how the Master showers grace on us, how He cuts our karma, and how He is showering His grace and helping us, only after going within. Outwardly, by hearing the words of the Master, we may get a little bit of belief, we may get a little bit of faith in Him, but Masters always lay a lot of emphasis on going within, because only after going within can we understand and accept the reality, the truth. That is why Masters always say, “Go within and see everything with your own eyes.”

You know that Baba Bishan Das had the secret, the knowledge, of the first two Charged Words, and He was practically successful in those two words. He gave me the knowledge of the two words of the two lower planes. With His grace He also made me succeed in that practice. He Himself made me realize my previous birth, where I was born and who my parents were. He also gave me the signs about my previous birth. Only with His grace was I able to know what my connection and my give and take was with my present parents, the parents who brought me up. He Himself made me realize my give and take with the other people in the world. And with His grace I was able to finish the give and take with them. Only because of His grace was I able to tell my parents how long I was going to be with them. Many years before I left my home I had told them that I would be leaving my home at that time. So you see that it was all the grace of Baba Bishan Das by which I was able to know everything.

When a Mahatma Who was successful, Who had the knowledge of only two words could tell so many things, could have so much knowledge, you can very well imagine how much more knowledge you could have, because you are on the complete Path; you have the complete knowledge. You can very well imagine if you would practice, how much knowledge, realization and awareness you could achieve.

The satsangis who go very high in meditation, and the Saints and Satgurus who know everything, have so much patience and endurance in Them, that They do not perform any miracles. Even though They may know that just by walking a few steps They are going to meet with an accident, still They will not try to stop that, because They do not do anything against the will of nature. They do not perform any miracles; and even though They know everything, still if it is according to nature and the Will of God, They will not try to change that Will. There was an initiate of Baba Sawan Singh Ji who was from a low caste. He was a very good meditator but his wife had a very bad temper, she would always rebuke him and she would always go on fighting with him and sometimes would even give him a beating. He was very upset at that. He was a very nice man, a very devoted dear one. Once he went to Master Sawan Singh Ji and told Him about his sufferings.

If we do the meditation and after doing the work which the Master has told us to do, if we go to the Master and tell Him about our sufferings and pains, sometimes the Masters do give us the hints. They shower a special grace on us and let us know why we are going through that suffering, and what is the cause of that pain.

So when he went to Master Sawan Singh Ji and told Him about his wife's nature and how it was very difficult for him to live with her, Baba Sawan Singh Ji, in His full glory and in His Will, told that dear one, "Do you know who you were in your past life? You were a crow. Your wife was a female donkey, and she was owned by a washerman. Whenever that washerman would bring that donkey near the place where you used to live, you used to go and sit on her. She had a wound on her back and you used to pick at that wound with your beak and in that way you used to torture her. Also whenever you wanted to clean your beak you would do that in that wound. So in that way you have tortured her a lot, and you have given her so much pain. And because your give and take with her was not good in the past life, that is why in this lifetime she became your wife and you have become her husband, and that is why now it is her turn to give you the same kind of torture. All the Masters have said that whatever you have done in your past lifetime, you have to suffer the consequences of that. So now it is your karma. It is better for you if you would finish that karma in this lifetime, so that you may not have to come back into this world again and again."

Since that dear one used to go within, he knew how the laws of karma work, and since he had the realization that it was his own karma, he lived with that karma and he suffered whatever came in the Will of God and he never complained. About fifteen years ago, I went to a town called Sangria. I saw a man and woman who were moving from that town. I was watching them packing all those things and I was very surprised to see how his wife was treating him. She would give him a beating and he would say nothing. He would just patiently suffer whatever was coming. She would beat him with sticks and finally she put a big stick in his mouth and he did not say even a word. He patiently suffered and bore all that. I was very surprised and I could not understand how on earth

there could be a person who had so much patience and endurance. I did not know the whole story, so I thought, “I should find out about this person.” So I waited there and I saw them packing their stuff. After finishing their packing, when they started moving, I followed them about a mile. When they realized that somebody was following them, they asked me, “Man of God why are you following us? What do you want to know from us?” I said to that man, “I have never seen a person like you. I do not know what is wrong between you and your wife, but I am surprised to see how much patience you have. Can you tell me how you can do this?”

He told me the whole story. He said, “About forty years ago I was initiated by Baba Sawan Singh Ji; once I asked Him this question about why my wife was like this. I told Him that it was very difficult for me to live with her, and He told me the reason. Now I know that it is my karma, and that is why I am bearing and suffering all this. I have no regrets, because it is my own karma which I am paying in this lifetime. I know that if I will not pay this karma at this time, in this lifetime, I may have to come back into this world again, because whatever I have done in the past, I have to suffer the consequences. This incident which You have seen today is nothing in comparison to what I have gone through in the past. This happens every day; if not every day, then at least once every two or three days I get a similar kind of beating. Sometimes it is even worse. But I do not have any complaints. I know that I have done even worse to her than what she is doing in this lifetime.”

So you see that those dear ones who go within and who have complete faith in the Master, they know which of their karmas Master has finished and what karmas they have to suffer. That is why they do not have any complaints, they do not have any regrets. They lovingly and happily suffer the consequences of the karmas which they have done in their past lifetimes, even though Master helps them a lot in understanding and paying off those karmas.

Master Sawan Singh Ji used to say, “All the family members which we have now – all our friends, brothers, sisters and relatives which are connected to us in this lifetime – they are connected as the result of our past connections with those souls. And the souls with whom our give and take was good, with whom our dealings were good, in the past lifetime, we have smooth and normal relations with them in this lifetime. But those souls with whom our connection and dealings were not good in the past lifetimes, in this lifetime also we have difficulties with them.” You know that in the family you have good relations with some members and with some others you do not get along. So that is why Master Sawan Singh Ji always used to say, “When we meditate and go within, only then can we come to know what kind of karmas we are paying and what Master has done in removing our karmas.”

In Mr. Oberoi’s book, *Support for the Shaken Sangat*, the story of Sunder Das, an initiate of Baba Sawan Singh Ji, is written. You know that Sunder Das was a very devoted initiate of Baba Sawan Singh Ji and he lived with me for many years. He was a very good meditator. It was Baba Sawan Singh Ji Who once in His Will had told Sunder Das about what was going to happen in his future. Baba Sawan Singh had told Sunder Das that his wife would get killed, and his son and daughter would also get killed. He said, “That will upset your mind; you will go crazy and in that madness you will kill somebody. As a result you will be taken to prison. There you should confess what you have done, even

though people will try to help you. Still you should not accept anyone's help, and you should go through the trial and accept the punishment. You will be sentenced to jail for twenty years, but don't worry; have faith in the Master, since you will stay in the prison for only six years and then you will be released."

It is a very interesting thing that when Baba Sawan Singh Ji told Sunder Das what would happen in his future, at that time, Sunder Das was not even married. But since he used to do a lot of meditation and he went within, he was very close and devoted to Baba Sawan Singh. He took everything that Master Sawan Singh said as true because he had a lot of faith in his Master. When he learned about his future, he thought, "Well, I will not get married. When I don't get married, then I won't have children. And all these things will not happen."

But the circumstances in his life were such that he had to get married. When his family members were telling him to get married, since he knew all about his future, and he didn't want all that to happen, he said "I don't want to get married." But they said, "Either you get married, or all of us will jump into the well and commit suicide." There were five people in his family and they all wanted to commit suicide if Sunder Das had not agreed to get married. So that is why he gave in to them and he got married. After that everything happened as Baba Sawan Singh had said it would. He had a daughter and a son; first his wife left the body and then his son was killed in the prime of his youth, and his daughter was also killed. This upset his mind, it made him crazy, and in that craziness he killed someone.

When he was brought to the judge, the king of Faridkot, who was a very good friend of Sunder Das, knew that at the time he committed that murder he was not in his senses. So he was trying to help Sunder Das and he told the magistrate, "This old man, this baba, was not in his senses when he did this. He should be forgiven." But Sunder Das, because Baba Sawan Singh had said that he should not accept anyone's help, said, "No, I am not crazy. When I have done this murder, why don't you give me the punishment." So according to that, since he had confessed, he was sentenced for imprisonment for twenty years, but in 1947 when India and Pakistan were formed, the prisoners in the jails were released. And Sunder Das was one of them. When he got released from the jail he had been in the jail exactly for six years.

After that he came and lived with me. He was so much devoted to the Master, he always remained faithful to the Master even though so much happened in his life. All the things which happened in his life even made him crazy. Still he did not lose his faith in the Master, because he used to meditate and go within. He knew that all that was happening in his life was according to his own karmas and that he himself had to pay them. And he knew how much Master Sawan Singh was helping him.

Often I have told you how he used to sit with me for meditation. We used to sit for eight hours at a stretch. Once when we were sitting for meditation his leg got burned and he was not even aware of it. When he got up from that meditation with his leg burned he said, "Today I have got such an intoxication in meditation which I have not gotten in my whole life." He was not aware of his burned leg. You also know, if you have read that book, that in the interview which he had with Master Kirpal Singh Ji, Master took him inside and he was made to tell people the things which he had seen within. So I mean to

say that those who meditate, those who go within, they always remain devoted to the Master. Their faith never gets shaken off; they never lose their faith in the Master, because they know how the grace of the Master works. They know how the Master works as far as the payment of our karmas is concerned.

I always inspire the dear ones to read Sant Bani Magazine because a lot of Satsangs and short talks and question-and-answer talks like this have been published in the magazine. Many subjects are touched upon, and you can find out a lot of things by reading the magazine. Last time I went to America I gave many talks regarding the inner planes and I tried to explain how things work in the inner planes. I gave brief talks about that. I also said, “At the time of initiation Master finishes off those karmas which can be an impediment or an obstacle for us in going within.” When we bring our attention to the Eye Center, we see that our Master Who has given us the initiation is present there even before we get there. We see how He helps us to go within. As we go on progressing in meditation, we see how He, along with our progress in meditation, helps us to pay off our karmas.

I even said that when we do our meditation and progress in the meditation and go to Trikuti, the place where the storehouse of our sanchit karmas are stored, at that place also we are made to meditate a lot, if we are not purified enough. Because the effect which our soul has from the bad karmas can be removed only after doing a lot of meditation. Only by becoming completely pure can our soul go to the causal plane which is beyond Trikuti.

We do not know anything about the inner planes. Master always helps us; He is always with us every single step we take in our inner journey. He always guides and helps us. We cannot take even one step without the help and guidance of the Master. He is always with us in our within. As we go on progressing in meditation, as we go from the astral to the causal plane, as we go on progressing in meditation, we realize how great the help of the Master is and how much the Master is doing for us. Master takes us from plane to plane and He takes us to Sach Khand, our Real Home. Even after reaching Sach Khand, He does not leave us. He makes us stand in front of Almighty God and He requests on our behalf, “He is Your child, and he had forgotten Your Home; now he has come back asking forgiveness from You, and You should forgive him.” So I mean to say that Masters always help the disciple in the inner planes, in the inner journey. When we go within we cannot take even one step without Them. And before we reach there They are already there to help us, and They take us and guide us on every single step we take in the inner journey.

Swami Ji Maharaj said, “If you want to see everything while you are living. if you want to practice all the things which you are taught, it is your courage and your efforts; you are great if you have the desire to do all that. But the most important and first thing you need in order to go within, is to understand and accept the grace of the Master.”

Now in the sangat you know that we all have faith in the Master according to the meditation which we have done. Those who have done more meditation and who are going in the within, they have more faith in the Master. Those who have not done a lot of meditation do not have enough faith in the Master. Those who have a lot of faith, those who do the meditation do not find faults in the Master even after reaching Sach Khand. In

fact, they become indebted to the Master after reaching Sach Khand. But those who have not done a lot of meditation easily find fault with the Master if anything goes wrong.

Dear Ones, by saying all this I mean to say only this – as all the Mahatmas have said, “This world is the land of karmas; this is the place where we have to pay off our karmas.” We have been given this human body only to enjoy the rewards of the good karmas and to suffer the consequences of the bad karmas. Only in this lifetime, in this birth, can we square off our karmas.

In the Bhagavad Gita, Lord Krishna told Arjuna that neither our good karmas nor our bad karmas help us in getting the liberation from this body. He said, “Good karmas are like gold chains, and the bad karmas are like the iron chains. Neither our good nor our bad karmas can help us get liberation. Liberation is only in the meditation of Naam.”

Guru Nanak said, “O Brother, do not blame anyone for the sufferings you are getting. Whatever I have done I suffer the consequences of that. I am the one who is to be blamed.”

So we should also lovingly do our meditation according to the instructions of the Master. We should go within so that we may become free from this imprisonment of the karmas and gain the pleasure of the Master.

1991 October: The Value of Seclusion

This question & answer talk was given January 31, 1988, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: In the instructions which Judith sends to everyone coming to India in the groups it is emphasized that we should remain in seclusion as much as possible while we are here and that we should refrain from conversation as much as possible. Could You please comment on the importance of refraining from conversation while we are here for these ten days?

SANT JI: You know that before we are going to do something we start thinking about it and making preparations for it; and we should do that if we want to achieve success in that work. You might remember that the first time I said things regarding coming to India,¹⁰ I said that before coming here everyone should plan their trip here, and in that preparation, I also said that you should start sitting in the meditation, so that as you are preparing yourself for the trip by doing the meditation, your attention will always remain here and when you come here you do not have to struggle so hard to sit for meditation. If you have developed the habit of sitting for longer hours in meditation at your home then when you come here you can progress more in the direction of doing constant Simran, and you will not have to struggle very hard to meditate here. As far as keeping quiet or secluded is concerned, that also plays a very important part in achieving success in the trip here.

Master Kirpal Ji emphasized a lot about remaining in seclusion; Master Sawan Singh Ji also said a lot regarding remaining in seclusion. All the Saints have emphasized this a lot,

¹⁰ See “On Visiting India,” Sant Bani Magazine, July/August 1977, page 1.

because we cannot gain, we cannot achieve, God Almighty by talking. The more we talk, the more we become extroverted.

In the beginning it seems very difficult for us to remain in seclusion and refrain from talking because we have the taste of the worldly talks and we are habituated to talk about the things of the world. That is why it is very difficult for us to have control over our thoughts and over our tongue. But if we start keeping quiet and remaining in seclusion, controlling our conversation, then it becomes our habit, it becomes our nature. After that, in our heart we always find seclusion, we always find peace. Whether we are standing, sitting, walking, or doing anything, we will develop a habit such that either we will think about God or we will remember Him; then we do not enjoy the talking of the world.

When the dear ones are planning their trip here, first of all they work hard and save the money to buy the tickets and pay the other expenses, because I have always told people that they should not borrow money to come here. They should work hard, save the money, and they should come using their own money. So you know that when the dear ones are planning their trip here they are working hard and they are saving the money and they are making the preparations for coming here. At that time they think about the Master and all their attention is directed toward the Master. When I welcome the dear ones I tell them, “You should always remain involved in the work for which you have come here; you should always remember the purpose for which you have come here.

You know that it is not easy to come here; there are so many attachments binding you to your families and the world. You people come here, leaving all those things behind, and if you do not do the work for which you have traveled so far, then what is the use of your coming here? If after coming here you spend your time in talking then what was the use of your coming so far? You could have easily talked and done all those things back at your home. So you should always remember that you have come here for some definite purpose. You have come here to get the advantage of the Presence of the Master. You have come to do Bhajan and Simran and remain in seclusion.

So that is why all the dear ones who come here should understand the importance of remaining in seclusion and keeping quiet so that they may gain the advantage, gain the benefit, of the Presence of the Master. Those dear ones who obey the instructions of the Master, who remain in seclusion and do their Bhajan and Simran as they are instructed, they tell me about their progress and beautiful experiences in their interviews. Do not think that those who keep quiet, or those who do the Bhajan and Simran do not get anything, they do get a lot of benefit, they do get a lot of grace, and they report that in their interviews. Master Sawan Singh Ji used to lay a lot of emphasis on this matter. He used to say that when you are attending the Satsang of the Master, your attention should be so concentrated on the Form of the Master that you are not even aware of the party sitting next to you. Even when the Master is talking to someone during the Satsang, you should not be paying any attention to the person to whom the Master is talking. Your attention should be fixed at the forehead of the Master; you should be wholly absorbed in having the darshan of the Master. Since in the Satsang and the meditation your heart is filled up with the grace of the Master, if after the Satsang or the meditation you start talking with or you start making contacts with other people, what will happen? All the spirituality and the grace with which your heart is filled will start going out and instead of the spirituality, all the things of the world will come back into your heart. That is why

Master Sawan Singh always used to say that after attending the Satsang or doing the meditation you should not talk with anyone; you should remain in meditation. All the Saints have emphasized about remaining in seclusion, but They have not told us that we should leave the world and go into the jungles and the forests. They have said, “No, you do not need to go into the forest, you do not need to leave your family, you have to live in this world. But along with living in the world with your families, still you have to maintain the seclusion.”

We can make our home itself a jungle. When I got Initiation from Baba Bishan Das, when I was doing the meditation on the first Two Words, as you all know, I did the meditation of those Two Words for eighteen years. And the ashram where I was sitting and doing the meditation also had the same kind of boundary wall as we have here. I remained in seclusion for all those years; no one was allowed to come and see me and not everyone was allowed even to come into the ashram. There was a person sitting at the gate and he would not allow anyone in and I would not go out of my room to meet the people. I would come out only for necessary or very important things, otherwise I would remain inside and do the meditation. Here at this ashram there are many dear ones who know about my seclusion and about the way I did the meditation at that time, and even now living in this ashram, I remain in seclusion. Sometimes for weeks together I do not come out and I don't see the dear ones who are living in the ashram itself. I come out and meet only those people who come from far away, those who have come for a spiritual purpose. Otherwise I always remain in seclusion; I don't go out and see people.

It is not that I am not attending to my responsibilities towards the ashram. I am attending my responsibilities towards the ashram, and also, since I am a farmer, I help Gurmel do the farming, and even in the smallest details of the farming work I help and guide him.

It is good that Judith has been instructing the dear ones concerning the trips to India, if we will understand and obey these instructions it is for our own good.

I said that in the beginning it seems difficult because we are habituated to talk in the outer world, that is why it is difficult for us to do this, but later on. when we develop the habit of remaining introverted and remaining in seclusion, then it becomes very easy for us and then our condition becomes like this – our hands are at work but our heart is towards our Beloved.

Guru Nanak Sahib said, “Those who develop this habit, they talk with the people of the world outwardly, but within them, they are always connected with God Almighty.”

QUESTION: Dear Master, if we inherit things like money, or a house, or an apartment, or land etc., from our parents or our close relatives before or after their leaving the body, in which cases can we keep those things and when should we not accept or donate the given things?

SANT JI: In India it is a law that the children always inherit the property of the parents and it is not considered anything bad – there is no sin in doing that – because their parents have inherited or received those things from their parents. So it is not considered a bad thing. Regarding inheriting property or other things from someone who is not related to us – if we serve or take care of them and if they become pleased with us and if they give us their property and other things there is nothing wrong in accepting those things also. In

a way you are getting the reward or the fruit of doing the seva of taking care of them. If you get the opportunity to serve some older person then you should take advantage of it. If that person becomes pleased with you and gives you his things, or if you inherit his property – then the question is about where to spend it or where to use it?

If you are using or spending that money in a good cause, then you are making good karmas, but if you are not spending it for the right cause, if you spend it for the wrong things, then you are making karmas for your own self. But to inherit things by deceiving someone is a very bad sin. In this context I will once again tell you a story which I told when I was commenting on the *Asa Ji Di Var*.

This happened in the lifetime of Guru Nanak Sahib, in the city of Lahore. There were two people whose names were Gungu and Pungu; they were very poor people. In those days people in India used to perform a special kind of practice every year in the name of their dead parents or grandparents which the pundits called Sharad. The pundits told the people, “If you will feed us, on their behalf, and if you will give us the money for the wear-and-tear of our teeth, and if you will give us the clothes for them, your parents or grandparents who have left the body will get all these things in the heavens. Whatever you give us, they will get all those things through us.” So this was a kind of illusion which the pundits had created at that time and everybody was following that. Each year people would spend a lot of money and feed and give things to the pundits thinking that their parents were going to get those things in the heavens.

So Gungu and Pungu were very poor people and they could not afford to do that but the pundits told them, “If you will not do this, it is not a good thing for you. You should do all these things – you should give us all kinds of foods, you should give us good clothes, you should give us money – otherwise your parents will get upset with you. It doesn’t matter how you collect those things, but you should do it, otherwise you will be displeasing your parents.”

Since Gungu and Pungu didn’t have any other means, they stole from a merchant’s shop and they collected all kinds of different foods which they were going to give the pundits.

Guru Nanak Sahib also had come to Lahore and when He visited Gungu and Pungu’s home he saw all those things lying there and He asked them, “What are all these things?”

So they replied, “These are things which we are going to feed the pundit. We are going to give the pundit these things because he said that if we do not feed him and give him all these things, our parents will be displeased with us. Since we were very poor, we had nothing, so we had to steal from some shop. That is how we got all these things together.”

Guru Nanak Sahib worked very hard in those days to remove this bad practice from the Indian society, and Kabir Sahib also did the same thing. They traveled a lot and They tried to explain to people that life does not work like that. They asked, “How can you expect to feed your parents through the mouth of the pundit, because you don’t know where your parents are and in what condition they are in, so how can you expect that your parents can get the things which you are feeding the pundits? Because you know that not even a letter reaches its destination if you do not write the right address on it. So how can you hope or expect that the food will reach the heavens?”

So Guru Nanak and Kabir Sahib worked very hard but still people did not understand and they did not believe, and they continued doing this practice. Nowadays it has decreased because the pundits have become so greedy that people have lost their faith in the pundits; but in those days people used to believe a lot in the advice of pundits.

So Guru Nanak Sahib asked them, “Are you sure that your parents will get all the things which the pundits are going to take from you?”

Gungu and Pungu did not know anything so they said, “Well, we do not know anything, but the pundits say so.”

So Guru Nanak Sahib said, “The merchant from whose shop you have stolen all the things, his parents and grandparents are also in the heavens. You have stolen the things from their shop and they are very well aware of, they very much remember, the things which they left in their shop. So all the things which you are going to give the pundit, thinking that your parents are going to get them – when those things get to the heavens, the grandparents and the parents of the merchant are also there; they will start fighting with your parents and grandparents, saying, ‘You are the thief, you have stolen things from our shop.’ In that way you will bring disgrace to the name of your parents. And the grandparents and the parents of the merchant will start fighting with your parents and grandparents, so this is not a good thing.”

Then Guru Nanak Sahib uttered this hymn, “If you accept this kind of donation, or if you give a donation after stealing things from others, even your parents and grandfathers are defamed. And the broker or the person who is telling you to make a donation like this, his hands will be cut off in the court of the Lord. In the court of the Lord only the good karmas which you have done yourself will earn a reward for you. If you have stolen things from others or if you have deceived other people and inherited things this way – even if you donate that property – still you will not get any benefit from it because you have not earned that property, you have not earned that thing. Only those karmas or only those things which you have earned yourself will get a reward for you.”

In India, even if the father does not write a will in anyone’s favor, still the sons inherit the property of the father. But if some son tries to deceive the father towards his end, if somehow he gets his father to transfer the property and things in his name, that also is not considered a good thing, and that kind of person or that kind of son does not get anything.

In 77 RB there was an old man who had three sons; one of his sons was very greedy and he wanted his father to transfer all the property in his name. The father had quite a bit of property in the state of Punjab. So once his son told him, “Father, you transfer the property of Punjab to my name.”

That man was very wise and he didn’t think it was good for him to answer his son right there. He said, “Well, you take me to the Master and then I will see what to do.”

So the son brought that old man, lying on a bed because he could not walk, as he was very old at that time, and the son had given him some injection so that he might have strength enough to sign the papers of the will.

So the son brought him to me and when the father arrived, he exploded like an atom bomb. He said, “I used to understand this son as a sadhu because he is a Satsangi. He does the meditation of Naam; he sits with his eyes closed every day. I was thinking that

he had become detached from all the worldly things, but this fellow wants me to transfer all the property to his name so that he can get everything.”

So to inherit the things of the father, even though you are entitled to it, but to do it by deceiving the father is not considered a good thing; it is also considered as a crime.

Dear Ones, God Almighty has created this huge creation and He is giving food and nourishment to all the creatures in this creation. Next after God comes man and man has also done so many things. But still man has not been able to nourish himself, it is God Himself Who is nourishing all mankind and all the creatures. Do we not even have this much faith – that God Almighty will nourish us? that He will give us everything we need? Can we not take care of ourselves? Why do we have to desire other people’s things?

QUESTION: Dearest Master will you please talk about our responsibility towards our parents as they grow old and about our responsibility to older Satsangis who may have no one to care for them?

SANT JI: I have answered this question in a detailed form in the last group, I hope that you will be able to read the answer from Sant Bani Magazine whenever it is published.¹¹

QUESTION: When someone else takes something we created and claims it and sells it and we are not supposed to sue people, when should we turn the other cheek and leave them alone and when should we stick up for ourselves?

Some of us have been told not to bother You with letters and not to ask for parshad. Will You tell us some guidelines?

SANT JI: Regarding the first question, it is better if you would follow the advice which Master Kirpal Singh used to give about going to the courts, it will be better.¹²

Regarding the letters, everyone has been told that they can write once in three or four months; no one has been told that they cannot write the letters. You can write once in three or four months but the letter should be brief and to the point. Even if you have to tell a very long story, you should make it very brief and to the point. If you do that, it is all right to write once in three or four months.

The letters of the dear ones come in every group and we reply to all the letters we receive. It is faster to get the replies to your letters if you have sent them through the groups and it is easier and more convenient also. Because you know that sometimes when you send the letters in the mail they may get lost or delayed, so that is why it is better to send the letters with the groups.

Every person is given parshad on the last day in every group. And also it is advised that if you want to make more quantity of that parshad, then you can buy some foodstuff and you can mix the parshad given here with that food and that will all become parshad.

¹¹ See “Just One Word is Enough,” beginning on page 3 of the April 1988 magazine.

¹² See the segment below, *Kirpal Singh On Justice*.

Dear Ones, the Masters never tell anyone not to ask for parshad because there is a great importance in the parshad. Those who have known the importance of the parshad they get a lot of benefit from it.

If we eat the parshad with a lot of faith and devotion for the Master we can gain a lot. Swami Ji Maharaj said, “I tell you this for your own good, you should eat the parshad of the Master with faith.” Many times it is seen that children who are not yet initiated but they are from a Satsangi family, they get a lot of grace from the Master. I have seen at least two incidents when the children were not initiated but when their end time came at a young age they asked for parshad of the Master. When they ate the parshad given by the Perfect Master they started saying, “The Master has come.” So the Satsangi children have so much faith in the Master, right from the beginning. They look at the picture of the Master and they bow down their heads; and they get a lot of benefit from the parshad also.

Guru Nanak Sahib said, “Parshad is the name of the grace of the Master. Parshad is in fact the grace of the Master. It is the earnings of the Master; in the parshad given by the Master the charging of the Master is present.” But [what we get from it] depends upon our faith, and how much we appreciate the parshad, and how much devotion we have for the Master. We have to see whether we are appreciating it or whether we are throwing it under the feet of the people. Even though it has been more than five hundred years since Guru Nanak Sahib was born in this world, even now people make up parshad in His Name in the gurdwaras and some other places. And if the person who is handing out the parshad drops, even a little bit of the parshad by mistake, the other people who are receiving it will lift that up with a lot of love, faith, and affection and they will mix it with the other parshad and eat it.

Many dear ones gave me the parshad which had been given to them by Master Kirpal. I appreciated that parshad; I thanked my beloved Master for that parshad; I also thanked the dear one who gave me that parshad. But at the same time I felt sorry for that dear one, “This dear one does not have appreciation for the parshad given to him by the Master.” Because if he had the appreciation for the parshad, he would have not given it to me, he would not have shared it with others; he would have eaten it himself. During the first tour, a question about parshad was asked in Bogota, and I talked about the parshad given to me by my beloved Master Kirpal. When He came to my home for the first time, He gave me a lot of oranges and apples as parshad. Many people who were there wanted me to share that parshad with them but I did not give any to anyone. So some people thought of stealing those apples and oranges from me, but I closed the door from inside and I came out of that door only the next day after I had finished all the parshad.

Satsangis should have the knowledge of the importance of the parshad they should know how sweet the parshad is, how high it is, how it is the good thing, how it is best, and how important the parshad is. It can change our life if we eat it with faith and devotion.¹³

1991 October: Kirpal Singh On Justice

from *Support for the Shaken Sangat*, pages 119-120

¹³ See *Streams in the Desert*, “The Value of Parshad,” page 365, or Sant Bani Magazine, January 1978, page 28.

I remember an incident in my life, long ago. My wife was relieved of her purse at a railway station. The police caught the thief and the purse was recovered from him. I was asked to lodge a report at the police station. I told the police that it was unnecessary as the purse had been found. But on their insistence, I had to go to the police station, perhaps for the first time. I told the police officer on duty that I was not interested in reporting the matter, but he would not agree and the report was ultimately lodged. Later, I had to go to the court as a witness. The police officer talked to me on this issue. He felt that justice must be done, but I considered that there were two aspects of Law: one Justice, and the other compassion or mercy. I emphasized that even after justice had been done, bitterness would remain; whereas through mercy, he could be cured, be forgiven. Compassion leads to mercy, which in turn, leads to nonviolence in thought, word and deed.

Anyway, when I appeared in the court, I requested the magistrate that if he could let the accused off on some ground, I would have no objection. The magistrate, after satisfying himself that there was no previous record of conviction against the accused, ordered his discharge with a warning. As a result, the accused and his relatives always remained grateful to me. *What a tremendous gift forgiveness was! Justice could never produce this effect. Forgiveness is the greatest of all virtues.*

1991 November: It is Never Too Late to Mend

This question and answer session was given in Bombay, India, on January 12, 1987.

QUESTION: Master, I have a two-part question, on going within. What are the steps necessary for the disciple to actually go within? What things does he have to do and when he starts to go within, how does he know that he's starting to go within?

SANT JI: First of all the disciple needs to have love for the Master. And the second thing which he needs is to have faith in the Master. If he has both these things: love for the Master and faith in Him, then he gets the inspiration to work hard in meditation and go within himself.

Both these things work side by side – the grace of the Master and the efforts of the disciple. But if we are not making the efforts, if we have become the thieves of meditation, what can the Master do? Where can He shower the grace? The Master is not unjust; if we are making the efforts He will definitely shower His grace upon us.

Now, when we are sitting in this room, we can see everyone; we can see how they are. We can see everyone's face, we can see who has his head covered, who has his head uncovered, who has long hair, who is wearing glasses, and who is not wearing glasses. We can see everything very clearly.

So Dear Ones, when you go within, over there you will see things even more clearly than what you are seeing here outside, and you will even bear witness to those things. You will say, "O Lord, the things which we are seeing within, the things which You are doing for us, we cannot pay You back for that in any way."

Many of your brothers and sisters go to Rajasthan to do the meditation, some of them who work hard and go within tell us how much grace they get from the Master. They talk a little bit about what they have seen inside, and they express their gratitude for that.

The disciples who do not become lazy, those who give up laziness, they become successful in this. The Masters do not like to follow the same speed as that of the disciple, They want and They are determined that in Their lifetime, the disciples may go within and become successful. The Master wants that the stream of the Shabd should start coming within the disciple when He is living in the body, so that after He leaves the body, they should not wander away.

QUESTION: Sant Ji, our lives seem to have brought us in contact with people whose loved ones are dying or who have just died. What should we say to the grieving ones?

SANT JI: Satsangis know, as they have heard in the Satsang, that in this world many great emperors and many great warriors came into this world, but no one could live in this world forever. One day we all have to leave this world. God Almighty controls everything; we can have no control over Him. When we cannot do anything in front of Him, then it is better for us to accept the Will of that Almighty Lord. We have left many people; we may have to give the pain of separation to many dear ones, and many dear ones will leave us and give us the pain of separation when they leave.

Even Makander Rishi, who had a very long life, had to leave this world one day. In the same way, Ravana, who had millions of sons and grandsons. and who also had a very long life, he also had to leave this world.

In the Silver Age, Ram Chandra, Lord Rama, came into this world; he lived for ten thousand years. But still, after that time, he also had to leave this world. Guru Nanak very beautifully told us to be patient and to accept the Will of God. He said, “Rama went, even Ravana who had a big family went, Nanak says, no one is permanent in this world. This world is like a dream.”

Guru Nanak Sahib said, “You should not worry about those things which do not happen; in this path of the world, no one remains forever.”

“He who has been created will be destroyed one day, Nanak says., Give up all the entanglements of the world and sing the praises of God.”

If we will not listen to the grieving ones who have been separated from their dear ones, then they will get upset at us. If we will cry in front of the departed ones and mourn their death, we would only be increasing their pain. So instead of doing all these things, why not lovingly tell them and inspire them to accept the Will of God and have patience in His Will?

QUESTION: How and when did You happen to get that star on Your hand? The tattoo on Your hand?

SANT JI: I am sorry that even though a lot has been written about this in Sant Bani Magazine, the parents do not read the magazine that well, and they do not tell their children the story about this.

Often I have told this story about how in my childhood, something like boils or blisters were formed on my body. They were all over my body; there was not even one part of my body which was without those boils and blisters, and they all had pus in them. It was very difficult for me; the pus would come out from all the blisters and it was very difficult for me to bear that. I went to every place of pilgrimage, I tried every kind of

medicine, but I could not get rid of those. In those days it was good for me to go to the places of pilgrimage, but when I realized that nobody liked me, that they did not want to stand near me. that they all hated me, then it became very difficult for me to bear that.

So because I was not getting cured of those blisters, my father brought me to Baba Bishan Das, and that was the first time that I met Baba Bishan Das. When my father brought me to Baba Bishan Das, he wept in front of Him and told Him, “Master, he is our only child, and we cannot do without him. But what can we do about the people? They don’t allow him to stand near them because he has all these boils on his body. We have tried everything, but nothing has changed.”

At that time, Baba Bishan Das Ji said “Nature wants to put some stains, some signs on his body, that is why he has all this.” So He wanted to put a sign on my forehead, but my father again wept, and said, “No, Master, it will not look good on his forehead.” So Baba Bishan Das said, “If you take him on pilgrimage to the place whose name is Taktupara, then maybe over there I can give you some suggestions.”

You know that Sant Satgurus have Their own way of curing things. It is Their grace which cures the diseases, but They have to do certain things outwardly also. So they took me to that place of pilgrimage, and there they put some signs on my body. And after that, from Taktupara, I went to a village called Sehtongai, which was about four miles. I walked all that distance, and this is true, that without using any medicine, without doing any kind of other treatment, all the blisters and boils went away. It was only because of the grace of Baba Bishan Das that this body is sitting in front of you without any other stain or sign.

Taktupara is the place where Guru Nanak Sahib had done the meditation for some time, sitting underground. My parents had given me the name Sadara Singh and it was on that day that Baba Bishan Das gave me the name Ajaib Singh, because He said, “The name Sadara Singh does not have any significance or importance.” Even now in the [deeds to the] property which I have in Punjab, my name is written as Sadara Singh. But Baba Bishan Das changed my name to Ajaib Singh. He said, “The Sadara Singh name does not have any significance; it is a useless name.” He said, “Today he has become a beautiful Singh; he has become beautiful.” So that is why He gave that name Ajaib Singh to me on that day.

It was quite a long time ago that my name was changed to Ajaib Singh, and now I am in the habit of signing my name as Ajaib Singh. Recently some of my property was taken away by the army for their cantonment, so they had to give me some compensation. So when they called me to give me that money I had to write the name Sadara Singh on my other hand just to remind me that I had to sign Sadara Singh and not Ajaib Singh. I was afraid that if I signed Ajaib Singh they would think that I was not the person who should be given the money. I mean to say that Sant Satgurus always shower Their grace and mercy on their children, but They do not show that They have showered grace on them.

QUESTION: Can a Master be requested to take good care of Himself?

SANT JI: This is up to the disciple. It is in the hands of the disciple what kind of parshad he gives to the Master – whether he gives Him the parshad of his Bhajan and Simran, his meditation, or whether he is giving Him the parshad of such suggestions and the other

difficulties. So everything is in the hands of the disciple. I thank those dear ones who have suggested this to me.

[pause]

Because they themselves are very careless about their own health. [laughter]

QUESTION: The story You told about Your father – he didn't sit passively by when You had sores on Your body; he did something about it. Will You comment on when it is time to accept things as the Will of God, and when it is time to do something so that God can help us?

SANT JI: We need to understand this: we do not know when we came onto this physical plane, we do not know how many times we were born in this world, we do not know how many times we became the husbands, how many times we became the wives, or how many times we became the children.

We do not even have the complete knowledge of the karmas which we are doing in this lifetime. We do not even know if what we are doing is a sin or whether we are doing a good deed. I am telling you that if we knew that we were doing the bad karmas, if we realized that the thing which we were doing was a sin, we would never sin.

The jiva cannot live without doing the karmas in any life. When we have done the good karmas in our past lifetime, right from the beginning of our childhood, we get the desire of coming to the Saints and Mahatmas, to the Master. And when we get the reward of the good karmas which we have done in our past lifetime, then we are brought in the company of the Master. If we carefully examine how we came to the Master, how all these things happened, then we will be convinced – then we will know – that it was all the grace of the Master, it was all the grace of God Almighty, and He Himself has planned and has brought us to the Master.

We get the good and bad company according to our own karmas which we have done in our past lifetime. If we have done bad karmas in our past lifetime, our intellect in this lifetime will not be good, and we will not like to go in the company of the good people. Even if by mistake we go in the company of the good people, we will not like it there, and we will not like to stay there in the company of the good people. But if we have done good karmas in our past lifetime, then our intellect and our thinking will be good, and we will easily go in the company of the good people. Even if we go in the company of the bad people, if we have done good karmas in our past lifetime, we will not like to stay in the bad people's company, and we will go and spend all our time in good company.

Dear Ones, we can even look at the animals and see that the creatures who eat flesh cannot eat grass, and the creatures who eat grass cannot eat flesh. It is seen in animals with whom we have dealings, like the pet animals which we have in our homes – some pet animals do not even like to drink water which another animal has contaminated. They always want to drink fresh water. You may also have come across such animals who do not make the place where they live dirty, they always go to some other place to attend to the call of nature. You may also have seen such animals who just turn their back to the place where they have eaten their food to attend the call of nature; so you have seen them doing all these things.

This is an incident which happened in the village where I lived before coming to the place where I am now living. There was a person who had a dog and somebody else shot that dog in his back. When that dog was shot he did not die. At that time, with his wounded body, he came to his owner, but the owner also did not pay any attention to him. He did not give him any water or take care of him. He did not accept him, because he knew that he was going to die soon. So after that, that dog spent a whole day without any care, without getting any water to drink. After spending the whole day in that condition, somehow he started coming toward my ashram, because my ashram was not far from the place where that dog was shot. About one hundred yards away from the ashram that dog stopped because he had no strength to continue.

One dear one used to come to see me every night at my ashram, and when he was going back to his home he saw that there was a dog lying there. He thought that maybe somebody had left the dog there, so he came back to the ashram and he told me that there was a dog lying near my ashram. We went there, thinking that we should try to see the footprints of the person who had left him there, so that we would know who had left him. But we did not find any footprints; it was the dog himself who had come there. I looked at him and saw that he was not dead.

Through his eyes he said, he conveyed, “Please take care of me; give me some water.” So at once we went back to the ashram and brought him some water. All day long he had not had any water to drink, so when that water went into his stomach, life also started coming back into him, and then he started responding. After that we carried him to our ashram, and we gave him ghee and milk. (Usually when someone gets wounded we people give them milk and ghee, that helps in healing their wound.) So we gave him milk and ghee and after that we took care of him for a couple of months.

His wound got healed, but he did not heal completely. His rear legs did not work, so he could not move himself. But still he stayed with me in my room. He had such a habit that whenever he had to pass urine or do anything like that, he would not do it my room. In his own way he would tell us that he wanted to go out, and then we would carry him outside that room, and over there he would do his things. He never made my room dirty and he always remained clean. We took care of him for eight or ten months, and after that he became all right, but still he could not walk, we always had to carry him outside.

Sunder Das, an initiate of Baba Sawan Singh, used to live with me and he helped me in taking care of that dog. We understood him as the present given to us by Baba Sawan Singh. You can very well imagine who was the one who guided him to my place? Who told him, “You should go to this place where you will be taken care of; over there the people will serve you.” It was God Himself, and when his time had come, he got the inspiration from God Himself to come toward the ashram. If he had gone to some other place, nobody would have taken care of him, and he would have died in that condition.

Satsangis should always remember that whenever a good thought is coming into their mind, whenever they are inspired to do good things, it is the Master Who is showering grace on them, because the good thoughts always come from the Master. Whenever we have any bad thought, or we have thoughts of not doing meditation, at that time you should know that that is coming from the Negative Power, because the Negative Power never allows us to have good thoughts, he never showers grace on us.

QUESTION: When a dear one has a drinking habit, what can we tell him, or what can we do to help change his habit?

SANT JI: You should lovingly advise him, you should lovingly make him realize the condition of those who are addicted to such intoxicants. Usually you would have seen in the people who are addicted to drinking or smoking marijuana or using other drugs, how after some time their lungs stop functioning, and how it has a bad affect on their brain and their mind. They even lose their power of thinking. Nowadays in the shops where they sell wine in India, on the bottles of wine it is written that it is poison. Even after reading that it is a poison, it is up to the person whether he should drink that poison or not.

When I passed the “gyani” grade in the state high school in Sangroor, over there I had a teacher who was very much against drinking. He had made a cartoon drawing of a tree which he called the tree of the sins. On the root of that tree he showed a bottle of wine. He showed that the tree of sins was getting the nourishment from wine, and he named the fruits which were on that tree: “the loss of money,” “the loss of honor,” and other fruits were called “the cause of starving,” “the cause of poverty.” In India we often see that the people who are drinking, the drunks, they drink so much that they vomit. And the dogs eat up that vomited stuff and after eating up that stuff they go and lick the face of the person who is lying there drunk. After seeing such a condition of the drunkards, who would like to drink?

Guru Nanak Sahib says, “After killing all our good intellect the wine makes one a donkey. He doesn’t have a tail or long ears, but there is no difference between the donkey and the one who is drinking.”

Guru Nanak Sahib has referred to this wine as blood in His writings. He says, “If we get a drop of blood on our clothes, they become dirty. What is the condition within those who always drink this blood? How can they remain pure?” In the present time we are forgetting the teachings of the Saints and Mahatmas. Guru Gobind Singh has written, “Those who are in the habit of drinking, their seven generations are destroyed.” Because one generation after another gets the habit of drinking, and in the end everyone in the family starts drinking.

Once someone asked Kabir Sahib to throw some light upon the use of intoxicants. “Why is it bad, and what happens if someone is using intoxicants?” Kabir Sahib said, “Why should I tell you about so many intoxicants, I will tell you the quality of just one intoxicant – wine.” He said, “I am telling you the quality of wine, listen all of you who are wise men, from a man the wine changes you into an animal, and it also takes away the money from your pocket.”

Nowadays the governments have taken strict steps and have imposed strict laws, rules, and regulations that those who are caught dealing in drugs and intoxicants are given very severe punishments.

Dhamdama is a place of pilgrimage in Punjab. When I was in the army, I was posted there and we had been given the duty of arresting the drunkards, because they used to harass the pilgrims who went there. So we would arrest the drunkards and then in order to teach them a lesson and show it to the other pilgrims we would hold them by their legs

and make them walk using their hands. And we would take them all around the city and in that way we would show the other pilgrims: “this is the punishment that you will get if you are drinking in this holy place.” So you see the condition of those people. Nobody bothered the pilgrims who were not drinking, and they did not get any punishment. But the drunkards had lost the money from their pockets – they had used their money to drink – and afterwards they were getting this kind of punishment all day long. In the end after losing their money and their honor, they would go back to their homes.

I would say that those who are addicted to the intoxicants, in fact, they are getting the punishment for the bad karmas of their past lifetime, because their relations with their family members do not remain normal; they always have fights with their relatives. Their health does not remain good, they cannot think clearly, and also they lose a lot of their money. Those who do not have this habit, who are not addicted to any intoxicants or drugs, they have their good health, they are honored, they are popular among their family, and even in their neighborhood they are glorified.

Last time I went to London I saw a poster there which talked about a person who had come from India. He drank wine day and night, so much that his lungs were destroyed. His name was Jagat Singh, so in that poster the heading was:

“After drinking the wine so much, now Jagat Singh has surrendered to the wine.” So if you have any relatives, any brother or sister who has this bad habit, you do not have to fight with them. When they are not intoxicated, when they are in a normal state, at that time you should lovingly tell them the bad qualities and the consequences of being addicted to these intoxicants. You should tell them lovingly.

If you will oppose them at the time when they are drunk, or when they are intoxicated with drugs, at that time they will not listen to you. They will oppose you more.

Guru Nanak Sahib says, “You should abstain from that thing, drinking which you lose your intellect, and which creates the gap between you and Him. You should abstain from such kind of intoxicants.”

Guru Nanak Sahib says, “Those who drink that wine which spoils your intellect and which takes you away from Him, they always remain addicted to it. But Nanak says those who are addicted to that wine of Naam, it always keeps you alive and always keeps you fresh.”

No Mahatma has ever inspired us and given us the teachings to use intoxicants and drugs and things like that. All the Mahatmas have always inspired us to abstain from intoxicants.¹⁴

QUESTION: Master, recently I dropped a job, because I didn't know that in accepting it I would be under constant pressure to make compromises. After having left it I was wondering if I should not have stood firmer and tried to show that one can do things in a different way, if I should have accepted the test?

SANT JI: If some part of your mind is still thinking about that job, that work, then you should, with all your strength, accept that job and you should do it. Sometimes when we see the challenges and difficulties in some job, at that time we refuse to accept it, but

¹⁴ See also Sant Ji's comments “Give Up the False Intoxicants,” in the October 1991 issue.

afterwards when our mind makes us realize that we should have been stronger, then if we do not do it our mind creates difficulties for us.

Master Sawan Singh Ji used to say that it is never too late to mend. Sometimes it happens with the dear ones that they make a decision in a way that is not good; they do it in a hurry. And that is why they leave a job, but afterwards their mind makes them think that they have made a mistake, and if that happens then they should go back and get that job. They should not worry about what people will say or what will happen. They should not worry about anything like that, they should not let their mind create difficulties in them, they should go back to that job and try to get it and do it.

Once there was a person who had some fight at home and he left his home. He walked for ten or twelve miles away from his village and came to my village. I was very young at that time; I was a child. When he saw me, he asked me, “Tell me, dear son, what should one do if he has had a fight in his home and has left his home? Even though you are a child, I am asking this advice from you, because it is said that one should seek advice, even from the wall, if no one else is available. But at least you are a man, and I am asking this from you. So what should I do?”

I told him, “If someone has left his home after fighting, he should go back to his home.” So taking my advice, he went back to his home. He met me many times after that, and he always used to say, “You are my teacher, you gave me the right direction.”

[Sant Ji laughs heartily.]

1991 November: With Yearning in our Heart

This question and answer session was given on January 29, 1981, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Today, in this afternoon’s meditation, as soon as I shut my eyes, the sound came very loud from the left side and I didn’t know what to do, whether I should stop and put my thumbs in my ears, just keep doing Simran, or what I should do?

SANT JI: When such things happen, that you start hearing the sound from the left side, you should try to ignore it. At that time you can try to do the Simran or you can even postpone the meditation for a couple of minutes and then again start doing it.

QUESTION: How is it possible, how does one do it, to distinguish between the inner sound of the Master and the voice of the mind?

SANT JI: Mind will never give you any good advice; it will always bring bad thoughts within you and it will always inspire you to do the bad things. But the Master will always inspire you to do meditation, He will always bring good feelings and good thoughts within you. This struggle always goes on within the disciple – one part of his within tells him to do bad things, inspires him to do bad things, whereas the other part always brings him good feelings, thoughts and advice, or inspires him to do meditation. It is the mind of the disciple which inspires him to do bad things whereas it is the Master of the disciple who inspires him to do good things.

When such a thing happens then the disciple should have his Master on one side and the mind on the other side. If he obeys his mind and does the bad things and does not

meditate, it means that he became the disciple of his mind but if he does not obey his mind and he listens to his Master and meditates, then we can say that he became the disciple of the Master.

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

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

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

QUESTION: Would we get more benefit from them if we understood more of the language or is the charging there irrespective of that?

SANT JI: You should try to understand when you are singing; try to understand what this particular line is saying.

QUESTION: Master, is it possible for us to derive the same benefit and receptivity when we return to our homes as we do when we are with You right now?

SANT JI: Yes, it does not make any difference for the Master whether the disciple is far or near, provided our inner veil is lifted. Right now we have just entered into the school of spirituality and up until now our contemplation, Simran and Bhajan, have not been perfected. So that is why sometimes we develop faith in the Master and sometimes our faith is shaken. But when we perfect our contemplation, Simran and Bhajan, then it does not make any difference where we live or where we go.

Mahatmas say that once we get the certificate that we have passed the examination, then you don't need to go to the school. But the school of spirituality is quite opposite to the worldly schools because in the school of spirituality when we come closer to passing our examination, when we come closer to getting our degree, then our love for the Master is awakened, and our yearning for the Master increases more and more.

After that our condition becomes like this “O my beloved I wish that You may always sit with me and I may go on looking at you.”

Guru Arjan Dev Ji Maharaj says, “The beautiful Form of the Master is always in front of me, whenever I look at Him I am content, when I don't see Him I wander here and there like a mad man.”

Kabir Sahib said, “One should have the darshan of the Master many times a day.” Then He said, “If you cannot have the darshan of the Master many times a day, at least you should have His darshan once a day.” Then He said, “If you cannot have the darshan of the Master once a day at least you should have the darshan once in two days.”

After that He went on saying, “You should have the darshan once in fifteen days,” “once in a month,” “once in two months” and so on. Then He said, “One should have the darshan of the Master at least once in six months.” Then He said, “If you cannot have the darshan of the Master once in six months, at least you should have His darshan once a year.”

Because if you do not have the darshan of your beloved once a year then, in a way, the relation between the disciple and the Master gets broken. Master does not break the relation, but the disciple gets so much dryness because He has not had the darshan of the Master for such a long time, that he, in a way, breaks the relationship with the Master.

QUESTION: What will become of us, Sant Ji, if there comes a time in this world when we can no longer have Your darshan once a year – if we can't come to India and You can't come to see us – what will become of us?

SANT JI: Our Satguru Maharaj Kirpal Singh Ji used to say, “It is the law of Nature that there is food for the hungry and water for the thirsty.” So if it is our real desire then definitely God will arrange for us.

Many times I have said this: in my childhood I used to have thoughts of the ten Sikh Gurus. I used to wonder how would it be for those disciples who had the Masters like Guru Nanak, Guru Angad, Guru Amardas, Guru Ramdas, Guru Arjan? How did they feel when they were sitting in front of their Master? Will there be someone in my life at whose Feet I will sit? Will I also get some Master like them?

So Hazur Kirpal traveled four or five hundred kilometers and came to my home in order to quench the thirst which I had for Him from my childhood. He came, and He satisfied the yearning I had for Him; He quenched my thirst. In India there is a tribe called Dhum, they are even called Marasees; they are like beggars. They are very low caste people and when they go to beg things from the people, even though the householder may try to turn them out and may rebuke them, still they will not leave without getting something from them. They are very obstinate.

Bulleh Shah says, “When we go to the courtyard of our beloved we should become like the Dhum. Our beloved is our friend but we are misers of doing the seva.”

He says that when we go to the Master we should have the qualities of the Dhum, even if we are kicked and knocked by the Master, even if we are turned away by the Master still we should not leave His door without getting grace from Him. Our beloved is our friend, He is very gracious on us because He has come into this world only to shower grace on us, but the pity is that we have become the misers of doing the seva. This means that we have become the misers of doing the meditation. We think that Master has given us the Naam only to keep it with us and not for doing the meditation. We do not use the Naam which has been given to us; we do not meditate. Instead we just keep it and we become like a miser who does not spend his money for his own cause, moreover he does not spend it for other people's benefit. All day long he goes on counting what he has and he never increases it or decreases it, he just goes on counting it. In the same way we have also become like that miser, we do not use that Naam for the purpose for which it has been given to us. No doubt we have been given the grace of the Master; He has given us Initiation, but we do not use it, we do not meditate.

In our heart we should have total yearning and determination that: “I have to go for the darshan.” If we have the real desire then definitely Almighty God fulfills our desire.

The reason I always say, that before sitting for meditation, you should make your mind quiet, you should make it empty, you should not have any worldly thoughts in it – if you sit with all this determination – if you are determined to have the darshan of the Master, you will definitely get help. The more determined you are, the more progress you can get. Just now you people sang this bhajan in which it was said, “O Lord, You have been listening to the requests from the very beginning. You took the ship of Makhan Shah Lubana across.”

Makhan Lubana was a trader. Makhan was his name and Lubana was his surname, or his family name. In those days he was a very rich merchant, he used to have his ships going back and forth across the ocean. And you know that the ships in those days were not as big and not as seaworthy as they are now.

Once when Makhan Lubana was coming back after doing his business, his ship got caught in a storm and there was no chance of saving it. When he saw that there was no way out, he asked the people on deck, “Is there any way to protect ourselves from this calamity?” There was one Satsangi of Guru Nanak sitting in that ship. He said, “Yes, there is only one way out and that is prayer.” He said, “After Guru Nanak there have been many great Saints on his gaddi and if you sincerely pray to Them, I am sure that definitely They will rescue you and They will help you.”

So then Makhan Shah Lubana prayed and he promised five hundred gold coins for the langar of the Master. He said, “O Master, if you will save my ship I will give five hundred gold coins in your langar for the Sangat.”

So then his ship was saved and he went across. After that he asked people, “Who is the Guru sitting on the gaddi of Guru Nanak?” People told him that Guru Hari Krishan had been in Delhi and before He left His body in his childhood,¹⁵ he said, “The next Master is at Baba Bakala.” Baba Bakala is the name of a place.

So Makhan Shah Lubana went to Baba Bakala where he saw that twenty-two people were claiming to be Guru. They belonged to the same family as that of Guru Teg Bahadur and they all had their own followers, people who were saying, “He is the true Master and the others are false.”

When Makhan Shah saw those twenty-two people, he thought, “There are so many ‘gurus’ here how can I find out who is the one who saved me?” Instead of five hundred gold coins he went to each and bowed down to them and he gave five gold coins to each. He thought, “The real Guru will speak out and then I will have no difficulty in finding them out.”

So after giving five coins to each one of those twenty-two people, he asked if there was anyone else who anyone considered to be the Guru. Someone replied that there is some

¹⁵ Guru Hari Krishan began His mission at the age of five. He left the body only a few years later. See *Servants of God*, by Jon Engle.

person sitting underground called Tega, but he is also called mad because he always remains there and meditates.

From the very beginning Guru Teg Bahadur had spent time in meditation and in that underground room he meditated a lot. I had the privilege of having the darshan of that place. So He was meditating there and when Makhan Shah found that there was someone else, he went to the underground room and just as he did with the others, he also put five gold coins in front of Guru Teg Bahadur.

When Guru Teg Bahadur saw only five coins he took off his shirt and showed Makhan Shah the place where the nails had pierced His body. He told him, “Look here, dear one, my body suffered a lot in saving your ship. You promised five hundred gold coins, but now you are only giving me five, where are the other four hundred and ninety-five?”

So when Makhan Shah met the true Master, he left the coins there and he climbed on the roof top and he waved a piece of cloth, shouting, “I have found the Guru! I have found the Guru!”

When the other twenty-two claimants saw this they packed up their things and they left that place. But they were so envious of Guru Teg Bahadur that when Makhan Shah brought Him out for the first time to do the Satsang, one of them even shot at Guru Teg Bahadur. Fortunately He was not hit; the bullet hit the wall – that wall still exists and I have seen that also.

So because of this family problem Guru Teg Bahadur was not able to do Satsang there and He left that place and He went to Assam which is in the east of India and after that He went to Anandpur Sahib in Punjab and He bought some land there and settled down. By telling this long story I only mean to say this: that at that time, even though Guru Teg Bahadur was not called Guru, still when Makhan Shah prayed to Him with all sincerity and truth in his heart Guru Teg Bahadur went there and saved his ship.

In the same way if we have the real desire for anything, for the darshan of the Master, then definitely Master will arrange for us.

Bakala is the name of the village where Guru Teg Bahadur had done His meditation and when Guru Hari Krishan, the eighth Guru of the Sikhs was going to leave the body the Sangat asked Him, “Who is going to take care of the Sangat after you leave? And Who will liberate the souls?”

Then Guru Hari Krishan said, “Baba Bakala” – the Baba is in Bakala. Baba means one of the grandfathers and Guru Teg Bahadur was like a grandfather to Guru Hari Krishan, they had some family relation. So He said, “Baba Bakala” and when He uttered those words, “Baba Bakala,” there were so many people claiming themselves to be the Guru in the village of Bakala. As Master Kirpal used to say, “Always there is the imitation of the real one.” So there were so many imitators, so many false ones.

1991 December: Only a Lover Surrenders Everything

[EDITOR’S NOTE: At the end of Sant Ji’s first tour, on August 22, 1977, all the dear ones at Sant Bani Ashram were allowed to have one final group darshan. Because of the large number of people and the size of the satsang hall – this was before it was enlarged

– six smaller groups went in to sit with Sant Ji for about thirty minutes each. This is the transcript of the first three sessions.]

QUESTION: [a question about Simran] . . . two ways, one is that I hear my own voice saying it in my mind, and the other way is that I hear Kirpal's voice saying it in my mind. I was wondering which way was more beneficial?

SANT JI: You should catch one of them, not both. This is also a deception of your mind. There is always one Simran going on, in one way. There are no different parts of the Simran, or different ways of doing the Simran, because there is only one tongue of thought, there is only one mind, and there is only one power of thinking.

QUESTION: In meditation I have eye-strain at times; during the listening, the eyes will go towards [the light] and cause me to break my concentration, and cause a strain. Can You help me? [Pappu: When you are listening?] Yes, also watching.

SANT JI: You should not put any pressure on the eyebrows, when you are closing your eyes, just gently close them and don't put any pressure on them. Those who have the problem of eye-strain, that is only because when they close their eyes, they put a lot of pressure; they should not put any pressure on their eyebrows.

QUESTION: I would just like to thank Sant Ji for coming. It has been a great benefit to help me and my family.

SANT JI: I appreciate your love. I thank everybody, all those who cooperated in this visit.

QUESTION: When we go through the Astral and Causal planes, will we know this? And what happens to our mind when we go through these two planes?

SANT JI: Wherever you will go, you will always see where you are going, and you will always know it. Just as now, wherever your physical body is going, you know where it is going – you are sitting here and you know that – after this darshan you will get up and go to the langar and you will know that also. So wherever you go, you will know about that.

QUESTION: When a child meditates with a parent and the child is not fully initiated, and then that child, after he meditates, comes and tells his parents his experiences, what should we tell the child?

SANT JI: Try to tell him that he should not tell his experience to anybody. If he is telling that to other people, his experience will go away.

There was a child of seven or eight years, and looking at his parents he also started sitting for meditation, and he started seeing the form of our Master. Because he was getting much interest in meditation, even though he was not initiated, he kept on sitting and he went on increasing the time for meditation. His parents would always ask him, "What are you seeing?" and "Why are you sitting?" But he would always say, "No, I am just sitting," because he didn't want to tell them. But once it so happened that the parents asked him forcibly and he told them, "I am seeing the Master's Form." After that he never had the darshan of the Master.

You should neither tell them how to meditate, nor should you take them away from the meditation. You should not teach them to meditate, and moreover you should not tell

them not to meditate, because children are innocent and sometimes they can get the inner contact also very soon. Their thoughts are not scattered very much in the world.

QUESTION: [inaudible question] . . . courage to make time . . . Simran.

SANT JI: Not to surrender to your mind is courage. Because it is worse to surrender than to be defeated. Try not to bring any confusion in your life. If you will invite the confusions to come into your life, you will not succeed in any of the affairs of life.

QUESTION: I'd like to ask – the other day You said that if we have inner experience and we don't fully digest it, that affects the mind. Could You please explain that?

SANT JI: [Sant Ji laughs] It doesn't really have a bad effect on the mind, but the thing is that some people have the habit of not digesting that. They don't have the strength to digest. Just like that person Vir Babaru. I told his story.

Some people hold many secrets of the world and nothing happens to them. Their stomach is not increasing and they do not have any effect on their mind. But Vir Babaru and people like him, they can't even hold a little bit and that [comment] is only for them.

Not everybody is like that, but Saints tell us – Wari Shah, He was a Saint – He said, “Don't open the lock of your body and give out the secret of the spirituality which you have within you until it is important to do that. No matter if you leave the body, still you shouldn't open the box of your body so that people may see the secret of your spirituality.” By doing the meditation Saints have made Their hearts so wide, and They have kept so great a secret. About Their secrecy Baba Farid says, “Saints are near to God, and They are One with God, but still They never say that They are God. They hold that secret very much. They always say, ‘We are your servants; we are your slaves.’ They do not give out the real secret that They are near God.

There are a few people who become very heavy when they have to hold anything in their within. Until they talk about it they can't feel any lightness. And that [comment] was only for them. In the army there was a man named Utam Singh who also had the same habit. In the army there was a rule that after 10:15 p.m. no one could come out from their place and everyone had to sleep. One night after 10:15, when the lights were turned off, he got some thought, but at that time everybody was asleep so he couldn't find anyone to whom he could talk. Finally he came to me because he knew that I would be able to hear him. So he came to me and he told me, “I have a very interesting thing that I want to tell you.” But I knew his habit and I told him, “No. I don't want to hear anything from you.” He got upset with me. So after that, until he told me that thing, his anger wouldn't go away. So a few people have this habit, not everybody.

You see, we eat food two or three times a day, and we digest that. So in the same way it is not difficult to digest the experiences or other things.

QUESTION: I'm not initiated; I've attempted to meditate many times, and it never seems to lead me anywhere. Is it that I have to wait until I've been initiated before I can experience any success in my meditations?

SANT JI: Without initiation you can't see anything. And you should try to prepare yourself for getting initiation. Kabir Sahib says, “If anyone who does not have the protection of the Master is doing the repetition of the Simran for a thousand times a day,

still that Simran will not bear any fruit.” In India, many years ago, there was the very bad practice of Sati. When the husband died the loyal wife would burn herself on the funeral pyre of her husband, and she was called a sati. So Kabir Sahib says, “A person who does not have the protection of the Master, no matter if he does Simran a thousand times a day, still he will not get any benefit. It is impossible to get benefit from that, just as it is impossible for a prostitute to become a sati.”

QUESTION: Is it okay to laugh or chuckle in the presence of the Master if He does so?

[Sant Ji laughs; then everyone laughs.]

QUESTION: If one is unhappy in their situation, their circumstances, should they continue to stay in it and do the Simran and meditate, or leave, make a change in their life? How do you know?

SANT JI: If we can bring about a change we should do that. But in any case we have to keep doing our meditations. Suppose we are walking and suddenly we step on a nail, and it sticks in our foot. If we sit there doing the Simran, nobody will come to take out the nail. It is up to us, because we have a brain and we know how to bring about change in that situation. And we remove that nail. In the same way, if we can bring a change in our life which can make the situation easy, then we should do that.

In any case one has to do the meditation. If he can bring about a change, he should do the meditation along with that; if he can't bring about a change, he should still do the meditation – because meditation and worldly life are two different paths and we have to do both at the same time. Meditation is the only thing which will help us in the next journey, and because we are in this world, we have to carry out the worldly responsibilities also.

The dear ones who are initiated should never miss their meditations. They should do that daily and whatever opportunity you have – very good health – you should not misuse it, you should devote more time in meditation and always keep yourself in the Satsang.

[This ended the first session.]

SANT JI: Yes, please. If anybody wants to ask any questions.

QUESTION: Is Sant Ji feeling better today?

SANT JI: Yes. Yesterday also my body was fine, but yesterday was the day when our beloved Master changed His body in this physical plane, that's why I was very sad. And many times, remembering Him I felt like weeping and I wept also. And for that reason I was very sad and I didn't eat food very well.

I understand this day as the most sorrowful day of my life.

QUESTION: If I hear a lot of sound in the left ear, is it all right to hold my watch against the left ear to drown out the sound so I can meditate? [Pappu: “hold your watch?”] Yes, so it makes a noise next to the ear, so that my attention won't go to the sound in the body. [Pappu: “when you are doing meditation? At that time?”] Yes. [Russell: “during Bhajan?”] Simran or Bhajan, either one.

SANT JI: You have to ignore the sound coming from the left; you are not to listen there. It doesn't matter whatever means or way you take to avoid listening there.

If still you can't get rid of the sound coming from the left, you should postpone your meditation for a few minutes, but you should never listen to the sound coming from the left.

QUESTION: Sometimes when I meditate, and it doesn't seem like I've meditated long enough, I feel guilt or something like that. Is it necessary to feel that guilt, or should I just acknowledge that I didn't meditate long enough and put in more time the next time.

SANT JI: The point is, when we are feeling that we are the guilty ones and we have not done the work which we were supposed to do, then with the same devotion we should meditate very much next time. It is not enough just to feel guilt and not do anything about it. You should remove that guilt also.

Even though the Saints are completely innocent, there is no stain in Their soul, when Their soul becomes very pure and high and They get to Sach Khand, then also They always say to Their Masters, "I am Your guilty one, and I don't have any good qualities of my own."

It doesn't mean that They are full of guilt, or full of faults. This is Their humility and They show that humility to us so that we may also learn how much humility we need to develop in order to practice this Path.

If all day we go on saying, "We are Your guilty ones, we are Your guilty ones" – and if we do not give up the cause of that guilt, what is the use of saying that?

Guru Nanak did the seva of Sat Sangat very much; for eleven years He sat on a cushion made of pebbles and in that way He did the meditation on Naam. After that He walked long distances to teach Naam and to improve the lives of the people. In that way He did a great service to mankind. But still He has written in His writings, "O Lord, I didn't do any repetition, any austerities; I didn't do any work. I am full of faults and I made many bad karmas; but because I have taken refuge in You, You should take my care. Because I am depending on You, that's why You should liberate me."

It is not true that Guru Nanak Sahib had any fault, or that He was the guilty one, or that He didn't do the seva of the Sangat, or that He didn't do the meditation. He did everything, He said this only because of His humility. Then also in front of His Satguru, after achieving everything He said, "I am Your guilty one. But still You are the great forgiver, and because I have taken refuge in You, You please liberate me."

Swami Ji Maharaj, Who started this Path in modern times, said about Himself, "O Master, I am the greatest sinner among all the sinners." Even though He had attained the highest status – He had reached Sach Khand – still He was saying, "I am the greatest of all sinners." Kabir Sahib was the incarnation of Sat Purush. He came into this world to preach the Naam in all the Four Ages. He was the first Saint to come into this world and to teach people the Path of Naam. He said, "O Kabir, when I started searching for the bad ones, I couldn't find any other bad ones; but when I looked within, I realized that there was no one else worse than me." This does not mean that He was bad or that He was worse than other people.

When we are doing the bad deeds and are not giving up those things, what is the use of even feeling guilty if we are not leaving them. If we don't have guilt, even a little bit, in our within, if we do not fail the Master even for one time, and if we are completely pure

from within and without, then it is appropriate for us to feel that we are the guilty ones of the Master.

QUESTION: I feel so happy since I'm here near You – I feel like I'm seeing Kirpal in You, and You in Kirpal – that I forgot to put in my diary everyday to see if I could start all over again, and I haven't been doing as much meditation as I should do because – as this boy was telling – I feel guilt. I just didn't do enough. I could start all over the diary.

SANT JI: Try to keep the diary, and you should try never to miss the meditation. Many times I have talked about the diary. I have always said that only to keep the diary is not enough. Master has given us this technique not just to keep it, and record in it, and worship the diary. We should never repeat the sin which we have recorded in the diary once.

QUESTION: I pray, next trip, God willing, that You will come to Miami.

SANT JI: I was very pleased to see the love of the people from Miami. People came from far and near to the airport, and they arranged for the other people. I am very grateful for that.

QUESTION: Lately I've been working two jobs and I've been getting to bed about eleven o'clock at night. Before that I used to meditate from three to six in the morning. But lately I find that when I get up at three, I can only last about an hour and a half or two hours, then I fall right to sleep and lose my meditation. Should I get up a little later, maybe four or five, and meditate maybe for two hours more accurately, than to try to get up at three and do three hours?

SANT JI: You should divide all the time which you are getting and should make a definite schedule. You should know what is the time for eating, what is the time for sleeping, and how much time you need to sleep, how many hours. And after that when you should get up and do the meditation. In that way you should make a definite schedule and you should work according to that schedule.

QUESTION: I really don't know how I'm going to face tomorrow. I feel like it's an impending doom, knowing that You are leaving. I'd like You to offer some words of solace to keep us in stead, after You are gone. [Pappu: "what is 'impending doom'?"] [much general laughter] [Russell: "he feel's like it's the day of his death, or something like that. I also feel the same way."] [more laughter] [Pappu: "okay, just let me talk with Him first."]

SANT JI: Don't think like that. I and my best wishes are always with everybody; nobody should think like that.

Yesterday Russell Perkins read out that article in which I have said that distance doesn't matter, distance doesn't make any difference between the lover disciples and the Master. No matter if the Master is living across the ocean, but if the disciple is having love, He is always near him.

QUESTION: [long pause, then a child says:] Sant Ji, I don't think I'll get initiated because I don't think I can be a good meditator and live up to the Path.

SANT JI: Everybody is afraid of doing the meditation, you should know that. And everybody is afraid of getting the initiation also because of that. But what can be done? If

it is written in your fate, you will get that. Everybody has to get that if it is written in their fate.

This is not you who is afraid of getting the initiation; there is one Power which is residing within you, and that is called Mind. He is afraid because when you will get initiation it means that you will get the way through which you can control the mind and that is why he is afraid.

Paltu Sahib says that for a man to drink Sat Naam is a very difficult thing. The name Sat Naam is very bitter. Paltu Sahib says people feel as though they are going to die when they will drink the Naam. They are ready to drink the bitter neem, the drink of the neem tree, but they are not ready to drink the bitter drink of Naam because they feel that they are going to die.

Only they drink the cup of Naam, those who are preparing themselves for death. They close their eyes and without any hesitation they drink it.

Those who are initiated they already have the way to approach to the Naam and to get that, but how to get to that and how to drink that cup of Naam – nobody tries in that direction.

Now we are sitting on the Path and we are understanding that this is our goal, but that is not true. Our goal is Sach Khand and our journey will end when we get to Sach Khand. Swami Ji Maharaj also says, “Up to the third plane the Negative Power exists, but after that in the fourth plane the Dayal Power, the Positive Power is there.”

Naam is residing in the fourth plane and above in Sach Khand, but we people are searching for that Naam in these three worlds. We can't get that because in these three worlds there is the Negative Power. Naam has created this world but we are searching for that Naam in this world and we can't get that because Naam is in Sach Khand.

Saints come to help us realize and to achieve that Naam. Without taking anything from us, They help us in doing so. Because They are the experienced men and the fortunate ones come in contact with Them, and take advantage of Their experience.

Everybody should attend the Satsangs and those who are initiated should never miss their meditation. Master used to say, “Give up hundreds of works to attend Satsang and thousands of works to sit for meditation.” My best wishes are always with you. You should never miss your meditation.

[This ended the second session.]

SANT JI: Yes, now anybody can ask any questions.

QUESTION: Master, do You want me to come to India this year and see You, or should I wait?

SANT JI: You should wait here.

QUESTION: I should wait here? That's what I thought.

[a child asks:] Are You planning to come back?

SANT JI: Yes.

QUESTION: Good. [Sant Ji laughs and everyone laughs.]

QUESTION: When you feel in your heart that you want to see the Master, and you run into opposition, how do you know that you're doing the right thing? How do you know if you're doing the right thing, if you press to see Him? or if you choose not to? [to Pappu: Do you understand? "No."] Yesterday I felt in my heart that I wanted to see Sant Ji, and I went down to the bridge. There weren't many people there, and one person had said I could go with him to see Sant Ji, but down there I was told that I'd be doing the wrong thing if I did that. I sort of felt like if I [went ahead] I'd be a horrible person, so I decided at the last minute not to go see Sant Ji. I felt really bad, but I felt that maybe I'd be imposing on Sant Ji if I had gone ahead. How do we know what is right?

SANT JI: A lover should always have the desire to see the Master for twenty-four hours a day. I don't call that a "desire to see the Master" if for a few days or a few minutes someone has that desire, and after that, it goes away without being fulfilled – then that was not desire.

Mahatma Chattardas Ji said, "Always, twenty-four hours a day, I have the desire to see my Master. Why am I not going to see Him? I should go, even crossing the river, to see Him. No matter what obstacles come in between, still I will go and see Him."

If we will remember Him twenty-four hours a day, and have the desire to see Him, at least for one moment in that twenty-four hours He will also remember us and He will also think about us. So that is the best time.

This is my personal experience, that you don't need to go to the Master and say, "I have the desire to see You, that's why I have come here." No matter how far away from Him you are sitting, if you have the desire, that Power will know. And maybe sometime that Power will come by Himself to give you His glance.

No matter if we are sitting in the dark night, in a dark room which is closed from all four sides, and if a storm is blowing – there is no way to come into the room – then also, if we have the yearning to see that Almighty Power, that Almighty Power can appear there and in that way He can quench our thirst.

But the problem is that our mind does not allow us to understand and believe in this thing. Our mind is always understanding the Master as the body.

QUESTION: I'm wondering about working in the world – whether one should work many hours and save money so that we can come to see You in India, or should we work less and put more time in meditation so we can see You inside and wait for You to come back.

SANT JI: Yes, you should work for your livelihood, whatever is important, and after that you should meditate more and wait here, no need to come to India.

QUESTION: When I am meditating, sometimes I'm very alert and doing Simran all the time; sometimes I slip into a state of consciousness that seems not really sleepy – but I'm not aware of where I am. Sometimes I remember doing Simran, sometimes I think I may have forgotten it and may have been somewhere where I shouldn't have been. But when you're meditating and doing Simran constantly does it change? If you're doing it correctly are you supposed to be very alert and then see things within or does our consciousness change and become unaware and yet you're doing Simran? It's confusing to me, because I don't know where I go.

SANT JI: Up until now you have not reached to that state of consciousness in which you will forget all about the body, about the world; in that state you will not even be aware whether you are doing the Simran or not. You will be lost in the inner things. This state comes only when within us the Simran is going on just like the thoughts are going on within us right now. In the same way, if we perfect our Simran, then such a state of consciousness comes. That's why I am emphasizing this for everybody – I am telling all the Satsangis – to do more Simran, because we people lack in Simran very much. Ever since we were separated from God, birth after birth, we've been in the habit of doing the simran of the world. And in that way we have become the form of the simran of this world. That's why Masters give us the Simran, because only Simran can cut the other simran.

QUESTION: Sant Ji says to do Simran twenty-four hours a day, even while we are sleeping. I can't sleep when I do Simran. Is there some little trick?

SANT JI: Sleep is a very great wrestler and when she will attack, your Simran will go away and you will sleep. So from your side you should always go on doing the Simran, if sleep comes and if you are sleepy, it's all right. But up till your last minute you should go on doing the Simran. But experiences of the people show that when you are doing Simran, at that time Sleep also works, because it is the duty of Sleep to come and disturb you in your Simran. So when you are doing Simran, you will feel sleepy very quickly, more quickly than usual.

QUESTION: Sant Ji talks about being in love with God, and for one being intensely in love with God there is no problem with sleep. I can understand that, however reaching that is another thing. Intellectually I can understand that and insist that if I stay up studying I can become a good student. If I stay up meditating then perhaps I can advance on the Path to some point, however, if I do that long enough I start running myself down physically, if I deny myself the sleep. And at other times sleep completely takes over. There seems to be a difference between having love which then makes you stay up meditating and just having an understanding which makes you stay up meditating. I'm wondering how to get from one to the other.

SANT JI: You see the thing is how can we succeed if we are afraid of our body and all these things from the very beginning? If right from the beginning we have the fear of the body and its health, then how can we succeed? This is not the way of lovers; lovers never care about the body or anything.

Baba Farid performed many austerities trying to realize God. One of his practices was that he hanged himself in a well with an iron chain and in that way he was doing some type of practices.¹⁶ Once a shepherd came to that well to drink the water and asked Farid, "O Man, what are you doing here?" Farid said, "I am doing the practices." The shepherd said, "For what?" He replied, "To realize God." So that shepherd asked Baba Farid, "Is it possible to realize God just by hanging oneself in the well as you are doing?" Baba Farid said, "Yes, somebody has told me that it is; that's why I am doing it."

¹⁶ In other versions the story says Baba Farid hanged himself upside down, i.e., by his feet. This symbolizes the need to put our mind below everything else in order to realize God.

That shepherd was very innocent and he had a real yearning to realize God, so he got some rope and he hanged himself with that rope and he also went into the well.

God, Who was looking at all this, thought, “This shepherd is very innocent, and he doesn’t know what is the secret behind this. Baba Farid has hanged himself only to show the people that he is doing the devotion, so that people will praise him saying, ‘He is a very good devotee; he is doing this and that.’ This shepherd is very innocent, and in an innocent mood he has started doing the devotion; and he has not prepared himself for death. Baba Farid has an iron chain which will never break, but the shepherd has only a rope and maybe today or tomorrow that will break.”

God thought like that. God was concerned about him and at once He appeared there, gave the shepherd His darshan, and told him, “Now your devotion is completed.”

Baba Farid, seeing that the shepherd, in only one day, had already realized God, thought, “I have been doing this for twelve years, and God didn’t come to me.” When he saw God talking with that shepherd he requested Him, “O God, shower Your mercy on this side also, because on this side I am your man, and I am waiting here; just give me Your hand.” God smiled and said, “No man, you have prepared a lot, so I am not concerned about you. You are not going to fall down in the well, so why should I give my hand to you?” After that Baba Farid realized that there was nothing to be gained in hanging himself like that, and that this was not the way of a lover to protect himself from all the dangers. Only he is a lover who surrenders everything to the Master without caring about his body or anything.

1992

1992 January/February: On Prayer: Listen to God's Answer

This question and answer session was given in Bombay, India, on January 11, 1992.

QUESTION: Master, what would you advise someone if their companion doesn't follow the Path and their children receive two different points of view about You and the existence of the Path? What can be done so the children won't be confused about what to believe and even which diet they should follow?

SANT JI: First of all, I would like to offer my salutations to the Feet of Gods Sawan and Kirpal Who have graciously given us this opportunity to sit in Their remembrance. It is a very good question because often in families we do have such problems. In some families the husband is initiated and the wife is not; in other families the wife is initiated or the children are initiated and the other people are not. So in the families where not everyone is initiated, such problems, such questions, usually are created.

Satsangis should read my history because in my childhood my father did not like and appreciate my sitting with my closed eyes, whereas my mother was very devoted. She had very good thoughts of doing the devotion of God. No doubt my father was also a very good person, but he did not like it when I would sit down with my eyes closed.

Often I have said that if a satsangi remains strong in his devotion to the Master, then the Master definitely showers His grace on the members of his family. Since I remained strong in my devotion, and my mother supported me in it, that is why my father received the benefit and the grace of my Master. You would read in my history how three days before my father left the body, he started having the darshan of the Masters and he received Their grace. He sent me a telegram three days before he left the body. At that time I was living in Sri Ganganagar, Rajasthan, and my father used to live in the Punjab. My father told me how he was having the darshan of two old men in white clothes with white beards. Even though he was not an initiate, but because of the strength of the satsangi in his family, he received the grace of the Master. He even patted me on my back when he had the darshan of my Master and he said, "Today I have come to realize the strength of your devotion and I realize that you are on the right path."

Now I will come back to your question. It doesn't matter if just one person in the family is initiated. It doesn't matter if just the husband or the wife or the children are initiated in the family. Their life should be a life of example for others. They should not get into any kind of argument, saying, "The Path which I am following is the right one and the one which you are on is not a good one." They should remain strong in their faith and devotion to the Master. They should do so much meditation that the fragrance of Naam should come out from within them. So if they live a life of example for others, then a day will come when the rest of the family members also will be attracted to and will follow the Path. In this group itself there is an elderly Satsangi lady whose husband is a lawyer by profession. He doesn't believe in this Path; he may be following some other path. He came to see me while I was at Sant Bani Ashram on one of the tours. When he came to see me he said, "I don't believe you. I don't believe anybody like you, and I don't forgive anyone." When I saw Pappu's hesitation in translating, I told him, "Come on dear son,

tell me whatever he is saying.” So Pappu told me that he was saying, “I don’t forgive anyone and I will never forgive you.”

I told him, “There is nothing wrong in that. It is all right, because how can one forgive others if forgiveness has not been put within him by God Almighty.” So I told that dear one, “It doesn’t matter if you don’t believe in me, but I believe in you.” He was so impressed that after that he stopped bothering his wife and now he sends his wife to India. He sends his wife to attend all the programs. During the last Hyderabad program he was very sick and still he sent his wife to attend the program. When she came here and told me about his sickness, I told her lovingly to go back to him and to serve him wholeheartedly and lovingly.

So a person who knows about the Path of the Masters is a wise person and he is like a person who can see. So he should use all his wisdom and he should maintain the peace in the home. He should maintain the love with his family. When a Satsangi will maintain a diary, when he will do his meditations every day and when he will make his life better, the other members of the family will imitate him.

QUESTION: Beloved Master, can you tell us more about praying for others. If someone you love is sick or someone has an important exam, can one offer one’s meditation for them?

SANT JI: This question has been answered in detail and it has been published in Sant Bani Magazine.¹⁷ So it would be much better if you could find that magazine and read that detailed reply. Still I will say something in regard to this question. You see there is nothing wrong in having good wishes and good feelings for the other people. Just as you want other people to have good wishes for you, in the same way you should always have good wishes and good feelings for others. There is nothing wrong in praying for others, but only if we are perfect beings and we pray for others, only then does that prayer get accepted. If we are not perfect ourselves – if our mind is still wavering, if we do not have enough faith – in that condition if we pray for others, that kind of prayer does not get accepted. Because in that kind of praying, even if you are praying for that person outwardly, in your within you may be having some different thoughts for him. So that kind of prayer does not get accepted. So the best thing would be to first become perfect and then pray for others.

When we pray for others we do not know whether this kind of praying is acceptable or not, whether it is good for us to make this kind of prayer. But since we are not going within and if those prayers do not get accepted, then we start having doubts.

Things in Indian culture are unique; they are strange, different. Usually in the western culture it is not the same. In India if anyone has a daughter, then they don’t celebrate the

¹⁷ The following issues of the magazine have had questions about praying for others:

January 1985, “The Reality of the Saint,” pg. 5- “. . . if other people have asked us to pray for them . . . when we’re over here . . . what should we [say]?” May 1985, “Beyond Hell and Heaven,” pg. 25- “People have asked me to pray for them. I don’t know how to do that or if it’s the right thing to do . . .” January 1989, “Simran Cuts the Simran,” pg 29- “I have a question about praying for a soul that has left the body . . .”

birth of a daughter, they don't become happy. When I went on the first world tour some dear ones came to me and they expressed their happiness on having a daughter. I had the effect of the Indian culture where people don't celebrate with happiness if they have a daughter. So I did not know what to say to that person. When I asked Kent, he told me that in the West it doesn't matter whether one has a son or a daughter. So I gave them my best wishes and expressed my happiness.

In India there are many so-called babas, those who are always interested in eating halvah and good food like that. And they claim that if they go to somebody's house and pray for them, they will get a son for sure. This is an incident from the village where I am living now. There was a baba there who used to say that if people invited him to their homes and if he prayed for them, they would definitely get a son. So one couple invited him to their home and he did some prayers and things like that, but they did not have a son, they had a daughter. When they told him that they did not have a son, he said, "Well, this is because you did not have enough faith in me. So the next time you invite me we will do a non-stop recitation of Guru Granth Sahib and afterwards I will do the prayers for you and we will have a big feast and then you will definitely get a son."

So the second time he was invited, he came with some disciples and he even came to see me. I welcomed him and I respected him very much and I sang his praises saying, "You are a great benefactor to give sons to people and people are very happy with you." I controlled myself; I didn't want to say anything which would upset him so in that way I praised him very much.

After that he went to that family and did the prayers; they had invited thousands of people and they had a big feast. He made that couple spend a lot of money in doing all the ceremonies including the recitation of Guru Granth Sahib. Unfortunately, ten days after that, the woman who was expecting died. When she died, people started having doubts and questions, such as: "How could he make them spend so much money if she was going to die?" "What was the use of praying for her if she was going to die?" "Didn't he know that she was going to die in ten days?" "If he was perfect and if he had known that she was going to die then why did they do all this?" I mean to say that he was not perfect, so he did not know, and that is why he did all that. So we should pray for others only if we are perfect and only if we know that the prayer will be accepted. If we are praying for others without first being perfect ourselves, then we are in the deception and we are deceiving those for whom we are praying.

The biggest prayer which we can do for others is – if the person for whom we are praying is a Satsangi – remind him of the Simran, ask him if he remembers the Simran. Sit with him and do the Simran. The thing is that since we have come into this land of karmas we should leave everything in the hands of God. We should do the treatment, the medical treatment, but as far as the result of that is concerned, we should leave everything in the hands of God. God Almighty, with whom the Satsangis are attached, is not someone unwise or someone unknown, that He will know things only if we tell Him. He knows everything; even before our telling Him things He knows everything.

I often say that we people sit in the meditation just by mistake. But when it comes to doing the prayers, we spend hours praying to the Master. We pray to Him for the well-being of our children. We pray to Him if we are involved in any kind of lawsuit, we ask

Him to make us successful in that. We pray to Him for all sorts of worldly things. Now you know that all these desires and all these things of a worldly nature are created by our mind and we want our Master to fulfill our desires and to do those things for us. So obeying our mind we are advising our Master to do things for us. So whose devotion are we doing? Are we doing the devotion of our mind or are we devoted to our Master?

In Sant Mat, the Path of the Masters, always we are taught to live in the Will of God. We are also taught to make efforts but more emphasis is laid on remaining in the Will of God. There is an incident from the life of Baba Sawan Singh. He had a son who was thirty-two years old who was working as an overseer. He became very sick and when he was about to leave the body, he was on his way to Beas. Master Sawan Singh Ji used to say that, at that time, He thought that if He took His son to His Master, Baba Jaimal Singh, it was possible that Bibi Rukho, who at that time was in the seva of Baba Jaimal Singh, would request the Master to keep Sawan Singh's son in this world. It would be a very difficult karma for Baba Jaimal Singh to carry and Sawan Singh did not want Baba Jaimal Singh to carry that karma. So He used to say, "I made him breathe his last at the train station itself, and only after that I went to Baba Jaimal Singh."

Master Sawan Singh Ji said, "At that time I looked in my within, I neither had any unhappiness, any grief, nor had I any happiness. So whose Grace was that? It was the Grace of Baba Jaimal Singh Who let me remain unchanged in the Will of God." So even after becoming the Gurumukh, He was able to accept the Will of God with the Grace of His Master.

So just imagine if you have a thirty-two year old son in the prime of his youth and on top of that he is an overseer, holding a very good job. It is very difficult to let him go like that. Just imagine if we were in His place, how difficult it would be for us to let it happen. But that great Master, He lived a life of example. He set an example for others.

So the Saints live a life of example. I often say that Saints are not greater or bigger than God Almighty. But still They have God Almighty in Their control. Only because They remain in the Will of God with Their love They keep God in Their control.

It is my personal experience that at that time that Master Sawan Singh's son was leaving the body, Master Sawan Singh did not need to do any prayer. If He wanted, He just needed to have a thought and that would have been enough to save the life of His son. Guru Nanak Dev Ji Maharaj says, "Whatever a Perfect Satguru says, God Almighty hears that."

You know what the purpose of the Masters' coming into this world is, but if They keep listening to all our worldly prayers, not even in millions of years, will They be able to take us back home. That is why it is better for us to accept the Will of God. In this context, often I have told you a story which Baba Sawan Singh used to tell. Once there was a person who was riding a horse and his horse became thirsty. So he went to a farmer who was watering his field, taking water out from the well with a water wheel being run by a pair of bullocks. When the bullocks would move, the water would come out, but the water wheel would make a noise and the horse would be frightened and he would shy away and not drink the water. So the rider told the farmer to stop the noise because the horse would not stay to drink the water. The farmer said, "If I stop that then there will be

no water. So if your horse wants to drink the water, he will have to do it amidst this noise.”

So in the same way, since we have come into this world, if we want to leave this world, we will have to live with all the sufferings and all the pains and problems of this world. So we should learn to live in the Will of God. If we are in a situation where we feel that we need to pray, at that time we should explain to our mind that we will have to live in the Will of God and this is the way He works in the world. We should always be very happy and we should accept the Will of God gladly.

Bhagat Namdev Dev Ji says, “Our doing doesn’t yield anything. Whatever God wants, whatever He does, only that can happen.” Satsangis should meditate and by meditating they should become perfect. Only after we become perfect can we know what kind of prayers we should do and what kind of prayers we should not offer. Because by meditating, the intellect of discrimination is created within us and then we can easily differentiate between the true and the false and we can easily figure out what kind of prayers we should make.

Dear ones, I do not mean to say that it is a bad thing to pray. You can pray very gladly, no problem in doing that. But you should also be able to listen to the answer which God Almighty is giving to you, to your prayers. When you are praying to God Almighty, He is answering your prayers but you are not able to hear that. So listen to the answers which God Almighty has given to you, to your prayers, and see whether your prayer was perfect, whether He has accepted your prayer or not.

When a Satsangi goes within, only then does he realize what he should be asking from the Master and what he should not be asking from the Master. Only after going within does he realize what happiness or what pain there is behind the thing which he is asking from the Master.

Dear ones, the reality is that in the Path of the Masters, in Sant Mat, the Master does not teach us only to sit with our eyes closed. He even teaches us to talk to the Master inside. The inside is more clear than the outside. If we read the inner book, that is more clear and explains more than the outer. We don’t enjoy weeping until there is someone to console us. In the same way, we don’t enjoy praying until we know, or are able to get, the answers to our prayers, or until we know that our prayer is being heard. The Master Who is within us is listening to all; He hears all our prayers and He is willing to answer and He is answering all our prayers. We are not yet ready to listen to His answers.

So we should have sympathy with all our dear ones, with all those whom we love. We should have good wishes and good thoughts for them. But as far as praying is concerned, first we should become perfect, we should become the ones who are able to pray for others. We should become those who are able to hear the answer to our prayers.

You could have read the message which I gave on my return from my first world tour; in that I said that for a Saint it is not a very big thing to be able to talk to a dear one in his language. It is a very simple thing, a very small thing for a Saint to do, but They do not do that. They remain in the Will of God. But in the place where our soul has to go and meet the Shabd, and talk to the Shabd, there is no barrier of language. There is no difficulty for the Master to talk with the disciple in his language because over there no

language is needed. I said that when your soul will go inside and meet and talk to the Shabd, no Pappu, no translator will be needed there. You will be able to talk to the Master in your own language. This is not something which I have made up. Many letters, many dear ones, not hundreds but thousands of people, who come here tell me how they were able to talk to the Master within in their own language.

Dear ones, I am telling you in very simple words that this is the Path of doing; this is not the path of reasoning or using your mind and intellect.

1992 April: The Example of the Birds

This article is from a "walk talk" given February 29, 1980, in Rajasthan.

QUESTION: Now that I am trying to learn a bhajan I find that it floats around in my head instead of Simran sometimes, and I can't say them both; so is that all right, to have a bhajan in your head instead of Simran?

SANT JI: It's all right. That also shows your love for the Master.

QUESTION: Could you talk today about the man's responsibility as a householder?

SANT JI: Yesterday I talked about the responsibilities of the women; the men also have responsibilities in the household and many of the responsibilities are similar for both. The main responsibility of the man in the household life is that he should earn his livelihood honestly and he should earn enough to support his family; and after taking care of his family's needs he should contribute something to the needy people also.¹⁸ He should give some of the money that he has earned honestly to the charitable things also.

This is very important and when we have taken up the household life no matter what problems come to us, no matter how much we have to suffer in that, we should never run away from the responsibilities which we have taken, we should always be content in whatever we have to do and in whatever we are given. We should never turn our face away from the responsibilities of the household. A person living in the household life can easily fulfill all the desires he has whereas in a life of renunciation he cannot do that.

Sadhus wake up day and night and do the meditation and in that way they earn the devotion of God, whereas the householders cannot devote or sacrifice as much time. But by serving the sadhus and by contributing from their honestly earned money the householders can get the benefit of the devotion of God from them.

Once there was a dear one of Guru Gobind Singh whose name was Bhai Nand Singh. He was the only son of his parents and because he was in the company of Guru Gobind Singh he felt like giving up the family and the world and becoming a renunciate Sadhu. But the parents didn't want that because they were afraid there would be no one to take

¹⁸ This should not be construed as a bias in favor of a "traditional family" where the woman works in the home and the man works outside, rather it emphasizes the need of honesty in earning and responsibility in spending the earnings, a responsibility primarily to one's family, but also to the needy ones in our area. The person working outside the household can just as well be the woman; the point is to co-operate for the betterment of all. As Sant Ji says later in this talk, after taking up the responsibility of household life, "our life doesn't remain ours, as our [family] also shares in that."

care of their property after they would leave because he was the only child in the family. So they came to Guru Gobind Singh and requested Him to advise their son so that he would not become a sadhu.

So Guru Gobind Singh asked him, “Bhai Nand Singh, tell me, why do you want to become a sadhu? Why don’t you want to continue as a householder?” So Bhai Nand Singh replied, “Because there are many responsibilities that one has to attend to in the household life and moreover there is no happiness, there are many problems and that is why I don’t want to remain a householder I want to become a sadhu. It is better to renounce the world and go into seclusion and do the devotion of God; because we know that one day we all have to leave this world and go back to God. So I think it is better that we should start leaving this world right now, go into seclusion, and do the devotion of God.”

Guru Gobind Singh told him, “Well, I will tell you two stories and then you should decide whether you should become a sadhu or remain a householder.” He said, “I will tell you one story of a sadhu and another story of a householder. If you are able to be a sadhu like the one I will mention in the story then you should become a sadhu. But if you cannot do that then you should become a householder of the type which I will mention in the other story.”

The first story He told was about a sadhu who lived outside a village and he had a principle that he would never go into the village to ask for food. If the villagers came there with food he would accept that and whatever he got he ate with no complaints, but he would never go and ask for more.

Once God thought, “This sadhu has made this principle that he will never go into the village and he will never beg for food; whatever people give him he eats, but he never asks for more, and he never complains no matter what quality of food he gets. Let me see how much patience he has and how much faith in God he has.”

So God did not inspire people in the village to bring food to him and in that way two days passed that the sadhu didn’t have any food to eat. The sadhu thought that maybe the villagers had forgotten that he was there and that was why they had not brought any food. He thought, “Let me go and visit the village; the people will see me and they will remember, and then they will give me some food.”

So he went to the village and there was a big wedding ceremony going on in the home of an important trader. You know that in a wedding ceremony everybody is busy in their work and nobody pays attention to the poor people. Since that sadhu was a poor man no one paid any attention to him and nobody gave him any food. He was following his principle of not asking, so he did not ask for food and he did not get any. So understanding that as the Will of God and without any complaints and without cursing them he went back to his hut. He thought, “It is all in the Will of God that people are not getting inspiration to give me food.” He didn’t think that there was any fault in the villagers; he thought, “It is all in the hands of God so nobody should be blamed.”

When God saw this He was very impressed and he sent two of His servants to test him further. God thought, “Let me see how much more patience he has and how much faith in God he has.” So He sent two servants who went to the sadhu’s hut and told him, “God

couldn't bear the insult which you received when you went to the village; nobody paid any attention to you and they didn't even give you food for the last four days. God wants you to know that if you want He can burn this whole village and punish them since they didn't respect you." But that sadhu was the abode of peace and he said, "Well, it was not the fault of the villagers that they didn't give me any food; I think that it is all in the hands of God. Since He didn't inspire them to give me food, they didn't give me food. If God had inspired them to give me food they would have brought food to me, as they were bringing it before; so I think that you should go and tell God that it is His job to bring me food, not the job of the villagers. If He wants me to have food He should inspire the villagers to bring food to me. If He doesn't want me to have food then He may continue to inspire the villagers not to bring food to me."

When both of the servants of God heard that they were also very much impressed. They brought that message back to God and God became so pleased with him that He gave him His darshan. He appreciated the way of life that the sadhu was living.

So Guru Gobind Singh told Bhai Nand Singh, "If you want to become a sadhu and give up the responsibilities of the household, you should become a sadhu like this one. If you are sure that you are able to do that, only then should you become a sadhu, otherwise not. If you are ready to remain content in whatever God gives you – whether He gives you praise, whether He gives you insult, whether He gives you pain or happiness – if you are determined to accept everything in the Will of God, only then should you think about becoming a sadhu, otherwise not."

Then Guru Gobind Singh said, "I will tell you another story of some householders."

A male and female pigeon were both living in a forest and once a man, while hunting in the forest, lost his way. In the evening he came and rested under the tree where those pigeons were living. He had lost his way and moreover it was a very cold night. He couldn't go anywhere so he thought of spending the night there, but he was shivering because it was very cold. So both pigeons started talking to each other, "Look at this, tonight we have a guest in our home, but it is a pity that we cannot take care of him, we cannot give him anything. We have heard how people are understanding the guest as God and how they sacrifice their everything for giving comfort and food to their guests but since we are birds and cannot bring a good amount of food for this man, it is very bad. God will not be pleased with us because we are not maintaining our religion of serving the guests."

Then the male pigeon said, "Let me leave the forest and find some fire so that this man may have some fire to remove his cold."

So he went into the village and got a piece of burning wood. It was very hard for him to carry that in his beak but still he brought it and dropped it from the tree in front of that man. When that man saw that there was a piece of burning wood he was very happy because that was what he wanted. But there was no firewood there and there was no dry hay or anything like that to burn in the fire so both the pigeons decided to break their nest. So they broke their nest and threw that dry hay and some things from the tree. So that hunter collected some pieces of wood and using that dry hay, that broken nest of the pigeons, he made a fire and in that way he removed his cold.

Now he was hungry, so both the pigeons thought, “What should be done for him for food?” There was no food around so the female pigeon said, “There is no life for a wife without the husband but if a husband wants, he can live without the wife. Let me go and sacrifice myself for this guest; I will go and burn myself in the fire so he can eat me and you take care of yourself and the children.”

But the male pigeon said, “No, that can never happen, I don’t have any experience of taking care of the children so you should remain and I will go and sacrifice myself for this guest.” Ever since that hunter went and sat under that tree he had heard some discussion going on between those two pigeons. Even though he was not able to understand what they were saying, still he realized that they were discussing something very seriously. Later when the fire came and they broke their nest it was not hard for him to understand that they were doing all this for his comfort.

Then the hunter realized that they were again discussing something very seriously. The male pigeon said, “I should go,” and the female pigeon said, “No, I should go.” Both were discussing and fighting because each of them wanted to sacrifice themselves for the hunter. Finally the male pigeon jumped in the fire and lost his life. The female pigeon also did not take any time and she also jumped in the fire saying, “O God, now You are the protector of the children, because for me now there is no life since my husband has left.” They both sacrificed their lives for serving the guest and they had so much love for each other that they couldn’t live in this world without each other.

So Guru Gobind Singh said to Bhai Nand Singh, “If you want to become a sadhu, you should become like the sadhu I mentioned in my first story; but if you want to remain in the household life you should live like these householders. Even though they were birds, but still they maintained their household and the responsibilities which they had towards each other. See how cleverly they did that and moreover they sacrificed themselves in the service of their guest.” So that is why in the household life we should always keep our self ready to sacrifice our self for our partner. And only in that way, when we have love and respect for our other partner, only then will we be able to maintain our household life throughout our life.

Saints maintain the langar only for the sake of the householders. Since the householders cannot devote as much time in meditation still they should get some benefit of the meditation of the other people. That is why They have maintained this langar in which They make the earnings of the householders successful. If the householders do not make their earnings successful they cannot get the benefit of the others’ meditation. In the langar of the Saints They never ask anything for Their own self, but for the benefit of the other disciples They have maintained that langar. That is why Kabir Sahib said, “I would die rather than to ask for myself but for the sake of other people I will not be ashamed.”

The meaning of telling the story of those pigeons was that even the birds have the love for their partners. When they are taking care of their children, both the male and female bird bring food in their beaks. They both work very hard and equally to make their home and to take care of the children. They have so much love for each other that they leave each other only when they die. If one of them dies earlier than the other then the remaining partner doesn’t feel comfortable living alone and he also dies sooner or later in the separation from the other partner.

As the male and female bird work equally to make their home and to take care of their children, in the same way [for humans] both the husband and wife are equally responsible for making their home good. As the male and female birds are both bringing things to make their nest, in the same way both husband and wife are equally responsible in making their household successful. As far as taking care of the children is concerned, just as both the male and female bird equally bring food and give that to their children, in the same way both husband and wife are equally responsible for bringing up the children. Moreover both of them should work equally hard to earn their livelihood and to maintain the home. Both of them should work equally for making their home a heaven.

Once at 16PS, for an experiment, I put a mark on one male and one female bird because I always saw them together. For three years continuously I saw them together. They were living together and making babies and working together to bring up the babies. After three years the female bird died, then that male bird went with some other female bird. When that female bird sat there in the nest, at that time there were some eggs and the babies were not yet born. But when the baby birds were born that other female was so harsh with them, that she threw them out from the nest and she treated them very badly, so those newly born birds also died.

Looking at that I thought: this is what happens with man also. When the wife leaves the body, or suppose the wife leaves the husband, or the husband leaves the wife, if they go and get another partner and if they have the children, this is what the other partner will do with the children. If a wife leaves the husband and the children with the husband, and if because of the lust he goes with another woman and marries another woman that woman will do the same thing as that bird did. So that is why, when we have the children, we should always try to maintain our marriage. Moreover after we have children it is very important for us to maintain the marriage, because after we have children our life doesn't remain ours, as our children also share in that.

In the household life we should always work together, we should always help each other, we should always remain loyal to each other, and just as the woman has responsibilities in the household, in the same way the man also should understand his responsibilities and attend to them.

After that, no matter how much wealth, children, and name-and-fame God has given to us, we should never become proud of that we should always understand that these are the gifts of God and we should remain detached from them. Guru Nanak Sahib says, "Those who remain detached from the worldly things even when living in the household life – I am the slave of such people."

And a householder should meditate on Naam also. Guru Nanak Sahib says, "Nanak says, when we have got the Perfect Master we can remain detached from the world even while living in the household and achieve liberation."

1992 May: The Bead Under the Teeth

This talk was given on February 28, 1980, at Sant Bani Ashram, Village 77 RB, Rajasthan, India.¹⁹

QUESTION: Sant Ji, could you tell us how a woman could make her home a sanctuary for her family?

SANT JI: For that, in the beginning, a woman has to sacrifice a lot. She has to understand the nature and the qualities of the other members of the family. In the beginning she might have to bear criticism also. But gradually, when she makes her nature and mind according to the nature and minds of the other members of the family, then her purpose is solved and she is not criticized, but she is appreciated in the family.

In the family the woman or wife should always speak sweetly. The wife or woman has to do a lot of work in the family, it doesn't mean she should speak harshly or that she should use bitter words because she is doing a lot of work. While she is doing a lot of work in the family at the same time she should be very humble and very sweet in dealing with other people. She should not expect that her husband will do the work for her or the other members of the family will do the work. Whatever work is there in the family she should always make an effort to do all the work by herself, and when she will understand her responsibility the other members of the family will like that and they will also lend a helping hand to her and in that way a good sense of unity will be created in the family.

Farid Sahib Shah wrote one of His banis in which a married woman is telling a newly married woman what she should do so that she can please and control her husband. She said, "O Sister, if you will adopt these three qualities only then will you be able to please your husband and he will be in your control, he will do what you want him to do." What are the three qualities? First is humility. She said the wife should always have humility; no matter what happens in the family she should not give up her humility. The other thing is that whatever she gets, whatever her husband is able to provide her with, she should always remain content with that and she should always understand her duty, she should always understand that serving her husband and her children are her duties and she has to do that. The third thing is always to speak sweetly. If you adopt these three qualities then your husband will come under your control. Once in Sant Bani Magazine a letter to a dear one was published in which it was written very clearly that how both husband and wife should live in the family so that they can make their home an abode of happiness.²⁰ Because if the husband does not cooperate with the wife what can the poor wife do?

You know that you cannot clap with only your one hand, if you want to clap you have to use both your hands. In the same way if you want to pull the cart of the household, if you want to pull your worldly cart, both the wheels of it, both the husband and wife, should

¹⁹ Editor's note: This talk was given the day before the one which appeared in last month's magazine. As in that article, the family set-up described by Sant Ji is based upon a rural, Indian, model. In these marriages, the man and woman do not choose each other, the marriage is arranged. Further, what He is describing is a reality for many women. The expectations of the other family members create the conditions of the woman's life. His advice is meant to show how to improve the relationships between family members, not that families should follow a particular cultural pattern.

²⁰ see "In Our Dear Father's Love," December 1977

cooperate with each other, and only then can they develop happiness, only then can they have happiness in their family.

In India the girls are taught to take their husbands as God. They are taught that after the marriage they should eat food only after the husband has eaten his food otherwise it is not in their religion, it is not in their dharma that they should eat food. Also they are prepared for the service of the husband. They are taught to make the husband bathe in the morning and after preparing him for his job only then she should do her work. First she should dedicate herself to the husband and then to the other work. If the husband is cooperating with her then that house becomes not less than a heaven. But suppose someone is a drunkard and he comes in late at night after drinking a lot, the wife is waiting for him to eat food so that she can eat food, but instead of eating, if he is drunk, if he starts beating the wife how can the wife do anything to make that family like heaven? She cannot do anything. That is why *it is very important for both husband and wife to cooperate with each other* if they want to make their home an abode of happiness.

Tulsi Sahib has said that if both the husband and wife have the same type of desires, if they like to eat the same type of food, and if they have a similar liking for clothing, if they worship God in the same manner, and if they have the same Master, then that husband and wife can make their home like heaven. Because if they have equal liking for food they will never fight for which type of food is prepared in the home, whatever will be prepared in the house they will eat that without making any complaints. Regarding the clothing also if both of them will have similar taste then there will be no conflicts. If they have the same Master they will devote themselves to God in the same way, then also they will never have any conflicts. It means that both of them will have many things in common and when they will be doing the devotion to the same Master then that feeling of oneness will come in them and when both of them will feel that they are both one and the same thing, then that home will become like heaven.

Many women have many good qualities and they maintain good discipline in the family and they do a lot of work in the family but many of them have the habit of expecting praise and thanks from the husband. When they don't get what they expect from the husband, then they get upset, and that is also not a good thing. After working in the family and after doing the good things, one should never expect thanks and praise from the husband. It is up to the husband whether to praise her, whether to thank her or not, but she should always go on doing her work understanding it as her duty. The teachings of the Masters say that both the husband and wife are equally responsible in making their home heaven. Because in the household life, in the married life both husband and wife should cooperate with each other.

Master Sawan Singh Ji used to say that, like women, many men also have the habit that when they do some work in the family then they expect that it should be recognized and that the wife should praise and thank him. If they don't get praise and get thanked they get upset; they make up their mind that they will not do it again because it was not recognized. But that is not the correct attitude, the men should also understand their responsibility in the family and they should also do the work which they are supposed to do.

Kabir Sahib also has said, “You should give up becoming proud of the works which you are doing, because pride is such a thing that it can finish us.”

A man may renounce wealth, he may even renounce his family, his woman and everything, but it is very difficult for him to renounce his feeling of pride. Kabir Sahib says, “What is the use of renouncing maya, the worldly things, if one has not given up ego? Ego is such a thing which has finished up many munis and great meditators. They all were doomed to death by the ego.”

Master Sawan Singh Ji used to say, “Whatever we have accomplished that all goes astray when the ego comes.” I have seen that a lot of dear ones do a lot of meditation and moreover, they do a lot of seva also, but when they are praised by a few people they are caught up in that praise and that ego and in that way they are plundered by them and they lose all.

That is why whatever works we are doing we should do them understanding them as our duty.

The husbands and wives who would make their homes a sanctuary, only they will be able to devote maximum time to the devotion of Naam, only they will be able to come nearer to God. Because only if there is peace in the family can one devote much time in meditation.

There are only a few couples who think about making their home a heaven, otherwise you see that many people are married, but there are only a few couples who work in this direction. In Rajasthan there is a saying, “Few are the couples who will work for making their home heaven, otherwise all other married couples are just pushed together because they don’t make their home heaven.”

I have seen in my parents that my mother was having all the qualities that a loyal wife should have. She used to serve my father a lot, she used to bathe, wash him in the mornings and then do her work. She used to first feed him and then later on she would eat food and like that. She did all the works that a good wife should do. But on the contrary my father was such a man that even when he became very old, when he couldn’t even move his body on his death bed, at that time from the bed also he would fight with my mother, even when he couldn’t move his body. He always used to pollute the atmosphere, whereas my mother always used to bring peace into the room.

Once in the hospital when my father was very sick, all night my mother gave a massage to him and he was not aware who was massaging him. Whenever he would come into his senses he would use obscene words, bad words, for my mother. But my mother never complained. All night long my mother gave a massage to him and the next morning he again started using bad words. He had that type of mind that he was always angry and always upset at the people around him. It was his habit, but my mother was so patient that she didn’t complain, instead she said, “It’s all right, whatever you call me is all right. I don’t mind because my liberation is in your hands.”

There was one woman there at the same hospital who saw all this drama. When my father recovered she went to him and said, “O old man, if you had married me I would have taught you how one should speak with his wife.” I still remember how that woman went to my father and told him that he was not behaving well with his wife.

I lived with my parents for some time and I have seen that my mother never spoke loudly, she never got upset at my father, and moreover first she would prepare food for my father and only then she would eat. When my father got sick she would help him day and night, not caring for herself she would always worry about him. When my mother would get sick, my father would never go in the room where she was resting. He would say, “I feel the bad smell from the room and I don’t want to go.” He would never even go to see my mother when she was sick, but my mother didn’t mind that, she always used to serve him when she was well.

My mother had a renunciate guru and once she asked him, “My husband always gets upset with me, what should I do?” That guru gave her one bead of a rosary and told her to keep it between her teeth whenever her husband got upset and in that way he would cool down. Whenever my father would get upset she would not speak even a single word. She put that bead in her teeth and she was afraid to speak anything, because then that rosary bead would come out. When my father saw that my mother was not responding he would calm down. My mother thought that there was some miracle in that rosary bead but the fact was that because she was not responding in anger that is why my father cooled down by himself. So if one partner gets upset the other one should have that type of thing in their mouth. The other one should not respond in anger and in that way that anger will not be diffused everywhere.

If you want to make your home like heaven then you should also have some kind of rosary bead and you may have faith that the rosary bead will work for you as it worked for my mother. For my mother there was no miracle in that, there was no blessing in that, it was only because that guru had said not to lose it, you should always keep this under your teeth whenever your husband gets angry. She was afraid if she would open her mouth to speak anything she would be displeasing the master. In the same way, if you want to create harmony in the family, if your husband is always upset and finding faults in you, the better way to remove that problem is that you keep some rosary bead always with you and whenever your husband gets upset, keep that under your teeth so you will not speak. When you will not respond, after a few days, your husband will leave off the habit of getting upset. Or have some sweets in your house, whenever the husband or wife gets upset, the other partner should at once put the sweets in the mouth of that partner and in that way he will forget his anger.

The lesson we have to learn from the story of my mother is that we should have faith in our Master and we should always think that our Master is great. Even though my mother did not have a master who was the Form of Shabd or who was doing the meditation of Shabd Naam and even though she was liberated only by the grace of my Satguru Kirpal but still because she had faith in her master, and in the rosary bead given to her by her master that is why she always made peace in the family.

Meditation also can help you a lot in creating harmony in the family. Whenever you are preparing food, you should throw out all the worldly thoughts and instead you should have only Simran going on in your mind while you are preparing food. If you will prepare food with the Simran then that food will have a good effect on those who eat it and they will also change for the better.

1992 June: The Saints Work Day and Night

This walk talk was given February 27, 1980, at Sant Bani Ashram, village 77RB, in Rajasthan, India.

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

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

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

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

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

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

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

are the dirty ones and You are the One who will purify us. We don't have any qualities in us but You are the abode of qualities." We should make prayers like this when we sing the bhajans to the Master. Truly speaking all the bhajans are like a prayer which the disciple makes to the Master.

When Master first came to my ashram I sang a bhajan to Him which said, "Today is the auspicious day and it has come with a great fortune because today I am having the darshan of my beloved Satguru."²¹ I sang that bhajan because that was the fact of my life, it was the truth in my life. I had never seen such an auspicious day before and moreover I was not sure whether I would have that opportunity again or not. That is why I called that as the most auspicious day and I sang that bhajan to Him. On the same day I sang the song that says, "God has come in the form of man,"²² and that was also true. Master listened to those bhajans and He paid a lot of attention to them.

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

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

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

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

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

²¹ "Aj Shub Diharda E," Songs of the Masters, page 32.

²² "Banda Banke Aaya, page 34.

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

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

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

After that Dharam Das spent all the money he had left performing a big yajna on the bank of River Ganges; he was hoping that Kabir Sahib would come there but Kabir Sahib never came. When Dharam Das spent all his money He thought, “Well I have lost all my money, moreover I have not met the sadhu, so what is the point of living? What is the use of living? Now I should commit suicide; I should jump in the River Ganges and bring an end to my life. There is no reason to live now, because I have not met that sadhu, and now I have spent all my wealth.”

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

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

Kabir Sahib said, “Well, Dharam Das, it was in the Will of God that you would come in contact with me only after losing all your wealth, because if you had come with all your wealth you would not have been able to get any knowledge from me. Moreover, you would have not been able to progress on the Path on which I want you to.” So then Kabir

Sahib became very pleased with him and started giving him Initiation. Because Dharam Das had received the Initiation after such a long time and after such a long yearning, giving up all his worldly belongings, he was fully prepared to go to Sach Khand right from the time of Initiation. So as Kabir Sahib was giving him Initiation his soul started ascending on the inner planes and finally, before the Initiation came to an end, he was in Sach Khand. It means he was made perfect right from the day of his Initiation.

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

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

Kabir Sahib said, "Dharam Das, don't get upset at him, because you don't know his inner secret, but I know that he will never get the Initiation." Then Dharam Das felt very sad for his family, for his son, so Kabir Sahib gave him the inner darshan. Kabir told him how long He had been after Dharam Das and about his previous births, and how each time Kabir Sahib came to take him, how the Negative Power played a trick and he was not able to come into contact with the Sat Purush. Kabir Sahib told him the story of his many previous births and then Dharam Das was content. He was satisfied that Narayan Das was not going to get Initiation because Narayan Das always had the Negative Power behind him and Kal was always keeping him away from Kabir Sahib in his previous births. Then he realized, "It is not in God's Will for Narayan Das to get Initiation." Then he stopped requesting for Narayan Das and he became very grateful to Kabir Sahib because He had been trying for many births to liberate him.

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

In the same way when Master Kirpal met me He showed me very clearly that He was looking for me and that He was waiting for me to come to Him to get Initiation and go up. So that is why when Master Kirpal came to my ashram I sang those two songs which I mentioned earlier. He liked those bhajans, and when a lot of satsangis were sitting in front of Him I said, "Master, at least for today You should give Your darshan openly to all the dear ones so we will not have to struggle day and night for Your inner darshan. If You don't want to give us this blessing daily, at least for today, because today is the most auspicious day in my life. You should give Your inner darshan to me and to all the people

so that everyone will know that God is only One, and He neither resides in the temple nor in any mosque or any church; He resides in the heart of all the devotees.”

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

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

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

Those who meditate on Shabd Naam and go to Sach Khand and become one with Him only they have the real appreciation for the Saints in their within. Otherwise we the worldly people don't have that much appreciation for the Masters. Only the souls who have reached Sach Khand have the real appreciation for the Master.

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

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

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

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

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

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

Many times I sing this bhajan which means, “Now the New Year has come and without Simran, O man, you will repent in the end. Even if you live for billions of years, in the end you will have to die, and if you have not done the devotion of God you will repent. You will become free from the noose of Yama only if you will sing the bhajans to the Master.

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

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

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

Ajaib says, "Meditate on the Naam of Kirpal, otherwise in the end you will repent."²³

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

1992 July: He Comes Only to Give

This question & answer talk was given February 6, 1982, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Master, what is in the heart of a true disciple and how is it one can develop such a heart?

SANT JI: In the heart of the true disciple there is only Master and nothing else. He does not have any interest in his heart. He asks only Master from the Master, he does not ask for any worldly thing. In fact he says, “O Lord, to ask anything from You except You is like asking for the pains, kindly give me the Naam so that all my hunger can be satisfied and I can be content.”

The true disciple of the Master understands the Master as the All Owner, he does not understand Him as the human being, as the body, he understands Him as Almighty God.

The true disciple of the Master knows his Master is the Creator. His Master is the One who made this toy, this world, and the birth and death of the disciple is in the hands of the Master. Whatever Master wants, He can do. He fills up the empty vessels.

Bulleh Shah has said that whatever Master wants, He can do that. If anyone goes to him with an empty vessel He can fill it.

²³ See "Chade Chet, Har Chet Parani," page 46, in Songs of the Masters.

Dharam Das told his Master, “O Master, I swear by You that not even in the dreams do I have any desire of the world. Wherever I look I see You whether it is inside or outside, wherever I look I always see You.”

The true disciple of the Master does not have the enmity to which all the people of the world are attached. He sees the Master in the enemy as well as in the friends. He sees that his Master is residing in both of them equally. He knows that it is up to the Master – if Master wants He can make people praise him; if Master wants He can make people criticize him. But he does not have any enmity for anyone.

The true disciple absorbs all the qualities which the Master has, and in fact there is no difference between the Master and such a true disciple. There is no difference between them because that true disciple has to carry on the mission of the Master and because the true disciple also comes from the same plane from where that high soul has come. There is difference only as long as the true disciple is separated from the Master. When that true disciple comes to the feet of the Master then he realizes, “I am made from the same substance, from the same thing, from which Almighty Lord is made, and there is no difference between the souls of the Master and the disciple, since they both come from the same plane.” When such a disciple comes to the feet of the Master, the Master at once realizes, “This is my soul who was separated from me.” And the disciple also realizes, “I was separated from this Power, not in this lifetime but from ages and ages, and now I have come to His Feet.”

Mahatma Chattardas has said, “When the disciple came to the Master the Master embraced the disciple in such a way that there was no distance left between them, they both merged into each other as the sugar dissolves into the water.” Only he is the true disciple who does not know how the people live in this world, because his soul, mind and body are all in the control of the Master and he does not have any free will of his own. He leaves everything for the Master, in the will of the Master.

We all understand ourselves, at our own places, as the true disciple of the Master, but we should look in our within and see what is the difference between us and the true disciples.

Bulleh Shah said, “Our heart is weak and we are stuck in this world but still we say that we are the lovers. By talking we seek the enjoyment of love but we are not ready to sacrifice ourselves.” The true disciple of the Master does not forget Him even for a moment. The true disciple of the Master does not forsake the Master even for a moment. Whenever he is awake his Master is in front of him, whenever he goes to bed he sleeps with the Master, and when he gets up his Master is in front of him. Guru Arjan Dev Ji says, “O my mind, go on repeating ‘Master, Master,’ because without Master I am nothing.”

The praise of the true disciple cannot be described in words.

QUESTION: Hazur Kirpal was fortunate to find in Ajaib the true disciple. Has Ajaib the good fortune of a true disciple and if so has He put him in hiding to grow?

SANT JI: [Sant Ji laughs] Usually I say that as it is a matter of great fortune to get the perfect Master, in the same way, it is a matter of great fortune for the Master to get a real disciple.

Master travels a lot and goes through a lot of difficulty in search of the real disciple and He is ready to sacrifice anything for the true disciple, because within that true disciple the Master has to sit with all His Powers.

Only time will tell us who is the selection of the Master. We people are of such nature that if the Master tells a person in front of us, “I am giving you this Power, you will be working after me.” How much jealousy and enmity will we have for that person, even if Master tells us that he is going to be His successor?

Guru Gobind Singh Ji Maharaj traveled a lot, from the Punjab He traveled to the south to Avichal Nagar because there He had to choose Baba Banda Bahadur and He was going to give him some Powers there. So when Guru Gobind Singh came there in front of all the Sangat He gave him that little sword which is called *kirpan*.²⁴ But the other people who were there with Guru Gobind Singh did not like that and they at once removed that kirpan from Banda Bahadur and said, “Well Master, you have met him just today, we have been living with you such a long time.” They were very jealous of Banda Bahadur.

Guru Gobind Singh did not say anything over there. He kept quiet but internally He gave Banda Bahadur the Inner Powers and inspired him to go to the Punjab and carry out the work there. You would have heard the story of Bhai Bela who was a disciple of Guru Gobind Singh. When he came to Guru Gobind Singh, Guru Gobind Singh asked him, “Do you have any type of skill; do you know how to read or write?” He replied, “Master, I am an illiterate farmer and I don’t know anything except taking good care of the horses; if You will let me I will take very good care of Your horses.”

So Guru Gobind Singh became very pleased with him and gave him the seva of taking care of the horses. Also Guru Gobind Singh said, “I will give you one sentence daily which you can learn, and in that way you will also become a learned man.”

Guru Gobind Singh had taken up the job of fighting on the battlefield because He was opposing the tyranny of the Mogul emperors. Once when He was going to the battlefield and it was getting late, suddenly Bhai Bela came and requested Him to give him the sentence of that day. Guru Gobind Singh smiled and He thought, “Look at this man! He does not even know where I am going and what is the occasion; he is worrying about his sentence.” So He simply uttered these words, “O Bhai Bela, take heed of the time and the occasion.”

Bhai Bela thought that whatever the Master had said, that was the sentence of that day so he went on repeating that sentence with full love and devotion for the Master. When the other people who had been living with Guru Gobind Singh for a long time saw that Bhai Bela was repeating that sentence with all love and devotion, thinking that it was the sentence given by the Master, they laughed at him. But he was not bothered, he went on repeating that sentence understanding it as the Master’s commandment. In the evening when Guru Gobind Singh came back, those who were there, the chanters, asked Guru Gobind Singh if He had given any sentence to Bhai Bela to repeat.

²⁴ One of the five symbols of the Khalsa, the brotherhood of pure souls started by Guru Gobind Singh, later formalized in the Sikh religion. The others are *kara*, the bracelet; *kangha*, the comb; *kesh*, the uncut hair; and *kachha*, the drawers.

Guru Gobind Singh said, “No, I did not give any sentence to him. Whatever I said was just to get rid of him, because at that time it was getting late and I had to go to the battlefield.”

So the chanters replied, “But Master he has been repeating these words since this morning taken as a sentence given by You, he is saying, ‘Bhai Bela, take heed of the time and the occasion.’” Guru Gobind Singh said, “Yes, that is true, in this Path those who do not care for the time and the occasion, and do the devotion of God, only they become successful.”

Guru Gobind Singh became very pleased with the devotion and love of Bhai Bela and gave His attention to him and took his soul up.

When the other people saw that Bhai Bela was remaining in deep meditation for twenty-four hours a day – his soul was always going up – they all became jealous toward him and started complaining to Guru Gobind Singh that in His court there was no justice. They all said, “Bhai Bela came just recently and you have showered so much grace on him, but we have been living with you for many years back. We have been taking care of Your place and we have been sweeping and doing many other things like that, but still up until now we have not been given that grace. You have never taken our soul up; so it means that in Your court there is no justice.”

Then Guru Gobind Singh told them to bring some hemp plant and make a drink out of it. When the drink was made Guru Gobind Singh told them to take it in their mouth, but that no one should swallow it. Everybody obeyed Guru Gobind Singh and then Guru Gobind Singh asked if anyone got any intoxication. They all replied, “Master, if we had swallowed it only then could we have got some intoxication. Since You told us not to swallow it, that is why we did not get any intoxication.”

So Guru Gobind Singh replied, “That is the answer to your question. You people hear the Satsang and hear the words of the Master from one ear and take it out from the other ear. You do not absorb them, you do not mold your life according to the teachings of the Master; that is why you are not getting the grace of the Master and your soul is not going up. Bhai Bela came just a couple of days ago, but whatever I told him he took all my words as my commandment and he went on repeating them with love and devotion. That is why he has been given such grace of the Master.”

The meaning of saying this is that it does not take much time for the Masters to prepare Their true disciples. The coming of the true disciple near the Master is just like bringing the dry gunpowder in contact with fire. You know that as soon as the dry gunpowder comes in contact with fire it at once explodes, but if the gunpowder is wet it will take some time. First it will become dry and then it will explode. In the same way, we people are like that wet gunpowder. We are becoming dry by attending the Satsang and trying hard and when our time comes we will also explode; we will become the true disciple. But when the true disciple – who is like dry gun powder – comes it does not take much time for the Master to put whatever He wants within him. In the Path of the Masters time does not make any difference; whenever They see anyone true and receptive to Their grace, They at once put all the things which They want to put within that soul.

Master does not become deceived when He chooses His successor. He does not give His whole Sangat to a blind one, He does not fall under any deception.

You may have read the story of Guru Teg Bahadur, how He did His meditation right from childhood, sitting underground. And when Guru Har Krishan left the body, He said only these words, “Baba Bakala.” He meant that the next Master will be in a place called Baba Bakala.

There were twenty-two claimants sitting in Baba Bakala, they were all claiming to be the perfect Master, the successor to Guru Har Krishan. At that time Makhan Shah the trader was having some difficulty with his ship, and his ship was drowning. So he prayed, “If there is any perfect Master at this time on the gaddi of Guru Nanak, if there is any Pir, any Fakir, or any Saint, I promise to donate five hundred coins in His langar if He will help me across this ocean, and take the ship to the shore.” So his prayer was heard and when he came safely to the shore he asked people about the successor, the Saint who was on the throne, on the gaddi, of Guru Nanak.

People told him that Guru Har Krishan had left the body and before leaving He had said, “Baba Bakala,” so Makhan Shah went to Baba Bakala. But there were all those twenty-two claimants in Baba Bakala, all saying that they were the successor to Guru Har Krishan. Makhan Shah didn't know who to believe, so he started offering five coins to each of them, thinking, “Whoever is the True One will speak up Himself.” So he went on giving five coins to everyone. All the ones who were sitting there had become the Master by the support of their party, and every party was saying that only their Master was the Perfect One and that Guru Har Krishan had given Him the authority to give Initiation, etc.

So Makhan Shah went on offering five coins to every one of them, and finally he asked if there was anyone else? The people said, “Yes, there is one madman here, sitting underground doing his meditation, and his name is Tega.” So Makhan Shah went there and as he had done with the others, offered five coins to Guru Teg Bahadur also. Even though the Masters do not perform any miracles, but since They do not want to keep the Sangat in the deception and when They have to let the truth be known to the people that is why sometimes They do this: Guru Teg Bahadur at once ripped off His shirt and said, “Dear one, you promised to give five hundred coins and now you are giving only five coins? You just look at my body, in order to help your ship even the nails of your ship pierced through my body and what are you doing? You are giving me only five coins?”

At once Makhan Shah realized that Guru Teg Bahadur was the Real One. He went on the roof top and started shouting, “I have found the Master! I have found the Master!”

When the other people who were claiming to be the Master heard about that they became very afraid, they thought that when the True One has come out it would affect their business, because such people become the Master only for the business purposes. So with the help of Dhir Mal and other people they tried to shoot Guru Teg Bahadur. The place where they tried to shoot Guru Teg Bahadur is still preserved and I have seen that place with my own eyes. So after that those who were given the glimpses of the truth started following Guru Teg Bahadur and took advantage of Him. The other people like Dhir Mal and those who had become the false Masters, not many people followed them. So I mean to say that when the Master has to make any selection it does not take much time for

Him, and whenever He leaves He does not leave in such a way that after Him nobody will know about it.

Remember that no one can reach the status of Param Sant without doing the meditation; and you should never think that Master will let anyone who has not done the meditation guide the Sangat. I have always said that before following any Saint you should lovingly read his history and find out whether he has done any meditation for ten years, for twenty years, whether he has done any sacrifice in becoming successful in Sant Mat.

Kabir Sahib says, “Those who do not practice themselves, but advise others, sand will fall in their mouth and while they are taking care of other people’s courtyards their own house will be on fire.”

Guru Nanak Sahib says, “If the scorpion becomes the minister and goes to debate with the snake, he will be killing his own self.”

Master knows about everyone. He knows which body is ready, no matter if he is not in the contact with the Master but still Master knows about everyone who does the meditation and in whom He has to put His Powers.

It is not only now, but always that the truth has been imitated. Paltu Sahib says, “He who has ten or twenty people following him is called a Mahant.”

That is why first of all we should do the meditation, because the Path of the Masters, Sant Mat, gives us the key to the Shabd. It demands a lot of hard work and effort and it is a slippery Path. If we miss even one step we can fall down and if we have even one bad thought it brings our soul out and we have to start all over again. So it needs a lot of hard work; it needs a lot of hard work for many many years. So that is why we have to mold our lives according to the teaching of Sant Mat and work hard in the meditation. After going within we should see because once we go within the Path becomes open to us like an open book and there remains no deception.

QUESTION: Did Sant Ji ever have anybody who was so thoughtful and loving when He was meditating as He is with us?

SANT JI: Truly speaking the love which my God Kirpal gave to me and the sympathy which He had for me is bothering me now because now I am separated from Him. Now also He is with me as He was before and now also He is giving me so much love and the same thing is bothering me.

That is why, in the separation from beloved Master Kirpal I always say that, “If I ever find anyone who is as unhappy as I am I may tell him about my pains. Because those who have not experienced any pain how can they value the pain? Those who have always been happy how can they know about the pain? The *hafids* or the learned people do not know what is really written in the Koran and the eunuchs cannot know the pleasure of indulgence. What words can relay the suffering if Master leaves the body before the disciple? Ajaib Singh you know this because you are going through all this.”

Dear ones don’t ask me about my pains and sufferings because I have become like a madman. Kirpal Singh gave me this separation and He left me unattended with all the wounds.

The teacher will be attentive to the student who is working hard and studying. You should never think that if you will meditate and be loving towards the Master He will not pay any attention to you. He will definitely be attentive to you with all His love. If there is anyone in this world who has real love for us and real sympathy for us that is our Master.

Because in the love of the world self-interest is hidden whereas the love of the Master is selfless.

I cannot be grateful enough to my Master for all the love He gave to me. I can only say that I thank Him for all the love. Only he who goes within can thank the Master. He gave me all the love and He made me obey His commandments. I cannot even say that I obeyed His commandments, it was not within my reach; it was His grace, His mercy, that He made me obey His commandments and He made me do all the things which He did.

In the Iron Age the souls are burning and the Master showers the rain of Naam and cools down the burning ones. How can we sing the importance of the praise of such a Master?

I could only sing in front of my Master, “After coming He cooled the heated hearts by showering the rain of Naam. The True Satguru has come to remove the pains of the suffering ones.”

I hope that all of you will do your Bhajan and Simran wholeheartedly and will make your life successful. You should try to obey the commandments of the Master, because the Master has come into this world only to give and in fact He becomes very happy when He is able to give something to His children. He is always wishing to give the things to His children.

1992 August/September: Born in the Home of the Satguru

This question and answer session was given in Jaipur, India, on March 6, 1992.

QUESTION: Could you explain how much we lose when we talk about the gifts you give us in dreams or in meditation, do we lose all of it or a little? If we do talk about it can we again have such an experience or is it lost forever? How does it affect meditation?

SANT JI: It is a very good question but it has been asked so many different times in different forms and different aspects and it has been answered so many times. Many times it has been published in Sant Bani Magazine, so if you make the habit of reading the magazine, if not in one issue, in another issue you will find the answer to such questions which are confusing you.

Usually dreams are created from our day-to-day thinking – the work which we do during the day or the thoughts which we think during the day – the dreams are created from those thoughts.

When we are awake our consciousness remains at the Eye Center, but when we go to sleep it drops down and goes to the throat center. When our soul is at the throat center we start having visions or dreams in the state of sleep. When we are in a deeper sleep our attention, our consciousness, falls down even further to the navel center. We are not able to do the things which we are thinking when our consciousness has reached the navel center, that is why the dreams which we have when our consciousness has dropped down

to the navel center do not have any complete meaning. The dreams which we have when the consciousness is at the navel center sometimes will have one part correct and another part not correct; it will be in pieces and that is why we cannot figure out what is happening there.

In the dreams which we have when our consciousness has dropped down to the navel center, sometimes we run a lot, but we never get anywhere. Or we try to get somewhere, or we try to get something, and we cannot get it. Sometimes the dreams which we have in our deep sleep are very horrible, and we are very confused by such dreams. That is why in the Satsang it is always said that we do not have any peace either while remaining awake or in the state of sleep.

I will answer this question in two parts and then it will be easier to understand. One is about the worldly dreams which I have already told you and the second part I will tell you now. The second part is regarding what you have asked about the dream or the experience of the Master – should that be told to people?

Always it is said that Satguru is such a pure vessel Who has become the Form of the Naam. Below the eyes it is all the organs of senses and the pleasures of the world. It is all dirt. And since Satguru is a very pure and holy being, He never goes below the Eye Center, below the eyes. The thing is we people do not do enough meditation, that is why we do not know the greatness of the Master. But this is true, that the Master Who is the purest being will never go below the eyes. Those who meditate know that sometimes when our mind becomes quiet and peaceful then, showering His grace on us with His gracious Sight or through the gracious hook of love, Master pulls our soul up, brings it to the Eye Center, and gives us His darshan there.

Mind is our greatest enemy. He is the agent of Negative Power and it is his duty to keep the souls away from the Master. First of all he is told that his duty is to check that no soul should be allowed to come to the Master. If the soul is able to come to the Master, he should not get the Initiation; and if he gets the Initiation, he should not be able to meditate; and if he is able to meditate, he should not have faith in the Master.

Mind does not want to lose any opportunity. When I went to Nanaimo, over there an Initiation took place and many dear ones got very good experiences during the Initiation. They told me about their beautiful experiences, but also this question was asked, “Master, will we be able to see the same things when we return home?”

So I laughed and lovingly told them, “Whatever you have been given here, there is no way you can decrease it, even if you want; and you have to increase this. No one can take away the grace or the experience that you have been given here.”

When the mind can delude us even after we see the things with our own eyes, then it is very easy for him to convince us, it is very easy for him to delude us, about the things which we have seen in the form of dreams.

Once a woman satsangi told Baba Sawan Singh, “Master, I used to have very good meditations, but I told someone about my meditations, and now what I had has been lost.”

Master Sawan Singh Ji said “You see, what is the fault of Master in this? Suppose you have a precious diamond, will you go on showing it to the other people? Will you go on

telling other people about the diamond you have? If you will go on showing the diamond to the other people, if you will give the secret to the other people about the diamond you have, will they not try to rob it? So when you tell other people about the experiences which you have had then they envy you and the effect of their bad karmas affects your meditation.”

In the same way, in the town of Abohar there used to live one executive engineer, an initiate of Master Kirpal Singh, who used to see many things in his meditation, and he told someone about the lights and things which he was seeing. So when he told the other person about the lights which he was seeing, all the lights were stopped. So he repented and came to my ashram and he told Master Kirpal Singh that he had lost all that he was having. Master Kirpal Singh Ji lovingly told him, “Suppose you show a mirror to an ugly person, who does not like to look at his own face, and if he breaks that mirror, whose fault is that?”

In the same way, about two years ago, a dear one came from Punjab to 16PS to get Initiation. When he returned to his village he started talking about the beautiful experiences he had at the time of Initiation. There are many satsangis in his village who have been on this Path, who have been initiated, for ten or twelve years, so when they heard all the experiences that he was talking about, they felt very envious. They thought, “What is this? We have been initiated for ten or twelve years, and we have not had any experience; this person has just got the Initiation and is talking about such high experiences?” So they felt very envious and they even wrote to me about their envy.

There was an initiate who had been initiated for twenty years, so he and the other people wrote to me, “What is this? That person got so many good experiences. And even though we have been on this Path and meditating for so many years, but still we have not gotten any experience?” So they were jealous and they complained to me about him. So I wrote them back saying lovingly, “Dear ones, you should not worry, now he will not be able to tell about his experiences to you, it was only for a few days that he got those experiences.”

So he stopped getting the experiences and now he is suffering a lot. He cannot give up the Satsang, he comes to the Satsang every month but as far as the experiences are concerned he is not getting anything, and he cries in front of me, and he tells me to give him the experiences. I tell him, “Dear one, that was the grace of the Master. Now you have to work hard; you have to make the efforts to get the same experiences.”

Master Kirpal Singh used to say, “If graciously Master has given you good experiences in the meditation, you should not go on telling people about it. If you will go on telling people about your experiences then the grace of the Master will stop.” It is not good to go on rattling the shells, and go on telling other people about your experiences. If you have them with the grace of the Master, you should absorb them, and you should enjoy and keep it to yourself. Because when you tell another person about your experiences and dreams, he does not gain anything from that, and you do lose a lot.”

Master Sawan Singh used to say, “If you have been given any grace of the Master you should keep it to yourself in such a way that not even a little bit of smoke may come out from your within; no one should know anything about what you have been given.”

We get the worldly dreams without thinking about them, without making any effort for them, but no matter how much effort we make to have the dream of the Master, we cannot have that until Master Himself showers grace on us. Many dear ones pray to the Master, they even get on their knees and pray to the Master, that at least in the state of dream He should give them His darshan. But that does not happen, it happens only when the mind of the dear one is quiet; because we never have a dream of the Master, it is the grace of the Master when we see Him in our within. Master never goes below the eyes, because it is all dirt over there, and we get the dreams only when our consciousness drops down below the Eye Center. So whenever the Master is gracious on us, whenever the mind is quiet, and He pulls our soul up, and brings it to the Eye Center, over there He gives us His vision, or His experience.

What should we do if we get such grace of the Master? We should keep it to ourselves; and keeping that beautiful, Radiant Form in front of our eyes all the time, we should go on doing the meditation.

Sant Mat is not a fairy tale. It is a Path of practice and doing. It doesn't matter who does it. Be it a man, a woman, a child, an old person, whoever does the practice can get the results. It is not a path of mind and intellect, it is a path of practice.

Kabir Sahib says, "You can find many people who talk about things, and those who have many 'arrows of the talks' and they will talk and debate about everything, but rare are the ones who churn out the essence and who really do what they talk about." Guru Nanak Sahib also said, "No one has realized Him just by talking."

So it is not a matter of talking, it is a matter of doing. In the bhajan *Eh Manas Jame Nu Sohny* you would have read that "this is not a matter of talking; this is a matter of practice. Anyone who does it can see."

So I hope that by now you would have easily understood that the worldly dreams do not give us any peace or happiness. And the vision or the experience which we have of the Master is not a dream, it is the Reality, it is the grace of the Master. When we have such a vision or experience of the Master our heart remains full of happiness and it blooms like the lotus all day long, and for many days that happiness remains there. So do not think that is a dream. It is the grace of the Master, and keeping that beautiful Form of the Master in front of you, you should do your meditation and progress spiritually.

QUESTION: Once we die our spirit goes up. Does it go back to the same place, to our Father from whom we came? Do we ever come back to earth? Where do we incarnate again?

SANT JI: It is a very interesting question; understand this, pay full attention. Once someone asked Baba Jaimal Singh, "Master, all the rites and rituals that we used to do before we came to you, before we got the Initiation" – because you know that in India after someone dies people do lots of rites and rituals in his name or for him, so they asked Baba Jaimal Singh, "Master, since now we have become Satsangis should we continue doing the same rites and rituals which we did before, or should we stop?"

In Bogota I did some Satsangs based on the book *Ratan Sagar* written by Tulsi Sahib. If you read those Satsangs you can understand the answer to this question very clearly, but I will try and answer it here also.

When the Satguru gives us the holy Initiation He sits within us in the Form of the Holy Shabd and He does not leave us until He takes us to our eternal home, Sach Khand. In our within, on the right-hand side the Master is residing and on the left side the Negative Power is there. When we leave the body, first of all our feet become numb, then our knees become numb, and as the soul goes on withdrawing from the body finally it comes to the Eye Center. When the actual death happens, those who are not initiated are taken away by the Negative Power, and at that time the soul who has been taken away by the Negative Power is very confused. She becomes very nervous, because she is pressed under the teeth of the Negative Power.

Tulsi Sahib has also said, “When the soul goes under the teeth of the Negative Power, at that time she feels terrible pain and the tears come in her eyes.” But this is the condition of those who do not have the perfect Master, who have not received Initiation from the perfect Master. But those who have been initiated by the perfect Master, as soon as they are withdrawn from their body, when they go behind the eyes, the Master, Who is present there all the time, at once takes care of that soul.

So Baba Jaimal Singh, in replying to the question which that dear one asked Him said, “When a Satsangi gets the Initiation from the perfect Master, he is born in the home of the Satguru; and all the rites and rituals which need to be done, they all get done just by getting the Initiation, because the disciple or the soul is born anew at that time in the home of the Satguru.”

I got many blessed opportunities to sit at the feet of Baba Sawan Singh Ji. It was such a time when, in the Punjab, He was opposed very much. The people who would oppose Him would somehow find out the Five Holy Names and they would try to stop other people from going to Baba Sawan Singh. They would say, “Why are you going there? We can tell you what He will tell you there.” So they would tell the holy Names to the people.

So when one person somehow got to know the Five Holy Names and he went on telling the other people about the Names, another dear Satsangi went to Baba Sawan Singh and reported that such and such a dear one had found out about the Simran and was telling other people. Master Sawan Singh said, “Giving Initiation is taking on the responsibility, taking care of the soul, it is not just giving out the Five Words, it is taking responsibility for the soul.”

Baba Sawan Singh also said, “Suppose if a dog passes through a cotton field, he cannot make a coat of it.” He said “When the Master gives the Initiation, He sits within the disciple in the Form of the Shabd, and He does not leave that soul until that soul has been taken to the Eternal Home.”

If we have to come back into this world again and again like the ghosts and the spirits then what is the use of going to the perfect Master?

So Satsangis should never think, not even in the state of forgetfulness, that they will have to be incarnated again. Because you have already been incarnated in the home of the Satguru and you don't have to come back into this world. Once you are born in the home of the Satguru then you don't have to come and go in this world.

The same question was asked by the sidhas to Guru Nanak, “Tell us how you have finished your cycle of coming and going?”

Guru Nanak Sahib replied, “By taking birth in the home of the Satguru, I have finished my coming and going in this world.”

Often I have told you what Baba Sawan Singh Ji used to say about one potter who had to carry some clay to the royal palace. While he was taking his donkeys he would say, “Come on friends, come on sisters, come on daughters.” He was calling his donkeys as sisters and friends and things like that. So someone who heard that said, “These are the donkeys; then why are you calling them as sisters and friends?” He said, “Well you didn’t understand; I am just doing the practice. Because you know that I have a very loose tongue, I use the slang words, and I am going to the palace. What if a bad word comes out of my mouth? That is why I am trying to be polite; I am practicing the polite words.” So dear ones, all the Bhajan and Simran which you do, all the Satsang and the requests and prayers which you make to the Master here, is like the practice which you are doing and which you should always do. You are making this prayer to the Master, “Now you should forgive us.”

So it is our responsibility to do so much meditation that we may rise above the organs of senses and the mind, and while we are alive we rise above and go to that place, and see with our own eyes the place where we have to go and live after we leave this world so that we may not even have to ask this question about where we will be incarnated again. Guru Nanak Sahib says, “We should die while living. We should do such a practice that we may die while living.” So while we are living in this life we should rise above the organs of senses and the mind, and we should see the place where we have to go and live after this life. We should be able to see that with our own eyes.

Dear ones, now we do not have much time, but my heart is full and I would have loved to say more about how my beloved Master has been showering grace on the people. It doesn’t matter whether it is east or west, He is showering grace on the people in all the different parts of this world.

1992 October: Don't Be Attached to the Ashrams

This question & answer talk was given February 3, 1982, at Sant Ji's new ashram, at Village 16 PS, Rajasthan.

QUESTION: Sant Ji, this is my first time to 16PS Ashram, I for one find great peace and beauty here, there are few places on earth like this where each brick has been put in place with such love. Yet I have heard you say that the one mistake which Saints make when They come into this world is to make the ashrams. I have lived in many ashrams and I know that in the life of my own Master, Baba Somanath Ji, His beautiful ashrams became an overwhelming burden to His disciples. With 77RB ashram now demolished and 16PS ashram now born is there some new [Will of God] whereby Ajaib's traveling ashram will become a boon to His disciples rather than a burden?

SANT JI: Well I am very happy that you have liked this ashram, and whatever I say, regarding the mistakes made by the Saints, it is not what I have said, these are the words of my beloved Master Kirpal; He said this.

The life of this ashram is also not very long because this is made of mud and wood, as you can see. Not much money has been spent in making this ashram, and we have not invested a lot of money in it. I have kept this very, very simple. I hope that you will like this place a lot.

In 77RB also a very simple ashram was made and that is why it took no time to demolish it.

When the Masters leave this world, the people forget Their teachings. They look at the ashrams and buildings which They have made and they get attached to them. They do not realize that the Master Who made that ashram also did not take the ashram with Him, yet they think that they will be able to take the ashram with them. So instead of remembering the real teachings of the Master, they get attached to the bricks. They forget what the Master's purpose was in making the ashram and those buildings.

Masters make the ashrams only for the convenience of the dear ones who come to see Them. They make them for the convenience of the people, so that they can meditate there. But after the Masters leave, the disciples always look at the property which the Masters have left; and everyone tries to move to the front, everyone tries to become noticed by the other people, desiring that they will get the property which the Master has left. They forget the teachings of the Masters, and instead of remaining attached to the teachings, they become attached to the property or the bricks that the Masters have left.

In my former village, before 77RB, in the Kunichuk ashram I had made a very beautiful building, I had invested a lot of money in making that, and since so many people used to come there, everyone would ask me, "You don't have any children, you don't have any family, who is going to take care of this property after you? In whose favor are you going to write the will?"

People used to come to me and bother me with questions like that. At that place I came in contact with beloved Master Kirpal. So when He came, looking at my condition, Master knew everything that was in my heart; He was All Conscious and All Knowing. So He knew and that is why He said, "Even the Saints make one mistake on this earthly plane and that is of making the ashrams or the buildings."

So when He came there He asked me how much land I had and how big the property was. I told Him to come with me onto the roof and I showed Him the boundary of my land which was fifty kilas or thirty-two American acres. I told Him that I owned all that property.

He said, "I am very happy that you have all this property; but I will tell you that you should leave this place and go to 16PS. Don't take anything from here. Whatever animals, cows, and things like that you have, give them to the daughters of the other people. Don't take even a little thing from this place; go to village 16PS and meditate."

So I left there without taking anything from that place and I came here. And this is the place where my Master ordered me to go into full time meditation. He opened my eyes in respect to the inner world and He closed my eyes from the outer world.

When I left this place, it was because the pain of separation from my beloved Kirpal was so much that, remaining at this place, I was not able to bear it. So I left this place and went to 77RB. There I built a very simple, a very muddy ashram. When I made that

ashram no one came asking me, “Who is going to be the owner of this property after You leave?” No one came to me asking me in whose favor I had written the will for that ashram.

So I mean to say that when the Masters make any ashram or any buildings for the convenience of the people, if it is very big, people come to know about it and then people start asking so many questions like this because they do not realize the purpose for which the Masters make the ashrams. They always get attached to the buildings and the ashrams made by the Masters.

The ashram that Baba Bishan Das made was paid for by my own earnings, and when Baba Bishan Das left the body there was no other successor to that. There was no other heir to that because Baba Bishan Das did not have any disciple other than me. So when that ashram, made from my earnings, became completed He told me, “Your job is not to get attached to this ashram; you should continue your search until the time when the One Who is to fill your bag will come to you by Himself. You should not get attached to this place, and you should not claim any possession of this place. You should not even look at this place.”

So when Baba Bishan Das left the body, the people of that village came to me, requesting that I should come and live in that place, but I said, “No this is not the order of my Master.”

Then they said that since there was no controversy there, there was no other disciple of Baba Bishan Das, they told me that I should nominate someone who could take care of that property.

But I said, “Well if I nominate anyone in my place, it is the same as if I was going and staying there. So I will not nominate anyone; it is up to you. You can decide whatever you want to do.”

So I did not go and get myself attached to that place; I did not even look at that place.

Since Baba Bishan Das gave me those orders I did not get attached to that place. That ashram is still existing in that village Chana in the state of Nahba in the Punjab. It was a very beautiful ashram, very great.

I mean to say that people always fight over the properties left by the Masters. When Master gave me the orders to leave the property of Kunichuk ashram and come here, on the worldly level it was very difficult to obey that order, because we people are attached to the properties and worldly things so much that we do not want to leave them. So when He gave me that order, outwardly it was very difficult to obey Him, and for once the heart felt it. But Master used to say that when a potter makes any pot, outwardly he hits the pot but from the inside he keeps a supportive hand. In the same way, Master put me through a very difficult test, and it was all by His grace and His own bravery that He made me pass that test. It was not my courage, not my bravery, that I was able to pass that test; He Himself put me to the test and He Himself made me pass that test.

I did not ask for any worldly thing from my Master, which does not mean that He did not give me any worldly thing, He gave me everything and still He is giving me a lot. Whatever I need, He gives me that. I had asked only Master from Him, and I had told

Him, “I have an empty mind and an empty brain and my within is empty for You, so You please come and manifest Yourself within me.”

He told me, “I have come from so far only looking at your emptiness and your mind.”

The Path of the Masters, or the Way of the Saints, is not the way of talking; it is the Path in which we can improve ourselves. This is the Path in which we have to realize ourselves. We have to go within and we have to realize our self and realize God.

I spent many years searching. I went to many Sadhus and Mahtamas, I visited many organizations, sects and religions, and when I met my Master after that also I did not waste any time. When He told me to come to this place and meditate at 16 PS, I did not come out to see people, I did not meet anyone. I had only one sevadar attending me, otherwise I did not have anyone else with me.

Master had become very weak physically in His last years. When He told me to do the meditation, He told me, “I will come to see you myself You should not come to see me.” So during His last days, with His weak old body He came here. You know that Masters also have some other body through which They can go to Their disciples whenever They want; no mountain and no ocean can stop them, because the love of the disciple is such that the Masters will be dragged there.

So when Master Kirpal came here, looking at the weakness or the condition of His body, my sevadar who was here told Him that He should not go downstairs to see me. When He came I had been in the deep samadhi for the last three days, and I was not coming out, so the sevadar requested Master that He should not go down, because His body was very old. But Master Kirpal replied, “No, where Ajaib can go, I can also go.”

At that time Master said this: “Come on friends, let us go to see the battlefield. Let us go to the battlefield and see where the warriors are fighting; when they are fighting and getting killed they do not complain and they continue their fighting.”

The disciple gets the Perfect Master only if he is the very fortunate one. But this is my personal experience, that if the Master is fortunate, only then He will get a real, a true disciple. It is not a little thing for a Master to get a true disciple in His lifetime.

Master used to say, “God is in search of man, when people become man then God Himself comes searching for him.” Those who used to see me with my Master used to say, “Kirpal is fond of Ajaib.”

You see that the disciple should be fond of the Master, not the Master should be fond of the disciple. But people who have seen me with Master used to say, “Kirpal loves Ajaib,” because of the way He would treat me, the way He would love me in front of other people. Whenever I went to see Him, He would never let me sit in front of Him, He would never let me sit on the floor, He would always have me sit with Him. And as a father feeds his child, in the same way, He would feed me. He would give me so much love that many times I would weep, and I would ask, “How come You are giving me so much love? You are Sat Purush and I am just a worldly jiva, why are You showering so much grace on me?”

Whenever I would go to see Him at the place where He stayed in Gunganagar when He came on tour, when He would find out that my jeep had arrived He would at once come

out of His room to greet me. After seeing Him, when I would go back, He would come out and see me off and wait there and keep standing there as long as He could see my jeep. I have seen this with my own eyes. I say this: that He was great, He was all truth and He came into this world, as He used to say, “Saints always come for giving.” He came into this world to give and – He did not have a limited amount of grace to give to a limited amount of people – He had grace for everyone. People got from Him according to their receptivity, according to their vessels. If everyone would have become receptive to His grace, everyone would have gotten a lot of grace from Him because He brought a lot of grace in this world and people got according to their vessels, according to their receptivity.

Whenever Master would get ready to leave, after completing His tour, I would say, “One should never love the foreigner, no matter if He is very valuable, or if He is very good.”

Then Master would reply, “In a way the foreigner is good because after he leaves, whenever you remember, you weep for him and that is good.”

I know that Masters have a lot of love for the Sangat. The Saints always have a lot of love for Their dear ones, because They know that the Sangat is Their family and the Sangat is going to become the spiritual heir or the owner of the spiritual property of the Master. The physical family members may become the owner of the physical property but since the Masters love the Sangat so much and They know that the Sangat is going to become the owner of Their spiritual property, that is why They have so much love for them. In fact the Masters have more love than millions of worldly parents would have for their children.

Dear ones, I have not made this ashram so that after I leave people should fight over this ashram. I have made this ashram for the convenience of the dear ones, so that people may do the meditation here; and since it is made only of mud and temporary things, that is why it's life is not very long.

I do not have any connection with the members of my family. Never have I visited them and they have never come to see me.²⁵

Hazur Kirpal showered a lot of grace on me and that is why my family members used to call me mad; they even wanted to take me to the [mental] doctors and get me the electric shock treatments. So I told them, “If you think that I am mad it is not good to keep connection with a mad man, and you should not come and see me.” It was all Master Kirpal's grace that they stopped coming to see me, because they used to say that Kirpal had put something in my head and that had caused the madness to come to me. I would reply, “Yes, Kirpal has put a lot in me, He has taken over my soul; and I will lovingly tell you that remembering the name of Kirpal, many millions of sinners have got liberation. If you also remember Him lovingly, if you also do His devotion, you can also get the liberation.”

Right from my childhood I always had this longing in my heart to see that hidden power which I had never seen. I always had this desire, I always had this wish, in my heart,

²⁵ Since He became the Master – Editor

“Will I get any Master like Nanak, or Kabir? Will I come across some Master Who is like Kabir and Nanak, Who will cool down my heated heart?”

So we all should work very hard, because Master is sitting within us. And when we will work hard, having a lot of faith and love for Him, since He is sitting within us, He will know about that; and He will at once open His door for us. He is not unjust. Whenever He sees the longing and yearning within us, He will at once open His door for us.

Masters become very happy when They are able to help Their disciples when They are able to pull Their disciple a little bit inward; and They become most happy when They are able to manifest the stream of Shabd within them.

Bulleh Shah said, “After coming to the Master’s door we have become the misers. God and Master are our friends, but we have become misers as far as doing Their [devotion] is concerned.”

We have become misers in doing the meditation; as the misers do not spend their money, in the same way, after we have gotten the Naam meditation from the Master we are not ready to use it, we are not ready to meditate on it. Master has not given us the Naam for keeping it, He has given us the Naam to meditate on it. That is why He always says, “You do the meditation and you struggle hard in your meditation. Struggling with the mind is what we call meditation.”

Whatever amount of meditation Master made me do, during that time I never sat in meditation with the thought in my mind: “I will see this thing,” or “I will have this experience,” or “I wonder if my soul will withdraw from the body or not.” I never had any thoughts like that. My job was to just sit in His remembrance and let Him do whatever He wanted to do.

We are like the beggars, and it is the work of the beggar to go to the people’s place and beg. He should not put this condition, that I will beg only if he will give me something. His work is to go and beg, and then it is the work of the householder who is going to give the thing to decide whether he should give to him or not.

So in the same way, our work is to sit and beg from the Master. Our work is to sit at the door of the Master – and since the Master is not unjust – He is sitting within us and when He sees our longing and yearning, He will definitely give us whatever we need. You know that when the beggar comes to your place he does not say, “Only if you give me something, only then will I praise you, or say ‘God bless you.’” Without knowing whether he will get anything or not, he starts blessing the people, saying, “God bless you” and when he does that, the people from whom he is begging are compelled to give him something. So in the same way, when we will sit at the door of the Master with longing and love for Him, when we will beg from Him, when we will request Him, then He will definitely give us whatever we need.

I will tell you that, up until now, no one who has worked very hard in this Path has gone empty-handed from this court. Those who have worked hard, having yearning and longing for the Master, have realized peace for their soul in this lifetime.

The eyes which have love for the Master get only love from the Eyes of the Master. And while they are working for the Master, they do not ask for any payment. His Eyes have

the love for the dear ones, our eyes receive the love from the Beloved. The Eyes work for the eyes, and They do not make any excuses while working for the dear ones.²⁶

Farid Sahib said, “As long as the girl is not married, she thinks about getting married; but when she gets married, then she wishes she was not married.”

To give the Initiation to any soul is not an easy thing; you have to carry the burden of many karmas of ones whom you Initiate. I will tell you that if the disciple knew that by doing this job of giving the Initiation to the other souls he would have to carry the burden of them, he would not be willing to accept that commandment of His Master. He would tell the Master, “Master, when You are going to take us back to Sach Khand, what is the use of doing this seva?”

I mean to say that when you give Initiation to others, when you get this job of giving Initiation to others, you have to carry the burden of millions of karmas of the disciples.

Only those whose inner eyes are not open want to become the Master; but those whose inner eyes are open never want to become the Master, they always try to hide themselves.

This is true, that I tried my best to hide myself; and I made the plan in 77RB to make a small room and stay there, live there all my life without coming out. But when I was making these plans, people from across the oceans and from all over the world were pulled, were attracted, to this place. When people started coming here, those people whom I had told about my plan to stay inside and not come out, they started saying, “On one side, Sant Ji is saying that He does not want to come out, He will stay inside. But on the other side, people from across the ocean are being pulled here. People who used to live on the seashores, and in very comfortable places, how are they coming here to this land of sand? Why are they paying their homage to this land of sand? Whose grace is this? Whose power is this? This is all the grace of the meditation; this is all the power of the meditation.”

So we should never become thieves of meditation. We should do our meditation.

I hope that you have gotten the answer to your question. The purpose of my making this ashram is not that people should fight over this after I leave. This ashram is very simple, it is muddy. And I hope that you will understand the purpose of my making this and that you will do your meditation while you are here.

I myself never got attached to any ashram in my life, because I changed many ashrams, nor do I want my sangat to be attached to the ashrams.

In my life I have worked very hard, I have done the meditation and I have spent my life in that experience. That is why I tell my sangat, “You should work hard and do the meditation, because by doing meditation you will also get something.”

Kabir Sahib said, “Happy are the people of the world, those who sleep and eat and enjoy. Unhappy is Kabir who stays up all night in the remembrance of the Almighty Lord.”

This is because no one has achieved God by enjoying the world. If God could be achieved by enjoying the pleasures of the world then what was the use of suffering the pains.

²⁶ See also Sant Ji's bhajans *O Akal Ke* and *Takle Mana Oe Kirpal Pyare Tai* for more on eyes

“O Kabir, the meditation which you have done will not become useless; no matter if the seven oceans come in the way, but still Its fragrance, Its effect, will reach the other side.”

Master replies to the questions of the dear ones, those who meditate. There are many dear ones who come here and tell me that before they came here they had so many questions, but during the meditation [program] they have gotten the answers to their questions and then they didn't need to ask those questions.

Thank you very much for preparing this very good question for many days.

1992 November: The Power of the Master is Always With Us

This question & answer talk was given October 11, 1992, in Ahmedabad, India, during a session for Westerners.

SANT JI: Salutations unto the feet of my Gurudev Kirpal who was the Form of Sawan. He has showered Grace upon us and He has given us this opportunity to sit in His remembrance.

Today we will have a question and answer session, so you may ask your questions.

QUESTION: Dear Sant Ji, could You please tell us how to handle the moments when we feel discouraged about the difficulties of constant Simran, meditation and loving relationships?

SANT JI: At the time of Initiation it is explained about all this, but still I will try to explain to you and I will answer this question.

You know that we do not have any enemy outside in this world. Neither is any person our enemy, nor any community, nor any religion, nor is anything outside our enemy. Our enemy is within us. He doesn't come from outside; he always resides within us – our enemy is our mind.

All the Saints Who have come into this world have said that when the decision is made in Sach Khand about any particular soul – “Now this soul will be brought back to Sach Khand its Eternal Home – then that soul is brought into the company of the Master. Then that soul is brought into the Satsang and she is connected with the Naam which helps her to go back to her Real Home.

When that happens Kal, the owner of this land of karma, feels pain, because He got this soul after doing so much devotion, after working so hard. So when He learns that one more soul is going out of His hands, He feels pain, and through His forces He always makes efforts to create difficulties for that soul, for whom it was decided that now she should leave this land of karma and go back to Sach Khand.

I would like to give you a worldly example in order to make you understand this. No matter in what country of this world we live as long as we live according to the rules and regulations and laws of that country we do not have any difficulties. The authorities of that country where we are living are pleased with us and do not create any difficulties for us as long as we obey them. But when we try to become free from that country, when we try to give up that country and go to some other country, the authorities impose all sorts of restrictions and they create all kinds of difficulties for us. You can see this happening, in this present time, in many different countries.

So Kal, or the Negative Power, is the owner of these three worlds. Master is trying to make the Satsangis free from the bonds of the body and mind, but the Negative Power doesn't like it. So through His agent, mind, who is sitting within us, He does every possible thing to keep the souls in this world. He loses no second or minute, He always makes an effort to create difficulties for the Satsangis.

Master Kirpal Singh Ji told us to keep the diary. He told us to keep an account of every single second and minute of our life. The meaning of that is also the same: that we have to know for sure which minute or second we are spending in the devotion of God, or whether we are wasting the time obeying the dictates of our mind.

Many times it happens that even when we are sitting in meditation the mind rebels. Master Sawan Singh Ji used to say, "Many times the mind would prefer to stand in front of a cannon than to sit in meditation."

I have often told you about myself, that during the Second World War when they were taking people by force and making them join the army, I gladly gave my name to join the army.

At that time a lot of destruction was caused and many people were killed. People were so afraid of going to the war that they chose to go to prison for thirty years, but they did not want to go in the army. So at that time I not only joined the army gladly but I also offered myself to go and fight in the war.

But when Hazur showered grace upon me, He made that underground room for me and He told me to go within and meditate. He said, "You don't need to come out, I will come here to see you whenever I want." So when I was about to enter that room the mind came in front of me in the form of the tiger. He wouldn't let me go into that room. But if you have faith in the Master and if you think that the Power of the Master is always with you, then it becomes easier. If you always think that Master's hand is always with you, His Power is always with you, then you can face any difficulty.

So at that time I made a prayer to my beloved Master. I said, "Master, the Negative Power is in full force and He is chasing me. My reputation is at stake and it is in Your hands to save my reputation."

Dear ones the Shabd Form of the Master is always within you. You just need to develop faith in Him, and you need to feel that He is always with you. If you will feel that the Shabd form of the Master is always with you and that He is helping you, then you will have no difficulty whatsoever.

Another incident that I have also told you is what happened after a few days. The Negative Power came again, this time in the form of a huge snake. Even though in our area it is very rare to find a snake, but there was a very big snake. He was so big that, when he was moving along the ground, the earth felt like it was shaking. He came into that underground room and at that time I was sitting in meditation. When he came, since he was making a lot of noise, many people who were around that place also came; but I was sitting in meditation and I did not feel that he was coming.

So when some people heard the noise they came with sticks and they called aloud to me and said, "There is a big snake in your room." (Many dear ones who have had the opportunity to see that place where I meditated, they can very well imagine how big the

snake was that could enter that place.) But the snake was there and it was very big. Through his mouth he was making a noise just like a very big bull would make. When I would try to quiet down that snake he would make more noise and he would try to attack me.

When the people said that there was a big snake in my room I told them, “No, there is no one here.” But when the snake heard that there were some people there who were ready to kill him, then he attacked them. At that time, even though it was a very scary experience, still I sat down in meditation, and I prayed to my beloved Master. I said, “O Lord, it is all Your play.”

Master Kirpal Singh Ji used to say that if you have good feelings, even for the poisonous creatures, if you have good feelings then they will not attack you.

The Saints have love and affection for all the creatures, even for very dangerous animals, and that is why those animals come and sit quietly near the Masters.

Such incidents that I have just mentioned have great relevance to this question that was asked. Whenever you are in the moments of difficulty, when your mind tells you to get up from the meditation, or he becomes dry, you should lovingly explain to your mind.

If still you cannot make your mind quiet by talking to your mind like this, then you should make a prayer, you should pray to the Shabd Form of the Master Who is always with you. He is always within you and He will definitely help. In any case, you should not give up meditating.

In the Mahabharata it is written that Lord Krishna told Arjuna, “All these enemies that you are seeing, I will kill them, but they will be killed through you. You will become the means of their death. You will win in this battle and you will be glorified, even though I will be doing the actual fighting.”

In the same way, our Perfect Master Who is always with us, He fights with all these forces for us, but He is making us fight with them and He is giving us the glory. His Power is always with us and if we will always feel that His support is with us, that His Power is with us, then we will have no difficulty in fighting with these forces.

If the mind doesn't give up his habits, if he always keeps on bothering us with the thoughts, why should we give up our habit of doing the Simran? We should always go on doing the Simran, we should always go on feeling that the Power of the Master is with us, and always understanding and feeling the Presence of the Master with us we should go on doing our work of Simran.

Is there anyone who is spared by the mind? Read the holy books, read in the Bhagat Puran, and you will find out how many great rishis and munis, those who performed so many hard austerities, they were also deceived by the mind.

So a Satsangi should always be very careful in dealing with the mind. We should always remember what my beloved Master told me about the mind when I told Him about my shortcomings. When I told Him about my weaknesses, He said, “Dear one, when a bad person doesn't stop doing his bad deeds, why should a good person give up his good deeds?”

In the same way the mind is not stopping doing his deeds, if he is bringing the bad thoughts and the thoughts of dryness within you, why should you stop doing the Simran?

Consider this minutely; sometimes when the mind makes you rebel in the meditation, when he makes you give up your meditation, after some time the same mind makes you realize that you have done the mistake, and then again you start meditation.

So mind is playing with the Satsangi like a toy, in whatever way he wants, he makes the Satsangi dance to his tune. But the Satsangi should not listen to the tune, he should not dance to the tune of the mind, he should be strong and with all his strength he should do the Simran. If the mind creates any thought of losing faith or anything like that, at that time, do more Simran. Punish your mind and do more Simran. If you are used to sitting for one hour and if your mind is bothering you in that one hour, meditate for two hours on that day.

The thing is that the One Who is to help us is nowhere outside, He is also within us, the Master is the One Who helps us. He doesn't have to come from outside anywhere, He is within us. But what happens is that when the mind calls us we follow him and we give up meditation. We go far away from the One Who is there to help us. We give up meditation and we create all sorts of difficulties and problems for ourselves.

Many times when the Satsangi is sitting in meditation with all his strength and if nothing else works the mind again attacks that Satsangi and he brings the sleep. In sleep two or three hours go by and [sometimes] the Satsangi doesn't realize whether he was sleeping or sitting in meditation.

Even if the Satsangi is able to fight with the sleep then the mind uses another trick. He brings thoughts within the Satsangis such that, "It has been many years that you have been meditating, but still you have not reached Sach Khand, so what is the use of meditating? You should get up."

So there are many ways through which the mind can fool us and can make us give up meditation.

What I mean to say is that the mind will never accept any blame on himself. He will tell you that you have been initiated for the last ten years but you have not progressed. But he will not make us think about how many times, in these last ten years, we have meditated and how much we have risen above the passions and the other dirty things.

So that is why Swami Ji Maharaj said, "Give up sleep, give up laziness, and also give up this feeling of hurry which the mind creates within you."

A Satsangi should always be strong in doing his devotion. A Satsangi should always have these three things: he should always have the Simran on his lips, he should always be doing Simran; his attention should always be at his Eye Center and he should always remember the beautiful Form of the Master; his heart should always be devoted either to the Satsang or to the Master.

When the dear ones used to go to Rajasthan in the groups, many of dear ones would meditate a lot and they would tell me about their beautiful experiences. Even now in the city programs, those who concentrate, those who meditate, they go very high in

meditation and they tell me about their experiences. I become very happy when they tell me about their progress.

In the last Bombay program one dear one from United States told me about his experiences in meditation. He told me how high he went in meditation and how beautiful it was for him to get that experience, and he was very pleased with that. He became very happy when he got that experience, but I also became very happy, because just to know that someone has concentrated in meditation and has gone up so high, gives me a great amount of pleasure.

God Kirpal used to say, “The truth is never destroyed completely, the seed of the truth is never destroyed completely, it always remains in this world.”

People get the benefit, they get the experiences, according to their feelings and their efforts.

Swami Ji Maharaj has said, “I have taken up all your worries. Becoming worry-less you do your dhyān,” or the meditation.

So dear ones, when we have gone to the Master, Master has taken all our worries, and He is there to worry for us. We should have only one worry and that is of meditating.

When we know that we have found someone who has taken all our worries, then we should do what He tells us to do, and we should only be worried about the meditation that He has told us to do. In doing so, if we have to face any difficulties, with all our strength, we should face them and we should keep doing the Simran, and we should always pray to Him for His grace.

In very simple words I have always said this: that all the dear ones who come here in this kind of program, or in the groups, I appreciate their coming here very much. And all of you are written on my heart, because you people spend so much money, and you devote so much time to be able to come here, and I appreciate that very much. So when you people come here, I don't want you to go back from here empty-handed, I want you to carry a lot from here. But it all depends upon your receptivity, it all depends on how big of a vessel you have made of yourself and how much receptive you are to the grace.

I met with the Master, He showered grace upon me, and whatever He told me to do I did that. Whatever orders He gave me, I carried those out. It was all His grace that I was able to obey Him.

I have already answered the question in detail, but there is one more thing I would like to add to this, and it is: Suppose we are able to go past all these difficulties, all these problems, created by the mind and if we are somehow successful in meditating, we should keep a low profile. Many times it so happens that when we are meditating, and people come to know that we are meditating a lot, they come to us and we start talking about our meditations with them. When those people hear that we are doing so well in meditation, they start feeling jealous towards us and that affects our meditation.

So if, with the grace of the Master, you are able to fight with the mind and do the meditation, do not accept the praises of the people, and do not get upset if the people criticize you. Whatever you have been given in the meditation, just hold on to it, and understand it as the grace of the Master.

Sant Mat or the Path of the Masters is the Path of faith, love and making the efforts. He who has faith will also have love, and you know that love knows no burden. So if we have faith and love we will feel it is no burden in making the efforts. So this is the Path of faith, love and making the efforts.

1992 December: The Beauty of His Form

This question and answer session was given in Ahmedabad, India, on October 14, 1992.

SANT JI: I thank Gods Sawan and Kirpal that They have showered grace on all of us and made us sit together. If They had not showered so much grace upon us we would have not been sitting here together.

Now you may ask your questions.

QUESTION: Is it possible to just sit here quietly and look into the eyes of the Master without talking?

SANT JI: It is a very good, a very interesting question. Many dear ones who come to see me in the private darshan sessions also have the same kind of request. They say that they have only come to look into the Eyes and have quiet darshan. Dear ones, when we rise above our body and mind and come to the Eye Center then all our questions get answered, all our questions go away. This has happened in the case of many disciples and the Master, that when they rise above and see the beautiful Form of the Master within, all their questions are answered, and then they wish to look into the Eyes of the Master, sitting quietly at His Feet.

I had a friend who was a malvi or Muslim priest; he used to tell me that a man cannot be God. He used to tell me that I was following the wrong Path. Since I had gotten the opportunity to study the translation of the holy book, the Koran, I told him, “Dear One, in your holy book, at many places it is written that you should go and seek refuge at the feet of the Prophets and the Masters. By not going to the feet of the Masters and the Prophets you are losing so much that you do not even know how much you are losing.”

When he understood the reality, when beloved Master went there and looked into his eyes, all his questions were cleared up. Master used to say that when one rises above the mind and intellect only then the ABC of Spirituality starts.

I have had many incidents, many experiences in my life. Often I have said that I have never asked my beloved Master any question. But that does not mean that He did not give me what I wanted or that He didn't answer my questions. Dear ones, the Court from which all your questions get answered without asking, what is the use of asking any question there? It is our mind who asks the questions.

I would like to tell you that the dear ones who came to see me after that last question-and-answer session which we had here, they told me how all their questions were answered. Because usually the things which are talked about in the Satsang or the answers which are given to the questions are regarding those things which the dear ones have to face in their day-to-day life. Even though all the questions get answered but still as Guru Nanak Sahib says, “As long as we live in this world, we say something, we ask something.”

Master Sawan Singh Ji had experiences with, or was acquainted with, all different religions and communities. He used to say, “The Punjabi people always keep doing something with their hands. They cannot sit idle; they always do something with their hands. In the same way the Westerners cannot sit idle as far as their minds are concerned; they always keep asking one or another thing.”

When I met Russell Perkins for the first time I told him, “You people become very happy after asking questions.”

And he said, “Yes, it is like that; we people like to ask questions.” Then I believed more in what Master Sawan Singh had said regarding the Westerners.

When we come to realize that the Master is the All Conscious One, He knows what is in our heart, then all our questions-and-answers come to an end. Still I would like to ask Dr. David Copeland to say whatever more he has in his heart.

Yes, doctor?

QUESTION: I just sort of wanted to hear stories about Your meetings with Master Sawan Singh.

SANT JI: Almost all the stories regarding my meetings with Master Sawan Singh which I have told earlier are published in Sant Bani Magazine, but if the dear ones want to hear it once again I would be very happy to repeat it.

Master Sawan Singh physically was very beautiful, very handsome. His Face was very attractive.

My first meeting with Baba Sawan Singh was encouraged, when Baba Bishan Das, who had the knowledge up to the first two planes, told me, “Whatever knowledge I have, I have given it to you.”

I had been searching for Spirituality since my childhood and Baba Bishan Das told me that He had given me whatever He had with Himself When I went into the army, once I was posted in the cantonment of Nashera which is on the frontier near the borders of Pakistan and Afghanistan. That was the cantonment which had been built by Baba Sawan Singh Himself when He was in the service.

There was a tour of Master Sawan Singh in the area of the borders and the place where Master Sawan Singh went was called Peshawar which was very close to the cantonment of Nashera where I was posted. There were some Pathans, some tribal people, who used to come in our cantonment to sell the branches of a particular tree which people use to clean their teeth with. So they had the opportunity of having the darshan of Master Sawan Singh in Peshawar. There were two people and they were talking among themselves about the radiance and glory and beauty of Master Sawan Singh. Since I was interested, I heard them saying, “A Saint has come from Punjab and we do not know about His Inner Power, His Inner Glory; it is possible that He may be Guru Nanak. If He is not Guru Nanak we would say that He is not less than Guru Nanak.”

The commander of our army was very fond of visiting the Saints and Mahatmas. He would always be very happy whenever he could see a Sadhu or a Mahatma. Wherever our army was stationed he would always find some way to visit a Sadhu or a Mahatma nearby. So I told him about Baba Sawan Singh, I told him, “I have heard about a

Mahatma who is in Peshawar now, and if you are interested we can go and see him.” So we collected more information from those Pathans who had seen Baba Sawan Singh in Peshawar and about twenty or twenty-five people, including the commander of our army post, all went to Peshawar to see Baba Sawan Singh.

Since Baba Sawan Singh Himself had served in the army, He knew how hard it was for army people to get time off their jobs, so whenever anyone serving in the army used to go to see Him, He would always give them the time and see them [for interviews].

I requested Him to give me the Naam Initiation. He replied, “You will get the Naam at the appropriate time, and He Who is supposed to give you the Naam Initiation will come to your home by Himself.”

That was the time when the yearning was created in my within, I started wondering about the Mahatma, about whom Baba Sawan Singh had said that He would come to my home and give me the Naam Himself.

I said, “Master, how will I be convinced that He is the same Mahatma about whom You have said that He will come to my home Himself? How will I know that He is that Mahatma, that He is that Master, whom You mean? How will I have faith in Him?”

Master Sawan Singh said, “He who is going to give you the faith will also come to you by Himself. He is within you and He will come to you by Himself. I have to make you do a lot of seva.”

Then I told Baba Sawan Singh about my Master, Baba Bishan Das, and Baba Sawan Singh told me the location of His Dera and He told me to bring Baba Bishan Das there. When I went back to Punjab, I told Baba Bishan Das about Baba Sawan and at once He got ready and I took Baba Bishan Das to see Baba Sawan Singh.

Baba Sawan Singh became very pleased to see Baba Bishan Das, but He said, “Now you do not have much time, this is my promise: That I will take care of your soul in the within.” That very thing happened; after some time, Baba Bishan Das left the body and He was taken care of by Baba Sawan Singh.

I had many meetings with Baba Sawan Singh, maybe more than a thousand. But once when Baba Sawan Singh was developing the land at Sirsa He was staying in the house of a Rajput Thakur, Madhu Singh; He stayed there for a long time. An army officer who was fond of seeing Baba Sawan Singh went there to have His darshan and I accompanied Him because I was his wireless operator. Over there I heard this bhajan which the dear ones were singing: *Chelo ni saiyo Sirsa nu chaliye*. I heard this bhajan at that time; it was very sweet, very attractive, but I did not know that it was written by the Master who would later initiate me.

Dear ones, only God Almighty knows how many times I might have seen Master Kirpal Singh when I went to see Baba Sawan Singh. It is possible that I may have stood next to Him many times; but I did not know Him. The only time I remember clearly seeing Master Kirpal Singh was when Master Baba Sawan Singh left the body and He was cremated. I did not know at that time that He was Master Kirpal, that He was that Satguru Who would later on come to my home and give me the Naam Initiation – I remembered seeing Master Kirpal only after I saw the picture of that occasion in a book.

The Face or the Form of Baba Sawan Singh was such that – how can I describe His beauty, His glory through words?

In one of the bhajans I have said “I have seen millions of faces, but no face except His has pierced through my heart or has resided in my heart.”

Ever since I saw His beautiful Form for the first time, since then I celebrated all His birthdays even though I was not an initiate of His.

Dear ones, I am just talking about these outer meetings with Him, as far as the inner meetings, it was daily.

There were not so many initiates of Master Sawan Singh in our area; there were only eleven initiates in the whole district and they used to live about thirty-five miles away from the village where I used to live. So I would go to the city where those Initiates lived to celebrate the bhandaras or the birthdays of Master Sawan Singh. I would go there and make all the arrangements regarding the food and everything for the celebration and also I would go and request those people to come and participate in the celebration. I would also bear or suffer the spankings of those dear ones because they were initiates of Baba Sawan Singh and I did not have the Initiation so whenever they would criticize each other and I would tell them, “It is not a good thing for you to do that.” Then they would spank me and they would say that I did not have any knowledge of Sant Mat.

What we people do is that we get together to do the celebrations, to remember the Master, and after getting together instead of meditating we start criticizing each other. It is like first we eat the rice pilaf, the very good dish, and then we eat the ashes. So in that way we spoil the taste of all the goodies we have eaten earlier. So when I would hear them criticizing and fighting with each other I would tell them, “This is not good you should not criticize each other. You should obey the orders of Master Sawan Singh, you should do the meditation.” Then they would get mad at me and they would say, “How do you know anything about Sant Mat? You are not even an initiate.”

Then I would tell them, “Yes, I am not an initiate; I don’t have any knowledge of Sant Mat but at least I know what Master Sawan Singh Ji used to say or what Master Sawan says about doing the meditation and not criticizing each other.”

Dharam Chand, an initiate of Master Sawan Singh, used to do the Satsang and I used to do the chanting, do the reading for his Satsang, this went on for many years.

When Dharam Chand was convinced that I had become practically successful in the first Two Words, in the meditation of the first two planes, he suggested that we go to district Pali in Rajasthan, another district in Rajasthan in the area of Mahawar, and buy some land there. So we went there and bought some land and we started living there. There Dharam Chand told me that I should become a Master.

I told him, “Dear one, you are telling me to become a Guru? I have not yet become a disciple.”

So dear ones these are just a few of the meetings which I have had with Master Sawan Singh outwardly which I have just told you about. His Face was so attractive, so beautiful that I can never forget Him. It is not the body of the Master which is beautiful. It is not the form, the outward physical form of the Master which the Masters always describe as

the most beautiful one, it is that Inner Form, that Radiant Form, of the Master which if one sees one can never forget about.

The bodies of different Masters are different. Someone is tall, someone is short. The body sometimes becomes weak because of sickness and things like that so it is not the physical body which Masters often talk about as the most beautiful form, it is the inner Radiant Form which we can see only after going within.

The Shabd Form of the Master is so beautiful, so attractive that once you rise above and see that with your own eyes you will never forget that Form and you will always want to look at that Form again and again.

My maternal uncles always used to bother me. They used to tell me that what I was doing was not right, because people would taunt them and say, “Your son has become a sadhu.”

After meeting with Master Kirpal Singh Ji once when I visited my mother’s parent’s home, there again I met with my maternal uncles, and they said, “We have seen your Master and there is nothing at all in Him like what you say about Him.”

I told them, “You people do not have the eyes through which I see Him. If you could look at Him through the eyes that I have for Him, you would want to leave your homes and follow Him.”

When grace was showered upon my uncle, when he got the Initiation, then he told me, “You did not glorify the Master enough. I feel like beating the drums and telling people how beautiful He is, how glorified He is. He is a living God, He is a God who moves around.”

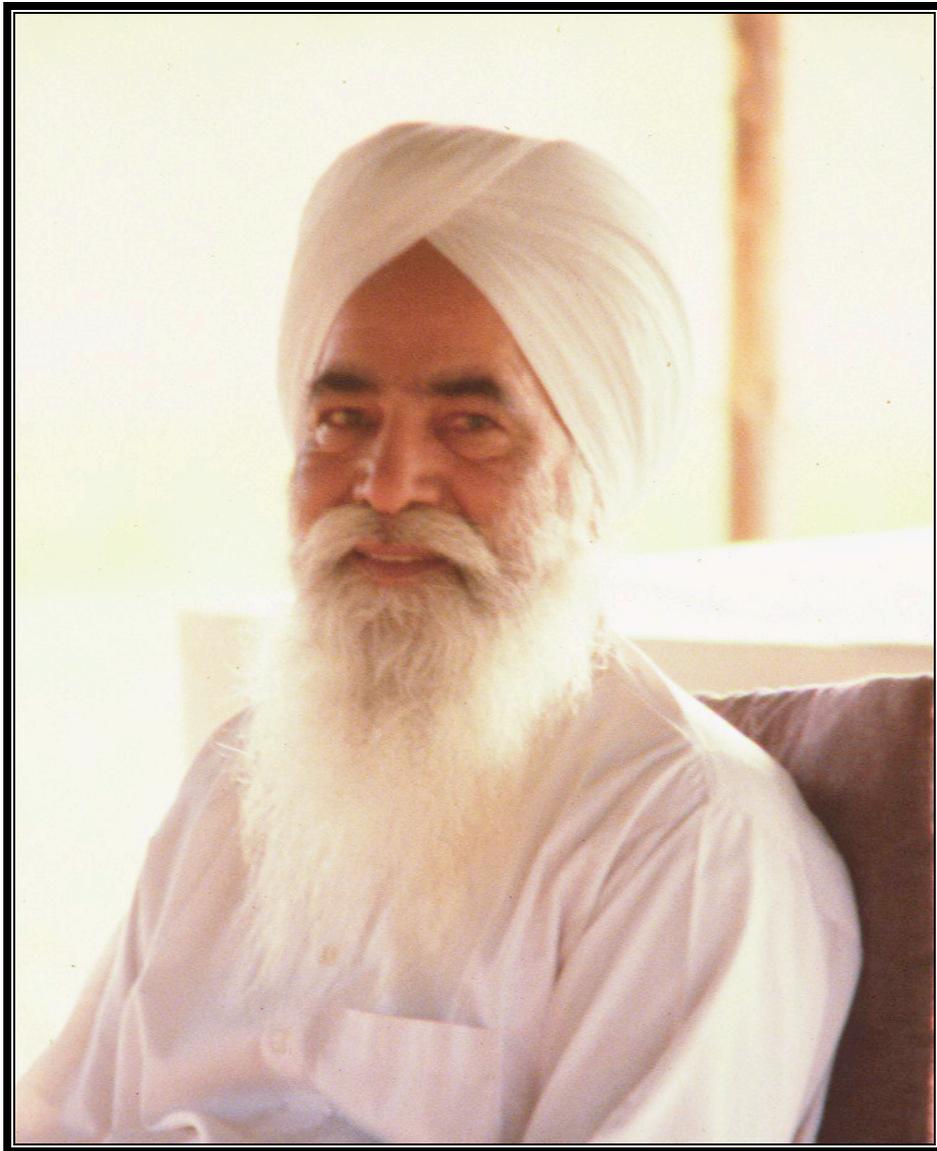
Whenever I would meet my beloved Master and whenever I would be alone with Him I would tell Him, “O my beloved, O my beautiful One, I wish that I could make You sit in front of me all alone and go on looking at You.”

So I was talking about the spiritual son of Baba Sawan Singh, Master Kirpal Singh, Who was also equally beautiful, He was also very attractive.

Once we wanted to celebrate the bhandara of Baba Sawan Singh on the second of April. So I met with an initiate of Baba Sawan Singh who was also intoxicated in the love of Baba Sawan Singh, and we planned to do this bhandara. So we got some pamphlets printed and we gave it out to the people in the city and we also hired some people to beat the drums and announce that we were going to celebrate the bhandara. In the announcement we also said, “We will make gulab jamans and other sweet things and people will be fed with all these good foods and things like that.” We were mad in love with Him and that is why we celebrated Master Sawan Singh’s bhandara in that way even though I was not an initiate of Master Sawan Singh at that time.

Okay all of you now please get ready for the meditation.

The Light Of Ajaib



Questions and Answers from Sant Bani Magazine

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1993

1993 January/February: Stories of the Love which Never Ends

This question and answer talk was given January 9, 1993, during Sant Ji's program in Bombay, India.

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

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

Without seeing it, we cannot describe that plane which our Beloved Masters left and came to this plane to shower grace upon these poor souls. Kabir Sahib also said that if someone knows about this place from where we have come, only then he would know what that plane is really about. We can know about the taste of the tree, we can know about the quality of the tree, only after tasting the fruit which that tree bears. Until we have been to that plane, we cannot say anything, because we cannot have any idea about what that plane is like. We can only say that plane is the plane of peace. So I am very grateful to my beloved Master Who came down in this world giving up the plane of peace and Who assumed the human body to shower grace upon this poor soul.

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

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

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

But mostly the Masters have described the relationship of Master with the disciple as the relationship between the husband and the wife, and you know that the link connecting the

husband and the wife is also love. Master Kirpal Singh Ji used to say that a marriage happens only once in a lifetime and it is better if the partners leave each other only when they have to leave their bodies.

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

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

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

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

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

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

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

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

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

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

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

That is why it is said in the bhajan that in the sky there are the swings of love. At least for once you set the swing of love with me and see. In that time of the year, the married women, married girls, come back to their parents home, and that is the time of reunion

and enjoying. So the friends get together and they make the swings and they swing on those swings. So that is why here it is said, “O Beloved Sawan, there are so many swings in the sky. At least once you make the swing with my soul and you set the swing for me and then see.”

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

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

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

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

Dear ones, who will appreciate the Master and the things of the Master? Only he upon whom the grace has been showered and only he who has understood the glory of the Master. When Guru Teg Bahadur was on His way to Patna from Punjab, on the way He came to the city of Kashi where Kabir Sahib used to live. From there He took that loom on which Kabir Sahib used to weave the cloth, and also that piece of wood on which He

used to keep the cloth after weaving. Guru Teg Bahadur took that all the way from Kashi to Patna which is a very long distance, especially in those days when there were no good means of transportation. There were no trains or buses, people had to walk.

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

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

During this last tour in Calgary one couple came to see me in the darshan. They both were seeing me, but you know the heart knows what is in the heart; heart talks to heart. The man was very devoted and he was looking at me with all his attention, and he was attracting all of my attention too. So his wife felt as if I was not giving any attention to her and that only he was getting all of the attention. She felt that, and she was wondering why this is so. So later on she alone came to see me and she complained; she said, “On the other day I felt as if You were not paying any attention to me. My husband was taking all Your attention.” So I told her, “No, that is not the case, my attention was towards both of you, but the reality is that when you have so much attention to the Master, those dear ones who look at the Master with so much attention, in a way, they capture the Master in their eyes and they don’t let the Master look at anyone else. They keep the Master to their own selves.” So dear ones, this is all a game of love, this is all a bond of love between the disciple and the Master.

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

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

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

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

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

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

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

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

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

Yes! As we say, that fortunately we met the perfect Master, in the same way, a Master also gets a disciple only if He has good fortune. When people do devotion in order to get to the heavens, in order to get the happiness of the heavens, they give up everything, they work very hard, but still they are far from the happiness which one gets from the heavens. But when a disciple obeys the instructions of the Master, and when he does the meditation according to the instructions of the Master, the disciple gives much happiness to the Master. The Master receives so much happiness from such a disciple which He would not get even from going to the heavens. So that is why the disciple who does the meditation and who obeys the Master, he tells the Master, “You come and be with me and you will get the happiness of the heavens.” This can be said only by the disciple who does the meditation.

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

At the time my family members opposed me very much. They all used to say that Master Kirpal had done some kind of magic over my head. They were so much opposed that my elder brother and other members of my family even offered to take me to Amritsar to give me some electric shock [therapy]. They thought that I was controlled by some magic or something which Master Kirpal had done and that I had gone mad. Why was that? Because when you are obsessed by some magic, that magic shows to everyone in the world that you are obsessed by that magic. You do not need to give any evidence. So it was because I had put myself on fire with that fire of love which Kirpal had given to me, that people were saying that. So dear ones, as Bulleh Shah has also said, “Even if

someone is a kazi or a priest, and he is followed by so many people, even if he has such a large following, when he is hit by the shot of love he will give up his priesthood, he will give up all his following, and he will follow that Master.” So it was because of that love that I was behaving like that, and that is why the family members came and they offered that kind of treatment for me. The brothers and sisters, the family members, of such a lover have sympathy for such a lover and they try to explain things to him, whereas the lover knows and he thinks, “These people do not have the understanding.”

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

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

Yes! Well, this is the line which bothered Pappu. It says that I will make you drink through the cups of my eyes, at least for once you exchange the glance of love with me and see. Dear ones, as the disciple is the lover of the eyes of the Master, in the same way, the Master is also the lover of the eyes of the disciple. As the disciple gets a lot of satisfaction and intoxication by looking into the eyes of the Master, in the same way if the disciple is true, and if he is doing what the Master is asking him to do, the Master also becomes the lover of such a disciple. Guru Arjan Dev Ji Maharaj also said, “My eyes are yearning and asking when will I see my Beloved.” Bhai Nand Lal Ji said to Guru Gobind Singh, “O Master, here it is the question of Your one glance, and it is the question of my whole life.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1993 March: To Stop the Fire of Anger

This question & answer talk was given on February 26, 1984, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Recently my brother passed away and when he died my sister and a friend of hers were in the room and remarked that there was a sweet fragrance. I wanted to know if that was left by the Master?

SANT JI: Were any of them Initiated? Your sister or her friend or your brother?

QUESTION: I was there and I didn't smell it.

SANT JI: Many times I have said this, as Master Sawan Singh has said, “Even the pet animals of the Satsangis are under the protection of the Master and even when they leave the body Master comes to take care of their souls.” So the fragrance which was felt over there was definitely left by Almighty Master Kirpal. If the person who left the body was initiated or the other people were initiated he would have definitely told you before leaving, “The Master has come to protect me and I am going with Him.”

Master Sawan Singh Ji also used to say, “Whenever such fragrance is spread by the Master, rare are the noses which experience and accept such fragrances.” He used to relate His own incident. He used to say that once, in the month of April, He was climbing up a hill when suddenly He felt a sweet fragrance coming to Him and He became very happy. At that time He thought that He was not going to get any promotion in His job or He was not expecting any good news in His family so why was He having such a good fragrance and why was He feeling so much happiness within Himself?

Finally He came to a place where a fakir was meditating, He realized that the fragrance was coming out from the fakir's body because he was doing the meditation of Naam. When that fakir saw Master Sawan Singh he said, “Rare are the noses that accept such fragrance.”

So when Sant Satgurus spread such fragrance, which in fact is a fragrance of Their own presence, rare are the noses that can accept and can understand the fragrance of Naam.

Kwaja Nizamuddin Auliya had many disciples and out of those disciples Amir Khusro was very devoted to him. Once it so happened that one disciple of Kwaja Nizamuddin Auliya who had to get his daughter married came to Kwaja Nizamuddin Auliya and requested Him to give him the donation which He collects in one day. Nizamuddin Auliya told him, “Dear one, you ask for whatever you want and I will give you that amount, because you never know how much I will receive in today's donation.” Usually people have this misunderstanding that the Masters and Saints have a lot of money, but they don't know that it is even very hard for Them to maintain Their langar. People have this misunderstanding because they see that many people come to the langar and eat a lot and Master feeds everybody. So they are always under this misunderstanding, under this impression, that Masters have a lot of collected wealth with Them. So when Nizamuddin Auliya offered him whatever he wanted he refused saying, “No Master, you give me whatever will come as the donation today.”

Then Nizamuddin said, “Okay, you sit by me and let's see what happens.” It so happened that on that day nobody came to give any donation – because Saints do not have any law that whoever comes to have Their darshan should bring some money with them. And also Masters do not charge for anything. They give grace and love free of charge because They have been sent into this world with a lot of grace and love from Almighty Lord.

So on that day not even a single penny came as a donation, so that dear one was disappointed. Nizamuddin said, “Dear one it is not in my hands, now I do not have anything to give to you except for these old broken shoes of mine, if you want you can have them.”

That dear one thought that if he didn't take those shoes away Nizamuddin Auliya might get upset, so he said to himself, “Okay, let me take these old broken shoes.” He did not understand the value and grace which Nizamuddin was giving him through His shoes. With his half mind he took the old broken shoes of Nizamuddin Auliya and he started going back to his home.

On the other side Amir Khusro, a devoted disciple of Nizamuddin Auliya, after being retired and after loading all his property and wealth onto his camels, was coming towards the ashram of Nizamuddin Auliya with the intention of spending all the rest of his time at the ashram of Nizamuddin Auliya.

As the dear one who had the shoes was walking toward Amir Khusro, Amir Khusro started feeling the fragrance of his Master. He thought, “The ashram of Master is very far, how come I am having the fragrance like it is coming from very near?” He did not know what was happening. After some time when that person who had the shoes came near Amir Khusro, he felt more fragrance, a very powerful fragrance coming and when the man passed him, Amir Khusro starting feeling the fragrance coming from the other side, so he realized that whatever the secret, whatever the truth was, it was in that man. So he called that person and asked him who he was and where he was coming from?

That dear one replied that he was an initiate of Nizamuddin Auliya and that he had gone to the Master so that He might give him something but his Master did not give him anything. He said, “When God is not pleased with us, how can we expect a fakir to give us anything?”

So then Amir Khusro asked him about the shoes, what were they? He replied that these were the old broken shoes which my Master has given to me. Amir Khusro asked him if he wanted to sell those shoes. That dear one said, “Yes. I will be happy to sell the shoes.”

Amir Khusro asked him how much he wanted for that pair of shoes. That dear one did not dare to ask for any money because he did not know the value of those old broken shoes, so he said, “Whatever you will give I will accept that gladly.”

Now Amir Khusro said, “Dear one, these are the shoes of my Master and I cannot pay you the full value of them, I will keep one camel that is loaded with my property and you take all the other camels which are loaded with jewels and things. Still I am not paying you the full value because I do not have enough. I want to keep this one camel and some wealth for my children and for my family.” So he gave all the camels and all the wealth, except for one, to him and took the shoes and came to Nizamuddin Auliya carrying those shoes on his head. He offered those shoes to Nizamuddin Auliya and told Him to wear the shoes.

When Nizamuddin asked him, he told him all the story. Nizamuddin asked him how much he had paid for his broken shoes. Amir Khusro replied, “Master, I did not have enough to pay the full value of these shoes, but whatever I had earned in my whole lifetime, I have given that just to buy these shoes.”

When Nizamuddin Auliya heard this He became very pleased with Amir Khusro and He embraced him and He said, “Dear son, even now you have got a cheap bargain.”

So the meaning of telling this story is that those who have purified their noses with doing Bhajan and Simran, those who have become pure, as pure as God is, only they can have the fragrance of the Master. Whenever the Master comes He always leaves His fragrance, but rare are the noses which experience the fragrance. Whenever Master visits anyone even at his death bed or whenever He goes to protect any soul, since He is pure, He is fragrant, He always leaves the fragrance, but rare are the noses which have the experience of the fragrance.

Master Sawan Singh Ji used to say that one generation of an initiate gets liberated and many generations of a Satsangi who does meditation gets liberated and there is no limit of the generations of the Gurumukhs which will get liberated.

QUESTION: Master I have a problem with anger, sometimes I get very violent and bang on pots and pans and I throw things and sometimes I even verbally and physically abuse the person I live with and I am real tired of living like that, I know it is ruining my life. Any help you can give me I would really appreciate getting rid of this dacoit. Thank you very much.

SANT JI: You know that not only myself but even my Master and all the Saints who have come in the past have talked about this anger and they all have said that anger is a spontaneous madness and the only way to get rid of this dacoit is meditation.

This can increase as much as you want and you can decrease it as much as you want. When the wave of anger comes, then at once try and drink a cup of cold water and sit for meditation and always consider the condition of the other person with whom you are becoming violent and at whom you are throwing things. You should think about what would happen to you if you were in his place. The blood of the person who has anger in him gets burned and one who has anger in him, his light also goes off. You can ask any doctor, and even you are in this profession, you know how many problems, how many diseases are brought in the body by becoming angry. If you do not control this dacoit at this age it will be very difficult for you to control it when you become old.

In my former village there was a friend of mine and he was very much controlled by anger. Once when he was entering his home – because in the villages here people keep their animals also in the same courtyard where they themselves live – it so happened when he was entering his home through the courtyard, his buffalo somehow touched him and he became mad, he became upset at it and he took a big piece of wood and hit that buffalo on the head and at once the buffalo left the body.

When the buffalo left the body and fell on the ground, there was a camel there who saw this and he also started making noise because he saw the buffalo leaving the body. So when my friend saw that the camel was also complaining, he took the same big stick and he hit the camel also and he killed the camel right on the spot. When his mother and wife saw all this they were frightened and they did not want to say anything because they knew that if they would speak up he might come and hit them also, so they kept quiet.

After that he went to the kitchen and sat near the fireplace. The fireplace was burning so he felt a little more heat than he could bear, so he took that piece of wood and he smashed

the fireplace. Afterwards he went to his bed and he lay down there. I was also in the same village and I thought, “Let me go and see my friend,” I did not know what was happening.

So I came to his home and I did not notice the buffalo and the camel dead over there. So I went and asked his wife, “Where is Chaudi?” (Chaudi was his name.) She replied that, “He is at home but he is having a cold and that is why he is not able to come out and see you.” In those days I was practicing Aryurvedic medicine and I thought: what is the point of practicing Aryurveda? If my friend is suffering from a cold, I should go and give him some medicine.

But that dear one was so much embarrassed by his misdeeds, by his anger, that he did not want to face me, so he was hiding himself in the bed. I went in there and I removed the sheets from his bed and I saw his body burning like anything, his face was red and his eyes were also very red, and he was burning in anger. I asked him what was the reason. He said, “Didn’t you see the dead animals in the courtyard? I was so much affected by the wave of anger that I killed both the animals on the spot. I would have killed my mother and my wife also if they had spoken anything, but it is good that they did not speak so I did not kill them.” So just in a moment he killed his two animals and he was about to kill his family also. Why did this happen? Only because of the anger. Anger was so terrible for him that he could not think about what is right and what is wrong that is why he killed these two animals.

Master Sawan Singh used to tell about an incident that happened with his friend in the army. He was also controlled by anger. Once it so happened that in the morning he went into the kitchen to light the fire, to burn some wood so he could make some tea, but there was something wrong in the matches or in the wood so that he could not start the fire. He became so upset at the fireplace that he threw the water which he was carrying for making tea into the fireplace saying, “Okay, now if you don’t burn it’s all right.” But the anger is such a thing that it won’t leave you; unless something very serious happens it will not leave you. Unless you have destroyed something it will not leave you. So suddenly it came into his mind to come and urinate in the fireplace and he did that. Again the anger was so strong in him that he burned the barracks’ roof which was made of hay and straw, saying, “Okay if you won’t burn in the fireplace, you will burn here.” So suddenly all the barracks was on fire and they had to call the police and all the fire trucks. Master Sawan Singh used to say that because of his anger he burned all the barracks and afterwards he was punished. Always remember that anger is such a thing which bothers not only you but also the people who are around you. The angry person himself remains upset all the time and he makes the other people who are near him upset also and gradually, one by one, all the friends of the angry person leave him and in the end he remains alone. Always the angry person has to face many diseases and many problems when he gets to his old age because if it is not controlled in this age it becomes very difficult to control the anger when the person becomes very old.

In the literature of Sant Mat anger is referred to, or is called the sweeper, as the mean person, as a very low thing.

In the olden days in India people used to believe very much in the caste system. The pundits and scholars used to understand themselves as the high caste people and that is

why they did not like even to face the sweepers, the garbage collectors, and the people who used to do the low jobs, the mean jobs.

In those days there were many small states and small kingdoms in India. Once it so happened that one pundit was invited to do some religious reading by one of the kings. When the pundit came to the court, at that time the king was busy talking with some other people so he did not welcome that pundit personally. So the pundit became very upset and he went back to his home. Now the king realized that he had made a mistake, that he should have welcomed that pundit personally, and now he had become angry that is why he would not come back to do the reading and the religious things unless the king himself went and called him. So the king went to call him but the pundit did not come. Then the ministers and the other people from his court went there and still the pundit did not come. It was very important for them to have the pundit and do all the religious things, but he was not coming. So finally a sweeper, a garbage collector, came and asked the king if he would allow him to go and call that pundit. The king was surprised and he thought, “I went to call him but he did not come, the ministers and everybody else called and he did not come, how is it possible that this mean person will go and be able to bring him?” But the king told him, “Okay you can also try.”

So that garbage collector, that sweeper of low caste, went to the pundit. In those days the pundits used to consider themselves as the high caste people and they did not even like to face the sweepers, the garbage collectors, and if the garbage collector was standing on one side they would not even breathe in the air from that side. They used to consider that the sweepers were low caste and very mean people.

So when that low caste person, that sweeper, went to that pundit’s home in the morning, he called his name, he asked him to come out. But the pundit asked him who he was. He replied, “I am a sweeper, I am a mean person, a low caste person and I want you to come and attend the religious rites and rituals in the court of the king.”

The pundit replied, “I do not want to face you because you are a low caste person, so you kindly go away.” But he said, “I will go away only if you will come to the court of the king to do the religious things. Why have you kept my brother in your within?” He meant, “Why have you kept anger which is as mean as me, as mean as a low caste person, in your within?” When pundit realized that anger was a very mean thing, even worse than the low caste person, he at once left and went with that low caste person to attend the religious things in the court of the king.

So I mean to say that in the literature of Sant Mat anger is referred to, is called as the very mean thing. The person who has anger within him always remains upset, there is no peace in him, and he bothers all the people who are around him. Anger does not allow the light to manifest within the angry person, and the person always bothers other people. The only remedy for removing this dacoit, the only remedy to remove this disease is Naam. Only by doing the meditation of Naam can we remove this disease. Kabir Sahib said, “Neither the unchaste person can do the devotion of God, nor the angry person can do the devotion of God, because the soul comes down and is degraded by lust, and by anger it spreads all over.”

When Guru Nanak Sahib went to Kurukh Shetra, a place of pilgrimage of the Hindus, he saw that the pundits had made a line saying that, “All those who are within this line are pure, are clean, they are not polluted.”

Seeing the pundits doing that, Guru Nanak Sahib said, “Why have you kept yourselves in the line in which you think you are not polluted when you are having the mean anger in you and when you are having the mean criticism in you? Because by criticizing others and by having anger within you are already polluted. How are you calling yourselves the pure ones when you are having so many things within you which are polluting you every second?”

QUESTION: Sant Ji, I have had the good fortune to be with You a lot in the last two years. It has been Your grace and protection that has saved me from many things. I want to confess that I am full of all these bad qualities still. I may look devoted to the Master but in my home I am full of anger and impatience and critical of my children and unloving to them especially when they don't listen to me. And when opportunities have come up to do service or help other people I have been greedy and I haven't wanted to or I have been lazy and very ungenerous. I have had critical thoughts of the Master and my mind is still full of a lot of impure thoughts and egotism and pride and I don't have any real love for the Master. I can't keep my attention at the Eye Focus, it's all darkness inside. This isn't a question but I just wanted to confess to you and ask you to help me please, to improve my life and progress in my meditation and help me to be able to receive your love, and please give me more darshan.

SANT JI: Well you should do your meditation and you should keep your mind quiet. If we meditate keeping our mind quiet we can definitely achieve success in all these things.

QUESTION: If it comes up that one has an opportunity to be of service to someone who is dying but they aren't initiated and they aren't a relative either, is it appropriate to do the Simran in their presence in hopes that it will help them somehow?

SANT JI: It is good to serve other people in a selfless way. As far as doing the Simran is concerned, you should do the Simran in such a way that he is not able to hear it. You should do it mentally.

QUESTION: Regarding the problem of anger, which a lot of us seem to have, You say that the remedy for the disease of anger is meditation, but also that an angry person can't meditate. So how can we break the circle? I can't imagine me sitting down after a storm of anger, it would be more than impossible.

SANT JI: I like your question very much [much laughter] and I would like to tell you that suppose an army comes to attack your home, if at that time you try to teach your army the skills of fighting, it is not possible, you will definitely lose the battle. Or in other words, if you try to dig a well when you are thirsty, it is not possible that you will be able to quench your thirst, because it will take some time for you to dig the well. That is why you should be prepared for it from the beginning, you have to work on it gradually. When a person is about to drown in the ocean, if he thinks he should learn swimming at that time, he will not be able to, he will not be saved from that, he should learn swimming beforehand.

In Colombia I gave a Satsang on a bani of Tulsi Das in which I said, “Once a potter was going to take some sand to the palace of a king and on the way he was telling his donkey, ‘Let us go dear sister. Let us go dear mother.’ Someone asked him why he was calling the donkey as mother, and sister?”

He replied that he was an illiterate, and that is why he had not controlled his speech. He did not know what he would say, as he was used to saying the slang words and things like that. That is why he was afraid that if he did not practice before going to the palace of the king it was possible that over there also he might say something wrong which might upset the king and it was possible that he might be hanged by the king. So that is why he was practicing beforehand, he was trying to call all the donkeys “mother” and “sister” so that when he went to the palace he would not say any bad word.

Similarly the Bhajan and Simran practices which we have been given by the Master are for removing these diseases, and we should do the practice, we should work on them beforehand.

QUESTION: Sant Ji is there any way that we can keep the mind quiet, any different ways?

SANT JI: Every day I tell you how to make your mind quiet. At the time of Initiation you are given that thing which makes our mind quiet and by doing that repetition our mind becomes our friend.

Swami Ji Maharaj said, “This mind will not understand anything no matter how much you try. Unless you give him the intoxication of the Shabd Naam, he will not come under your control.” So give the intoxication of the Naam, the Shabd, to your mind and he will come under your control. He will understand and he will become quiet.

Vashist, who was the teacher of Lord Rama, told him, “Listen O Ram Chandar, if anyone says that he has lifted up the Himalayas which are very big, no doubt it is unbelievable, but still for a moment we can consider it. It is possible that God may have created such a mighty person who has lifted a very big mountain. Suppose if someone tells you that he has drunk all the water of all the oceans, again it is unbelievable, but still for a moment we can believe that it is possible. But if someone tells you that he has controlled his mind never believe in him because it is not possible.” But at the same time he said, “This does not mean that up until now nobody has controlled the mind, no one has made his mind quiet. Rishis, munis, Saints and Mahatmas, those who have made their mind to hear the Inner Sounds, the inner Sound Current have made their mind quiet and have controlled their mind.”

Mind is the essence of Brahm and he is the resident of Trikuti. You take him to his Real Home and afterwards he will become your friend. You come to the Eye Center, keep your attention over there and gradually when you will go within, when you will go in the within, even a little bit, only then you will realize how the mind is helping you. When, plane after plane, you take your mind back to his Real Home, afterwards he will not bother you; he will become your friend. Like now he is bothering you and he is not allowing you to go in the within after you have taken him to his Real Home, Trikuti, he will not bother you and he will help you to always go within.

1993 April: The Nectar of Kirpal

This question & answer talk was given October 28, 1984, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Sant Ji is the ability to do Simran at the Eye Center obtained by hard work, chastity, grace of the Master, or some other quality?

SANT JI: Efforts and grace of the Master work together: If we are working hard then there is no doubt in the fact that Master will also shower His grace on us. As far as chastity is concerned, it [not only] has many physical benefits, but it also has a benefit in Spirituality.

If a child is interested in going to school, if he is hard-working, if he respects the teacher, and if he puts all his attention and concentration on the studies, then the teacher also finds it very important to put all his attention towards that child. He puts a lot more attention on that child who is hard working and who respects the teacher, and he tries to give the best possible education to that child.

Master Sawan Singh Ji used to say, “If we make efforts and the Master doesn’t shower His grace on us, even then we cannot achieve anything.” Our efforts alone, without the grace of the Master, will not lead us to success. But Master Sawan Singh also said, “The Master in whom God is manifested is not unjust.” You know that if someone has people working on his farm or in his store, he is responsible for them, he is worried for them, he knows when he has to feed them, he knows when he has to pay them. So Master Sawan Singh Ji used to say, “When even the worldly master is responsible for his servants, do you think that the Master within whom God is manifested is unjust?” No, He is not unjust. He is responsible for us, He is worried for us, and if we are making efforts for Him, He will definitely shower His grace on us.

This is an incident of my childhood: once when I was about thirteen or fourteen years old, I was walking along the canal and an old man who was a lawyer by profession passed me on his bicycle. When he saw me, he stopped and said, “Dear son, if you don’t mind I would like to ask you a question.”

I said, “It is all right, you can ask me anything, and I will try my best to reply to that.”

He said that he had read in a book that whatever a person has in his heart, that shows on his face. If there is someone who can read the face he can easily know what the person has in his mind and, “As far as I can see on your face, you are a devotee, you are doing some kind of devotion of God.”

I replied, “No, up until now I have not started doing any meditation, but it is true that I am looking for the [path of] devotion. I am searching for the practices, but I don’t know yet how to do the devotion.”

So I mean to say that if there is anyone who can read the faces, he will easily tell you what is in your heart. Those who are driven by lust, no matter if outwardly their faces may look bright and they may look very healthy, but if there is any experienced man he can easily look in their eyes and look at their faces and tell that they are suffering from the disease of lust.

Nowadays neither the men are taught about the importance of chastity, nor are women given the knowledge of how important it is to maintain chastity. Since the parents do not maintain chastity themselves, they are not a good example for their children, that is why even before the children reach their youth, as soon as they start producing the vital fluid in their bodies they start losing it by many unnatural ways. Since they have lost a lot of their vital fluid before their bodies are fully developed, they do not have good health and they are not physically fit, because they have lost a lot of vital energy from their body. When we lose the vital fluid in a great amount it affects our body, it affects our mind, it affects our thoughts also. When the children are given the knowledge of lust and dirty things right from their childhood how can they keep their thoughts pure? And when their thoughts are not pure, how can they keep their minds pure? If their mind is not pure, how can they get any strength of the soul to concentrate at the Eye Center? How can they collect their soul at the Eye Center and go beyond that? How can they bring that soul in contact with the Shabd?

You know that a piece of iron which is rusted will not be attracted by a magnet no matter how powerful the magnet is. In the same way the soul which is affected by lust and the other dirty things will not be pulled up by the Shabd, no matter that the Shabd is very powerful. Unless you remove the rust from the iron, and unless you remove the dirt from the soul the Shabd will not pull the soul up. This is only because of the lack of chastity. People do not understand the value of chastity; this is why they don't keep their thoughts pure, they don't keep their minds pure, and if the mind is not pure, the thoughts are not pure, the soul will not become pure and it will not go up.

Nowadays many doctors advertise in the newspapers: "If you want to regain your lost youth, if you want to regain your lost vitality and vigor – come to us and we will give you the medication" – But instead of regaining their lost youth and vitality they create even more heat in their body, because the medicines which those doctors give them in order to become healthy do not work. It causes more heat in their body and it inspires their minds to indulge in lust more than before.

When I came back from Delhi on the sixteenth of last month, I had to stop in the town of Sri Ganganagar because a dear one of Master Kirpal had left the body and I had to go and meet the family. Before I got to Sri Ganganagar a doctor from Delhi had made a lot of publicity. He advertised in the newspaper and distributed a lot of handbills and he was having something like a campaign there boasting that he could restore people's lost vitality and youth.

When I went to meet the family of that dear one who had left the body, that doctor also was there and whenever I looked at him, he would not look at me, he would close his eyes. I thought that maybe he was feeling sleepy, but that was not the case. He did not have enough courage to look into my eyes. He had come to see me because people had told him that a Saint was going to come and so he came to see me.

After awhile he told me that he would like to see me in private and that he wanted to talk about something with me.

I said, "Okay, you can do that." When he came in private to talk with me he told me about his disease – that even though he was sixty years of age and he was telling people he could help them in regaining their lost youth – the problem with him was that he lost

his vital fluid whenever a woman was near him. Or many times if he could not find any woman he used unnatural ways to lose the vital fluid. He was very much affected by that disease, and he was tired of it and he wanted to get rid of it. So he asked me to shower some grace on him.

I told him, “What are you teaching the people? You are telling the people that you can help them in regaining their lost youth, but you yourself are not capable of doing that. Is your publicity not misleading the young people of the country?” He felt very embarrassed and he did not have anything to say.

Kabir Sahib says, “O man and woman, both of you listen to the teachings of Satguru. This poisonous fruit will affect both of you, don’t even taste it.”

Masters do not give the teachings only for the men. Maintenance of chastity is not only important for the men but it is equally important for the women.

Those who have maintained their body right from their childhood, those who have preserved their vital fluid from their very beginning, naturally they have light within them. And for such people it is very easy to get the Light of Naam; it is just like bringing a flame in contact with gas or petrol, it explodes. Similarly, when such people who have kept themselves pure are given Initiation, they go right up. Kabir Sahib says, “The unchaste person can never worship the Master, can never meditate. He is always affected by the doubts and fears; he is always worried because he is doing this bad deed. When will he get rid of this bad habit? He always goes on thinking about it and never does the meditation. He is controlled by the sense organs and he never gets the opportunity to meditate and go up.”

QUESTION: Master, when I read the *Anurag Sagar* it explained that this whole world we live in is Negative Power, it is Maya. But then I read in *Sant Bani Magazine* that if a person doesn't believe in God, just have him go and see a sunset and ask him where that had come from? I got confused – is it God, or is it the Negative Power?

SANT JI: We need a lot of understanding before reading the writing of any Mahatma. If we are fully prepared to understand the teachings of a Mahatma only then we can understand what He is trying to say.

It is like this: Once a pundit came to argue with Kabir Sahib and told him that he did not believe in God. He said, “I don’t think there is any Power called God; all these stars, sun and moon – they rise themselves, they set themselves, and there is no one behind their existence.”

So in replying to his question Kabir Sahib said, “O Pundit, look at the sun, look at the moon and stars, and you tell me – with whose support is this sky existing and who is making the sun rise and making the sun set?” He was trying to explain to that manmukh because he did not believe in God. So Kabir Sahib told him, “All this creation, all the things which we see – they are not created by themselves. There is some Power behind their creation.”

There is no doubt that all this world was created by the Negative Power, it is all the Negative Power’s creation but you should know that the Negative Power is also created by Almighty God. All this creation was created by the Negative Power but with the order of Almighty God. So in a way Almighty God gave the boon, gave the orders to the

Negative Power to create all this Creation. Kal, the Negative Power, was created by Almighty God and He did the seva, He served Almighty God and in return He got the gifts, the boons, to create this Creation.

Guru Nanak also said, “All the divisions of this Creation, all the lower worlds, the world under the earth and all the planes, all the islands, are given to the Negative Power by God Himself. He who remains different from the three qualities, three attributes, such a gurmukh gets glory in the home of God.” Masters want us to rise above all these lower things, all these things we see in this world since They have connected our string with Sach Khand.

This is why Saints lay a lot of emphasis on doing the meditation because they want the disciples to do the meditation, go within, and see for themselves what is the Reality. They want us to go within and see how low the sun, stars, moons and planets and all these things remain and how much higher we have to go from that place. This last time when I went to Sant Bani Ashram I gave many Satsangs in which I talked a lot about the inner planes, about the inner journeys, if you would read those Satsangs carefully you will know how far we have to go and how low all these things remain and how far up we have to go from them.

QUESTION: Sant Ji is there any story connected with finding the well, with digging the well for the ashram?

SANT JI: The fact is that when that gracious Almighty Lord Kirpal showered His grace on this poor soul, you know that He came Himself, it was three days since I had come out. He Himself came and brought me out. At that time I could say only these things, “O Master, You are very sweet.” And the place where we dug the well is exactly the same place where the tires of His car were and where He had stepped down. He had said at that time, “A time will come when you will get very sweet water from this place.”

No matter that we made these buildings and we made this floor from concrete, but still we had not lost track of the exact place where He had stepped. So when they started digging the well I told them, “This is the very place where you should dig.” We have named that water “Kirpal Amrit” which means “The nectar of Kirpal.”

We will make the halva for you. You may have already eaten halva before, but this time we will make it with that water. We are using that water for making the tea, and the thing is that now we have to use less milk, so in that way we are saving a lot of milk by using that water [everyone laughs].

He was a Gracious One, He was an Ocean of Grace, and with both His hands He went on giving the grace and blessings to the people. Fortunate were the souls who had the opportunity to have His darshan and His grace. Even now He is giving His grace to all those who accept it.

QUESTION: Sant Ji, have You written any where about how we have to lovingly discipline our children, and if You haven't can You tell us a little now?

SANT JI: I have said a lot about this and a lot has been published also. I have told many stories about how we can discipline the children, so you should find those writings and read them. I have said a lot about this; that if the parents understand how much responsibility they have for making the lives of the children, then they can easily do that.

If the mother is a meditator herself then she can not only discipline the child herself, but she can make the child obtain the status of a Saint.

A very famous story about Sufi Saint Farid tells about His childhood. I have said many times that his mother was a good meditator; she used to go within and she was interested in teaching the way of devotion to her son.

She wanted her son to start doing the devotion of God from his early childhood and become a devotee. So she started telling him right from a very young age, “Son, you should do the devotion of God.”

You know that the children are always interested in eating sweets, so he said, “Will God give me some sugar to eat?” His mother replied, “Yes, if you will do the devotion of God, He is very sweet, and He will give you sweets and sugar candy.”

So in the beginning she had to work hard, she had to teach him how to do the meditation, she had to spread the prayer mat for him and he would sit in the meditation. She would give him her attention and make him do the meditation and after a while she would put some sugar candies in a bowl and put it in front of him and tell him, “Okay, now you leave off, God has given you the sweets.” She had to work hard only for a few days, but later on when he started doing the devotion, when he started enjoying the intoxication of the Naam which he was getting from within he did not crave the sugar or the sweets outside. When he became a Param Sant He wrote, “No doubt sugar, sweets, honey, milk are very sweet but, O Mother, the sweetness of Naam cannot be compared to any of these sweets.”

In my childhood my mother used to tell me the story of a man whose mother was responsible for his misfortune. Only because of his mother he was put to death. And she told how he gave the punishment to his mother.

It happened like this: There was a boy who got into the bad habit of stealing from others. When he would bring anything home, his mother would not rebuke him, but instead she would inspire him to go and do more. She was always very pleased that her son was bringing things from outside, that he was stealing. She went on inspiring him and finally one day he became a great dacoit. Once he went to plunder something and there someone was murdered. As a result he was caught by the police and he was sentenced to death. Before they took him to the gallows they asked him if he would like to see anyone or if he had any final desire. He said, “I don’t have any desire, I don’t want to see anyone except my mother. If you would bring my mother I would be very happy.” So when his mother was called she was very happy. She thought, “Maybe my son is going to tell me some secret, maybe he is going to tell me about some hidden treasure,” because she was still interested in the wealth. So when she went to see her son, he said, “Mother, bring your ear close to me, I want to tell you something very secret.”

His mother became very happy and she brought her ear close to the bars, and he at once cut her ear off. He rebuked and punished her, saying, “It is because of you that today I am going to climb the gallows. If you had stopped me from stealing things, I would not have become a dacoit. This is only because you went on inspiring me to steal other people’s things that I have become a dacoit.”

So I mean to say that if the parents are a good example they can teach their children, with less effort, to be disciplined and to be good citizens. I remember that even in my childhood I never had the habit of visiting people's homes and I never had the habit of going with other boys to play. But still my mother would always keep a check on me and she would say, "Mind that if you will go to visit people's homes, and if you will go and play with the other boys, I will go and tell their parents, and I will give you punishment, because I don't want that you should become a bad boy and in the end you cut off my ear."

Master Sawan Singh Ji used to talk about a married couple who had a son and they always used to encourage that son to go out to other people's homes and steal things from them, and later on that boy also became a very great thief. So you can see that Sheik Farid's mother was also a parent and she inspired Sheik Farid to become a Saint whereas the other people, in the story I just told you about, that boy became a dacoit. It was only because of his mother that he was put to death. So this means that the parents have a great impression, a great affect on the lives of the children. Master always used to say that if you want your children to become good, first you become good. Because unless you will set a good example for the children they will not learn from you.

Master Sawan Singh Ji used tell about His life; once when He was living in Abdabar there was a drunkard who used to live right next to Him. He also had many children and Master Sawan Singh also had many children. That drunkard always tried his best to inspire Master Sawan Singh's children to play with his children and he always tried to make them eat meat and drink wine. But Master Sawan Singh's children were so good that they never drank wine, they never ate meat, and once when he got tired of trying, he came to Master Sawan Singh and said, "I don't know how you taught your children, but I have tried my best but still they are not interested in eating meat or drinking wine, they are not even interested in playing with my children. I don't know how you are teaching them, how you are disciplining them."

Master Sawan Singh said, "The time will come when you will realize your mistake. Now you think that your children are following you, they are eating and drinking and you are happy, but the time will come when you will repent for this."

The same thing happened. After a few years when Master Sawan Singh again met that person, he was suffering, he was weeping in pain, because his children were great drunkards and they were bad people and he was tired of it.

So I mean to say that children learn from their parents. If the parents are good people, if the parents set a good example for the children, the children can also live a disciplined life and they can also become good people. When I went to Sant Bani Ashram for the first time, the town's police chief came to see me. He also had the darshan of Master Kirpal Singh. When he came to see me he asked me, "What should the parents give to their children? What is the responsibility of the parents for the children?"

I told him that if the parents want to give anything to their children it should be good teachings, good education. Because if the children will get good teachings and good education they will glorify their parents' name. They will become respected in the world, and they will not starve in poverty. Because if they have a good education and good teaching they can make a good living. But if you will only give them the money and your

wealth without good teachings, it is possible that they may lose your wealth, they may lose their wealth, and they may even bring a bad name to you and your family. So the only thing you should give them is good teachings and good education. So I always say, I hope that all the parents will give their children good teachings, good education right from their beginning, right from a young age, because they are the innocent souls, and they have been given to you by God. It is your responsibility to make their lives good.

1993 May: The Restless Nights and Days

This question & answer talk was given October 31, 1984, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: When we dream of the Master is that the Negative Power?

SANT JI: Regarding the dreams of the Master I have said a lot, and maybe it has been published in the magazine also. I have said a lot in the past but once again I will repeat it for you.

You know that our souls function in three different states: one is the awakened state, another is the state of dreams, and the third is the state of deep sleep, which we can even say is the state of unconsciousness, when our soul is not conscious of what is happening.

In the awakened state the soul is at the Eye Center and it is functioning from that center and she is fully conscious of what is happening, but when our soul drops down from the Eye Center and starts functioning at the throat center then the soul goes down in the state of a dream. This is when we have the worldly dreams.

We dream of the people whom we deal with in our day-to-day life, and we see in our sleep as dreams those things which we usually see outside during the daytime. Usually our day-to-day thoughts and our routine work changes in form and comes in the form of dreams when our soul drops down from the Eye Center and starts working through the throat center.

When our soul drops from the throat center and when she falls into the state of deep unconsciousness then both the mind and soul start playing their game. Since this is the level of lower mind that is why the forms of the dreams which we experience do not have any complete meaning.

Sometimes you might see forms which are not complete: you might see the head but not the limbs, sometimes you might see one leg and not the other one. So in that way it is incomplete and we cannot make any sense of it, because it is a state of deep unconsciousness and neither our soul nor our mind is conscious of what it is experiencing or seeing.

When graciously Master gives us His experience, which people often call as having dreams of the Master, at that time what happens? Master does not go down below the Eye Center because He is very pure, and in the centers lower than the Eye Center it is all dirt. It is all filled with dirt and Master does not go into the lower centers. He remains at the Eye Center or above it, and whenever He wants to shower His grace on us, He graciously pulls our soul up and at that time we see His Form, we have this experience which we call a “dream.”

Since we do not have the knowledge of the inner planes and we have not seen the Radiant Form of the Master within that is why we cannot appreciate the experience which we call a “dream” of the Master. We cannot appreciate the experience of the Master which He gives us through that state.

If we were concentrating, if we had gone within and had seen the inner planes, we could easily distinguish between the worldly dreams and the dreams of the Master. When we have the experience of the Master, at that time Master is not going below the Eye Center. He remains at the Eye Center or even at the inner planes which are above or higher than the Eye Center and He graciously pulls our soul up. He gives us the chance to go into the inner planes. This does not happen with everyone, that they cannot understand what Master is doing with them when they are having an experience of the Master. Many people do understand the value of the experience of the Master which they get in the state of sleep. Even in this group there are many people who go within, who meditate, and who know how Master pulls their soul up during sleep.

The worldly dreams which we get when our soul starts functioning from the Eye Center do not give us any happiness because they are not deep, they are not very subtle. But the experiences or the dreams which we get from the Master – since they are the grace of the Master, and our soul is being taken up into the higher planes – we get a lot of peace and happiness from such experiences. Sometimes that peace and happiness remains with us for many days, and once we see the Radiant Form of the Master within, it becomes difficult for us to forget that Form. Many dear ones who have been blessed by such an experience progress a lot in their meditation and in a way they make their meditation a success.

Since we do not go within, and we have not seen the Radiant Form of the Master, that is why we do not appreciate the grace which Master gives us in the experiences which we call dreams. If we were going within and if we had seen and known about the inner planes, then we could easily see the grace of the Master which He gives through these experiences. Satsangis should try to take advantage of the experiences of the Master.

Many times, because the disciple is not able to go into the higher planes, Master pulls his soul up using all His grace, but He does not go below the Eye Center. He always remains either at the Eye Center or at the higher planes and graciously pulls the soul up.

Whenever anything like this happens, Satsangis should be very careful and they should try to take advantage of this grace.

When we sleep, those who do not meditate, their soul also sleeps with their body and their soul drops down from the Eye Center and starts functioning through the lower centers, and as a result they have dreams. But the meditator’s soul does not go below the Eye Center. Instead of going down into the lower centers it goes up into the higher planes. Even when the meditators are sleeping, only their body is sleeping and resting and not their soul, their soul is functioning and progressing in the higher planes.

Kabir Sahib said, “Whether I am sleeping or awake, I remain at the same place.”

Sant Satgurus do not sleep when They seem to be sleeping. Their body rests, but at that time They are either taking care of or liberating some soul, or showering grace and blessings on some soul.

I would like to clarify this point once again, repeating this thing which I have said many times: “For a Saint it is not a difficult thing to talk in the language of the disciple.” Many times the disciples report that when they went within and they talked with the Master, Master talked with them in their own language and they do not mention any interpreter. Many times I have said this, “Where the Shabd has to talk with the soul, at that time no translator is needed; there is no barrier of language there. In whatever language the disciple speaks, the Master also responds in that language.”

A letter has come with this group in which the dear one has written about how he talked with me in his language (English) and how it was very clear to him what I was telling him.

When we are in the state of dreams sometimes we do not remember what happened in the dream, we don't even recall completely what Master said. But the dear ones who go within, who have such experiences with the grace of the Master, report that everything was very clear to them and that they understood everything. They never mention that Pappu was there to translate, because they hear the Master talking with them in their own language.

For a Master it is not a difficult thing to do that, but They do not perform any miracles and They do not boast of Their qualities because They are very humble.

QUESTION: I read a few different times about how You had meditated for seventeen years in a cave and then after You met Kirpal, for another five years, and I wonder, did You sleep at all or were You doing something else?

SANT JI: [Much laughter] This body needs food and also to keep it light it needs some rest, some sleep also. But the meditator's sleep as well as his diet reduces by itself.

It is because I have meditated in a special way, that is why I inspire all of you to meditate. Many people complain that they do not have enough time for the meditation. I tell them, “Look here, why don't you make a schedule of your day-to-day life in which you know at what time you have to get up, what time you have to go to your job, what time you have to eat, and what time you have to go to bed. In that schedule you should have a time for meditation also. [If you] follow that schedule wholeheartedly, then you will have no complaints that you do not have any time. Master graciously gave us the diary to keep, and by the help of the diary also we can maintain our daily meditation. If we follow the schedule which I have just mentioned, then we will have no difficulty in meditating and achieving our goal.

In the beginning it is very difficult to reduce the amount of sleep. In the beginning when one tries to reduce the amount of sleep, he feels heaviness in his eyes, he feels heaviness in his head, and it becomes very difficult for him to stay awake. But after he develops the habit of sleeping less then it becomes difficult for him to sleep more.

The appetite is the same. In the beginning it is difficult to reduce your diet, because you feel like eating too much, but later on, when you develop the habit of eating less, then you can never eat a lot of food because then your stomach has become used to eating less food.

This is my personal experience that the pleasures which the men are running after and which they do not want to give up – they give first importance to the pleasures – in the

beginning it is difficult to give them up too. But when we give them up, a time comes when, from our within, we start hating those pleasures and then they never bother us, we never feel like enjoying those pleasures.

All the Saints, those Who got the blessings from Almighty God to bring the souls back home, meditated for many years in Their lifetime before They started doing Their job. They meditate for so many years, for so much time, because until They have perfected Themselves in meditation They do not get permission from Almighty God to continue the mission. If I had known that after my meditation and after perfecting myself in the meditation I would be given such a big responsibility of taking care of the souls, of doing the Satsangs for the dear ones, of flying in the planes, of having the restless nights and days going here and there to meet the people and do all this work, I would never have meditated this way. Because I was initiated by the Master and once the Master gives you Initiation then you are sure that He will take you back to the Real Home, so what is the use of doing the meditation? If I had known that I would be given such a big responsibility I would never have meditated; I am telling you the truth. But I did the mediation for some other purpose. I thought that when I do the meditation and perfect myself in it, I will meet God and it will be fun. It will be a nice thing, after that I will not have to worry about anything once I have realized God.

But after I did the meditation, when He gave me the permission, when He gave me the orders, to continue His mission, only I know what happened with me and how I felt. I felt in myself like a thief that is caught red-handed. He cannot run away, he cannot sit down there. He is confused, he does not know what he is; he cannot do anything, he just waits there for the judgment to come.

I felt the same way after meditating for so many years on the first Two Words. After perfecting myself for the first two planes, when Master Kirpal graciously gave me the Initiation, at the same time He told me, “Now you have to do this work. Be careful and don’t let my teachings be destroyed in this world. You have to continue to spread my teachings in this world.”

Only I know how I felt at that time, because I had not done the meditation to become the Master. When I was meditating on the first Two Words and when I perfected myself on the first two planes there was no question about being the Master and doing this job, because one who has perfected himself on the first Two Words cannot get the permission to do this work because he is still not perfect. Afterwards when Master Kirpal graciously gave me His Initiation and at the same time when He gave me the orders to do this work I felt very sad and I wept, but He didn’t hear my weeping. I told Him, “Master, I did not do the meditation for this sake, I did the meditation because I was a devotee of Your Feet and I wanted to sit in Your lap. I wanted to be a honey bee of Your Feet and a lover of Your Feet; I feel the pleasure, I feel the happiness by doing that, and I do not want to do this work.” But He did not listen to me because He wanted me to do all the work which He is making me do now.

So once again I am saying that if I had known in the beginning that He would make me do all these things, after making me meditate for so long, I would never have done the meditation in this way.

Those who do not meditate, only those people form the parties and only those people are desirous of becoming the Master. They do not know that they will have to settle the accounts of the souls with the Negative Power and that they will have to take the karmas of the souls on their own body. Since they do not know what job they will have to do, they are anxious to become the Master; that is why they form parties and they criticize other people.

But those who meditate and who know the Reality are not desirous of becoming the Master; they are not anxious to do this work. They are not willing to become the Master because they know what duty they will have to perform and how much burden they will have to take on their shoulders if they become the Master.

Guru Nanak's sons struggled very much and they even became upset with their father that He did not give them the guruship. But when Guru Nanak told Bhai Lena, who later on became Guru Angad, to do this work, he said, "Master, this load is too much for me; how will I carry it?"

When Master Sawan Singh gave this responsibility to Master Kirpal, He asked him to count and tell him how many people were initiated. He was told that so many people were initiated, hearing which Master Sawan Singh said, "Kirpal Singh, I have done half of your work, now you have to initiate the other half."

At that time Master Kirpal Singh wept in front of his Master and said, "Master, You be the one to do the other half; You do the rest of the work too."

But Master Sawan Singh said, "No, you have to do that."

At that time Master Kirpal said, "Let me become the pipe and whatever Water You will send to me, I will just let it pass through me and give it to the people. Whatever grace You will give to me I will give it to the people."

Master Kirpal was not pleased, He was not happy, to do that work. Those meditators who meditate and go within do not become happy, because they know the load or the burden, and they are not anxious to become the Master and do this work. But when they are given the responsibility by the Master, when they are given this work, when they are given the orders by the Master, they cannot refuse their Master and they happily accept whatever comes in the Will of their Master.

You people have tasted so much of life. You have traveled so much, you have been so many places and you have enjoyed many pleasures of life. But you know how my life was: I never went to any city for sightseeing, I never went to eat any delicious foods, I never wore any beautiful clothes, I never went wandering and roaming here and there, and I never went out for picnics. You know that whenever I go to the foreign countries I am locked in an airplane, and over there in the ashrams I am locked in a room. I never go out to see places; I never go to meet people outside. People come to see me in my room. Even when I go to Delhi or Bombay, Pappu knows and whoever has had an opportunity to be with me in Bombay or Delhi, you know how much time I spend going into the city. I never go to visit any place in the city, I am always locked in a room where people come to see me. My life is much different than the life of most people. You can very well imagine what is the mission of my life on this earth and what is the mission of the worldly people's life on this earth.

People give first preference to meeting people and enjoying the pleasures of the world, whereas in my life there is no place for all those things. And even now, when I am doing this work, I never go for sightseeing or picnics or anything like that. I travel only for the sake of my job and that is all.

QUESTION: If the son does not want to meditate, is that between the Master and the child, or is there a place for a parent to encourage him to meditate, and if so how?

SANT JI: During the last question and answer session [printed in the April 1993 issue], I told you the story of Sheik Farid and his mother, how in the beginning she made some effort and she tempted Sheik Farid to do the meditation by saying that He would get sugar candy. Afterwards, when He got interested in meditating, she did not have to continue that. And later on He became a Perfect Master. Because of her efforts and her interest in making the life of her son we still remember her with great love and affection. I would say that even before the child learns to talk you should teach him good things, you should tell him about the Master, about the love of the Master. You should teach him good words, good language, because it is the parent's responsibility to make his life.

Pappu's son is very small, is very young, and whenever he sees my picture or Kirpal's picture in any room, he at once bows down to the picture. Even if he remembers only one sentence or one half of a sentence of a bhajan he would probably sing that. And Jarwahaar's daughter Pinkie, Pappu's niece, once she came when her mother brought food for me. After I finished eating, her mother gave her a banana from my basket, but she didn't take that. She said, "No, I don't want this; I want the parshad," and when I gave the same banana to her, then she was content that she had gotten parshad. So you know that she is not very old, she is just one or two years older than Pappu's son, but she has so much faith and devotion for the Master. She knows that whatever is touched by the Master is parshad. So she would not take that same banana from her mother which she took from me after I had touched it.

Pappu's father used to tell me about when Kulwant was a small child. Once they were visiting some relatives, in some other city, who did not have Master's picture in their home, so Kulwant did not accept tea there. He said, "I will not drink tea here because they do not have Master's picture in their house, and they do not have Baba Ji here."

So I mean to say that children are very faithful, they are full of faith and devotion and love. In whatever way you teach them, they will learn it right from the beginning.

You know that Bant's daughter is not very old, she does not even know how to talk. She cannot speak, she cannot understand anything, but we are trying right now to teach her some good things. She has already learned these few words: *Aja Mere Kirpal Ji Pyare* and you can even hear her singing that.

A few months ago Pappu wrote me a letter about his son Raju. Usually they play Master's Satsang video tape in their Satsang, and once they turned on the television for some news or songs and Raju was not ready to see that. He said, "You turn it off and you turn it on with Baba Ji on it." I mean to say that children are so full of love and faith that he thought that everywhere it is Master, it is Baba Ji, which is being televised, so he wanted to see Master.

In the beginning it may seem difficult for you to teach your children about meditation and loving the Master, but later on if you keep trying it will become like your routine work, and even you will find interest in that, because it will remind you of the Master more. Afterward you will find it very interesting and rewarding when you will tell your child to sit for the meditation or to bow down in front of the Master's picture and it will also help you in your meditation. Then whenever you will tell your son, "Son, didn't you meditate, didn't you bow down to the Master's picture?" You will also find it very pleasing, and you will also find it very helpful in maintaining your remembrance.

1993 May: What Can Ajaib Tell His Master?

This question & answer session was given January 18, 1986, in Bombay, India.

QUESTION: [translated from Italian] When she was in Victoria with Mother Millie this summer she had a meditation at the end of which Mother Millie asked people whether they had a good or bad meditation and she wasn't sure what to answer because during her meditation she felt that she was in a place where everyone was suffering a lot, her included, they were breathing heavily, they were describing a place that she imagined as hell and she was wondering whether this had been a good meditation or a bad meditation?

SANT JI: Usually it is said that you should only ask such a question in your private interview because it is not appropriate to answer such a question about meditation in public.

QUESTION: Master, I would like to know if a disciple of a Sant Mat Master changed to another, which Master will be responsible for him?

SANT JI: Well this is a matter of deep thinking and understanding. Only the perfect Master is responsible for the soul of the disciple. The incompetent or the imperfect Master is not responsible, he cannot be responsible for the soul because when he himself has become a slave of mind and the organs of senses what can he do for the soul of the disciple? Master Sawan Singh Ji used to say, "If the Master is blind, the disciple is also blind, and both of them go to the hell." So such an imperfect Master can be responsible for taking the soul to the hell, but he cannot be responsible for the liberation of the soul.

This is a matter for understanding: if we leave the perfect Master and go to the imperfect Master then we are doing a very bad thing for our soul; but if we leave the incompetent Master and go to the perfect Master we are removing a very heavy burden of our karmas from our soul. Swami Ji Maharaj says, "Give up the imperfect Master and in this way you will get rid of one more big karma."

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

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

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

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

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

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

Swami Ji Maharaj says, "O Master, I am the greatest sinner of all." The perfect ones have seen the real glory and real position of their Master after going within. They have seen the most real, the most pure, the most holy plane within. And they know that only because of their Master, they were able to go to that plane. In this mortal world, in this physical plane, there is the dirt of the pleasures and the worldly things; if anyone says that even after living in this world, he will remain pure, remain holy, that is not possible. It is as if you have a piece of coal in your hand and you say that you will not get any stain from it, you will not get your hands blackened. That is not possible.

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

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

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

selfless way, who puts us on the real path and who helps us get back to our home safely and happily, just imagine what we will feel for that person.

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

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

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

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

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

Kabir Sahib says, “If there is anything we can offer to our Master that is the offering of Sat Naam, the offering of our meditation.” Kabir Sahib says, “I always wondered, I always thought, what is the thing which we can give to the Master? What is the thing which we can offer the Master? Sat Naam is the only thing, the meditation is the only thing which we can offer to the Master. And the most sacrifice we could do for the Master is to sacrifice our own self.” Master does not expect anything from the disciple, He does not become pleased by taking anything of a worldly nature from the disciple. For

His own self, He does not want even a little thing. He works hard and earns His livelihood; He does not want anything from the disciple. If there is anything which He does want and with which He is pleased, that is our Bhajan and Simran. The Master always says, “Come to me, bringing whatever amount of Bhajan and Simran you have done.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

So when we know that it is all Master’s grace – that Master has taken us to Sach Khand, that He has made us the owner of Sach Khand, that He has given us everything – what can we tell such a Master Who has given us so much glory, Who has given us so many things, what can we tell Him? Can we tell Him, “We are greater than You,” or “We are best ones”? We cannot say that, because then we know that everything belongs to Him, Sat Naam is His, Sach Khand is His, everything is His. What can we say when everywhere we look we always see Him? We understand that the earth is of the Master, the sky is of the Master, the water is of the Master, every being, everything belongs to the Master. There is nothing and no place in this world where the Master is not manifested. There is no place that doesn’t belong to Master. What can we tell such a Master except that we are the poor ones, we are the humble ones, we are the miserable ones. So unless we have so much humility to express our gratitude to the Master it will not work because this is the Path of humility. Guru Nanak Sahib says, “I sacrifice myself on such a Master Who Himself is the liberated one and Who has liberated me.” That Power is called as the

Guru or the Master Who has become free from the mind and the senses Such a high, such a pure Power is called the Master Who has risen above all these things and Who liberates others, such a pure being is called the Master. Guru Arjan Dev Ji Maharaj says, “I have neither done any japas, nor have I performed any austerities, nor have I remained in the abstinence. I have not done any good deeds; I have only taken refuge in Your Feet. Nanak says, ‘I am the one who has done the worst karmas. Since I have taken refuge in Your Feet, You should protect my honor.’”

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

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

Bachan Singh, the son of Master Sawan Singh, had some bullocks and some thieves tried to steal them. Whenever they would come and try to take the bullocks away they would always find an old man standing there as if he was waiting for them. He would always say, “Well why have you come?”

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

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

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

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

1993 June: Sant Mat: the Path of Improvement

This question and answer session was given in Bombay, India, on January 14, 1986.

QUESTION: I think it was Sant Kirpal Singh Ji who said, “He who is full of himself considers himself as above others and so puts a limit on himself.” How can we day to day become more limitless in our way as Kirpal Ji says?

SANT JI: All the Saints have said, “Naam is the medicine for all the diseases.” When we do the meditation of Naam then we get the humility. The Master Who is full of all the good qualities and Who has absorbed Himself in Almighty God, even after becoming

One with God Almighty, Master is very humble. Even though He is above all, but still He does not have that egoism. So if we also become like the Master, if we also develop those qualities which the Master has, we can also become limitless and we can also become free of the ego, we can become ego-less. When we pay attention to the Shabd Naam, when we do meditate, when we go within and see the Master in our within, then we start getting the good qualities of the Master. We become humble and we start getting rid of all the bad qualities, all the ego which we had in our within. That can be done only when we do the meditation of Shabd Naam.

Saints always tell us that we should live in this world becoming the brave ones and not as cowards. All the good things which we have in this world have been given to us so we can use them. Saints always tell us that we can use the things which have been given to us in this world but we should not start serving them. They say, “Let them serve you, don’t become the sevadars of the things which you have been given in this world.”

The relationship between the husband and wife is considered to be the most unbreakable relationship. But if the husband and wife have this egoism: that they are the supreme ones and they are all in all, do you think that pride or that ego will let them go with each other? Do you think that our husband or wife will go with us? Are we proud of our children? Are they going to go with us? Do we have the pride of our education, our wealth, and the material things which we have in the world? Are they going to go with us? Nothing from this world will go with us except for the Master. Are we proud of our good health? Have we not seen anyone who is suffering from a disease? If we have a fever, even for a day, our face becomes very pale and we become very weak. So why do we have the pride of our good health? It is not going to remain with us forever.

Are we proud of our youth? It is just like the shade of a tree. Sometimes it is more, sometimes it is less, sometimes it is not at all.

Are we proud of our wealth? It doesn’t remain at one place forever. If today it is with us, it will go to some other person some other day.

Are we proud of our good body? You have seen the old people, one day they also were enjoying their youth, they also had good, strong bodies, but what has become of them today?

So what is the use of having pride about such things which are not going to remain with us forever? Is there anything which we are going to take from this world? So why have the ego? Why feel that you are above all, that you are superior to others when you are not going to take anything from here?

Master Sawan Singh Ji used to say that someone once asked the servant of some street singers, “What do you get paid for your job?” He replied, “I get food to eat and clothes to wear, and the entertainment is free.”

In the same way, what do we get from this world? What are we going to take from this world? We have come here, we have enjoyed this world, and we leave this world empty-handed; we do not have any savings. We are born in this world with our hands closed, but when we leave this world our hands will be spread out and we will take nothing from here.

Guru Nanak Sahib says, “Egoism is a very serious disease. It is a very sweet disease and it is a cureless disease.” But He says further, “Only those upon whom the Masters shower grace do the meditation of the Shabd Naam, and only they can be spared from this disease.”

This is not the only disease by which we are affected. There are many other diseases. In one place in the Gurbani Guru Nanak has described the diseases with which we are affected. He says, “The human beings are affected mostly by egoism. There are other diseases too. There is the disease of lust, the disease of anger, of greed, of attachment, and above all there is the disease of egoism.”

He says, “The deer, the fish, the moths, all have one temptation in which they fall. They have one disease with which they are affected, and they sacrifice their life for that disease. What is the hope for the human being who is tempted and falls down because of all these five diseases?” The deer has the weakness of wanting to hear good music. Those who trap the deer play a certain type of musical instrument, which in Punjabi is called *kundaheeri shabd*. They play that kind of music and the deer is so intoxicated, so fascinated by that special kind of music that he surrenders himself to the hunters. Even though he knows that if he goes where that sound is coming from, he will be killed, but still because he is affected by that disease, he goes and surrenders to the hunter. Because of this one disease, because of this one temptation, he is cut into pieces, he is cooked as food for many people. Just because of one disease he dies.

The moth has the disease of wanting to see the light and as a result he gives his life for that. The moth does not pay any attention to whether it is the light of a high caste person or a low caste person, he only loves to see the light. Even though he knows that when he flies to the light his wings will get burned and he also will get burned, but still because he has that temptation and because he is so fascinated by that light, he goes there and gives up his life.

Fish have the disease of desiring the good-tasting food, and the fishermen know the temptation and the weakness of the fish. That is why when they lower their hook in the water they attach a piece of meat and the fish even though she knows she is going to be caught and killed, but still because of that pleasure of the taste of the tongue, she puts that hook in her mouth, it sticks in her throat, and the fisherman catches the fish. Only because of this one weakness of hers she has to sacrifice her life.

The elephant has the disease of lust, he has the temptation and he falls for lust and those who catch elephants know about his weakness. They dig out a ditch in the ground and over that they put some grass and things like that to hide that ditch and then near that ditch they put a fake she-elephant. Because of his temptation for lust he comes to that place thinking that the she-elephant is there and he falls into that ditch. He remains trapped there for many days. Even though he is a very mighty animal, but because he doesn't get food he becomes very weak and the trappers using very sharp, pointed iron bars control him. Because of his weakness of lust, even though he was a powerful animal still he has to carry a man on his back. Not only does he have to carry the man but he also has to carry heavy loads. Only because of his one weakness the men take advantage of that and he becomes the slave of man.

The meaning of Guru Nanak explaining this with these examples is to say that all these animals that are very free or mighty, just because they had one weakness in them, they became the slaves of man, or they were cut into pieces and became the food of the man. They sacrificed their freedom just because of one temptation or one disease which they had. What is the hope for the human being who has all these five diseases and who is tempted by all these five passions and who falls for all this?

Mahatmas not only tell us about the diseases by which we are affected but They also tell us the way out. They also tell us how we can abstain from this disease. They say to the dear ones, “You go to a Mahatma who himself has abstained and who himself has been saved from all this disease.”

Guru Nanak Sahib says, “My Satguru is free from all this disease and He is the real yogi.” A yogi is one who has done the yoga and who has united himself with Almighty God; and Perfect Masters are the only ones who have done that yoga, who have done that practice of union with God and they are free from the diseases.

So the Mahatmas tell us, “Only if you will go and take refuge at the feet of such a Mahatma who has become free from all this disease can you also become free from this disease. If you will not go to such a Mahatma and live according to his instructions, then there is no chance of your survival. These five diseases will bother you and they will keep chasing you.”

We know the condition of the young people nowadays. Before they enter their youth, before their youth comes to them they have lost all of their vitality, and then they repent. You may have read in the newspapers the advertisements of the doctors who say that they will help you regain your youth – “If you want to regain your lost youth, come to us and we will help you.” But the Masters say that once a person has lost his youth, what to talk about the doctors, there is no one in this world who can help you to regain your youth, because once you have lost it, it is lost forever.

I have had the opportunity to meet the poor people as well as the rich people who are affected by this disease. The condition of the rich people is such that they always keep the doctors with them for all twenty-four hours of the day. They always have a doctor with them and unless the doctor gives them the treatment they cannot do anything, they cannot survive. They cannot even go to bed if they do not get medicine from the doctor.

We can be saved from all this disease only if we do the meditation of Shabd Naam, because, dear ones, this is the world of the Negative Power and there are so many traps, there are so many diseases, so many things to trap the souls. If someone says that even after keeping a piece of coal in his hand, his hand will remain stainless, will not get dirty, that is not possible. Since we are living in this world of the Negative Power and there are so many temptations there is no way we can be saved from these temptations unless we go into the refuge of the Master. Unless we go and fall at the Feet of the Master and do the meditation of Shabd Naam there is no chance of our survival.

QUESTION: What is the duty of the representative or group leaders when the Master leaves the body? Should he continue holding Satsangs – and in this area many non-initiates are coming – what is the duty of that person? Should he continue doing the Satsang or what should he do?

SANT JI: You can call them group leaders or representatives, but you should know that only those are made as the group leaders or representatives whom the Master wants to give something. If they do the work given to them by the Master understanding it as seva, rise above name and fame, pride and ego and all those things, if they sincerely do the work of the Master, then during the lifetime of the Master such a person will definitely go within and see the reality with his own eyes.

He himself will not wander, he himself will not go astray, and he will not let the ten or fifteen or however many people come in his group go astray.

Dear ones, I have often said that Satguru never dies, He was there in the beginning, even now He is there and in the future also He is going to remain. He is always present.

I have often said that those who say that the Master has died should be brought into court and asked, “Why did you take such a person as the Master who died?”

Master does change the body, but as far as the Power is concerned, It always remains in this world, and in one form or the other It always functions.

Those who are the thieves of meditation, those who do not meditate, who do not go in the within, only they get themselves divided into different parties. Since they themselves are misled, they mislead other people too.

QUESTION: I wonder if the Master would help us understand the difference between discrimination, evaluation, and criticism and if any of these have any use at all?

SANT JI: Well, we criticize only if we have not progressed. Progress means that until we have gone in the within, we criticize, and when we go in the within, when we progress, when our evaluation happens, when we go in the within, then we give up doing the criticism because then the power of discrimination is created within us. To have the power of discrimination means to be able to differentiate between the true and the false.

The person who has the power of discrimination does not need anyone’s support because he himself decides what is the good thing and what is the bad.

Right now, on our soul there is the physical veil and we are involved in the physical maya, but when we shake off this physical veil and when we rise above the physical maya and go into the astral plane, over there, there is the astral maya and there is the astral veil which we need to lift. When we do that and go into the casual plane, over there the casual maya is present and then there is the casual veil which we need to remove, we need to shake off. So when we rise above all this and when we even cross the peak of Brahm and go into Par Brahm, only then do we get this power of discrimination, we get this discriminative intellect and the person or the soul who has reached that place cannot even think about doing the bad things, what to talk about doing them.

At Sant Bani Ashram I commented on the *Gauri Vars* [published as *The Two Ways*]. In those Satsangs I said that the perfect Masters Who have stayed up many nights and Who have sacrificed so much in Their lives, Those Who have done the meditation by working very hard, They never criticize anyone and They never allow Their disciples to criticize others. Because They know how much one loses by criticizing. They get that discriminating intellect, that power of discrimination, and because of that They know that

They should not criticize, and They do not allow Their disciples to get involved in criticism.

A soul that reaches Par Brahm and Daswan Dwar becomes like a swan. And Swami Ji Maharaj has also said, “O Swan, you separate the milk from the water.” It is a special quality in the beak of a swan that when he puts his beak in the water of Mansarovar where the water is mixed with the milk, it can easily separate the milk from the water. In the same way when the soul reaches Daswan Dwar she gets that power of discrimination and she can easily differentiate between the good and bad things. Since she has risen above and reached Daswan Dwar that is why she always goes for the good things and such a soul never does anything bad.

I have often said that the soul who has reached the Daswan Dwar, if that soul looks down below, she can see everything very clearly. It is just as if a person is standing on the top of a mountain, he can see everything very clearly down below him. But if a person is low down on the ground and if he wants to look up, he cannot see everything clearly. Only if he is standing on the top can he see everything clearly.

There is no measure in this world by which, or with which, we can measure our progress. We have to see our own progress with our own eyes and we can do that only by going in the within. When we go in the within we can see how much we have progressed with our own eyes.

What is our condition unless we have gone in the within? Usually when some people start giving name and fame and start respecting a person who has not done a lot of meditation, who has not gone in the within, he gets puffed up. Then the jealousy is created within him and he feels himself as superior to others. He says that he is superior to others and that the other person has not done the meditation, “I have done the meditation.” So when he gets this kind of feeling, when he gets name and fame – if he had done the meditation, if he had gone within, then he would digest that and he would not get puffed up, because he knows the Reality. But if one who has not done the meditation is given name and fame and people respect him, then he starts understanding that he is something more than the other people. And when he gets this kind of feeling, he loses everything.

Paltu Sahib says, “When you get to meet the Beloved you have to live becoming very thin. After that don’t take sides with anyone, become impartial. Once you have got your Beloved, once you have got your Almighty Lord then for you everybody should be alike.

QUESTION: Master I would like to ask a question about darshan. I was wondering if this blessing comes from our longing or if it is from meditation or is it in our fate that He gives us His darshan?

SANT JI: The root of everything is meditation. When we do the meditation, we get the feelings for the Master. If you have good feelings for something, you get its good results. If you have bad feeling for something, you get the bad results. Guru Nanak also said, “A person sees the image of God according to his own feelings.” When we do the meditation we get good feelings for the Master, and when we have good feelings for the Master we get His darshan according to our feelings.

Master Kirpal Singh used to quote from the sacred book of the Muslims, the Koran, He used to say, “It is written there that Prophet Mohammad said, ‘The *momin*, or the

gurumukh, the beloved disciple of the Master, is like the image of God, whatever feeling or whatever face you have, you will see that in the Master. Whatever feeling you have for God or for the Master you will see your image accordingly.”

You know that Sant Satgurus always love everyone equally, for Them everyone is alike and They want to give equal things to everyone but whatever our feelings are and whatever our vessel is, according to our feelings and the vessel we have prepared we get the grace and we get the things from the Master.

Last night in the Satsang I said that once when Master Kirpal told me to explain the theory to some dear ones who were sitting there for Initiation, I told Him, “Master, why don’t you show them Your Real Form, why don’t You show them that You are God? Why don’t You show them what You really are so that all the disputes of the temples and mosques will get cleared up? And in every home they would talk only about You and they would know that God is in this world in the Form of Kirpal.” Because when I was seeing Him as God that is why I told Him that He should shower that grace on all the dear ones who were sitting there. Master Kirpal replied, “Don’t make them tear my clothes.”

At that time there were many other old initiates of Master Kirpal present there, they could have also told Master the same thing, “You are God, why don’t you show all the people who are sitting here for the Initiation?” But they did not say anything like that. If they had also understood Master Kirpal as God Almighty, if they had also understood His Real Glory they would have said so. But they did not do that because they didn’t understand the reality of Master. They didn’t understand Him as God, that is why they said things according to their own receptivity, according to their own feelings.

So everyone in this world sees the Master according to his own feeling, according to his own vessel. And according to the feelings we have for the Master, according to the receptivity we have to the grace of the Master, we get the blessings and darshan of the Master.

Once in an Initiation that Master Kirpal did about fifty people were initiated. Everyone had good experiences except for one dear one who did not see the Light. So he told Master Kirpal that he did not see any light. I was there and I got confused and I said, “Well God is Light and Light also belongs to God, and here God is giving the Initiation, and God is present here in front of you, what else do you want? Why are you looking for any other Light when the Form of Light, when the Form of God is standing in front of you?” But anyway Master Kirpal gave him another sitting and he was content with that.

Even now when I meet him he repents – why did he ask for the second sitting? Why did he ask for the Light when God Almighty was there in front of him, when the Form of Light, the Abode of Light, the Abode of All-Consciousness was in front of him, why did he ask for the Light.

I have often told Russell Perkins that in the beginning, when people used to tell me about not having the Light, and this and that, I would always get confused. I would say, “God Almighty came in the human form and if you had the real receptivity, you could have seen the Light emerging from every single cell of that human form of Almighty God who came in the form of Kirpal; but you did not see Him. What else do you want? Why are

you looking for the other Light when that real manifestation of the Almighty One is in front of you? Why are you looking for the other Light and other experiences?"

I have caught hold of my Master; what He told me, I did that and I became successful. If we would also take the real refuge at the feet of the Master and if we would also do our meditation, if we would also follow and live up to the teachings of the Master with this feeling, we can get everything. Our purpose can be solved and we can get everything. We can progress and we can get everything that we are looking for. But the thing is you have to do what the Master is telling you to do. It is not good if Master tells you to rise above the mind and the organs of senses and if you do not do that. If you are going in the opposite direction, what can the Master do for you? When you have got the Master and He has given you the Naam and when He is telling you to do certain things, it is your job to do what He has told you and then you get everything. If you fall at His Feet with sincerity, and if honestly you are doing what He has told you to do, then everything you need will get done by Him.

If we are like that prisoner who, when he is getting released from the jail, tells the jailer, "Don't clean my room, don't make any changes in my room, because I am coming back again." If we are like that prisoner, how can we progress on this Path? What that prisoner should have done was that he should have forgotten about his room or whatever he had in the jail, and after coming back into the world he should have improved his life and he should have forgotten everything of the past. So if we also become like that, if we also forget everything of the past, and since we have come to the Master we should become His, and we should sincerely and honestly do what the Master is telling us. Then we can also progress and we can get everything from the Master.

Sant Mat is the Path of improvement. If we improve our outer life after joining Sant Mat, then it becomes very easy for us to go within. The inner Path becomes very clear and easy for us if we have improved our outer life.

1993 July: The Humility of the Saints

This question and answer talk was given January 27, 1985, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Humility is something we can never have enough of, and I wonder how we can deepen our humility every day? I would like to have examples, if You have, from Sawan or Kirpal and Yourself, showing us the humble way.

SANT JI: The examples of the lives of the Saints are full of sacrifice – They have done the sacrifice of Their mind, of Their body, of Their soul, and They have done the sacrifice of doing the meditation of Surat Shabd Yoga. There is nothing in Their life which They have not sacrificed for Their Master, that is why They have real humility within Them, because the real humility comes in our within only when we sacrifice everything for our Master, for the devotion of Almighty Lord.

When we remove the physical, astral, and causal covers from our soul and reach Par Brahm, when we cross the region of mind and Maya, only then real humility comes in our within. Before we develop real humility, if we try to imitate the souls who are very humble, it means that we are developing false humility in our within and that humility will not work.

Master Sawan Singh used to say, “To have such a humility is a very deceptive thing. To say outwardly that you don’t need anything and that you are very humble, that you are nothing – to use sentences like that while in your within you desire name and fame, the honor and praise of the world – that means that you are showing humility only outwardly, but in your within you are not the real humble one.” So unless you rise above the mind and Maya and unless you shake off the three vestures – the physical, astral and causal covers – from your soul and reach Par Brahm, you cannot have real humility.

Once there was a fake sadhu whose name was Sheetal Das which means Mr. Cool or something like that [everyone laughs, including Sant Ji]. He called himself Sheetal Das because he wanted to show people that he was very cool in his heart, just to attract the people. He thought, “If people know that my name is Sheetal Das they will come to me to get some coolness.”

Suthra, who was an initiate of Guru Har Gobind, was a good meditator soul and he knew that the real coolness comes only when one meditates. Since he himself had done the meditation, he knew that real humility comes only when a person does the meditation. Otherwise if he is showing that he is very cool and if he is showing that he is really humble he is just deceiving the people.

So when he heard about Sheetal Das he went there. Sheetal Das was living outside the village and Suthra went there and sat down in front of him and asked him for some fire. He said, “Please give me some fire.”

That sadhu, Sheetal Das, said, “I don’t have any fire with me.” But again Suthra Fakir said, “No, give me some fire; you have some.” Again Sheetal Das politely refused, saying, “I don’t have any fire.”

But when Suthra Fakir went on insisting that he wanted fire from him, Sheetal Das became very upset and started running after him, chasing him to beat him.

When he did that, Suthra Fakir said, “You told me that you didn’t have any fire; but tell me from where are the flames raging now?” Hearing that, Sheetal Das became very embarrassed.

The meaning of telling this story is that unless one has gone within he cannot have real humility, and unless we have that real humility, whatever humility we show outwardly is like deceiving others.

There is a story of Lord Krishna’s lifetime: Lord Krishna had a devotee named Radika who loved Lord Krishna very much, but still there was one part within her that would always think, “Lord Krishna is not the real one, he only plays the flute and he plays games with all these women; he is not a real Saint or real sadhu.”

She had the impression that real sadhus live in the jungle or the forest, that they always wear colored clothes and always remain aloof from the world. They go on meditating in the forest, living apart from the world; they don’t come in contact with the world. She had this kind of impression in her mind about sadhus.

Lord Krishna also loved Radika very much and he did not want his devotee Radika to have any doubts or confusion about him. So he told her, “Radika, let us go out and visit

some sanyasis, some sadhus who are in the forest, because I want to clear up the doubts in your mind.”

So Lord Krishna took Radika to one forest where there was a sadhu wearing colored robes. His place was very beautiful, very clean, it was like a small ashram made in the forest. That sadhu used to eat only roots and grass and nothing else, no food or anything like that. His place was very beautiful and clean, very attractive. So Radika told Lord Krishna, “Do you see this place? This is a real sadhu, because his place is very clean, he wears colored robes and he always remains in the meditation. He does not eat any food and he is away from the world and the worldly things, so he is a real sadhu, all the real sadhus are like this.”

Lord Krishna knew everything about that sadhu so he smiled and said, “Okay Radika, I will show you which kind of sadhu he is. Let us go and talk to him, but I will create some kind of will. I will change my form, but whatever I say you should not laugh at that. Even though you know the truth, you should just keep quiet and see what happens.”

So Lord Krishna changed his form into a very thin, very old man with a hunched back, and he told Radika to remain in her real form as the princess.

Both of them went to the sadhu and that sadhu became very pleased to see that young beautiful woman there with that old man. He did not know they were Lord Krishna and Radika. That old man said, “We have come to your shelter.”

Hearing that the sadhu became very pleased and said, “Welcome.” He showed a lot of humility outwardly, and he was very happy. He told them that his ashram was their ashram, that they were welcome there, and that he would do everything possible to make their stay comfortable. He welcomed them with all his heart and all his love.

Lord Krishna, in the form of that old man, said, “Sadhu, this is the princess of the king. They had gone into the forest for hunting but they lost their way, and suddenly a lion came out from the bushes. I was there, and you know, I am very strong, and I have very good skills, so using my skills I killed that lion and I rescued this young beautiful princess. I want you to allow us to stay this night in your ashram.”

Now whatever Lord Krishna, in the form of that old man, was saying was not believable because he had taken up the form of a very weak old man, yet he was saying that he was very strong and that he had killed a lion. That sadhu heard all that and in his mind he thought, “What is this old man saying?” But he did not have anything to do with that old man because his whole attention was on Radika who was a beautiful princess. An unchaste person always looks at the women; he does not mind what the other person is saying. So he did not pay any attention to the false things which Lord Krishna was saying in the form of that old man. He just went on nodding his head and approving what that old man was saying, because he wanted to please that old man and he wanted to get that young beautiful princess Radika. When the night came they were given a place to stay. That sadhu used to make a drink of some herbs to get the intoxication of mind, to give peace to his mind, as he used to call it.

Some American dear ones tell me that in their country they can get some pills to try to kill their mind, to calm their mind, but I tell them, “Dear one, there is nothing that can bring peace to your mind except the meditation. All the pills and all the medicine you get,

which are said to give peace to your mind, are nothing more than intoxicants. They only numb the power of your thinking for a short while; for a few moments you get the intoxication, but later on you realize that you have lost a lot.”

So that sadhu made an intoxicating type of drink and he thought, “This old man will drink this and he will sleep and he will not get up until the next morning. Then I will be free to do anything with that beautiful lady Radika.”

He did not know that he was going to give that drink to Lord Krishna. Lord Krishna drank that drink, and it was not going to have any effect on Lord Krishna because he was God, but he pretended that it had worked on him. He started snoring and he fell “asleep” in front of that sadhu. The sadhu did not have any patience, because you know that when an unchaste person thinks of enjoying lust with a woman, he becomes very impatient. He does not want to waste any time because he does not see anything else except that woman. So at once he went to Radika. By then Radika had learned the reality of that sadhu. She was very much afraid and because Lord Krishna was also asleep, she became very terrified. She started rebuking that sadhu, “You were so humble and you were talking about so many good things when we first came here, but now I see your reality. You are such a deceptive one, you play such a horrible game.”

She went on saying that and the sadhu replied, “You see young beautiful lady, when nectar comes to someone’s home, who would not like to drink it?”

You know that the unchaste persons always call the lusty deeds as the nectar, but the perfect meditators know it is not nectar, it is poison. All those who have tasted this poison have not survived. But that sadhu was not a real Sadhu, he was fake, and that is why he thought that lust was like nectar for him and that is why he wanted to have it.

At once Lord Krishna changed his form into the form of a cobra and he appeared there to frighten that sadhu. When that sadhu saw that there was a cobra near him he became very terrified. He wanted to get rid of it and get away from that place. Because he was frightened by that cobra the sadhu at once left the room, leaving Radika alone [with the cobra]. And from there Lord Krishna and Radika also disappeared.

When they left that place Lord Krishna asked Radika, “Did you see his humility? It was not real, it was only an outward show; he did not have anything. He was living in the forest and he had given up all the worldly things, but within his mind he was craving for the worldly pleasures and when he got the opportunity he wanted to utilize it. So he was not a real sadhu. Now I will take you to a real sadhu. You should never look at the outer appearance of the sadhus, because many times it happens that people take up the outer humility, they take up the outer appearances only to impress people, but in their within they do not have the real humility or purity to do the devotion of Lord.”

After some time when the night came again, both Lord Krishna and Radika felt that some power or something was pulling both of them in one direction. It was raining and there was a storm also and suddenly they were being pulled in one direction. Many times they would fall down and get up, and again they were being pulled in the same direction.

Finally they came to a very beautiful garden-like place in which there was a very good pond and a very beautiful house. There in the garden by the pond a young man was

sitting in deep meditation, and there were many women attendants who were giving him a massage while he was in deep meditation.

When Lord Krishna and Radika appeared there all the women attendants left and the young man got up from his meditation. He welcomed and paid respect to Lord Krishna and apologized for not welcoming him sooner because he had been sitting in the remembrance of Lord Krishna. He said, “O Lord, I am sitting in your remembrance and my heart is yours, everything I have belongs to you and I sacrifice and surrender myself to you.”

Seeing his devotion Radika was very much impressed and then Lord Krishna told her, “He is the real devotee. He has not taken up any outer garbs, he is not wearing any colored robes, and he has not left his family or his worldly responsibilities. But in his within he is detached from all these things. Even though outwardly he is having all these comforts and conveniences, but internally he has given up all these attachments and he is doing the real devotion of God. That is why he is a real devotee of God and not the other so-called sadhu whom we saw yesterday.”

So dear ones unless we have real detachment from within, unless we have real humility in our within and real purity for doing the devotion of Lord, if we go on expressing our humility outwardly, if we go on showing to other people that we are very humble, we are very pure, we are very devoted, we are only deceiving them and if we are doing that, we are also deceiving ourselves.

It is very difficult to develop humility like the Masters, like the Saints. Unless we become the Saints or the Masters we cannot have the humility which They have. History tells us that whenever the Saints and Masters came into this world and whenever They were opposed – since God has sent Them with a lot of power of endurance, a lot of humility in Their within – even though They were given so much trouble and pain by Their opponents, but even for them They had forgiveness and They always prayed to Almighty Lord, “O Lord, forgive them because they do not know what they are doing.” Because They had the real humility that is why They always prayed for forgiveness for Their opponents also.

On the other side, if all of you look in your own within, since that kind of power has not been put in our within by Almighty Lord and if we are criticized even a little bit, if someone insults us even a little bit, even then we change our colors and we become so upset, so angry at that person.

QUESTION: I have two questions. First, do we create and/or pay off karma in our dreams and the second is about a habit I seem to have about thinking about past actions and remembering them with some intensity and also creating things which might be in the future. What kind of karma is created or paid off on that mental level?

SANT JI: This is the work of the worldly people to go on thinking about what has happened in the past and to worry about the future, to always think about the bad actions which have been done in the past or to worry about the future. When a dear one becomes a Satsangi, after he has received the Naam Initiation from the Master all his thoughts should be centered around meditation and the Path of the Masters and he should always go on thinking about and following the instructions of the Master.

Dreams are because of our day-to-day thoughts. Whatever thoughts we have in the daytime we get dreams according to them. If we are upset and don't have any peace during the day and we have all those thoughts during the day, so in our dreams also we have the same kind of unrest. We don't get any peace and we are still upset. That is why the Saints always say that one does not get any happiness from the dreams. If one has not done Simran during the daytime, if he has thought the worldly thoughts, and if he has remained perturbed and perplexed during the day thinking the worldly thoughts, then in the dreams also he will have the same kind of things which will keep peace away from him.

If during the daytime you do Simran and live up to the teachings of the Masters, you know that when you do the Simran of the Master, when you remember the Master, the Form of the Master will appear in your within by Himself. So if you have done the Simran and have thought about the Master during the daytime, in the nighttime also you will see the Master during your dreams. You will see the Form of the Master because when our soul has become peaceful and quiet during the daytime by doing the Simran, during the night the Master will pull our soul up into the higher planes. Many times He will show us glimpses of the inner world and many times He will make us pay off karmas in those planes. But since we do not do enough Simran during the daytime, since we do not think about the Master during the daytime, our mind has become very restless. That is why sometimes when the Master graciously pulls our soul up and shows us all the inner planes and He makes us pay off the karmas over there, even then, because of our restless mind, we think that it is just a dream and nothing else and we do not take enough advantage from that experience. But the souls who do the Simran during the daytime and think about the Master all day long, such souls are always taken up by the Master and a lot of their karmas are paid off. Master makes them pay off a lot of their karmas in that state also.

In the Punjab there is a village called Dina and Guru Gobind Singh had two disciples there whose names were Lakmir Singh and Shamir Singh. Guru Gobind Singh stayed with them for a long time and He was very pleased with their seva, so He wanted to give them something. Once He called for Lakmir and Shamir and told them, "I am very pleased with your seva and I want to give you something of a worldly nature also. So ask for anything and you will be given that."

Those dear ones were very devoted and they didn't want to ask for anything, but still Guru Gobind Singh was very pleased with their seva. He told Shamir Singh, "Whatever area you will cover with your horse will become yours. You will become the owner of all that territory." Now that was the grace of Master.

Shamir Singh's maternal uncle used to believe in Sakhi Sarver who was some past god or mahatma, whom he had never seen. Usually people believe in the past Saints and Mahatmas not knowing their reality because they had not seen them or they had not even heard about them firsthand, but it becomes like a tradition and they always go on worshipping them. So like that Shamir Singh's uncle used to worship Sakhi Sarver.

When Shamir Singh came to his home he told his uncle and his family, "Today my Master has become very pleased with me and He has told me that whatever area I will cover with my horse, that will become mine." Hearing that his uncle laughed and he said,

“Well, what kind of Master is He? Up until now you have been spending a lot of money on Him, you have been taking care of Him and now, just by His saying, you will get all this territory, you will get all this land, how is that possible? This is not going to happen.”

Shamir Singh did not want to upset his uncle, but at the same time he did not want to displease his Master either. He had told his Master’s promise and since it was rejected by his uncle, he did not want to cover a whole lot of area using his horse. He was afraid it might displease the family because they thought it was not really true. He did not want to displease Guru Gobind Singh either, so he went around his village with his horse thinking that by doing this much, he would be able to please Guru Gobind Singh also.

After doing that he went back to his Master Guru Gobind Singh and told Him the whole story about how he had gone to his home and what his uncle had said about Guru Gobind Singh’s blessings and Guru Gobind Singh’s boon. Hearing that Guru Gobind Singh said, “Okay, you may ask for anything else and you will be given it.”

Shamir Singh said, “Master, You know that I still have that uncle in my home and if You give me anything else of the worldly nature he is not going to accept that and he is not going to allow me to have that, so it is better, if You want to shower grace on me, that You should liberate me in this lifetime. I do not want to come back into this world anymore.” Guru Gobind Singh said, “Okay, Shamir Singh you go and sleep.” When he went to bed he saw that graciously his Master Guru Gobind Singh had pulled his soul up and his soul was sent into so many different bodies, so many different species and all the births which Shamir Singh’s soul was supposed to take. He went into all those bodies, he went into all those births and after going through all the pains and difficulties and enjoying the happiness of the births which he was supposed to take, in the end he came in the form of a human being who was very poor. You know that most of the poor people have a lot of children, so Shamir Singh in that form also had a lot of children. In those days there was not such a good system of canals and things and people had to depend on the rain. It didn’t rain, so there was drought and Shamir Singh in the form of that poor man who had many children went into the forest to pick some wild fruits for his children. He went up on a tree and was standing on a weak branch; suddenly that branch broke and he fell on the ground and at that time he had some fruit in his mouth.

He felt a lot of pain in his leg. When he felt a lot of pain he at once woke up from that sleep and in his mouth he found the skin of that fruit which he was picking for his children. So when he saw all that internally, since he was a meditator, he knew the reality of his Master and he knew that this was the grace of the Master. He was made to go through all the pains and things in the dream state and he had been made to go through all the different bodies and species in the dream state. So he at once went to his Master Guru Gobind Singh. It was nighttime and Guru Gobind Singh asked him, “Shamir Singh, what is the problem, why have you come so late in the night?”

Then Shamir Singh told him all that he had seen, all that he had gone through, and he told him how in the end he was born in that poor family and with so many children, how he had gone into the forest to pick the fruit and how he had fallen down from the tree. And he thanked his Master because graciously He had cut down all the pains of the births and deaths. In the dream state He had made him finish all the births and deaths and he was liberated in that lifetime.

So dear ones, those who do the meditation they know that when they are given such experiences, when they are given such grace of the Master, it is not a dream. People call those visions of the Master when they are asleep as dreams, but they are not dreams. Dreams of the worldly nature come only when our soul goes below the Eye Center, but when we have visions and experiences with the Master, at that time our soul is not below our Eye Center, our soul has been pulled above the Eye Center. Because the Master is very pure and very high and He never comes down in the nine openings.

QUESTION: I have a personal question. When Master Kirpal used to put us in meditation, afterwards He used to ask us what we saw inside. It used to make me very very strict with myself because He was going to ask me what I saw inside. I notice that You don't do that and I wanted to know why?

SANT JI: [Sant Ji laughs.] It is the Will of the Saints. Guru Gobind Singh said, "All the Saints have Their own Will. They have different Wills. Even though They come from the same plane, even though Their meditation is the same, They come from the same Light, Their instruction is the same, but They have different Wills, They have different ways of doing things."

Master Sawan Singh Ji also did not ask people about their experiences.

There is a reason why I do not ask you about what you have seen in the meditation. When Master Kirpal used to come to my ashram and when He used to initiate people, at the same time He would make some other people sit for meditation on a different side of the tent. And those people, while the Initiation was being given, would not sit for meditation as they were told by Master, but they would talk with each other and make jokes and things like that. When they knew that it was time for Master to come, at once they would sit up in meditation with their eyes closed, pretending they were meditating right from the beginning.

Afterwards when Master would tell them, "Okay, leave off please and sit comfortably." He would ask them, "How many people saw stars, how many people saw moons . . .?" So the people who talked during the Initiation and did not meditate then, but closed their eyes only when Master was about to come back, those people would raise both their hands to show that they had seen stars, moons and things like that. Since I used to see all those things I felt very bad. I did not like it very much because I thought, "Why are these people deceiving the Master? Doesn't Master know what they are seeing and what experience they are having?" So it affected my mind so much that since then I don't like to ask people what they see.

It doesn't mean that I don't know about what you are doing in your meditation. I have complete knowledge about what people are doing in meditation and what they are seeing. But because of that one incident I do not feel comfortable asking people about their experiences, because I feel that sometimes people try to deceive the Masters by lying about what they have seen in the meditation.

1993 August: If One Wants to Progress on this Path

This talk was from a series of group darshans given on August 22, 1977, at Sant Bani Ashram, at the end of Sant Ji's First World Tour. The first part of Sant Ji's answer to this question was printed in the December 1991 issue.

QUESTION: Sant Ji talks about being in love with God, and for someone intensely in love with God there is no problem with sleep. I can understand that, however reaching that is another thing. . . . There seems to be a difference between having love which then makes you stay up meditating and just having an understanding which makes you stay up meditating. I'm wondering how to get from one to the other.

Baba Farid performed many practices to realize God: once He made a structure like a chapatti out of wood, and He tied that to His stomach. That was only not to eat. If anybody asked Him, "Do you want to eat some food?" He would say, "No, I have already eaten, and I am full, and you see whatever was left over I have tied that to my stomach so that I can eat next time." In that way, for twelve years, He didn't eat anything. Whenever He was getting much pain from hunger He would go to the trees and just break off and eat some leaves of the tree. Someone had told Him that by keeping a fast He could realize God, but that was not true. After twelve years when He came back home, and His mother started coming His hair, He was feeling a lot of pain because He was so weak. He complained about that. His mother said, "Dear son, when you broke the leaves off the tree, the tree was also having the same type of pain. Instead of doing the devotion of God, you gave much pain to the His creation. That is not the true path or true way to realize God." So after that He went to the Param Sants, the perfect Masters, and getting Initiation from Them and meditating on that, He also became a Param Sant.

I would tell you that if you are doing meditation, your body cannot have any defect and you will not have any disease, only because of doing meditation. If your soul is going within, after that, no matter if you don't eat for weeks, still not even hunger will have any bad effect on your body.

There was a dear one who was addicted to opium. Someone told him about a man who also had been addicted, how he left that addiction and his body didn't have any bad effect of leaving that intoxicant. But the dear one didn't believe that. He started searching for that man, who was living near our ashram. So in order to get to that village, that person had to come through our ashram also. He was an initiate of Master Sawan Singh. When he came there, I asked him, "Where are you going?" So he told me everything. "Somebody told me that there was one dear one who was addicted to opium and he left it. People say that he is alive and nothing wrong happened to his body. I want to make sure, because I also want to give up this bad habit." I told him, "I know that man, and he left that, but nothing has happened to his body. Why do you need to travel for three more miles, I am telling you that you should go back and you also give up that habit." But he said, "No, I can't believe it that way; I must go and see with my own eyes."

When he went there, he saw that the person who had left the opium was in good condition. So he got a little bit of assurance and he also made up his mind to give up that addiction. He promised me that he would not take the opium again, and when he went back to his home everything was all right for a few days. He told his family that he had made a promise to me that he would never eat the opium again. His wife was very happy and they threw out all the opium so that he would not get tempted to use that again. But after a few days when the pains started coming, he couldn't bear that. He requested his wife, "I am having very much pain. Do something to remove this pain." His wife was very strong and she said, "I don't want to give you the opium again; I want you to become free from this disease." He said, "I am dying from this pain, and if I die who will

take care of you? Who will support you and the children?” She was very firm and she knew that nothing was going to happen. So she said, “It’s all right. If you die, I will take care of the children. Don’t worry about us. But you should leave this bad habit because you have made the promise to the Master.”

After one more day, He said, “I am dying, I’m having a lot of pain. You are not worried about my death because you can find some other husband. But what about my children? Who will take care of them?” So when he was arguing and begging her, she couldn’t stand it. She said, “Okay, do you want me to go and bring opium to you?” He said, “Yes, but I have made the promise that I will not eat the opium with my own hands, so you please give me that, and then I will not have the blame that I used it again.” [laughter]

So again he started using the drug. Later, when I went to visit him, I asked, “Well, dear one, how are you? Did you leave that habit?” He said, “Yes, I have left it completely, but my wife requested me to eat it. Because she was afraid that if I did not eat it, I would die, and that is why she is giving it to me again. But anyway I have left it from my side.” So this is the thing, when you will sit for meditation, and if any pain comes, you will request your family members, “Please make get up from meditation, otherwise I will die, and if I die who will take care of you?” [laughter]. You can do that, and you will do that maybe. But I will tell you, I will promise that nothing will go wrong with your body if you will do the meditation. The other thing is that all the dear ones should come to the Satsang and those who are initiated should never miss their meditation. They should always do their meditation.

QUESTION: Is it incorrect for a Satsangi to do agni hothra? [Pappu: “Agriculture?”] No. Agni hothra. It’s a vedic fire ritual for cleaning the atmosphere and the mind.

SANT JI: You see, all other meditations or practices are lower than the practice which is shown or which is taught to you by the Master. To clean the mind, why don’t you do the Simran which is taught to you by the Master? That is the best practice for cleaning the mind. Swami Ji Maharaj says, “When the aspirant comes in the protection of the Master, he should forget about all the karmas, all the deeds, whatever practices, rituals – whatever superstitions he was having before – he should give all that up. And after that, whatever practice Master is telling him to do, he should understand that as his religion, as his dharma [meritorious deeds]. What is the use of taking Initiation if we are still doing the other practices? If one wants to progress in this Path, he should always go on doing the practices of this Path. If he doesn’t want to progress then he can do the other things also.

QUESTION: The other day in Satsang, Sant Ji spoke about the burning desire to know God, that He had it ever since He was young, and that it wouldn’t leave Him no matter what happened in the world. I was wondering how one develops that burning desire to know God.

SANT JI: Well, it should be there from the very beginning. If I tell you, “Do Simran, and in that way you can develop that burning desire.” – that is not true, because when I had that burning desire, I didn’t have any Simran to do; I didn’t have any practice to do.

Who creates the desire in us to produce the children? Who creates the desire within us to enjoy lust? All the desires come from our within, and they are created by us. The desire

for God is also created in the same way. Just as the desire to collect more wealth is not brought by somebody else and put in us, that also comes up from our within.

Within the man there are bad things and good things, and it is up to the man to choose. He should know what is the path which he has to choose, either of goodness or bad things. Just as all the worldly desires which I just mentioned are within us, in the same way, the desire to realize God is also within us. But we need to awaken it. It is up to us either to awaken the desire which will bring us back into the world or the desire which can make us realize God. It is up to us to awaken the desire. Truly speaking all the desires are within us, even the desire for realizing God.

QUESTION: Sant Ji, in one of the early *Sant Bani Magazines*, You talked about your diet and how simple it was. You said You always avoided sweets as much as possible, and I wanted to know if You had a special reason for it.

SANT JI: You see, if I had the love of the tastes of the tongue, it never would have been possible for me to come to the Path of God realization. My father was very much fond of eating very good foods. Daily he used to eat many types of vegetables and other things, and just as the great royal people eat many foods, in the same way, he would order many types of dishes, and on the table there would be many types of foods. He tried to give me that habit, with all his tricks. [laughter] But all his life, he remained a vegetarian, he never ate meat nor drank wine.

Here in this country it is the law or the rule that after getting a divorce one can remarry, in India also now the law is the same, but thirty or thirty-five years ago, there was no restriction: one could marry as many women as he would want. In that way, my father married four times, and all the four wives were alive. And the last marriage which he did was when he was very old, and he did that marriage only because that wife was a very good cook. And because he was fond of very good food, that is why he married that young woman.

But even then, he didn't have any peace of mind, even after eating so many good foods. So then I realized that no matter what food you eat, still you can't get peace of mind.

There was an initiate of Master Sawan Singh Ji whose name was Dharam Chand. He was a very advanced disciple, and because many people in my area were following me, when he came to see me, he asked me this question: "Are you a sadhu or a swadhu?" A swadhu is someone who is fond of many good foods. So he asked me, "Are you a sadhu or a swadhu?" At that time I had the knowledge of Two Words. Not only the knowledge, but with the grace of Baba Bishan Das, I was successful up to the Second Plane. But still I was below the state where one becomes a sadhu. There were many people sitting with me when he asked that question – so I told him in front of all those people, "I am neither a sadhu, because I have not attained that position or that plane, nor am I a swadhu. If I had been a swadhu why would I have left my home? In my home there was everything in abundance. My father was fond of very good food; and I could have stayed there and eaten and enjoyed the worldly things."

Last year I stayed for one month in Pappu's house. His mother is also very good at making food, and she has very good thoughts, and she likes to serve many very good dishes. So whenever she was serving me, she would make three or four dishes at a time.

But there also I was taking only one dish. Now also I am fond of eating only simple food, only one vegetable or one dish at a time.

Hazur Kirpal's diet was also very simple; He was also pleased only eating chapattis and simple food.

QUESTION: Is it possible to learn a taste for an extremely simple diet while making a living preparing delicacies?

SANT JI: [There is laughter in the sangat, then an animated series of comments back and forth between Pappu and Sant Ji.] Yes. [more laughter]

In that you have to be patient. Only he is a brave man who has the patience. Even though he is seeing very many good foods in front of him, but still if he is a brave man he will not eat them.

In my childhood, once when I was about eight years old, my mother made some halvah parshad. She made many types of halvah, but I was not interested in the sweets, so I didn't eat that. My grandmother came; she was very old, and she came carrying a stick and coughing. She said, "Why are you not eating this halvah?" I said, "No, I don't want to eat that." She told me that if I did not eat the halvah, she would give me a beating with the stick. Then she said, "You have to eat this!" But I said, "No, I don't want to eat that." When she was pushing me very much to eat that, I told her lovingly, "You just look at my patience also. There are three types of halvah lying there, but still I don't want to eat that. The other people when they look at just one type of halvah, the water comes in their mouth, and they want to eat that. Just look at how patient I am." So she was very pleased hearing that, and she loved me very much.

Our dear Don Macken, when he went to Rajasthan, he was served the very good food, because the dear ones there made very good food, and he ate a lot. After the evening meditation, when I was asking about the people's meditation experiences, when his turn came he said, "I had my own problem, because the food was so good, that I couldn't stop eating, and that was why I was not very good at the meditation." So when the good food is in front of you, it is very hard to control yourself and have patience.

QUESTION: Does the drinking of tea before sitting for meditation have any effect on the mind, such as speeding it up, or making it restful?

SANT JI: You see, I didn't have any type of addiction like this, so how can I tell you about this?

The thing is: we have to sit and not do any other type of work. So why don't you sit for that time also that you use in making tea and drinking it? When you go to your work, then drink tea. What is the use of drinking tea before sitting?

So all of you should attend the Satsangs and those who are initiated should regularly do their meditation. Master Kirpal always emphasized very much the need for attending Satsang and doing the meditation. He used to say, "Give up thousands of works to sit in meditation, and leave hundreds of works to attend the Satsang."

[This ended the fourth session.]

QUESTION: How do You pronounce Your name?

SANT JI: [Sant Ji did something which made everyone laugh.] Ajaib [AH-JAAAB] Singh. [more laughter] This thing is that I never need to pronounce my name. [more laughter] But if anybody asks me, “What is your name?” Then I say this. [Sant Ji laughs, and jokes with Pappu.]

QUESTION: “Ajaib” in Turkish means wonderful, does it mean the same thing in Punjabi?

SANT JI: Yes. My parents gave me the name “Sadara Singh” which doesn’t have any meaning. So when I came to Baba Bishan Das, He gave me the name “Ajaib because He told me, “The name ‘Sadara Singh’ doesn’t have any meaning, and ‘Ajaib’ means wonderful and ‘Singh’ means lion.” So He used to call me “Wonderful Lion.” Master Kirpal gave me the name “Sant Ji.”

QUESTION: I'm a teacher, how can I help the children to fulfill their destiny as human beings, as best as I can?

SANT JI: First of all the teachers need to make their character very high, very pure. And when they do that, their good character will have an influence on the children by itself.

In India, traditionally the teachers were always holy and chaste. They were having a very high and good character. So those who were going to them to study and get an education, they were also developing the same type of character. What is the condition nowadays? The teachers are not having a chaste and moral life, and they are spoiled. Those who go to them to get an education, they also spoil their character. So most of the children ruin themselves either in the schools or colleges.

In the old days education was such that the writings of the great Saints, Mahatmas, and holy men were included in the texts of the course which they were studying. So in that way the students were also learning a lot from those things. But nowadays bad novels and other writings are given in the courses, so reading that the students spoil their mind and they are scattered more in this world.

The weakness which has come into society nowadays has come only because of the teachers. The students are not getting the education which they need because of the lack of character in the teachers.

QUESTION: You gave one whole Satsang talking about the evils of criticism, and this morning You mentioned a little bit about the poison of praise. I was wondering if You could elaborate a little more on that and ways to avoid it.

SANT JI: Until the soul crosses the limits of mind and matter and becomes free of the three cages: physical, astral and causal cages, there is no question of avoiding the poison of the name and fame or praise of this world.

I have seen many people, those who are sitting on the dais talking about peace and silence. If they are hurt a little bit, all the teachings which they are teaching, that all goes away. And instead of peace, their mind starts bringing unrest within them. Outwardly they will pretend that they are not restless, but from inside the mind is boiling the anger or the unrest just like water or any other liquid boils.

This is my experience: in 1947 when India and Pakistan were made, I was in the army and we fought and won in that battle. So when we were coming back to our homes, we

were welcomed by the committee of the Sikh people in the city of Amritsar, in the Punjab. We were welcomed there and they brought garlands. They were congratulating everybody and putting one garland on every soldier. But when my turn came, because they were putting a garland on everyone's neck, they did it to me also. But I requested them to put one more on my neck so that people would know that I was very good, and people would praise me more. But when I came to Master and I saw His condition, I learned a lot. Then I realized that until a man goes within he cannot become free from this problem.

I was the same man when I went to a village called 24 RB, and there somebody wanted to throw some flowers on me. When they did that, I was very much upset, and I told them, "Take care, don't do this again." I was very much displeased with them. I was the same man who was asking for the extra garland, before I realized what the bad effect of this is. Once in Ganga Nagar, the district collector, the superintendent of police, and other honorable people of high posts came to see Master. They all knew me and when they learned that my Master was coming, they all had the desire to see my Master also. They wanted to honor Him, because they already had much respect for me.

So when they came there, I introduced everybody to my Master, and they had many garlands and flowers and they wanted to garland Master. But when Master saw that basket full of garlands and flowers, before they could garland Him, He started taking the garlands and putting them around their necks. Then Master said, "You came here with the desire of garlanding me, but I also have that desire. I am also fond of respecting people." And in that way He respected them.

Many people have the habit of making the false humility, just outwardly. And from the within they are not even a little bit humble. That is also a very bad deception.

Until we go within and produce the real humility, the outward humility which we develop, or the peace which we get from it is just like the condition of that mahatma whom Master used to talk about named Sheetal Das. He went to one village where a man named Suthra Shah lived; he was an initiate of Guru Har Gobind, the sixth Guru. He was a very fearless man. Suthra asked him, "Mahatma Ji, what is your name?" He replied, "Sheetal Das." (That means the servant of cold.) After a few days, Suthra went to him, and asked him to give him some fire. He said, "I don't have any fire with me." After a few minutes, again Suthra Shah asked him, "Mahatma Ji, give me some fire." He said, "I have told you that I don't have any fire, so you go. I don't have any fire." Again for a third time, Suthra Shah went to him and said, "Mahatma Ji, please give me some fire." So he got very angry, and he said, "I have told you that I don't have any fire with me, why are you coming and disturbing me." In that way he got very angry and, taking his thongs, he got up and tried to give a beating to Suthra. Then Suthra said, "Mahatma Ji, you were saying that you didn't have any fire. But how is it that these flames are coming out of you. You are taking out the flames of the fire of anger, so how is that?" So until we go within and develop real humility and until we get real peace, the outward humility which we are showing, that proves false, when such incidents happen. If anyone comes to test us, he learns our real qualities.

QUESTION: I read Your article about marriage. I was wondering if you would elaborate more on the criteria for choosing a companion?

SANT JI: Well, there is no other criterion for choosing a companion. This is not like putting a thermometer in and reading the temperature. [laughter] You can know about your companion only when you will deal with her or with him. Until then you cannot know how he or she is.

. . . So now I am requesting all the dear ones that they should do their meditation regularly without missing that. Our Beloved Master Kirpal used to say that you should attend the Satsang even at the cost of hundreds of works, and you should sit for meditation even at the cost of thousands of works. I came here only to give out His message. And that is that He is waiting within us for everybody. Stretching both His arms, He is calling us to come back. Just as He is waiting for us to come back, in the same way we should also have the desire to go and see Him. So I am requesting everybody to do their meditations more and more, and moreover they should make their life very pure and high, because until you make the pure life, you cannot progress and you cannot go within to see Him.

And Satsangi's defense of meditation is a good thing. It is very good to develop the environment of Satsang and to keep ourselves in that.

Kabir Sahib had said, "If Lord Indra, the god of rain, showers for one minute, it is equal to the amount of water which is taken out from a well in a whole year." In the same way, the minute which you have spent in Satsang is equivalent to the Simran which you have done for fifty years.

[This ended the fifth session.]

QUESTION: Where I live in Ontario, I'm the only person, and about 80 miles east there are two or three Satsangis and about fifty miles east of that there are three more. We have just met here, and we want to get a Satsang together. I wondered if you have any suggestions about that and about starting a Satsang when we're so far apart?

SANT JI: In the Satsang you should give much emphasis on doing the meditation. Before starting Satsang, always sit for meditation. Always keep your Satsang pure and high, and free from all types of criticism and slanders.

QUESTION: I heard from someone that Sant Ji said in Colombia that He had decided that all His initiates would go to Sach Khand this lifetime. This is frightening in one way, because I realize that I will have to be very brave. But it made me happy in another way. I was wondering if Sant Ji really said this, and if it is true?

SANT JI: All the Masters Who come into this world They all make this decision. Because Saints always try not to give another lifetime to Their disciples. If the disciple has a little bit of lacking then also They do not give them another birth, keeping him on the inner planes that lacking is removed and then he is taken above.

QUESTION: In our part of the country there are quite a few fruit trees which are either abandoned, or they are commercial groves which have been picked once . . . If we ask the owners they will usually give permission to pick that fruit. Is there a karmic debt connected with that? Also a similar situation: in a lot of construction projects they throw away lumber. I once built a cabin almost completely from discarded lumber which I got permission to haul away. Is there a karmic debt from that?

SANT JI: You see one who gives you something, definitely you will owe him a debt. How can you understand that thing as free of charge? The one who has made that lumber or fruit, he has worked somewhat on that, he has also spent some money or some time on that. He also wants the fruit of his effort or his working. So one who is giving to you, definitely you will have to give to him directly or indirectly. When the Satsangis meditate then they realize how even the small things also affect the meditation very badly, because even a little bit of money which is earned by dishonest means that also affects very badly. Who knows how that person has earned the money, or how he has grown the fruit, how he has bought that lumber, the one who is giving it to you?

There was an old woman who was initiated on the Path. She used to go very high in meditation. Suddenly a change came in her meditation and she started losing all the experiences which she had gained. She was very confused as to why this change had happened. She was earning her livelihood by honest means – many old ladies in India spin thread in their home – she also used to do the same thing. She was chaste and everything was fine, but she was confused as to how that change had come and why she was losing in the meditation.

Once a mahatma came there and she asked him to help her find out why the change had happened. The mahatma asked her many questions about her livelihood, about her chaste life and everything about her practices. Then he said, “Everything is all right, but something is causing this bad effect on your meditations. I would like to spend one night at your home and then I will tell you what the problem is.” When the mahatma came he saw that in the neighborhood of that old woman, there was a prostitute living. The window of the prostitute’s house was near the window of the old woman. The prostitute had a big lantern which gave a very brilliant light. When the old woman started doing her work, she turned on her own small lamp and used its light to do her work, but as soon as the prostitute lighted her big lantern and hung that in her window its light shown in the window of the old lady. Then the old woman turned off her own lamp, and did her work using the light from the prostitute’s lantern.

The next morning the Mahatma told her, “You are doing everything correctly except for one thing: you are using the light of the lantern which is burning in the prostitute’s house. You know how she is earning her money and how she has bought the lantern and the fuel which she burns in that. You should stop using the light of her lantern and everything will be all right.” So after that she always kept her own light burning even if the light was burning in the prostitute’s window. And after a few days everything in her meditation was all right again.

So if you ask for the fruit or the discarded lumber, the person will give it to you understanding you as a poor person. In one sense he will be donating. And one who donates, definitely he will get the fruit of that. So if you cannot pay the full price, at least you should pay a little bit. Who knows what his intention is in giving that donation to you? or what he is expecting as his reward?

In our ashram we needed some empty bags, the kind in which they carry cement. Afterwards they sell them and people use them as the carpet. In our ashram we had things like that. So once I sent Mastana Ji (Bachan Singh) to Raisingh Nagar to buy some. When the merchant who was selling them knew that he wanted them for the ashram, for the

holy cause, he wanted to give them for free. But because he was a non-initiate, I had told Bachan Singh, “You should pay him at least a little bit. You should not take that free of charge, because who knows what bad things he may have done to earn that money, and who knows what he will be expecting in reward for that donation. And because he is not initiated we should not accept that donation. Because if our own sangat spends their own money for their own comfort they will not lose out, but if they take the donations of the non-initiates they will have to pay for that and in that way they can lose a lot.

In our ashram we have made this rule: if there is any satsangi he can donate even one pound of flour for the langar or anything he likes, but if a non-satsangi comes there, even carrying thousands or millions of rupees we never accept that. Lovingly we tell them, “We love you very much, but we don’t need this.”

Master Kirpal also had this principle and Master Sawan Singh also did the same.

That is why it is emphasized very much for the Satsangis to earn their livelihood by honest means, and the money which they have earned by honest means, when they donate it, that donation is also good and honest, and when the other satsangis eat that food it doesn’t have any bad effects. A Satsangi should never accept anything from anybody without paying him something. He should pay a little or a lot, but he should pay.

QUESTION: What if we accept a gift from a relative – our parents, a sister or brother – either of money or a material object? Is that all right for us to do? Or should we refuse it if they are not initiated?

SANT JI: Well, they are your parents, and relatives, and it is their responsibility to give you what you need or what they feel like giving. They have given a lot to you ever since you were born, so it doesn’t matter.

QUESTION: What about government grants for artists who might otherwise not be able to continue their work as an artist without the grant?

SANT JI: Whether you are getting money from the government or any other person, if that is not earned by you, you will have to give something in return for that. You will have to carry a little bit of karmas of those who have donated or contributed that money.

When the drought came in our area, some international organization set up a fund, and many governments gave a lot of money to that. So those who donated that money, they will definitely get the fruit, some reward for that. But those who are eating because of that money they will have to give something. Whatever donation one makes, or whatever contribution one makes, definitely he gets the fruit of that.

Guru Nanak Sahib said, “Without giving and taking, you cannot finish the karmas.” If you will eat anybody’s food or anything, knowingly or unknowingly, if it is not your own, and if you are not supposed to have that, definitely you will have to pay for that.

QUESTION: What about inherited wealth, like if you inherited a large amount of money at birth. We are supposed to live on our honest earnings, so what about money that was given by relatives, I don’t mean just gifts, I mean large amounts of money. Would it be better just to live on your own earnings, rather than be dependent upon something you didn’t earn, even if it was granted to you by your father?

SANT JI: Well, you should not think about these things in such a subtle manner, such a final way, if you want to practice Sant Mat. If you will go into this much depth on all these matters it will be very difficult for you to live in this world.

The main thing I have told you is to earn your livelihood by honest means. It is the duty of the child not to be a burden on his parents forever. He should also earn something of his own.

Because if we will be a burden on our parents, moreover we are already a burden on our Master, so how can we remove that burden from our Master, if we are eating the money of our parents, if we are not earning our own? Darshan Singh, the brother of Pathi Ji, and Pathi Ji, both of them work like priests in the wedding ceremonies, because in our area there is no other man who can do this work. So if there is a wedding people always invite them to do it. So I have always told them, “You should not accept any donation or gift when you are doing the wedding ceremonies, because it will have a bad effect on your meditation.” So they are not doing that.

But once it so happened that Darshan Singh, Pathi’s younger brother went there, that was the first time, and even though he remembered what I had told him, still after the wedding ceremony was over, they served halvah and tea and he ate that. He ate and his stomach was full. After he came home and sat for meditation, he couldn’t go up in meditation where he used to go. The only one who realizes this fault, this effect, of eating the thing that is not earned by oneself, is the one who does meditation, and one who knows how far he goes in meditation. So when he sat for meditation, he couldn’t go up to that place. At that time I was in 16 PS, so he came there, traveling for many miles on a cycle. He told me, “All my progress in meditation is stopped.” So I asked him, “What did you do last time?” He told me everything. I asked him, “Why did you do that?” He said, “I didn’t accept any donation, but they served halvah and everyone was eating and I also ate that.” I said, “Were you not getting tea and food in your own home? You should have waited, and after you went home you could have eaten.” So then he realized that even the food you eat after doing selfless service can affect your meditation. So you can imagine about the other things.

It is a pity that we are not going within, otherwise we would know which is the thing which is stopping our progress, which are the bad habits which are affecting our meditation. If we know that then we can remove them.

If you will eat the poison, little or more, always it will work. If you eat a little poison, it will not take your life, but still it will bring out some defect in your body; if you eat more poison it will definitely bring death to you. In the same way, if you eat the food made by the money which is not earned by our own self, definitely it will have an effect.

A practice of donation is in every religion. In the Muslim religion also it is the practice that one should give forty percent of his income to the holy causes. In the Hindu religion it is a tithe, or ten percent.

Why is that? Kabir Sahib has said, “When more water is coming into your boat, and in the same way when more money is coming into your home, you should throw out that wealth or water with both your hands. If you do not do that, if you are sailing in the boat, and water comes into the boat, you will drown in that. In the same way, if you will not

give out the donation in the name of God, you can drown in this ocean of life.” So only he is a wise man who does that. All the Masters Who came in the past, They all earned Their livelihood by the honest means. They always emphasized to Their disciples the importance of doing that, and moreover They have donated also, and from Their own income They do the service of the langar and the Satsang. That’s why we should never try to eat anybody’s food without paying him anything. If we don’t have money at that time, we should do a little bit of work for him.

[This ended the sixth and last session.]

1993 September: To Obey the Orders of the Master

This question and answer session was given in Bangalore, India, on July 16, 1993.

SANT JI: Salutations to Beloved Lords Sawan and Kirpal. They showered so much grace upon us. Leaving Their home, Sach Khand, They came down into this world of suffering to liberate us from this deep well of suffering. Master Sawan Singh Ji used to call this world as a deep well of sufferings. Showering so much grace upon us, our Beloved Lords came into this world to liberate us. A person who teaches a parrot to speak words sits behind a mirror; he says the words and the parrot imitates him. The parrot thinks that there is no one there to teach him and that he himself is learning it. So in that way, from behind the curtain, our Master taught us so many things. Graciously He explained to us every single thing, in detail, but because of our mind – since it is the habit of the mind to create doubts and ask questions – we keep having doubts and questions, even though the Masters have often said, “This is the Path of doing; this is not the Path of reasoning or asking questions.”

If we were to go within then all our questions would be answered, because when we go within the Inner Path becomes as clear as an open book.

Maharaj Ji used to say, “The teacher has his own responsibilities and duties to perform and, in the same way, the student also has certain duties or responsibilities to attend to.”

In the same way the disciples in this Path of the Masters have been given only that job which they can easily do and that is the job of doing the Bhajan and Simran. When the disciples perform their duties well the Master does not hesitate, He does not wait even for a minute, while performing His duties.

Okay now you can ask your questions.

QUESTION: Master forgive me for asking You this question. On one occasion when Master Kirpal was in Bogota, after one of His talks I didn’t realize, or I wasn’t aware, that people had been asked to close their eyes, and then I realized that everyone had their eyes closed except myself. So I kept on looking at the Master and in a very fascinating way Master Kirpal started transforming or becoming different Saints. My question is: Why do the Saints request us to close our eyes when we are in front of Them? Wouldn’t it be better to remain with our eyes wide open when we are in front of the Master as I did in 1972 with Master Kirpal Singh?

SANT JI: It is possible that many other dear ones may be having this question, or that this question may be coming up in their minds again and again. It is a very interesting question and you should listen to the answer to this question with much attention.

Just as a child who goes to school is an ignorant one – he doesn't know anything – if he is told not to read the books but only to look at them, he will never learn anything. Of course he will get this pride or ego that he has been going to the school for so many years, but in fact he will learn nothing.

In this way, first of all it is very important to obey what the Master says. Often I have said that I got the habit of obeying the commandments and keeping the discipline of the time and other things from the army, because in the army it is a rule that first you carry out the work which you have been given, first you obey the orders, and later on if you have any doubts or questions you can ask them.

It was only because of this habit of obeying the orders and keeping the discipline that when Master Kirpal Singh, after making a very long journey, came to my ashram I was able to obey Him. For twenty-five years of His life, Master Kirpal Singh Ji went on giving the teachings to the people. In the same way, Master Sawan Singh also spent forty-five years of His life and He came to give the teachings to the people. But the question is: how many people were ready to receive what They had to offer and how many people actually received from Them what They had come to give? People got the grace from the Masters according to their receptivity, according to the vessels they had made for it.

Many times we see the dear ones who are recently initiated; they come to the Master, they come into the Master's presence, and they get their cups filled up with the grace and they become intoxicated. We can see how much they feel intoxicated, we don't see that kind of intoxication in many dear ones who have been initiated thirty or forty years ago. This is because every soul has a background. The dear ones who have been initiated for a very long time have a lot of karma, some of them have a lot of burden, a lot of karmas to be paid off to the Negative Power. Even though the Light and Sound are present within them, still they are not able to see the Light or hear the Sound because they are still paying off the karmas of the Negative Power. This doesn't mean that they will never see the Light or hear the Sound or that they will always continue paying off the karmas. If they develop receptivity and obey the instructions of the Master, if they do their meditation with love and faith, they can also pay off their karmas very quickly. They can also see the Light and feel intoxicated in the same way as the other dear ones.

Often I have said that for a true disciple, for a true dear one, the coming of a true sincere soul near the Master is like bringing dry gunpowder in contact with fire. Just as it takes time to dry damp gunpowder, in the same way, if the disciple is not prepared, then it takes time for him to develop receptivity. It is as if there is a lamp which has a clean glass, it is filled with oil, and the wick is there and the match stick is there – it just takes a second to strike the match stick and the light is on. But if the lamp is not put together, it takes time; first we have to put it together and then we can light it up.

In the same way, the souls who have prepared themselves, and the souls who have good karmas in their background – it is possible that they may have met with the Master in their earlier days – so when those souls come in contact with the Master, since they are already prepared, it doesn't take much time for them to develop receptivity and get grace and intoxication from the Master.

This has been published earlier in *Sant Bani Magazine* and you can understand the answer to this question if you read about my life. You know that right from my childhood I always had the feeling that I had lost something. I did not know what it was, but I would always wonder, “Will I ever get that thing which I feel I have lost?” It was only because of that feeling that I came in contact with Baba Bishan Das.

I have said a lot about Baba Bishan Das, that he was a very strict Mahatma. Even though he belonged to the royal family of the state of Nabha in Punjab and he had all the facilities – he could have lived a very comfortable life – still he preferred to live a very hard life. He was a learned scholar of that time, but still he did all sorts of austerities, he did all sorts of things only in search of God. What have our Masters taught us? That this Path is the Path of doing the practices in an easy way, in a natural way; this is not the Path of doing the strict practices.

When Baba Bishan Das went to Baba Amolak Das, who was not a very learned scholar as Baba Bishan Das was, he did not ask Him any questions, he did not mention any book or anything like that, he only said, “Master, please liberate me from this hell.”

Baba Amolak Das then ordered him to bring thorny bushes from the wilderness and make a fence in an area which did not belong to Baba Amolak Das and which did not have any crop or anything which needed any protection. Still Baba Amolak Das ordered Baba Bishan Das to do that job. For a month and a half Baba Bishan Das went into the jungle, brought thorny bushes, and made a fence. Only after Baba Bishan Das had obeyed and followed that order of Baba Amolak Das, did Baba Amolak Das give him the Initiation into the first Two Words and teach him to meditate.

When Master Sawan Singh was stationed at the Murree Hills, His beloved Gurudev, Baba Jaimal Singh traveled a lot and went to Murree Hills to find Baba Sawan Singh. Wasn't there anyone on the way to whom Baba Jaimal Singh could have given Initiation? Baba Jaimal Singh went all the way to Murree Hills to find Baba Sawan Singh because he had a past connection with Him.

In the same way, seven years before Master Kirpal Singh physically met Baba Sawan Singh, Master Kirpal Singh was seeing Him within, in his meditation. Wasn't there anyone else for Baba Sawan Singh to whom He could have given His Darshan? No, it was only because of the past connection between Baba Sawan Singh and Master Kirpal Singh that He appeared in him seven years before He met him physically.

In the same way, this poor soul who is sitting in front of you had neither heard any criticism nor any praise of Master Kirpal Singh. But one year before I met with Master Kirpal Singh physically He started coming within me in the Form of Swami Ji Maharaj; He had short hair and His moustache was also trimmed. Only a few days before I met Him physically, He started coming within me in His actual Form.

When I met Him I said, “O True Lord, this is how You used to appear within me.”

He said, “This is all because of the grace of Master Sawan Singh.”

It is very difficult to understand a Saint and it is very difficult to understand the words or teachings of the Masters. This is where the learned people make mistakes. Tulsi Sahib has said, “If anyone claims that he has understood the Master, God forbid, I touch my ears. It is not possible.”

Now I am coming back to your question, I have tried to make it very brief and all that I have said was important because it was related to the question.

You know, as I have often said, when Master Kirpal Singh came to my ashram, He told people, “Those who want to see God should close their eyes.” Now this is something you should think about patiently, pay attention to it. He said that those who want to see God should close their eyes. Everyone closed their eyes except me, because what I understood from Him was that He was saying that those who want to see God should close their eyes. Some people even complained to Master Kirpal that I was not closing my eyes.

You know that the soul who has been yearning for God Almighty from his previous births and also from this birth, if he has spent most of his life in searching for God Almighty, and if his yearning is very strong, when he gets an opportunity to be in the Presence of God Almighty, you can understand what he will do at that time. On such a soul God Almighty also showers His grace, Master also showers His grace. So that is why, when people complained to Master Kirpal that I was not closing my eyes, I said, “Master, You have said that those who want to see God should close their eyes. But when I can see God Almighty in front of me without closing my eyes, then what is the use of closing my eyes?”

Now this is something that one can say only if he has the grace of the Master. Because to believe in any human being that he is God Almighty is very difficult. One gets this understanding, one gets this belief, only if that Master Himself showers grace upon that soul.

This was the experience which I had on my very first meeting with my Master: There was one person there who was not a Satsangi; he said, “This Master is not a human being; He is not a man. He has just assumed the body of a man but in fact he is God.” He said that he could see the Light in Him.

So dear ones this understanding comes only to those souls whose vessel is prepared, who are receptive, and this happens only if the Master Himself showers His grace upon them.

All of you know about Seth Hiralal [Pappu’s father]; he was an initiate of Master Kirpal Singh. When Master Kirpal Singh left His body of five elements, left this physical world – you know that when the Masters leave Their bodies always there is some trouble afterwards amongst Their disciples. So because of that, Hiralal did not continue going to the Satsangs, instead he started going to a Gurdwara: Gungasahib Gurdwara.

When it came in the Will of Lord Kirpal that I should go to Delhi, even though I did not know anyone in Delhi, because I had been sitting underground and spending my life like that. But it was in the Will of Lord Kirpal that I should come out, and I went to Delhi. So when I went to Delhi I did not know anyone, but when I stayed with Hiralal, even at that time he used to visit Gungasahib Gurdwara. So when he realized, when he understood the reality, he came and he fell at my feet. You could have read in the magazine about when he left his body.

So the meaning of this is that those who have understood the reality of the Master, who have understood the grace of the Master and the importance of Satsang, they can never leave it. They always realize the Master; they always understand the Master as the Master is.

Hiralal used to say, “Masters say that They do not perform miracles, but it is my experience that Masters do nothing but perform the miracles.”

So dear ones, those who have such firm faith and determination, they become receptive to the grace of the Master. Even among you there are many dear ones who have had such experiences, and they tell me about them when they come to see me in the private darshans.

The question was about seeing or looking at the Master with your eyes open. You know all these Masters Whom I have mentioned and Whose examples I have given to you, They looked at Their Masters as Baba Sawan Singh looked at Baba Jaimal Singh. He saw Master Jaimal Singh a lot, but He also did what Baba Jaimal Singh told Him to do.

Baba Sawan Singh worked very hard in meditation. Whenever He would be bothered by sleep, He would stand up. He had made a wooden stand which was called a *beragan*, and standing with the support of that *beragan* He used to meditate. He would stand all night and meditate like that. For many days He would not come out of the meditation room. He worked very hard in His meditation according to the orders of His Master Baba Jaimal Singh.

Master Kirpal Singh had made the bank of the River Ravi the place for His meditation. He would go there and He would stand in the waters of River Ravi and He would meditate like that. He also saw His Master, Baba Sawan Singh, with His open eyes, but He also did what Baba Sawan Singh asked Him to do.

In the same way, I also got many opportunities to behold my beautiful Lord, I saw Him with my open eyes, but He made me sit underground for five years and He made me do the meditation.

Why are we asked to close our eyes and do the meditation? It is because our Master wants us to see the Reality in our within so that we may not lose our faith. Because if we have not seen the Reality, the Real Form of the Master within, then it is possible that if a few people would criticize our Master we would lose faith in Him. But if we have seen our Master within, then no matter what people say, whether they criticize Him or praise Him, they do not affect us, because we know what our Master is.

Master Sawan Singh Ji used to say, “It is like this: if you have seen a bullock with your own eyes, no matter if the whole world says that it is not a bullock, that it is some other animal, still you would not believe them.”

In the same way, if we have seen our Master within then it doesn't matter what other people may say about Him because then our faith will remain strong all the time.

So Kabir Sahib says, “First of all you become the perfect ones. Once you have become the perfect ones, then it doesn't matter if your eyes are open or closed, because when you have manifested His Form within you, when you have seen Him within, afterwards wherever you look, you will see only His Form, because that enchanting, attractive Form of the Master will never leave you.”

Kabir Sahib had said, “Neither do I close my eyes nor do I plug my ears, I don't even give pain to my body. With my open eyes, happily I have the darshan of my beloved Lord.”

We get enough time and opportunity to have the darshan of the Master during the Satsangs or when the Master is walking by us. We should try to take advantage of that time; we should fill ourselves up with that darshan.

Earlier also I told you the story of Mana who was an initiate of Guru Arjan Dev Maharaj. We should not follow the example of Mana. Mana was such a disciple who would not do anything in the langar, he would only eat from the langar but he would not clean the vessels, he would not clean the floor, he would not do any seva. When the people in charge would tell him that he should do this or that seva he would say, “No, I will not obey my equals! I will do only what my Master will tell me.”

So the dear ones complained to Guru Arjan Dev about Mana. Masters know everything about what the dear ones have in their heart and Guru Arjan Dev knew that Mana would not even obey the order of his Master. So Guru Arjan Dev called him and He told him, “Okay, go out into the jungle, collect some wood, burn the fire and you sit in that fire.”

Mana said, “Okay, I will do that because it is Your order.” He thought that it was very easy. He went into the jungle, collected some wood and he even started the fire, but he did not have the courage to get into that fire. When he felt the heat he was frightened and he just went around and around the fire.

Then a robber, or thief, came there who had a lot of stolen wealth from some rich person’s home. He knew the police were chasing him, and when he came near where Mana was burning the fire, he asked, “O man of God, what are you doing in this wilderness, in front of this fire?”

Mana told him the whole story. So that thief told him, “Okay, why don’t you take all the wealth which I have, and you transfer or give me the order of your Master?”

That dear one, that thief, appreciated and obeyed the order of Guru Arjan Dev even though it was not given to him. He got it from Mana and in that way he was liberated. Whereas when Mana was coming towards his home carrying all that wealth, the police came, and you know that the person who has all the stolen goods is considered to be the thief, so he was arrested and he was punished for that.

So we should not follow the example of Mana we should do what our Master tells us to do. If the Master tells us to cut the grass, we should do it. If the Master tells us to fetch the water, we should do it. Whatever our Master tells us to do, we should do it. It is always beneficial for us to obey the orders of the Master exactly in the way He has given them to us.

All of you please close your eyes and start meditating.

1993 October: Master Has Determined to Take the Disciples Back

This question and answer session was given March 30, 1986, at Sant Bani Ashram, in Rajasthan, India.

QUESTION: I have two questions, really. I heard once that Master Kirpal was talking to an initiate and He had the book *The Wheel of Life* in His hands; He tossed it aside saying,

“My initiates will never come back”; and I was wondering if He really said that? I know that He could do whatever He wills with us; but I wonder if He really said it?

The other question is: You’ve talked before about the inner planes and, in fact, have given whole Satsangs on what the inner planes are like, but I wondered if You would talk a little bit about what goes on in the inner planes and what do we do there?

SANT JI: Whatever Param Sant Maharaj Kirpal said, that is correct, that is true; because all the Param Sants, the Perfect Masters, Who come to this plane, always try Their best and They do not want Their disciples to come to this plane again and again.

You can convince yourself by reading the *Anurag Sagar* [*The Ocean of Love*] in which you will find the story of Supach, the Valmik. In order to liberate him, Kabir Sahib had to take so many bodies, so many births, yet He came to liberate him. Supach was the one who later on came as Dharam Das.

There is a story which happened in the lifetime of Guru Nanak Dev Ji. He had a disciple; but he would not do the devotion as instructed by Guru Nanak, even though Guru Nanak used to visit him very often. He was always busy doing his worldly work. He would only bother his sons and always worry for the family, but he would never devote any time to the devotion of God. Guru Nanak Sahib always used to tell him, “All those things are not going to go with you. You should do the devotion of the Lord; otherwise you will have to come back into this world.” But that person did not pay any attention to the teachings of the Master, and he remained attached to the family and the business of the world.

You know that you cannot win the business of the world, but the business of the world will defeat you. They always have the upper hand. There is no one in this world who has completed all of his businesses. So, according to that, since he was attached to the businesses and the things of the world and to his family, and since he did not do the devotion of the Lord – he did not pay any attention to the teachings of the Master – he came back into this world after he left the body, because death does not wait for anyone. When his time came, and he left the human body, he came back into the same family; and this time he came as a bullock, because he was attached to his sons, his family and the business of the family.

When he came in the body of the bullock, Guru Nanak Dev Ji Maharaj again came to that house and He told him in his ear, “Dear one, now you have come back in this body of the bullock. At least now you should pay attention to what I am telling you. You should do the devotion of the Lord. You have got the Initiation; you should do the devotion of the Lord, and, in that way, get rid of this suffering world.”

But he said, “No, how can I do that? How can I not pay any attention to my family? I am the strong bullock of the pair, and the other bullock is not very strong, so I have to do all the work. My children are not very well-to-do. If I will not work for them, who will work for them and who will feed them?”

Since he was so attached to them, he did not want to give up the attachment; he did not want to listen to Guru Nanak.

Anyway, after suffering in the body of the bullock, when his time came to leave that body, he left that body but was still very attached to that family and to his sons and grandsons. So again, according to the law of attachment – that wherever you are attached

you go there – he went back to the same family in the body of a dog. When he came in the body of the dog, Guru Nanak Dev Ji Maharaj, Who was all-conscious, again came to him and told him, “Dear one, now you have come back once again to this family. Now you should give up the attachment to this family and do the devotion of God.”

But he said, “Master, You know that my children are lazy. They sleep all night long; they sleep very deeply and they do not know what is going to happen. If I am not here to guard their home, You know that the thieves will come and they will plunder all the wealth. So I stay here, I growl, I bark, all night long and I keep a guard against the thieves. If I am not here, then who will take care of them?” He did not want to give up looking after the family, so Guru Nanak Dev again went back. Once it so happened that a boy in the family stepped on the tail of that dog, and the dog got upset; so that boy hit him with a stick and he broke his back. Still, the dog did not want to give up the attachment to that family. With his broken back, still he would guard the home and he remained there.

After some time, he left that body also, after a great deal of suffering in that body. But still he was attached to that family, so he came back in the same house in the body of a snake. Once it so happened that everyone in the family had gone out leaving a young child in the home. And that young child was not used to being left alone. Suddenly, when he woke up, he looked for his mother, and then he started weeping.

That old man who was there forgot that he was in the body of a snake; and because of his attachment to the grandson, he at once went to that young boy and started caressing him. Suddenly the door opened and everyone in the family came back. They were surprised and terrified to see a snake with the boy and they thought that the snake was going to kill the boy. At once they called some other people who beat the snake to death with sticks. But even after getting that kind of treatment, and even after leaving the body of the snake, he still did not want to give up the attachment.

Again he came back into the same home, this time in the body of a worm. When he was born in the body of a worm, at that time, Guru Nanak Sahib was touring with His disciples Bala and Mardana. When he came in the body of a worm, Guru Nanak Sahib started laughing suddenly. Bala and Mardana asked Guru Nanak why He was laughing that way. He told them the whole story and said, “We have gone there many times to explain to that dear one about the devotion of God; let us go there once again. Maybe this time he will understand and he will do the devotion of the Lord and will get the liberation from this suffering world.”

Masters Who have given the Initiation are always worried for Their disciples and They always try Their best to make the disciples understand that this is not their real home and that they should do the devotion of the Lord if they want to get the liberation from this suffering world. So because of that promise which the Masters have made to the disciples, They always come again and again and They always try to explain to the disciples about the devotion of God.

So, like that, Guru Nanak Sahib came to that home again and He told His disciple Mardana to take out that worm from that dirty place. And with His inner grace He took him to the inner planes. He made him do the devotion there and finally He gave him the liberation.

So the meaning of this story is that Master always tries His best. First He will try to tell us verbally; He will try to explain to us outwardly that we should do the devotion of the Lord and we should not wait for another lifetime to get liberation. We should do it in this lifetime.

Now, replying to your question, Masters are determined that They will liberate all the souls, all the Initiates whom They have initiated, and that is why They always tell us that we should do the devotion of God. Neither the Master should wait for the next lifetime nor should the disciple wait for another lifetime. They should do whatever they are supposed to do in this lifetime, because, according to that soul, that old man who was initiated by Guru Nanak Dev Ji Maharaj, if he had done the devotion of the Lord when he was in the human body, if he had obeyed the instructions, if he had followed the orders of Guru Nanak Dev Ji Maharaj when he was in the human body; he would not have gone into the other lower bodies and he would not have suffered so much.

Because he did not obey the instructions of the Master in the human birth, that is why he had to come back again and again into this world. Because he was attached to the world, Master also had to come again and again, and He had to work harder for him. So that is why, even though Masters are determined to take the disciples back to the Real Home in this lifetime, the disciples also have some duties to perform. They should not wait for the next lifetime. As the Master is determined to liberate the disciples in this lifetime, in the same way, the disciples should also do their part.

When Mansa Singh, a dear one who lives in Calgary, got Initiation he thought that his father should also get the Holy Initiation in this lifetime because his father was devoted to the sadhus and saints. His father used to go to see the holy men and he was also interested in doing the devotion of the Lord. Because Mama Singh had realized the glory of Naam, that is why he wanted his father also to get the Naam Initiation. He wanted that he should not remain in this lifetime without the Naam Initiation.

So when his friend Gurmel Singh Grewal and his wife went to India in order to visit their family, he told them that they should take his father to 77 RB and somehow get him initiated. When Gurmel Singh Grewal and his wife brought Mansa Singh's father to me in 77 RB, I talked to him and at that time I felt that he was not ready for the Initiation. So, in order to make him ready for the Initiation, I did not accept him right away. I told him, "You will have to wait for some more time and then you will get the Initiation."

Since he was a very dear, devoted soul, when he was not accepted, the yearning increased within him and then he became prepared for the holy Initiation. This was the only way to bring him to the Path; this was the only way to prepare him for the holy Initiation. If I had accepted him right away, it was possible that he would not have become as prepared as he became later on.

Anyway, when he got the Initiation, since he had a hard time hearing and I could not speak aloud about the Initiation to him, and since I saw that there was no need of explaining the theory to him in detail, that is why, with the help of Gurmel Singh Grewal, I gave him the Initiation. Still I had to explain a couple of things to him; I had to make him learn the Simran. So Gurmel Singh spoke the Simran loudly and after he had made him learn that Simran, after that when he sat for the meditation just after a little bit he started seeing the light and he became very happy. At once he took out a five rupee note

from his pocket and he offered that to me. In India, if you bow down to a “Saint” or a “Master” without offering any money or something like that, it is considered to be a bad thing. So he thought that I am also a saint or a mahatma like the other ones, so he at once offered a five rupee note to me. But I told him, “No, don’t do that.” I tried to stop him. Gurmel Singh also tried to stop him; but he said, “No, let me do that.” Anyway, after he got the Initiation, he became very happy. He told me, “This is the most blessed day of my life; I have got the real thing.” And he understood the glory and the importance of the Naam.

At that time, he made me promise him that he will not have to go back from this world alone. He made me promise that I would come to take him at the time of his death. After that, whenever he came to see me at 16PS, since he was very humorous, he would always remind me of the promise. He would always tell me, “You have promised me that you will come to take me when I will go from this world.” According to his devotion and according to his yearning and remembrance of the Master, the same thing happened, because he used to do his regular practices and he was very devoted to the Path of the Masters even though he was very old and he could not meditate enough. But still he was very devoted to the Path and he was regular in his practices. A few days before he left the body, his soul went up and he stopped talking with the people. He stopped talking with the family. Since the other people in the family were not initiated and they did not know anything about the Initiation and the soul going up, and since that old man had suddenly stopped talking with them, they were terrified and surprised because they did not know what had happened to him. So they called for a doctor; but the doctor could not do anything. They called for other people also, but nobody had any idea what was happening with him; so they called for another son, Ikbal Singh who is a district commissioner of the city of Roper and he is a wise person.

When he came there he was also very surprised to see his father in that condition, because his father had always lived a very good life and he was healthy. He saw that and he wondered why his father’s condition had become like that, and he was confused. He tried to talk with many people but nobody could explain to him. Anyway, somehow he came across a Satsangi who told him that when a Satsangi leaves the body, when he is about to leave the body, sometimes his soul goes up and he becomes detached from the family, and the world because at that time he has become linked and attached to the Master Power or the Shabd which is within him. And there is no need to worry. The people who are sitting near him should do the Simran and in that way he will leave the body peacefully. When Ikbal Singh came to know about that, when he came to know that nothing was wrong with his father, that he was going to leave the body, he became very pleased. And at that time he repented, because, whenever he had come to see me along with his father, I would always tell him about the Naam and about the Initiation, but he never paid any attention and he didn’t get the Initiation. At that time, he realized his mistake and then he said, “If I had known that Master is such a power, Naam is such a power, I would have also received the Initiation, because Sant Ji told me many times to get the Initiation. But it is very bad that I did not listen to Him and I did not get the Initiation.”

After some time, when the soul of that old man came down, just before he left the body, in the beginning of the month of March, he told his family members, “You see, usually

the people have to spend about ten months in the womb of their mother; they have to be in the prison of the womb of mother for at least ten months. But I was very fortunate one. God was very gracious on me that I had to stay there for only seven months and after that I was born into a very nice family. All my children are very good. Many of them are devoted to the devotion of the Lord. And I also met the Perfect Master and He gave me the Perfect Naam. Now I understand the value of the Naam; now I understand the Power of the Naam. I have gained a lot from the Master; now He has come to take me. If you also understand the Path of Naam, if you also want to improve your life, you should also go to the Master and take the Initiation.”

After saying those words, he left the body. So Ikbal Singh, his elder son, along with the other members of the family, came here and they were very happy. They were very content, even though their father had left the body, still they were very happy in the Will of the Master, and they told me about all this. Ikbal Singh told me personally about all these things and they came asking for the Initiation.

So I mean to say that those who get the Initiation and those who have the faith in the Master, they are definitely taken care of by the Master, because Master has determined to take the disciples back in this lifetime. Hazur Maharaj Kirpal used to say that you should make the way of your heart with the heart of the Master.

The disciple should only speak those things which the Master speaks. He should always speak the same thing which the Master has talked about. When the Master says that He is determined that His disciples will not come back in the world, they will not have to come back into this world. In the same way, the disciples should also be determined, and they should also do those things which prepare them for their journey back. They do not know about the time, we do not know when death is going to come, when we will have to leave this world.

We should do only those things which are helpful in doing the Bhajan and Simran. We should remove all the obstacles which are between us and the Master. We should do only those things which can help us in doing more Bhajan and Simran, and which can help us in our way back to God.

Now regarding your other question about the inner planes and what happens over there: I have said a lot about the inner planes and inner journey, and a lot has been published in *Sant Bani Magazine*. You should find that magazine and read that. And after that, I would like to inspire all of you that you should work hard. You should go within and do your Bhajan and Simran, and you should see the truth with your own eyes.

QUESTION: It seems like a lot of initiates go through some intense times just before they come to India. And there's a lot of theories around about what's going on. Can you say something about that?

SANT JI: Master Sawan Singh Ji used to say that whatever difficulty is going to come in our life that is all predetermined. It does not matter if one is coming to India or not, whatever is going to happen in his life, that will definitely happen. No one can avoid that or postpone that.

In the other village, there was a person who was once making a hole in the wall. And his wife was watching that, and she said, “Mind that – a brick is going to fall on you. Be

careful.” That brick was going to fall on him, and it did, and it fell on his back, and he suffered a great deal from that.

So she said, “I told you that you should do your meditation. If you had done your meditation, you would not have hurt yourself.” He said, mentioning me, “you always tell me to do the Bhajan and Simran. You know that Sant Ji also does a lot of meditation; He works very hard. And He does not let God have any rest; He always goes on doing His devotion. But still, he has so much intense times, still He has so many difficulties.” So this is just a trick of our mind. Whatever difficulty is going to come, it will definitely happen. To say that it happens only when we are preparing to come here or only when we have come here, that is just a trick of our mind.

QUESTION: Can you explain more about how we do Dhyān, and do we use that before we get to the Eye Center or only when we are at the Eye Center? Please explain more about how to do that practice.

SANT JI: Many times I have talked about the Dhyān. A satsangi understands the importance of the Simran only when he reaches the Form of the Master, only when the Form of the Master is manifested within him. As I have said earlier, the Simran takes our soul up to the Eye Center, and after crossing the sun, stars and moon, then the Form of the Master is manifested; the Simran can take our soul only up to that point, only up to the place where the Form of the Master is manifested.

Once we have reached the Form of the Master, or once the Form of the Master has manifested or appeared within us, then we need the Dhyān or contemplation. At that time, we need to absorb ourselves in the Form of the Master so much so that we should not remain aware of our own selves, we should only be aware of the Form of the Master Who has manifested within us.

When we reach the Form of the Master, after that we need the Dhyān. And if we have not perfected ourselves in doing the Dhyān, as said earlier; then sometimes our attention will drop down from the Eye Center; sometimes it will go here, sometimes it will go there. And in that way, we will not be able to absorb into the Form of the Master, even though He will be manifested over there.

That is why it is very important to learn about the Dhyān and do the Dhyān when we have risen above the mind and the organs of senses, and when, after crossing the sun, stars and moon, we have reached the Form of the Master. If we do the Dhyān before we have reached the Form of the Master, that Dhyān is not complete, because we cannot do it completely. We can do the Dhyān completely and we can become successful in that, only when the Form of the Master is manifested or we have reached the Form of the Master.

When we have reached the Form of the Master, and when we do the Dhyān and absorb ourselves in the Form of the Master, so much that we do not remain aware of our own selves – we see only the Master, we see only Almighty God in front of us. After that, such a soul, within whom the Form of the Master has manifested, one who has done the Dhyān in this way, does not see anyone as his enemy because he sees God Almighty working in both his enemies and his friends. And such a soul, or such a mahatma, himself does not criticize anyone. He does not allow his disciples or his followers to criticize

anyone, because he knows that the same God is working in everyone, so whom can he criticize, whom can he praise?

Guru Nanak Sahib says, “O Lord, if they were made by some other God, then we could say that they belong to someone else. When You Yourself are within everyone, how can we criticize one and praise the other?”

So that is why, when we reach the Eye Center, by doing the Simran, and when, after crossing the sun, stars and moons, when we manifest the Form of the Master, when we absorb ourselves in the Form of the Master, when we get in that kind of condition, after that we should hide our condition. Just as a woman hides her body, in the same way we should hide that grace of the Master. We should not go on talking about it. We should not go on telling people, “Master has manifested within me,” or “Master is telling me this” – or “Master is telling me that.” Because, if God has been gracious on you and if Master has manifested within you, and if you go on talking about that to other people without the instructions of the Master, what would happen? The dear ones who just got initiated or who have not progressed so much, they will feel jealous about you, and their bad feelings will affect your progress. Your progress will be stopped and you can lose a lot in the meditation.

So that is why, unless you have risen above the mind and the organs of senses, unless the Form of the Master is manifested within you, unless you are absorbed in the Form of the Master so much so that you do not remain aware of your own self, you should not give up doing the Dhyān. In fact you can do the complete Dhyān – your Dhyān can become successful – only when you do it after the Form of the Master is manifested within you. If you will try to do the Dhyān before the Form of the Master is manifested within you, you will not become successful, because you do not have anything to hold on, you do not have anything to contemplate upon, unless the Form of the Master is manifested within you.

By doing the simran of the world, the dhyān or the contemplation of the world has happened or come in our within by itself, we do not have to make any efforts in doing the dhyān of the world. In the same way, when we will do the Simran given to us by the Master, then the Dhyān of the Master will come in our within by itself. Then we will not have any difficulty if we have forgotten the simran of the world and if you are doing the Simran of the Master.

Master Sawan Singh Ji used to talk about a dear one who used to love his buffalo very much. When he went to a mahatma to get the initiation, the mahatma asked him, “What is the thing which you remember the most? What is the thing you love the most?” He said, “Master, I remember and love my buffalo very much. Even when I am sleeping I think about and have visions of the buffalo because I love him very much.” So that mahatma told that dear one, “Okay, you go in that room, and go on doing the dhyān or go on doing the simran of the buffalo. I have some work to do, and I will come back after a few days and I will give you the initiation.”

Now, it was not difficult for that dear one to do the simran and the dhyān of the buffalo because he already loved that buffalo. So, when he sat down for doing the remembrance and the dhyān of the buffalo, he enjoyed doing that; he did not find it difficult. After a few days, he perfected himself in the dhyān and the simran of that buffalo, because he

loved him very much. After a few days that mahatma came back, He told him to come for the initiation. But that dear one said, “Master, I cannot come out, because my horns will get stuck in the door.” That mahatma said, “No, you are a human being. You do not have any horns and you will not get stuck in the door.” He said, “No, Master, I am a buffalo and I will not be able to come out through this door.”

The meaning of saying this, as Master Sawan Singh Ji used to say, is that it is not a difficult thing to do the Simran, and it is not a difficult thing to do the Dhyān of the Master because right now we are doing the simran of the world and the dhyān of the world is coming within us by itself. In the same way, if we were to do the Simran of the Master, we could easily do the Dhyān of the Master.

1993 November: Human Love Serves as a Bridge

This question and answer session was given in Bombay, during the Westerners' program, on January 11, 1984.

QUESTION: Maharaj, I have to confess something. Part of me is very scared about dying while alive.

SANT JI: The day of death is fixed for every being. Even before his coming into this world when he was in the womb of the mother, at that time the day of his death was fixed; and it will come, no matter what one does about it. There is no way to avoid it. Whether you accept it happily or whether you don't accept it – still it will come. Whether you take it, whether you are afraid of it or whether you are not, it will definitely come. But Satsangis should not worry about death; they should not have any fear of death, because, in fact, they do not die. After dying, they are going to go to the Master's home. And, in fact, those who die while living, they are preparing the ways of living after their physical death. So Satsangis should not be afraid of any kind of death.

In Swami Ji Maharaj's time, there was a father and son, and they were both initiates of Swami Ji Maharaj. The son was dying because a plague was spread all over the country, and he was also affected by that. When the son was about to die, the father started weeping. The son asked his father, “Why are you crying?” The father replied, “I am crying because you are my only child. And now I know that you will die. I will lose you. That is why I am crying.”

So the son replied, “Don't cry for me; don't weep for me, because I am not dying. In fact I am going to live in a much better way. In my previous birth, I was a tree, and one of my branches was presented in the seva of Swami Ji Maharaj, and He used it for brushing His teeth. And because of that, I was freed from that body of a tree, and God gave me the body of a man. But since I came from the body of a tree, I was not fully developed in this lifetime. That is why my liberation was not completely possible. But it is all due to Swami Ji Maharaj's grace that, in my next lifetime, I will get a fully developed, complete, human being's body; and after that, I will not have to come back into this world again and again.”

It is the law of Nature that, if the Saints use any tree, any part of the tree, or any part of any vegetation, that tree or that vegetation gets the human body. If the Saints ride on any animal, or if any bird, or any kind of creature touches the body of a Saint, all those creatures, those beings, get a human birth in their next lifetime.

So the son told his father, “Don’t cry for me because, due to Swami Ji Maharaj’s mercy and His grace, I am going to live now, I am going to get such a birth which will take me to the liberation.”

When Master Sawan Singh was getting his house constructed in the city of Amritsar, at that place, there was a mango tree, which was very huge and very beautiful. When Master Sawan Singh saw that tree, He thought of cutting that tree down. But the girl who used to cook food for Master Sawan Singh came to Him and requested that He should not cut that tree down because it was very beautiful, and many people of the sangat got a lot of rest sitting under the tree because it gave a lot of shade. Master Sawan Singh said, “Well, he is beautiful now. And since I have seen him, the eyes of the Saints have been cast upon this tree, he will become more beautiful. He will remain beautiful; he will become more beautiful.”

Master Sawan Singh wanted to liberate that soul from that body of the tree, and He wanted to give him the human form. At that time, there was an initiate of Baba Sawan Singh whose name was Ishar Singh, who did not have any child. He also heard all this, so he requested Master Sawan Singh, “If you have thought of giving a human form to this soul which is in the tree, I would like to request you that you should make it possible that the soul takes birth in my family. He should come as my son.”

Master Sawan Singh agreed. He said, “Well, whatever you say, that will happen if it is in the Will of Baba Ji.” Saints never take any credit for Their own self. They always say that it is all because of Their Master’s grace.

So after ten months, a boy was born in the family of Ishar Singh; and when he was brought in front of Baba Sawan Singh, the family wanted Baba Sawan Singh to give him some name. So Baba Sawan Singh called for that girl who had requested Him not to cut that tree because it was so beautiful. Baba Sawan Singh asked that girl, “Tell me, is he beautiful now, or was he more beautiful when he was in the body of the tree?” That child was so beautiful that Baba Sawan Singh gave him the name, “Mango.”

In Rajasthan there is a village called Ladhuwala where I used to visit once a month for meditation and Satsang purposes. There was a tree outside the village and we would sit under that tree to meditate. Once some dear ones asked me, “Will that tree get any benefit because we are sitting under it and doing the meditation?” I said, “Yes, this tree will definitely get the human form in his next life next birth.”

By the evening of that day, that tree became dry, and the next day they cut it down. The family who owned that place did not have any children. So a girl was born in that family and we named her Khiker. Khiker was the kind of tree, the name of the tree. (Still now that girl is living.) Sadar Ratan Singh, using his tractor, took the wood of that tree to the ashram, and it was burned in the langar.

Satsangis should not be afraid of death; in fact they should be very happy. How much happiness should they experience at the time of dying? They should experience more happiness than they would experience at the time of their wedding. I’ve seen many dear ones, those who meditate a lot, when they die. They are so happy, much more happy than they were at the time of their wedding.

Kabir Sahib has said, “The death of which all the people are afraid – I find happiness having that kind of death because, after having that kind of death, I get the supreme bliss.”

Satsangis should do their Bhajan and Simran. We people have this weakness; we are afraid of death only when we don't meditate. When we do the meditation, then the fear of death does not bother us. After some time, you will be able to read the stories of Sunder Das, an initiate of Baba Sawan Singh who lived with me for about twenty years.¹ Many months before he left the body he told about his departure. He was so happy when he left the body, he told us to make parshad and feed people, because he was seeing that Master had come to take him.

So those who meditate, those who have confidence in the Naam, those who have faith in the Master, will they be afraid of death? No, they will never be afraid of death because they know that after this death they will be going to their Real Home.

In Amritsar there was an initiate of Baba Sawan Singh; she lived on a street in an area where everybody else opposed Master Sawan Singh. Eight days before she left the body, she told them that on the eighth day she would leave the body, because her Master would come to take her. People did not believe her because they did not believe in Master Sawan Singh. They said, “Well, are you a yogi that you are making such a prophecy?” After that people started counting the days. Now six days are left, five are left, four days are left.

On the eighth day she left the body; and before leaving the body, she told them that Master Sawan Singh had come to take her. After that, all the people who lived on that street became very devoted to Master Sawan Singh. When Master Sawan Singh went to Amritsar to give the Satsang, they all requested Him to give them the Initiation. But Master Sawan Singh said, “No, first you should get a little bit more faith, be a little bit more strong, and then I will give you the Initiation.”

So we should do our meditation, and not be afraid of death or anything like that, because Naam does not leave any attachments within us. It finishes all kinds of attachments, because, before we die, we do not meditate as much and as well as we should have done. But at the time of death, the Master comes and takes us. Those who meditate, those who go in the within, Master tells them about their departure, two days before, or four days before, or maybe weeks or even months before, that they are going to leave on a certain day. But those who do not do the meditation, even though they don't know about their departure, still Master comes and takes them.

QUESTION: [Inaudible question.]

SANT JI: You should always contemplate on the Form of that Master Who has given you the Initiation. I am here to give the love of Master Kirpal to all of you. If you will receive the love of Master Kirpal from me, there is no harm in that, because I am connecting you people only with Him.

Saints are not different; They all are One and the same thing. Since They come from the same place, from the same country, They come out from the same Shabd, They breathe

¹ See *Support for the Shaken Sangat*, by A. S. Oberoi. pp. 304 - 312.

the same Shabd, and They take the soul to the same place. In fact, we see Them as two or different only as long as we are outside. But when we go within, there is no question of seeing Them in two different Forms, They are One and the same thing.

Regarding this, Master Kirpal used to make us understand, in many different ways, giving many examples. He used to say that Saints never die; they only change the body. It is like one bulb fuses [burns out], and it is replaced by another bulb. The light is the same, the power is the same. Only the body is changed.

QUESTION: Sant Ji comes to Shamaz in May. Usually the weather is good that time of year; but it's early enough in the spring that it is possible that there could be bad weather. Should we plan on good weather, or should we be prepared for bad weather?

SANT JI: We should make the arrangements expecting both the things both good and bad weather; and we should leave the results and leave the future in the hands of Master.

Prophet Mohammed used to deal in the business of camels, so he used to have many camels. Once in the Satsang He said that everything is done in the Will of God; in fact God Himself does everything. Not even a leaf can move if it is not in the Will of God. One of His dear ones heard that. And since we have the habit of only taking such things from Satsang which are good and comfortable for us, he thought, "When Master said that everything is done in the Will of God, not even a leaf can turn without the Will of God, then why do I need to tie the legs of the camels; why do I need to stay up all night and guard them? When everything is done by God, why not let God do all the work and let me rest?" So he told Prophet Mohammed, "You say that everything is done in the Will of God, God does everything, then why do I need to bother about tying the camels and guarding them?"

Prophet Mohammed said, "No, it is your duty. You have been given the responsibility to protect the camels, to tie their legs, to guard them. So it is your job and you should do that. And if anything happens, even after you make all these efforts, then you should understand that it is the Will of God. You should always leave the results in the hands of God; and you should perform your duty."

In the same way, you should expect both kinds of weather, good and bad, and you should make the arrangements according to that, and leave the future in the hands of Master.

When you people come to Rajasthan, from the point where you leave the tar road and come on the dirt road, we maintain that road; and every time before you come, we spend a couple of days there preparing that road for the bus to come.

If we would not prepare that road, it would be impossible for the bus to go along that dirt road and reach the ashram, and in that way you might have many difficulties. We understand our responsibility, and that is why we always maintain that road. And still, we leave the results in the hands of Master, because everything happens in the Will of Master. Nothing can happen without His Will. Even after attending to our responsibility, we still leave the results in Master's hands.

Even after fixing that road we do not become careless. We always send the ashram bus to meet your bus, and it always leads you to the ashram. And when you leave the ashram, again you will notice that the ashram bus leads the other bus up to the tar road.

So I hope that you will become the wrestlers, become the strong children of Master. Have faith in Him, make the arrangements in the best way, as much as possible, so that the sangat may not have any difficulty reaching there.

QUESTION: Sant Ji, I'd like to ask a question about human love. Sant Ji, in this life I've met several people for whom I have the most deep and abiding love and affection. And I didn't know what to do at that time, because I want very much to be able to love and serve you correctly. But I found that I couldn't deny the fact that I love certain other human beings very, very much. The question is, even if our love is a very human love, if we really long that our love will become innocent and pure for the Master's sake, can the Master also use that as a means to unite the souls with Him? Can human love be a means for gaining perfect love for the Master if we really long that our love will become innocent and pure?

This is a very interesting question, and I will give a very interesting reply to this. First of all, you should know that, when we love, we love on the level of mind. In the beginning, it may come in your mind that you will be able to maintain your love, pure and innocent. But what happens after some days? Your mind takes your love, in the dirt of the pleasures and the worldly things and that love is polluted. So instead of becoming happy, Master becomes sorry for you, looking at your love, because you have polluted it with your desires and with the worldly things.

In a place called Jinnah, which is now in Pakistan, there used to live one potter whose daughter's name was Sohni. The king of Balakh Bukara had a son whose name was Ichadvekh. Once he came to this part of India; he saw Sohni and fell in love with her. Sohni did not know about it but he loved her from a distance. And since he wanted to come close to her – he wanted to live close to her, that is why he left his kingdom and everything, and he came and settled in this country. Sohni's father used to deal in the pitchers and pots and things like that because he was a potter. Ichadvekh, who was later on called Mahiwal, started doing the business of the pitchers and pots. He opened a shop. He would go to visit Sohni's father and buy things from him. And he would either sell those things at a low price to the people, or he would just donate them to the sadhus, to the holy people, because he wanted an excuse to visit Sohni's family again and again so that he could see his beloved.

That love was very pure, very innocent; that love was not of the worldly nature. When he continued doing that, after some time, all the money which he had was finished. So he could not continue going to Sohni's house like a trader, because he did not have any money left with him. So he became a servant in Sohni's house so that he could remain close to his beloved and see her.

He told Sohni, "I only want to see you because I love you." When Sohni's parents came to know about the love Mahiwal had, they were not pleased with that, and they kicked him out of their home. After that he made a hut across the river and started living there. Every day he would catch some fish and bring them to Sohni, because he loved Sohni very much. Once it was not possible for him to catch any fish in the river because it was flowing very fast. So he thought, "Well, every day I kill the fish to please my beloved. Why not cut my own meat, take the flesh of my own body for my beloved, because I love

her; and my body is not dear to me as much as she is. So why not cut my body and take that flesh to her?”

So he cut some flesh of his body. And at the place from where he had cut his flesh – he tied the bandages, and using a baked pitcher he came across the river. In those days they did not have good boats and things. So they used the pitchers for going across the waters [probably a large diameter, shallow bowl – EDITOR]. SO he came there, and Sohni was waiting for him over there. When Sohni saw that her lover did not look as radiant (because he had cut his flesh), she asked, “What is the problem? Every day you look so radiant, so bright, but today you look sad and depressed, like a sick person. What is the reason?”

But Mahiwal did not want to tell her that he had cut his body to bring the flesh – to bring the meat. But, since she insisted, he removed the bandages and showed her what he had done to please her. When Sohni saw that she fainted. When she came back into consciousness, she said, “Mahiwal, today you have crossed the limits of the pure love, and you have done your best to prove yourself as the best lover. Now it is my part; I should also do something for you. From now onwards, you should not come across the river. I will come across the river to meet you. Now it is my job; I should do this.”

In the meanwhile, Sohni had been married to somebody else, and Sohni’s sister-in-law knew all this story. Every day, Sohni crossed that river, using a baked pitcher. One day, out of enmity, her sister-in-law replaced that baked pitcher with an unbaked pitcher which was going to dissolve as soon as the pitcher was put in the water. When Sohni came to the bank of the river, she knew that it was not the same pitcher which she had been taking every day. Even though she knew that she would die in the water, she was not stopped by anything; she was not afraid, because she had promised her beloved that she would go there. So she took that unbaked pitcher and, in trying to cross, she was drowned in the river. When Mahiwal found out about that, he also jumped in the river and left the body.

So the meaning of telling this story is that their love was not of the worldly nature. Their love was innocent. They wanted to use this human love to develop the love for Almighty Lord. They did not change their human love into the worldly love – in the love for lust and things like that. They wanted to do this, and in that they became successful. But not everybody becomes successful in this. One out of millions and billions are able to maintain the purity and innocence in the love.

Human love serves as a bridge to reach the spiritual love, to reach the Godly love. But if we remain on the bridge we can never cross the river. When we are crossing the bridge, it is better for us to cross it as soon as possible, because we never know what is going to happen on the bridge. Since human love serves as a bridge to reach the spiritual love, love for God, that is why it is better for us to rise above the human love as soon as possible, because we keep human love in our mind on the level of mind. And you know that mind always misleads us.

As long as we are in the limit of mind we can never be saved. That is why Saints always emphasize that, no doubt, you may start loving the Master on the human level, but you should try to rise above it as soon as possible.

Nowadays, people do not understand the value of maintaining purity and innocence in the love. They don't even try to understand that, what to talk about maintaining it. Pappu reads all the letters which come written in English and he knows how many letters we get. In the first letter, the dear ones write that their love is like the love of brother and sister. And after a few days, another letter comes which says that now they have decided to get married. You know that we answer the correspondence only once a month. So when the letters come to me, Pappu has five or six letters from the same people. In the first letter they talk about their love as the love of a brother and sister. In the other letters, they talk about their desire of getting married to each other. Then it becomes difficult for Pappu to decide which letter we should read and to which letter we should respond.

I mean to say that once you say, "She is my sister," or "He is my brother," – he should remain your brother or she should remain your sister through all your lifetime. How can you even think of getting married to the person whom you have called your brother or sister?

Since it is a worldly question and it has nothing to do with spirituality, that is why I'm replying to you in this way. Some girls also have this habit, that they call people their brothers. Because unless we call the person as our brother or sister, it is not possible for us to come close to them. So I think I will say that people make such relations of brothers and sisters only to deceive others.

So we should try to spare ourselves, protect ourselves, from such tricks of the mind. In Sant Mat, it is not a bad thing to get married; you can get married. But it is not a good thing for you to first call someone as your brother or sister and then think about getting married to the same person. Because this is against the principle of Sant Mat. Otherwise, there is nothing wrong in the Path of the Masters about getting married, but one should be very careful in doing anything in the world.

QUESTION: There is something very important, that I should ask further, Master, because, maybe it will be of benefit to other people. Because I find myself in a situation where, five years ago in India, I met somebody for whom I have a very natural affection. And that affection has continued until this time. And if I say before You that that's not there, then it would be a lie. And so, does that mean that if we know that we're not chaste that we should always ask the Master for separation from that person that we love so there will never be any danger of that love becoming impure? I don't want to deceive You. I want to know, and maybe other people find themselves in the same position; because I know I'm not saying my love is pure, but I pray that it will become so. Should we seek separation if we find ourselves in that situation where we know we haven't reached that real inner purity that the Master talks about?

SANT JI: Many times in the Satsang I have told the story about Gopi Chand, that he was inspired by his mother to become a yogi. He left his kingdom and he became a renunciate. In those times, there was a custom among the yogis that if anyone wanted to become a yogi, a renunciate, first of all, he had to go into the city of which he was a resident to beg for donations. This was a way of making the mind humble. So, when he became a yogi, he went to his own city begging for donations, begging for the things. When he came to the palace, all his queens, all his wives, gave their ornaments and everything to him, thinking, "Now, when we don't have our husband, our husband has

left, has become a yogi, then why do we need all this jewelry and all these things.” So they gave to him. And then he came to his mother, who had inspired him to become the yogi and to give up all the kingdom. His mother said, “Now you have become a yogi, since you have come begging for the donation, for the good things, that is why I feel that I should give you something as the donation. And I would like to tell you three things: you should always sleep on the most comfortable bed; you should always eat the most delicious food; and you should always remain in the strongest fort.

When Gopi Chand heard that, he said, “Mother, if some other woman had said these things, I would have thought that she was crazy. But you are the one who inspired me to become a yogi, and now when I have become a yogi, when I left all of the things, all the comforts of the world, you are telling me to again sleep on the comfortable bed, eat the delicious foods, and live in the strong fort – how is that possible? Because I will have to beg from door to door for the food; and whatever they will give me, I will eat that. And since I will have to sleep under the trees, how can I expect to live in a strong fort, or even a house. And since I will have to sleep outside, without any mattress or anything, how can I sleep on the most comfortable bed?”

Gopi Chand’s mother replied, “Dear son, you did not understand what I was trying to tell you. When I said that you should sleep on the most comfortable bed, that means that you should not sleep until sleep overpowers you. When sleep overpowers you, then you will not find anything uncomfortable, because when you are really sleepy, then even the most uncomfortable bed seems very comfortable. And whatever food you will get from the people, don’t eat that food unless you are really hungry. When you will feel real hunger and when you eat food after feeling very hungry, then you will find even the food of ten days old as the most delicious and the most fresh food. And when I say that you should live in the strong fort, that means that you should always remain in the refuge of the Master. Because there is no other place stronger than the refuge of the Master. If you remain in the strong fort, in the strong refuge of the Master, nobody will be able to deceive you. You are young. You are very popular among the people, since you were their king. Now you have become a yogi, so many people will come to see you. Many women and attractive young girls will come to see you. And if you will not keep yourself in the strong fort, if you will not keep yourself in the strong refuge of the Master, it is possible that all of them will deceive you. That is why, always remain in the strong fort; always remain at the Feet of the Master. Always have faith in Him. Always have confidence in Him. If you are keeping yourself always at the Feet of the Master, then there is no question of being plundered by all those passions and things.

1993 November: The Student who Loves and Obeys

This question and answer talk was given on July 20, 1993, in Bangalore, India.

QUESTION: Master, is the moment of the inner darshan established by the destiny of each soul or does it depend on the effort that one does in meditation?

SANT JI: Both of these things work together – the effort of the disciple and the grace of the Master. Often in Satsang I have said that the means of receiving the grace of the Master is meditation.

If someone is not thirsty and another person offers him water – no matter how good or how delicious that water is – the other person who is not thirsty will not accept it. He will say, “I am not thirsty; I do not need it.”

Since he is not thirsty that is why he does not appreciate the water. The same thing is true regarding the inner darshan of the Master. If we are not yearning for the inner darshan, if we are not making efforts for the inner darshan, then even if the Master graciously gives us His darshan we will not appreciate it. So that is why, according to the law of Sant Mat, one has to make efforts to receive the inner darshan of the Master.

Guru Nanak Sahib says, “If you try to sell your things to a person who is not its customer, who does not appreciate it, then your things will have no value. If you find a customer who really needs your goods, he will appreciate them, he will value them more.”

So in the same way, if we are yearning for darshan, if we are making efforts to receive the inner darshan, then we appreciate it. Making efforts to receive darshan is like appreciating the darshan.

Swami Ji Maharaj has said, “The Shabd will get opened with the grace of the Master and the mighty Master will pull your soul up.”

So that is why it is very important for us to start from the root. The ABC of our devotion starts from our loving the physical form of the Master. Even though the Masters do not attach us with Their physical bodies – They connect our souls with the Shabd – but if we do not love the physical form of the Master then we will not be able to develop love for the Inner Form of the Master.

Only those who love the physical form of the Master progress and go within. Indeed it is a very simple thing – only that student who loves and obeys his teacher works hard in his studies and becomes successful. Even though the Saints do not need our love, because They Themselves are intoxicated in the love of Their Master, but unless the disciple loves the outer form of the Master he cannot progress within. Because if he doesn't love the physical form of the Master, the yearning, the craving to do the Simran and meditation and go within will not be created.

Guru Arjan Dev has said, “I do not feel satisfied even after looking at the body of my Master again and again.”

If we love the body we will also try to catch hold of the words which are spoken from that body; we will also try to obey the words of the Master.

At the time of Initiation every dear one is told to appreciate my words more than my body. He will gain a lot from doing that.

When we do our Simran and withdraw our attention from all the outer things, rise above our body and, after crossing the stars, moon, and sun, when we reach the Form of the Master, when we manifest the Inner Form of the Master, then it becomes the duty of the Master to take us from plane to plane and take us to our destination. But it is the duty of the disciple to reach the Form of the Master and then it becomes the duty of the Master to take the soul up to the various planes.

QUESTION: What is there beyond the fifth plane? Baba Sawan Singh talks about the sixth, seventh, eighth, and ninth plane? Are they part of Sach Khand? Does the soul visit

those planes? Does the soul get any suffering when it leaves the fifth plane even if it is to go higher?

SANT JI: All the sufferings of the soul end when the Form of the Master is manifested. Once the Form of the Master is manifested, all the sufferings go away and after that there is only bliss and happiness.

Guru Ramdas Ji Maharaj has described the condition of the soul when the soul reaches the Form of the Master. He says, “O My Mother, I have found the Satguru and I have become very happy.” So the soul becomes very happy when she finds the Satguru.

The Negative Power has created many confusing things in our within and the soul has to go through those places. The satsangis who go within know how Master Himself takes the soul through those places and planes.

When the soul shakes off the physical, astral and casual covers, she becomes very radiant – just as in this plane there is one sun, but if you collect twelve outer suns like it, then the light of the soul becomes like the brilliance or radiance that you would get from those twelve suns. But still in the inner planes, in the region of the Maha Sunn, that brilliant light of the soul is of no use. The soul crosses that plane of dense darkness only with the Light of the Master. In the Hindu Shastras it is written, “Who is the Guru? Guru is the One Who dispels or removes the darkness.”

Guru Nanak Sahib says, “If hundreds of moons rise and thousands of suns, even then it is all darkness without the Master.”

All the Saints have written in Their writings that without the Master the soul cannot cross over that plane of dense darkness.

In the Guru Granth Sahib the writings or the banis of the Bhattas are also included. The Bhattas were very learned scholars like pundits. They had studied at the Kashi University and they had done all sorts of things in search of God. After searching for God in so many different places, finally when they met with Guru Arjan Dev Ji Maharaj, they received the Initiation from Him. They did the meditation and became perfect ones.

They wrote about their inner journey which is included in the Guru Granth Sahib. They said, “Without the Master there is deep darkness; without the Master one cannot understand anything; without the Master one cannot get any patience. Only with the grace of the Master one can have patience, understanding, and can see everything within.”

When the soul reaches Sach Khand she is converted into total light and radiance. From there, Master Sawan Singh used to quote from Kabir Sahib explaining what happens to the soul after that, because only the soul who has reached Sach Khand knows what happens to her when she reaches there. So Kabir Sahib said, “Just as when some salt goes into the water of the ocean to find its origin, the salt dissolves itself in the water of the ocean – how could that salt come out and tell people what was its origin?” In many of my Satsangs I have quoted Kabir Sahib, giving examples from His bani. He said that if any dumb person eats the jaggery [sweets made from sugar cane] he cannot describe the sweetness of the jaggery he has eaten, he can only make signs or gestures to express his happiness.

QUESTION: Is it fair that in those things which concern the world we get so easily entangled while it is extremely hard to do the devotion of God? Just to smoke four times in a row causes the habit of smoking and this does not happen with the devotion when we go four times to Satsang.

SANT JI: Well, regarding this question, I commented in the Indian dear ones' Satsang, and eventually those Satsangs will be translated and you will know the answer to this, but still I will answer this. First of all we need to understand that when our mind attacks us, at that time we listen to him and very lovingly and happily we do what our mind wants us to do.

Since our childhood we have been living in a society where we see people smoking, drinking and doing all the other things. Looking at those people we have sort of developed our dhyān, our attention – we see them having fun or getting enjoyment for a couple of minutes, but we do not see beyond it. We do not see how much they suffer as a result of having indulged in all these passions and these [intoxicating] things.

In one of the Satsangs I have said that by smoking, by drinking, and by indulging in the passions we lose so much, because it affects our memory, it affects our body, it affects our way of thinking.

All the Param Sants, Those Who have come into this world up to now and Those Who are still coming, They all have said that just as there is blood in the human beings in the same way there is blood and life in the other animals. So just as we have the right to live on this earth, in the same way, the animals and other creatures also have the same rights; that is why we should have mercy on those creatures.

So Masters tell us that intoxications of all kinds have a very bad effect on our intellect. That is why They tell us to abstain from those things. Masters do not accept, for the Initiation, those who are involved in the drugs and other kinds of intoxication. They tell them, “If you can give up all these intoxications only then can you get the Initiation.”

Many religions have made the concoction of liquor and opium and things like that and they do not see anything bad in that, they only justify their indulgence. But Kabir Sahib has very strictly condemned all these things. It is easy to get into the habit of using the intoxicants but it is very difficult to leave it.

Yesterday in the Satsang I told you about an initiate of Baba Sawan Singh whose name was Hanuman. He had performed the austerities for twelve years. When he came to the feet of Master Sawan Singh, he made a cave over there and he lived the rest of his life after that with Him.

He had the habit of smoking. One day in Satsang Master Sawan Singh said, “Those who use opium, those who eat fish, those who drink wine, or those who smoke – no matter what good deeds they do, no matter what rites and rituals they do – all that they do in the name of devotion to God, that is all wasted.”

He gave up smoking when he heard what Baba Sawan Singh said about all these things. Later, he himself used to say, “Even though it has been twenty years since I gave up smoking, but still sometimes when I sit in the meditation, I visualize or I dream of the meetings I used to have with my friends where my friends offered me a cigarette.”

So the meaning of telling about Hanuman is that as far as getting entangled in the worldly things is concerned, we get the help from our mind. That is why it becomes very easy for us to get into the habit of doing the worldly things.

Well, first of all, from the depths of my heart I would like to thank my beloved Gurudevs Sawan and Kirpal who showered grace upon us, Who Themselves called us here and gave us the opportunity to spend time in Their remembrance.

Someone had asked [a devotee] about the greatness of his Master. He replied that only one who is as great as the Master could know about His greatness. “Whatever I will say about the greatness of my Master will not be complete.” In the same way I cannot say how great Masters Sawan and Kirpal were. Because whatever I may say on the outer level will not be complete. Because whatever I tell you about Their greatness on the level of my intellect that will not completely describe the greatness of the Master. I am not the worthy one who is able to describe the greatness of the Masters. I can only tell you how even now those Masters are showering Their grace and extending protection to Their dear ones. They extend Their protection to the dear ones when they have the operations or when dear ones are leaving the body.

So Their greatness can be understood only by those souls with whom all these experiences happen, all those who get such experiences of the protection of the Master.

So I am thankful to all of you for doing the meditation and helping with the raw food [the fruit and cookies] whatever kind of food was served here. If any sevadar did any mistake, I apologize for that, because you know that only those who work make the mistakes. I hope that you will not carry any bad feelings from here.

In the private darshans the dear ones who participated in this program told me about their experiences and how much they have gained in this program. I always tell the dear ones in the darshans that the only way that you can maintain what you have been given in this one week program is by doing the Bhajan and Simran and doing the diary.

So I hope that all of you, after getting back to your homes, will continue doing your Bhajan and Simran, will keep attending the Satsang, and keep the diary.

I wish you all the best for your return journey.

1993 December: Divorce is Not the Solution

This talk was given on January 30, 1985, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Why are the karmas of divorce so heavy?

SANT JI: God, Who has created this creation, does not want that corruption should be spread in His creation. He does not want the people to go on doing adultery. He does not want the people to break their discipline. God also likes the people who are created by Him to live a disciplined life. The only difference between human beings and beasts is that the animals do not have any sense of discrimination. They do not have any intellect; they do not know what is good for them or what is bad for them. But man, who is made of five elements, has the complete stature. God has blessed man with the sense of discrimination; he knows what is good and what is bad. God Almighty has laid down

certain principles, certain limitations, in this creation, and He does not want the people to cross those limitations. He wants the people to live within the discipline.

Saints are very strict in this matter and They have made this decision – They say, “What to talk about getting a divorce, one should not even think about it.”

Guru Arjan Dev Ji Maharaj says, “Those eyes should be taken out who look at other people’s companions. Those women who look at other men, their eyes should be taken out. Those men who look at other women, their eyes should also be taken out. Only those eyes are worth having which do not look at the other people’s companions.”

Divorce is not the solution to any problem. In a way, after getting the divorce we make one more problem, because we don’t know what kind of companion we are going to get afterwards, what kind of nature he will have, what kind of person he will be. So Master Sawan Singh Ji used to say, “In a whole lifetime, a wife can hardly develop the love for one husband.”

If she is able to do that, we would call her as the lucky one, because you know the mind is sitting within us and it does not want us to maintain our love for one person or that we will go on loving one person forever. It always creates such things within us which shake our love and faith in our beloved, and as a result, it always takes us away from our dear one.

So that is why Master Sawan Singh used to say, “For a woman it takes almost her whole life to maintain and develop the love for one husband.”

Just imagine the condition of that woman who has so many husbands, so many people to please, she will not be able to please anyone. For the time being, when she has youth, when she is beautiful and has a good body, she can attract many men who would come to her offering many different things. She would be shown a lot of [worldly] love and affection by those people. But if, in the Will of God, she has to face the consequences of her karmas, if she becomes sick, or when she becomes old, experience says that no one will come to help her. Even if she tells her servant to call those men who were attracted to her and who used to come to see her when she was young and very beautiful, nobody will come there.

Everyone would say, “I was not the only one going to that woman, there were many other people.” They all would say, “Somebody else will go,” but no one will go and help that woman. The result will be that the woman will suffer pain, she will be hurt because no one will come to help her, and finally she will die.

But if you take the condition of a woman who is devoted to only one husband, the loyal wife, what will happen? Suppose she becomes a little bit sick, her husband will try his best to get her the best possible treatment. Even if he doesn’t have any money he will try to borrow that money from other people. He will stay up all night and do everything possible to make his wife well because he is so much in love and attached to her. Finally somehow he makes her all right.

This is the condition of this worldly plane. Since we have to cross the Negative Power’s domain, we have to go through the hells and the heavens before we go up to the Real Home. We have to go through the inner planes.

If those women who do not have good character in this physical body, if they fall for anyone easily, if they are attracted to so many people easily, what will happen to them when they go through the heavens? If they are women, they will be met by the radiant men who will inspire them to stay there. And if they have not maintained themselves in this physical plane, in this physical body, they will fall for them and they will stay there. They will have to come back to this physical plane, they will have to take a body again, and again they will have to go into the cycle of eighty-four lakhs. They will never be able to go back to their Real Home.

If they are men and they did not have good character in this physical plane, in this physical body, they will also easily fall for the radiant women who will come in their way and they will also be stuck there and come back into this physical plane and remain here.

So that is why Saints always put emphasis on maintaining loyalty to your companion. Through Their Satsangs They always tell us that once you are married, in your [entire] lifetime you should always remain with your companion. Only death should separate you. You should not separate yourself from your companion as long as your breaths are going on.

You should live your married life in such a way that you may have two different bodies, but the same spirit, the same light, working in both of you. Guru Nanak used to say, “Don’t call them as the husband and wife those who sit together, but call them as husband and wife who live like one light in two different bodies.”

One dear one made up her mind to get a divorce from her husband. I tried to make her understand in so many different ways, in my interviews with her. Afterwards I wrote many letters to her saying, “Divorce is not the solution to your problems. You should not even think of it, and you should not take any step in getting the divorce because it is not going to solve any problem. It may create more problems for you.” But she did not hear my advice. Saints always say that you should not get a divorce; They are always against it. They do not impose Their ideas on the dear ones, They always tell the disciples, “It is up to you to decide.” But They do not approve of divorce.

It is up to the disciples to decide what is good for them; Saints can only give them advice. So, not following my advice, she got the divorce and later she got married to someone else. Just one month after she married that other person, she wrote me a letter saying, “I feel that I have married my enemy.” So if she had followed my advice in the first place, if she had not gotten the divorce from her previous husband, she would not have written that. If divorce was the solution to her problems, she would not have written me that letter saying that she had married her enemy.

King Vatari was a very righteous king, a very great king. Once while talking to his wife, he was talking about some sati, a wife who had burned herself along with the dead body of her husband. The king’s wife, who was also very righteous, of very good character, said, “My Lord, that sati was not very loyal to her husband, because why did she wait until the funeral pyre? She should have left the body as soon as she heard that her husband had left the body. Whatever breaths she took after the death of her husband, until she burned herself with his dead body, were illegal. That is why I don’t think that she was very loyal to her husband, she should not have taken even one breath after hearing the news that her husband had left the body.”

King Vatari was surprised that his wife was talking about such a high ideal and he wanted to find out how loyal his wife was to him. So he went into the forest to go hunting, with the intention of sending his blood-stained clothes home, with a message that he had been attacked by a tiger and had left the body. Then he would see what his queen would do.

So according to his plan he sent his blood-stained clothes with his attendant to take them to his wife and tell her, “A tiger has killed the king.” When King Vatari’s wife saw those stained clothes she believed that her husband was no more. So before that attendant could say anything she took a very cold sigh and she at once left the body.

When the king came back to the palace he became very sad because he had lost his wife when he was only trying to test whether she was loyal or not. Then he decided that he would never get married again. But you know that sometimes the king has to obey and follow the advice of his attendants and advisers. Accordingly, his advisers said, “Your Excellency, you should get married again because you have a very vast kingdom and you should leave somebody behind to take care of it.”

So following their advice the king married again, but this time to a woman who was not of very good character. However, King Vatari did not know about that; he was under the impression that this woman was like his previous wife.

In his kingdom there was a person who cut wood in the forest and sold it in the market. Once while he was working in the forest he found a fruit which had the quality that if an old man would eat that fruit, he would become young forever. So when he got that fruit he thought, “My king is very righteous, he is a very good person, and he is getting older, it is better for him to eat this fruit so that he may remain young and rule over this kingdom forever. I don’t need this because I am suffering and I am always in pain, so why do I need a long life? I don’t want to suffer anymore.” So he gave that fruit to the king.

The king thought, “My queen is also righteous, of very good character like my earlier wife. It would be better if she had this fruit. If she eats this fruit she will remain young and she will be able to live for a long time.”

The king did not know that his wife was not of good character, so he gave the fruit to his queen, and told her the quality of that fruit. The queen was not satisfied with that king and she had become friendly with an attendant who took care of their horses and she had some connections with that person. So she thought it would be better for him to have that fruit so that he could remain young forever. So she gave the fruit to that servant.

Now that servant was not satisfied with the queen, and he had had some connections with a prostitute, so he passed on the fruit to that prostitute. When the prostitute got that fruit, she thought, “I am a very great sinner, why should I eat this fruit? The only person worthy of this fruit is my king. I should give this fruit to the king.”

So in that way that fruit came back to the king. When the king saw the same fruit coming back to him through that prostitute he was very surprised. He at once went to that queen and asked her what had happened to that fruit, where did that fruit go?

At first she started making some excuses, but when the king pulled his sword out she confessed that she was not loyal to him and that she had had illegal relations with a servant and she had given that fruit to him. When the servant was called, at first he did

not confess, but later when he was frightened he said, “Your Excellency, the queen was gracious on me and I had connections with her, but I was not satisfied with her, so I gave the fruit to the prostitute.”

When King Vatari heard all this he became very sad, very depressed. And he became more sad because he had thought that his second wife was also loyal to him, like his first wife, but when he did not find her loyal he became very sad.

So the meaning of this story is that once a person has moved in his or her relationship, afterwards he gets no satisfaction no matter where he goes. In this story curse on that wife, curse on that queen, who got the king as her husband but was not satisfied with him, and curse on that attendant, that servant, who after getting the companionship of that queen was not satisfied with her and went to the prostitute.

Saints always say that if you put more wood on a fire you cannot extinguish it – it will go on burning more and more. In the same way, if you are not satisfied by one person, you will not get satisfaction even if you go to many other people. So that is why They always put emphasis on maintaining our married life. They say that even if you feel that this is a very bitter drink, still you should drink it. It is possible that if you drink this bitter drink it may prove to be very good for you in the future. That is why They always emphasize to maintain your married life.

For this reason King Vatari was compelled to give up his kingdom and all the worldly things and become a renunciate. He went to Gorakh Nath and spent the rest of his life in the renunciation.

If the parents who have children get a divorce it has a very bad affect on the children. I meet many children whose parents have gotten a divorce and they suffer a lot. They ask me where they should live? Whether they should live with their mother or their father and they tell me how it is affecting them. Many times I have seen that such children’s minds are affected and when they grow up they also become like their parents. Right from their childhood they have this impression that their parents were always fighting with each other. Since their parents have gotten a divorce, that has a very big impact on them. Later on it develops into a problem of their minds [a way of thinking] and they tell me that their condition is because their parents had gotten a divorce and things were not harmonious in their family.

Master Sawan Singh Ji used to say, “Whatever you are doing now, it is possible that your children may also do the same thing, because they have to learn from you.” He used to say, “As are the parents, so will the children be.” Whatever you are doing now, your children will do the same thing when they grow up. They will know from today that their parents did such a thing, and they can also do that.

Even animals have the effect of their parents’ habits. In this context Master Sawan Singh Ji used to tell a story which I have also told many times in the Satsang and I will repeat it again. Once there was a prince and princess who loved each other but their parents were not agreeing to their marriage so they both decided to run away from their homes. The princess said, “I will bring a she-camel and on a certain night we will both run away from our homes.”

So accordingly she brought the she-camel and both of them ran away from their home. When they had gone a little way, they came to a small canal. That princess knew the habits of that she-camel so she told the prince, “Pull the camel’s rein otherwise she will sit in the water.” And at once she added, “Her mother used to do the same thing.”

When the prince heard that, it affected him. He thought, “If the animals also take the habits of their parents, what will happen to my children? Now this woman is running away with me, we are both running away from our homes, we will get married and have children. What if my daughter also runs away with somebody else? What will happen to me? What will people say? People will say, ‘His daughter has run away from home’ and it will be a very bad thing for me.” So at once he realized his mistake and went back to his home and he did not go with that princess any more.

So whenever people ask me about divorce I always tell them, “Before making any decision you should consider the condition of your children also. Because whatever you are doing now – if you are living a restless life, if you are thinking about divorce, and if you are doing all those things – your children will also develop the same habits. They will do the same thing which can be very painful for you in the future.”

We are human beings and God has given us our children as His gift. It is possible that from our children there may come the leader of the country, of the world and they may show other people the truth. It is possible that they may rule over the country and the world. If we are doing all these things and not allowing them to be what they should become do you think that we are doing justice to our own selves? Are we doing justice to the will of God?

QUESTION: Beloved Sant Ji, could you please clarify the position of what karma we make if we give money to deserving charities? Also what is the difference between giving and sharing? Do we make bad karma if we do not give ten percent of our earnings to those less fortunate than ourselves?

SANT JI: All the Saints have emphasized that before giving the donations you should always be very careful; find out in what way your donation is being used. Because as you are entitled to have the fruit of your good karmas, in the same way you are entitled to suffer the consequences of the bad karmas which might be created by the use of the donation you have given. You may have heard on the radio or read in the newspapers how some religious organizations or institutions, which were run with the donations of other people, became restless and killed many people, and how bad things happened in the past.

So just imagine if, using your donated money, someone buys a rifle and kills someone or does some other bad thing, that karma has to be paid off. When God sits down to decide who should suffer the consequences of that karma, will you not be one of those who has to suffer the consequences of that karma, since your money was involved in that?

In Mr. Oberoi’s book there is a story: someone donated a cow and by that donated cow a priest ate meat and drank wine. After that, the person who donated that cow to the priest, continued to have the feeling of that undigested meat and wine, even though he had never eaten those things. (He belonged to the Namdari sect – they are very pure people who do not eat meat and drink wine.) He went to many organizations, to many places, but he

could not get rid of that problem. When he became one hundred years old he went to Master Sawan Singh and only after that he paid off that karma and got rid of that problem.

Kabir Sahib says, “Those who move the rosary of someone else other than the Master, those who give the donation to someone else other than the Master, their donation is not accepted, it is illegal. You may even ask the Vedas and Koran about this.” Master is the only One Who knows about where He has to spend our donation. He has to spend our money and He does not accept more than is required. Only He knows where he has to spend the money of His children and make that money successful. For His own purpose, He has some kind of business or farming going on. He earns His livelihood by honest means and He does not accept even a little of the disciple’s money for His own use.

One should only donate to the needy people. What is the use of giving donations to such organizations which already have a lot of money, for whom it has become difficult to take care of that money. But on the other side if you find a person who is hungry, who really needs that money, you should donate only to such needy people.

Master Sawan Singh Ji used to say, “First you fulfill the needs of your family, your home, and then you look at your neighbors and fulfill their needs, only then should you look at the other organizations.”

There is a story in the books of the Muslims that once about three and a half million people went to Mecca. Mecca is the place where Prophet Mohammed was born, and the Muslim people understand that by making a pilgrimage to that sacred place they will get liberation. So many people went to Mecca and as all of them had gathered there a voice came in the sky which said, “Many people have come to Mecca this time but there is no one in this crowd whose pilgrimage has been accepted. But there is a cobbler in the city of Damascus who has not been able to come here personally but his pilgrimage has been accepted.”

The King of Balakh Bokara was a very good soul, he was searching for God. He was also there and when he heard that nobody’s pilgrimage was accepted, including his, and only one person’s pilgrimage was accepted, and he was not even there, he wanted to go to the city of Damascus to see that cobbler. He wanted to know what goodness that cobbler had so that God had accepted his pilgrimage and not accepted anyone else’s pilgrimage.

So the king went to Damascus and looked for that person. Finally he met that cobbler and asked him, “Brother, tell me what goodness you have, what good thing have you done, that God has accepted your devotion but not ours, even though we went there in person. We made such long journeys but He did not accept our devotion. What have you done that God was compelled to accept your devotion?”

That cobbler said, “I don’t know, but I know that I had been preparing for this pilgrimage for a long time, I was collecting money for it. Once it so happened that a very strong smell was coming from our neighborhood. Something was being cooked there and my wife wanted to have a bit of that dish. So I went to my neighbor and asked them to give me a bit of that. But my neighbor painfully said, ‘This is not food fit for humans; this is the flesh of animals. We were compelled to eat this only because we have been starving for the last eight days. We did not have any fruit or any vegetables to eat, that is why we

killed this creature of God, and we are cooking it so we can eat it. You should not ask for this because this is not food for the human beings.’ When I heard that my neighbor had been hungry for the last eight days I could not bear that. At once I took all the money which I had collected for the pilgrimage and I gave it to my neighbor so that he could buy good food to eat. So maybe because of that God has accepted my devotion. He made me also hear His voice, ‘Since you have had pity on my creature that is why I accept your devotion even though you won’t be able to come to Mecca physically, but still your devotion is accepted.’”

So Saints always tell us to be careful in the decision of giving away your hard-earned money. As a matter of fact, only the Master Who has taken up your responsibility, only that Saint Who is going to help you in the beyond and Who is helping you here, only He knows where your money should be used. Because only a father knows where the hard-earned income of his children should be used. In the same way, only the Master knows what is the best place where He can use the money of His children.

Saints always tell us that we should not become ungrateful; we should always go on donating from our hard-earned money. As Kabir Sahib says, “If more water comes into the boat, the wise thing to do is to throw the water out with both your hands. And in the same way, if more money comes into your home, it is a wise act to give out that money to the needy people.”

Satsangis should not look at some other organization for donating. Since you have gotten Initiation you are satsangis, and there are many satsangis among you who may be needy, who may be poor, who may need your money. So you can find such people and you can help them or you can donate to the Ashrams or to the satsangi institutions.

You know that when I went to America for the first time, many dear ones there did the seva physically, and they donated a lot of money there also, and as a result a very good place was made there for so many people for the meditation. When people take advantage of those places the benefit of their meditation also goes to those people who have donated, or to those who have helped in the construction of such things.

Even now when I am going on Tour, the sangat may be needing a lot of money, because many people will be coming there. If God has given you any extra you can give to those sangats, you can send to those Satsangs so that dear ones can take advantage of it.

In your sangat also, there might be people needing money, who may be needy, who may be poor and you should help your satsangi brothers and sisters wholeheartedly.

1993 December: When You Live a Pure Life

This talk was given on January 14, 1984, in Bombay, India.

QUESTION: [The question and first part of reply is missing from tape – Editor]

SANT JI: Also, I have said this very often, that whatever the mind desires, that can happen, if the mind continues working in that direction. Now, what is our condition? We do desire to reach Sach Khand; we do desire to have the yearning for the Master. But, at the same time, we do not work hard for that; we do not work hard to achieve all those things.

Since we do not work hard to achieve our target, how can we expect the inner veil to be lifted. We yearn for all those things, but we do not work for them, we do not control our thoughts, we do not control our diet or our outer actions which affect our meditation, and affect our progress directly. And we do not keep the diary exactly in the way that Master Kirpal told us.

If we introspect our life correctly and thoroughly, then we will know how many faults we have within us, and how many times we make the same mistakes. I always say that, in keeping the diary, just to write down the faults is not enough. Writing down the faults means that, the next day, you should not do the same fault. But, I am so sorry that when I get the diaries from the dear ones, what I see is that the mistakes they have done on one day, they repeat the same mistakes on the next day also.

In this context, I often relate the saying which we have in Rajasthan, that when the town authorities come the person who has done unauthorized construction, he accepts that he has made the mistake, and he will amend it; he will make it all right. But as soon as the authorities go back, he does not worry about it; and he does not change the construction he has done. In the same way, we do have love for the Master, we do yearn and long to do the devotion of the Master. And when we know about our faults we think that we will not do this again and we will meditate more. But after that yearning has gone, after that longing has gone, we do not worry about it and we do not try to improve ourselves. We do keep the diary, and after writing down the faults, we forget that we are supposed to remove these faults.

If we lose anything of the worldly nature, we feel the loss, because we can see what we are losing. But we do not feel the loss which we are having spiritually, because we cannot see how much we are losing spiritually, how much spiritual wealth we are using. But Master knows that by not doing our meditations and by not obeying the commandments of the Master, how much spiritual loss we are having, because He can see our meditations, He can see everything. So that is why the Masters always tell us to abstain from [those things which make us lose our Spirituality] and to work hard.

Now first of all we do not meditate. What is a meditation? Is this love for the Master, that we do not see the spiritual loss which we are having? When the yearning comes in our within, when we long for doing the devotion of the Master, first of all, we do not meditate. And, if, by chance, we come to meditate, we would get up in the morning and meditate for a couple of days. And even then it will not come from our heart; we will not have the courage to do that meditation wholeheartedly. Instead of asking for Master in the meditation, we ask for the worldly things. And suppose if we continue meditating for ten days half-heartedly, we lose all the Grace only by asking for the worldly things. So this is not the meditation; this is not the courage; this is not love for the Master.

In order to keep the souls trapped in this world, and in order to delude the souls and keep them in this world, the Negative Power has created many things. Many inventions have been made: things like cinemas (which is no doubt the imitation of what we have inside). Cinema has been invented, television and things like that have been invented, so that the souls may get attached to all those outer things and see all those things outwardly and may never get inspired to go within and get the real thing.

You know that when people go to cinemas, they spend a couple of hours there. They spend a lot of money also there, and it affects their health. Just imagine how can we have a good effect by seeing the bad movies? It spreads our thoughts more, so how can we concentrate our thoughts? How can we collect our thoughts?

The first movie or film I saw in my life was a movie they had made of me, which was shown at Sant Bani Ashram. And that also, [was because] I wanted to know how they make the movies, how they make the films, using the cameras, etc. So that is where I saw the first movie of my own self. Even in the Army, once a week they would show us a movie free of charge. But on the day they would have the movies, I would not go to see the movie. I would take somebody else's duty and tell him to go and enjoy the movie while I was attending to his duty. When the officers would ask me why I was not going to see the movies, I would tell them, "The poison, even if it is given out free of charge, will still work; it will have a bad effect. That is why I don't want to see them."

Once when I was in the Army on my duty, I had to go from the town of Nabha to Dehra Dhun because we were going to be posted over there. We were going in a truck, with my signal officer and my second operator, with our wireless set [radio], since I was the wireless operator. On the way, when we were about to reach the town of Saharanpur, something went wrong with the truck and we got stuck there. Suddenly it started raining and the weather became very bad. So it was very difficult to go out and find someone to fix the truck. So we decided to stay in the truck. And we had to stay there for about three or four hours, since it was raining very heavily. There was no way out.

In order to spend the time, my signal officer said, "Okay, there are three [of us] people in this truck. Let us play cards to spend the time." Both of them knew how to play cards, but I did not know how to play cards. So I told them, "I don't know how to play cards, and I don't like to play cards." They said, "If you don't know, we will teach you how to play the cards." But I told them that it is a sin even to learn something which is not good; because I used to say that I understand that playing cards is like gambling, and I don't want to get involved in that kind of bad deed.

So he got upset and he told me to go out of the truck. When I went out of the truck, He told me to come back in, because it was raining outside; then he told me to keep standing while they were playing cards. So I preferred to take that punishment of standing for four hours, but I did not want to spoil myself by learning that game – by learning to play the cards. And I preferred to have that punishment.

So I mean to say this: if we give up all the small things – those bad habits, those bad things which we do not see as very bad things, which we do not see as major things, but they do affect our concentration – they do affect our thoughts. If we give up all these minor small things, small bad habits, small worldly things, we will find that, by themselves, the thoughts will become pure and you will gain the concentration. And then, you will not find it difficult to take a courageous step in making your life better.

My life in the Army was very pure. And whenever we would get surrounded by the enemy, especially in the war with Pakistan, in Kashmir, when we were surrounded by the enemies all over, we did not know when those people would go, and we would be able to come out. So the officers, even though they were older and more experienced than I was, they would ask me how long they would have to stay in that position – Would they be

able to survive? – because they had small children, they had families. And they were afraid. They would ask me what is going to happen next. They wanted me to tell them about the future. This was only because of the purity of my life over there. And they used to say that since I did the devotion, I might know what was going to happen next. So I mean to say that when you have a pure life, when you live a pure life, you can know what is going to happen next; you can know a lot.

QUESTION: Could Sant Ji speak about our specific duties as parents to our children who are initiated?

SANT JI: The parents have a great responsibility for making the lives of the children whether they are initiated or not; because they are the gifts of God, which God has given to you very graciously. They are innocent souls, and they don't know anything. That is why the parents have the great responsibility of making the lives of the children.

Whether the children are initiated or not, it does not make any difference. When I first went to America, a non-initiate parent asked me what the parents should give to their children. I told him that the parents should give them a good education, good understanding; they should make their life. Because, if you will give your children a good education, if you will make their life good, wherever they will go and live in the world, they will earn their livelihood, they will stand on their own feet, and they will glorify the name of their parents. But if you do not give them a good education, if you do not make their life good, then what will happen? Even if you give them all the wealth you have collected, since they don't have a good education, since they don't have the right understanding of the world, they will waste all the wealth which we have given to them. So that is why it is much better to give them a good education and good understanding than to give them the wealth.

Always keep the children on the vegetarian diet. Tell them the disadvantages of eating the non-vegetarian things. You should tell them that by eating the meat and the non-vegetarian things the soul becomes more dirty. And when the animal is killed for being used as meat, the vitamins which it has are reduced; and in comparison to the vegetables and the vegetarian things, the non-vegetarian things are not as nutritious as the vegetarian things are. But we do not have the complete knowledge of the vegetarian things. That is why many people think that the non-vegetarian things give more strength. So lovingly you should make your children understand the benefits of eating the vegetarian things, give them good educations, and always help them to abstain from the bad habits. If the children are initiated, make them meditate. Make them develop more love and faith in the Master. If they are not initiated, inspire them to understand and accept the teachings of the Master, and have them get the initiation.

If you tell your children the disadvantages of drugs, and the advantages of the vegetarian food, if you tell them the bad things drinking does – right from the beginning if you make them understand all these facts, then you will see that your children will become so strong in their lives that they will prefer to die out of hunger, but will not touch the meat, wine and drugs and things like that. If you have given them correct understanding right from the beginning, if you have manifested such kind of pure thoughts in their minds right from the beginning, you will see that it will help them a lot in their future.

Master Sawan Singh Ji used to tell a story about His own children and a person who worked in the same office with Him. He was a clerk and he used to eat meat, drink wine and he used to feed his children also with meat and wine and things like that. Many times he would try to inspire Master Sawan Singh's children to eat meat and to drink wine. But whenever he would mention those things, the children of Baba Sawan Singh would all at once run away from that place; and they would never even touch wine and meat, what to talk about eating.

But at that time, he did not understand. So he would tell Master Sawan Singh, "You have made your children very strong. They do not even like to hear the name of wine and meat." And he did not understand the value of that at that time. So Master Sawan Singh would tell him, "The time will come when you will understand why I have made my children so strong. Because the things which you are doing with your son, with your children, the bad habits you are planting in them, you will see what happens to them in the future."

The same thing happened later on, when the children grew up. They started drinking wine and eating meat in abundance, which became a cause of problems to that person. And later on, once when he met Master Sawan Singh, he told Him, "Now I realize why you had made your children so strong. And whatever you were telling me about making the lives of my children, now I understand that. But now what can I do, because now they have become very bad."

So the only thing I mean to say is that if we understand our responsibility to make the lives of the children, and if we do it understanding it as our duty, then it makes their life very good. And if they are initiated, since their thoughts are not spread very much in the world, many times it happens that they open their inner veil much before the parents open their inner veil. And many times they will start talking with the Form of the Master in their within.

A few days ago, Pappu wrote me a letter about his son. You know that his son is very small, and he is very innocent. I don't know what is going to happen tomorrow, how they will make his life. But now I can say his thoughts are very pure; he is very much devoted. So a few days ago, when Pappu wrote me a letter about his son and about his children, he said that, whenever they play anything on the television which is not of the Master, Pappu's son Raju says, "No, don't play this; play only the thing which has Baba in it."

He does that and he makes them shut off the TV; he makes them play the video of Baba Ji. And even here also, you see that they know what Baba Ji means. Whenever I come to visit their family in Delhi, Pinkie, since she is the elder one, she knows how to come and hold her hands and bow down in front of Baba Ji. She does that. And in the beginning she started bringing Raju also because he was small. And she would make him also bow down in front of the Master. So I mean to say that they are innocent souls, and if they have the good influence on them, they know what the Master means, and they become more devoted than the parents.

Hira Lal, Pappu's father, once told me that when Kulwant, Pappu's elder brother, went to visit some family, and they were non-initiates so they did not have Master Kirpal's picture in their home, so Kulwant did not drink tea over there. And he said, "I will not drink tea here because they do not have the picture of Master Kirpal Singh."

So I mean to say that when you have such a good influence on the children they grow so much in their love for the Master that they would not like to eat or drink anything in such a house where they don't have a picture of the Master. They will not like to go and visit any non-initiate. Here also, when Bala, Pappu's sister-in-law, brings food for me, Pinkie comes along with her. So one day when she came here – I know that children always like to eat things – so I told Bala to give a banana to Pinkie, but she would not take it from Bala. She said, "I want parshad from Baba Ji." I gave her the same banana which she would not take from her mother.

So I mean to say that the children don't even care about the food. When they have the good influence on them, they would want the Master to give them parshad. So children are the innocent souls. It is our responsibility to make them develop love for the Master, to make them develop faith in the Master. If we have good influence on them, if we make their thoughts pure, make their thoughts good, in the future it proves very good. Because then, the children make their lives, and we don't have any difficulties.

Saints have so much love for the children. That is why you know that They do not mind seeing the children even if they are dirty, or even if they are making noise. Very patiently, They listen to the children, and no matter what they are doing, They do not get upset at them. Because They know that They have to make the lives of the children. And that is why, whenever the children come, I am happy to see them. Masters know that it is in the hands of the parents to make the lives of the children. That is why They always tell them to be patient, and to patiently make the lives of the children.

The only meaning of telling this story of the family is that if we make the foundation of our children good, in their childhood, they will become very good people in the future. And the parents also get the benefit of their becoming good, because then they will have no difficulty, no problem, when the children grow up. If we have brought them up according to the teachings of the Path, if we have put good thoughts in them when they are small children, then when they grow up, they grow up with the same thoughts and they become good people.

It was a very good Satsang. This was the last program which we're having together, because you know that tomorrow, the regular Satsang is at 11:00. And the day after, on Monday, also, there's a Satsang at 11:00, so we won't have another meeting like this. It was very nice having all of you here. And now I hope that the dear ones will sing the bhajans that will remove their laziness.

1994

1994 January/February: When the Master Becomes Happy

This question and answer talk was given January 8, 1994, in Bombay, India.

SANT JI: Salutations unto the feet of Beloved Gurudevs Sawan and Kirpal Who have generously given us these opportunities to sit in Their remembrance and do Their devotion. When we fortunately meet a perfect Master, then giving up the company of the mind and the organs of senses, we should love that Master wholeheartedly, sincerely and honestly. Because when we will love the Master, then our attachment to the worldly things will decrease and it will become easier for us to go within. So that is why, when fortunately we get the company of such a Master, we should love Him; we should follow His commandments without having any fear. Without having any doubts, we should go within and connect ourselves with the Naam within. He has come into this world to shower so much grace upon us. He resides within us and from within He showers grace upon us. He connects us with that Power within for which we have been yearning and for which we have been searching for a very long time. So that is why, if God Almighty showers grace upon us and if He brings us to a perfect Master, we should take advantage of that grace.

QUESTION: Many Satsangis have read in books or even experienced the struggle that happens when the Master leaves the plane of illusion and returns permanently to Sach Khand. Can Master tell us how we should conduct ourselves and how we can stay firm in the Naam, even if we have not yet manifested the Form of the Master inside?

SANT JI: Usually such questions always keep coming up within the satsangis. When these kind of changes take place, [the struggle and confusion] happens. Master Kirpal Singh Ji used to say that when the Masters start holding Satsang many different kinds of people come to them. People come to the Masters who have the qualities of the hansas or the swans, and people with the qualities of the crows also come to the Masters.

History bears witness that every time a perfect Master has left the body, not all the followers of that Master, not all the dear ones from the sangat of the Master struggle or fight among themselves or fight for the property and things like that. There are many dear ones who have the qualities of the swan – and those who really love the Masters, those who go within – they do not care who takes care of the property and what happens after the Master leaves the body because they really love the Master and they really know Who the Master was. That is why they do not get involved in the struggle, they do not get involved in back-biting criticism, and fighting over the property. Since they really loved the Master, they ask only for the Master from Him and they do not care for any other thing.

But those people who do not have love for the Master, those who do not go within, they are the ones who struggle for all these things, and only those people who do not have that quality of the swan, fight and they struggle. Whereas the dear ones who have the qualities of the swan, they can easily discriminate between the true and the false.

The jivas with the qualities of crow also come to the Master. The Master accepts them equally. Master showers His grace upon the gamblers, the deceitful ones, the liars and the

thieves. Those people, even after coming to the perfect Master, do not want to give up their bad habits and they continue indulging in their bad habits even after coming to the perfect Masters. Those are the people who always go on looking at the property and the worldly things. They always are looking forward to that time when the Master would leave the body and they could take His place. Those are the very people who learn all the acting and posing of the Master, they see what kind of clothes the Master wears, how He speaks, and how He acts. Those are the people who, when they get the opportunity, do not miss it and they at once create all the troubles and the struggles.

This is an incident of my own life. In the village where I used to live, I had made a very big, a very good, house and there was also a lot of property there. And the people who used to go there to see me were bothered more about the property and the house where I lived than they were bothered about me. They all would look at those things more than they would look at me. Because that place was on the highway it was very convenient for the people to come there especially those who would use that highway. They would stop on their way.

Once one military officer came. He was going somewhere, so he stopped there. We lovingly welcomed him. We offered him some food. And when he was having the food, these thoughts came into his mind: “This Saint has not gotten married; He does not have any child.” He could not see any successor or anybody who would inherit that property. So he was wondering who will get all those things after this Saint will leave? So after he ate the food he said, “Baba Ji, one thought is bothering me. I do not see anyone here who could inherit your property, since you did not get married. I am wondering who is going to get all this property and who is going to be your successor?” I laughed and I said, “I was waiting only for you. If you want I can give everything to you.”

After just a few days, gracious Lord Kirpal came to that place. That place was made in His remembrance, and I was waiting for Him, because there was a hint from within that something big was going to happen in my life. “Someone is going to come and give me His grace.” So after a few days, gracious Lord Kirpal came there and He Himself saw all the property and the things which I had.

Then He told me that even the Saints make one mistake. “Even after coming to the physical plane my Master Baba Sawan Singh made this mistake. I also made this mistake of making the property, making the big buildings. Even though I was fond of living in the jungles and I did not want to make the property or the buildings, but still I made them, and now I see that you are also making the same mistake. So, while I am still in the body, you leave everything here and go to 16 PS and you make your residence there. You meditate over there. You do not need to come to see me. I will come there myself whenever I want to see you.” And He did keep His promise. Whenever He felt like coming, He Himself came and gave me His darshan.

Many dear ones who are sitting here have been to 16 PS, not once but many times, and you know the buildings which are there are not fancy, they are not very expensive. They are just made of brick and mortar. Most of the bricks and the iron girders which I had used in making the ashram at 77 RB are used in making the place at 16 PS. The reason for giving all these details to you is because it has relevance to the question which was asked.

Now I will tell you about those people who do the meditation – those who go in their within are aware of this fact that when the Master leaves the body He doesn't go anywhere. It is only that He changes the body; it is just a deception. Otherwise, He remains in this world all the time. When Mr. Oberoi had asked Master Kirpal Singh about who will work after Him, Master Kirpal Singh in His last days had said that the seed of the Truth never perishes. It always remains in this world.

The people who fight over the things, they form parties and we people, those who follow them, those who join their parties, we do all this because we do not have the discrimination. We do not have the quality of discrimination. We cannot discriminate between the true and the false. That is why we follow them. And even those people, those who fight over the things and those who form the parties, they also do not have discrimination and that is why they do not know what is true and what is not true. But Negative Power is such a Power Who will ask for an account of every single deed. He will ask for the account of every single morsel you have eaten. When the Master leaves the body and those people who formed the parties and those who make other people follow them when they themselves do not go in the within, when they do not know that what plane is there inside and when they do not know anything of the inner planes, how will they be able to take people inside?

Kabir Sahib said that the eye of discrimination has been damaged and that is why they cannot discriminate between a saint and a non-saint. But those who are followed by ten or twenty people, they are called the mahant or the saint. So, the people who are followed by the drum-beaters, and those who are indulging in eating food, other people in the world think that they are the true ones.

All of you have read the life of Master Kirpal and many dear ones who had the good fortune of seeing Him are also sitting here. You know that when His Beloved Master left this plane and went to Sach Khand, at that time Master Kirpal did not create any trouble, He did not fight over anything. He left that place saying, "Now when the Beloved Master is not there, what do I have to do with that place?"

And this is the reality, that He had made Himself a very good house, a very nice house there in that Dera. And He didn't even care for that. He left it. He just bowed down at that place and He became so sad and depressed that He left that place. What to talk about making the parties and fighting over all those things, He did not even look for His own things there. He went to the jungles of Rishikesh and He went into deep devotion there. Not even in the state of His dreams did He remember the property which He had left there. He did not even care who was doing what in that place. He did not criticize anyone and He did not have any bad feelings for anyone. I say all this because I got many opportunities to be with Him and I know that He had love and respect for everyone.

Mr. Oberoi has written a book [*Support for the Shaken Sangat*] and I'm sure that most of you may have read it. If not, you should read it. There is a story of Master Kirpal Singh with Bhai Sunder Das which tells how Sunder Das was given the experience about those people who do the acting and posing outside and how they are troubled, how they are punished by the Negative Power. Negative Power does not even spare those people who act and pose. This dialog which took place between Master Kirpal and Sunder Das was not at any place secret. It happened in front of many people and those people who

witnessed this, those who heard this, even they tremble that this is how the Negative Power punishes those souls who deceive other people.

I remember this very well. There was a lawyer in that group who had witnessed all of that. He stood up, trembling, and told Master Kirpal, “Master, I have heard so many Satsangs of yours, and I was never afraid, but today what You are making this dear one say – You are not saying all this Yourself, but You are making him speak the truth. Now I am trembling, my heart is trembling, because now I have realized that the Negative Power is also a Power.” The Master is a Power, and that is some Power to Whom we have to answer, to Whom we will have to give an account of our every single breath.

Mr. Oberoi is the dear one, who right from his childhood had been in the company of Beloved Master Kirpal. Even his parents got a lot of support and love and consolation from Master Kirpal Singh because he belongs to the same village as Master Kirpal. So he has known Master Kirpal Singh from a very near distance and he knows how little Master Kirpal Singh was attached or bothered about the property. No dear ones, He was not at all attached to the property. He was only attached to the Master and He brought only the Master from the Dera.

Master Kirpal Singh Ji used to tell a story in this context about a king who went to Europe. And when he got there, from England he sent the message to his queens, “Please write to me for whatever things you want me to bring from here, like cosmetics or other things.” So, all the queens wrote to him about the things which they wanted. There was a queen, who in the eyes of the other queens was inferior. She wrote to the King, “I do not need anything, any gifts or any cosmetics. I need only you. I want you to come home.” So, when the king came back he sent all the gifts and cosmetics, and other things which the queens had requested, to them and he himself went to the queen who wanted him. Now you can very well imagine that where the king has gone there is no scarcity of anything over there. That queen had said, “This world looks beautiful only because of you. My cosmetics, my make-up, my beauty, is only because of you and I do not need anyone but you.”

So you can understand the meaning of this story – that the person who asks for the Master – when the Master is manifested within you, does that disciple need anything else? Will that disciple fight for any worldly possessions? If the Master is manifested within you, if you have the Master on your side, do you need anything else of this world with you?

We read in the history of the Sikhs about Guru Teg Bahadur: that when Guru Hari Krishan left the body, He only said, “Baba Bakala,” because Teg Bahadur was like a grandfather and Bakala was the name of the place where He was. So when Guru Hari Krishan uttered, “Baba Bakala” that was the hint that His successor was in the town of Bakala. So when everyone heard that, all His family members who belonged to the Sodhi community, the Sodhi family, all of them went to the town of Bakala and they all set up their own gaddis. They even employed preachers and they started calling themselves as the true successor of Guru Hari Krishan. You know that the truth is after all truth and you can never hide it. When the sun rises and when it is light all over, if the owls do not see, that does not mean that the sun has not risen. The sun has risen, even if the owls do not see it, but still it is giving the radiance to all the world. So in the same way, when the

Truth manifests and when it shines everywhere, it is criticized. But the Truth Himself does not criticize anyone.

Makhan Shah the trader was just an excuse through which the Master revealed Himself to this world. It so happened that Makhan Shah's ship was sinking and he prayed, "If there is anyone sitting on the throne of Guru Nanak, who is like Guru Nanak, may He save my ship, and if He does that, then I pledge 500 gold coins for His langar." With the grace of the Masters, his ship was saved. When he came to the shore he went looking for the perfect Master who would be sitting on the throne of Guru Nanak. When he asked people, he was told, "Guru Hari Krishan has left the body and before He left He said, 'Baba Bakala,' so maybe in the town of Bakala you will find the True One sitting on the throne of Guru Nanak." He went there and saw twenty-two claimants who were claiming that they were the true one. In those days the gaddi or the throne was called by the name Manji. So they all had set up their Manjis there and they had their preachers and everyone was claiming that he was the true one and everybody else was the false one. Makhan Shah became very confused because he had to give 500 gold coins to that Mahatma Who was true and Who had saved his ship. So he thought, "How do I know Who is the True One and who is not? Because I don't go within I do not know where the Master Power has manifested." He decided in his own self to start offering five gold coins to each one of them, and everyone happily accepted that offering. Finally, when he had given five gold coins to each of those twenty-two claimants, he asked if there was anyone else who was claiming to be the successor. Somebody told him, "We don't know whether he claims to be the successor or not, but there is a mahatma who is called Tega, the crazy one,² and he doesn't come out. He has made a cave, an underground place, and he always sits there in meditation." So Makhan Shah thought, "Let me go to him also and offer him five gold coins." So he went there and as he had offered the other people, he offered him five gold coins. (Master Sawan Singh Ji used to say that usually the Masters do not perform such miracles. They do not reveal Their power to the people but sometimes when it comes in Their Will, graciously They do perform such miracles, They do reveal Themselves to some selected dear ones.) So like that Guru Teg Bahadur removed His shirt and told him, "Dear one, you pledged 500 gold coins and here you are giving me only five gold coins? Look at my condition; look at how much I have gone through in order to save your ship?" So when Makhan Shah realized that he had found the True One, when he saw that Guru Teg Bahadur was the True One, he could not control his excitement. You know that if you have lost something, when you regain it your joy knows no bounds and you want to share it with the rest of the world. So in that condition Makhan Shah, without any hesitation, went up on the roof top. He waved a flag and he said, "I have found the Guru!" Since Makhan Shah the trader was a very rich and influential person he established the Satsang of Guru Teg Bahadur. He got him out of that cave and He started doing the Satsang. In those days Satsang was called by the word divan. So, he set up the divan for Guru Teg Bahadur. And when the people heard about Guru Teg Bahadur and all this story, then the other claimants were very jealous of Guru Teg Bahadur. One of those Sodhis, whose name was Dhir Mal, in his jealousy, even shot at Guru Teg Bahadur. So the meaning of saying this is that even though Guru Teg

² "Teg" means sword, and "Bahadur" means brave, so the ninth Guru's name means Brave Sword. "The crazy one" may be a play on the word "Tyagi" or renunciate.

Bahadur was the True One, still He did not claim to be the True One. He did not fight for any property, He did not fight for anything, because He had the Master with Him and He was only doing His meditations.

Dear ones, there is so much more I can say in answer to this question. But, cutting it short I will just tell one brief story from the Mahabharata which our Beloved Lord Kirpal often used to tell us. You know that when the Mahabharata war was going to happen, both Udystra and Duryodhin went to Lord Krishna who was lying down at that time. Now Duryodhin was very proud of his possessions, and of his armies, because he was a king and he had everything whereas Udystra, the oldest brother of the Pandavas, did not have anything and he was very humble. So in all his pride Duryodhin went and he stood on the side of the head of Lord Krishna who was sleeping at that time and Udystra stood by His feet because he was very humble and he always took Lord Krishna as God. So they both were standing there and when Lord Krishna woke up – you know that when we wake up we first see the thing which is towards our feet – He first saw Udystra and He welcomed him. He said, “Welcome Udystra, I am glad that you have come here.” He started talking to Udystra and asked him why he had come there. So Udystra said, “We have come here to ask for Your grace, because now everything is set for the war and it is going to happen.

When Duryodhin saw that Lord Krishna had not welcomed him or seen him, and He was talking to Udystra instead, he got upset and he said, “I knew that you would take sides. He came later, I came earlier and still You are talking to him first?”

Lord Krishna replied, “But I did not see you because you were standing on the other side. Anyway I will not take sides. I will offer you equal things.” He said, “I have my whole army, and the other choice is I myself, and my condition is that I will not use any weapon. So you can choose who wants the army and who wants me.”

Udystra in all his humility said, “Duryodhin you have the first choice, you go ahead and you ask for whatever you want.” So Duryodhin thought, “What will I do with Krishna? Because He is not going to hold a weapon, He is not going to use a weapon and He is all by Himself. Whereas the army is huge in number and I also have an army and with that I can easily win the war.” So he went for the army, and Udystra was very happy to have Lord Krishna with him. And you all are aware of the result of Mahabharata, what happened, and who won in the end.

So the meaning of this story is that those who go within, those who meditate and rely on the Master, those who have the Master with them do not worry about any other thing, they do not fight for any other thing, they do not get attached to the parties or organizations or the places where the Masters have been because they know this fact: that when the Master Himself could not live in those properties and those places forever, since the Master could not take those things with Him, how could those things go with us? So that is why they do not attach themselves to those properties and outer things. They only attach themselves to the Master and only rely on the Master Power. They are the ones who have discrimination and they always win in the end.

The true heart, within whom the Master is manifested, and the heart which has been chosen by the Master, will never criticize anyone and He will not allow His dear ones, His followers to criticize the others, because He knows that God Almighty, His Master, is very pure and He is sitting within Him. How will He take the dirt of the other people and

defile His heart? He will never do that. The reality is that it is not the wish of the Master just to give the Simran to us or just to connect us with Shabd Naam. He not only does that, but it is His hearty desire that while He is still in the body, all His disciples will perfect themselves, go within, and see the Reality. That is why He always encourages us to go within and do the meditation.

But we people are forgetful and that is why we become lazy and we do not do the thing which He wants us to do. Otherwise it is His desire that all of us become perfect, go within, and see the Reality so that when He leaves we may not stray from the Path or get into any delusion.

Even the gracious Lord does not forget His disciples. If for some reason the dear ones, the disciples, are not able to do the meditation in the lifetime of the Master, but still Master does not forget them. Sooner or later, Master definitely brings them to the place where they have to reside. Sooner or later, He definitely brings them to their Real Home.

In my life, Baba Bishan Das left the body, and the ashram which He had made was mostly made with the money which I had given to Him. He did not have any other disciple who could take care of that place or who would control that place. But before Baba Bishan Das left the body, He told me, “I am not attaching you, I am not binding you with these bricks. Because this is not your goal. He Who has to give you the higher thing will come to your home by Himself. You do not have to attach yourself to these bricks. You have to leave this place.” So when He left the body I also left that place.

Many dear ones, many people from that area, from that village came to me and they told me that it was my right to go and be there and take care of that place. I said, “No, it is not my right. I have nothing to do with that because these are not the orders of my Master.” Then they suggested that I nominate someone. I said, “No, these are not the orders of my Master. It is up to you to take care of it and I don’t have anything to do with it.”

In His bani in one place Guru Ramdas has written that if you put all the wealth of this world – all the riches, gold and everything, as much as all the water in the seven seas of this creation – and if you offered that to the Beloved of God instead of Master Himself, do you think that he will accept that? He says, “No, he will never accept it. He only asks for the love of the Master.” Guru Ramdas Ji Maharaj has even written this that those who are attached to and who are attracted by the maya, they indulge in the maya and still they never get any satisfaction. And to those people, even if you give them the wealth of all the different continents still their hunger will never be satisfied. They will always want more and more.

So we should also follow the Path of the Naam on which our Beloved Masters have put us and we should also please the Master. You know that it is the desire of the Master that all His disciples will become successful in His lifetime. You know that even a worldly teacher, when he sees that all his students have passed the examinations, he becomes very excited, he becomes very happy. In the same way, when the Master sees His disciples becoming successful in this path, He also becomes very happy. So, we should also rise above the slavery of the mind and the organs of senses. We should rise above body consciousness to the Eye Center. We should do the Simran and we should become successful by reaching the Eye Center every day.

Regarding the happiness of the teacher, I will tell you from my own life that when I passed the wireless operator's examination in Nowshera (which was very tough), my teacher was also there. He was just taking a walk around the exam room and when he saw that I was doing my paper well and that all my answers were right, he was happy. But when it was announced by the English officer that I had secured the full score and that they were going to give me a salary of two levels higher as a bonus, my teacher became very happy and he lifted me up and expressed his happiness. The English officer said, "Even though this person was so confident about his answers that he wrote 'R', which he did not have the right to do, but still I am very happy that he has secured the full score."³ So seeing that, my teacher became very happy and he expressed his happiness. This was the happiness of the worldly teacher. So when we also become successful in this Path of Spirituality, in this School of Spirituality, our Master also becomes very happy.

1994 April: The Great Treasure of Grace

This question and answer talk was given March 11, 1994, in Jaipur, India.

SANT JI: Salutations unto the Feet of Lords Sawan and Kirpal Who have given us this opportunity to sit in Their remembrance.

As you know today it is the turn to have the question and answer session.

QUESTION: Master, since many people asked me if it is possible for someone to die by accident before their time, could you talk to us about this so we may better understand what is written in the *Anurag Sagar*, "When death occurs before it's time."

SANT JI: It is not difficult for the satsangis to understand this, but the thing is we people do not do the meditation, we do not go within and that is why we do not understand all these things. If we were to meditate, rise above the body consciousness, vacate the nine openings, rise to the Eye Center, and go beyond the stars, sun and moon and go within, then we can easily get the All-Consciousness and then we can easily understand such questions. The satsangis who do the meditation and rise above the body consciousness to the Eye Center and go beyond all these things that I mentioned earlier, they become the all-conscious ones. But the Satguru does not let them sway in the waves of the emotions and that is why even though they know the reality, still they are not allowed to speak about it.

Such dear ones who do the meditation, they know what is going to happen; they know that the "accidents" or whatever happens, are all according to the pralabdha karmas and that everything is pre-determined. The dear ones who are higher and who go to Par Brahm, they also know about this, and even if some accident or something like that is going to happen in the next moment, still they don't do anything to avoid it because they know that everything is happening in the Will of God.

Saints do not make any prophecies. The people who claim to be making the prophecies, even if they are able to tell us what is going to happen next, they are not able to avoid it. It is not difficult for a Saint to avoid a calamity, but They don't do it because it not in accordance with the Will of the Lord.

³ Editor's note: Sant Ji was, in effect, grading his own paper as he went along.

Regarding this we have heard from Master Sawan Singh about the incident which happened in His own life, when His thirty-two year old son, who was an overseer by profession, left the body. Even though Baba Sawan Singh was capable of doing everything – if He had wanted, He could have prevented the death of His son, but He did not do that. Bibi Rukho, who used to cook for Baba Jaimal Singh, was of a very strong nature and whatever she wanted, she could always easily get done by Baba Jaimal Singh. So Baba Sawan Singh knew that if He went to the Dera with His sick son, it was possible that Bibi Rukho might ask Baba Jaimal Singh to prevent the departure of his son.

Baba Sawan Singh used to say, “I knew about the nature of Bibi Rukho, that is why I waited at the Beas train station for my son to have his last breath.”

Baba Sawan Singh Ji used to say, “At that time when my son left the body, I looked within myself; I neither found any sadness, nor was I regretting what had happened.”
Baba Sawan Singh used to say, “It is not difficult for a perfect Master to do such things, but They don’t do it because it makes the difference in their Gurumukhship.”

In His bani, Bhagat Namdev Ji has written that God Almighty says, “If I have made a decision, my devotee can make me change the decision, but I cannot even change the decision which my devotee has made.”

Because the devotee of God Almighty has pleased God Almighty with all his devotion, that is why God Almighty does whatever the devotee wants him to do.

Guru Nanak Dev Ji Maharaj says, “Whatever they want, they get it done.”

So that is why Saints and Mahatmas say that whatever comes to us from God Almighty, the satsangis should accept it lovingly.

Sufi Saint Farid Sahib says, “They always live a life of patience and continence. Even though God Almighty manifests within the body of the Saints and lives close to them, but still They do not reveal that to anyone.”

Master Kirpal Singh Ji used to quote from Maulana Rumi, He used to say, “When the Will of the Lord is unchangeable, then what is the use of doing anything in front of Him, why not just surrender to Him?”

The reality is what the Masters say, They say that before we are born our pralabdha, our destiny, is formed and it is determined for us whether we will have good health or bad health, whether we will be poor or rich, whether we will have pains or happiness. All the things which are going to happen in our life are all predetermined. They all are written in our destiny before our birth and everything occurs at the right time. But instead of understanding that as the Will of God and as something which is written in our destiny, the jiva cries; he even has doubts and gets upset with God.

Tulsi Sahib says, “First the Pralabdha was created and then the body was created. O Servant Tulsi, this is a very unique kind of play, but the mind doesn’t understand and believe in it.”

I can only advise you regarding this question that the satsangis do not get anything from splitting the hairs. One should not bother with: “Why did this happen?” – “Why didn’t this happen?” – “Could this have been avoided or not?” – “Did it happen on time or not?”

Instead of all this you should do more Bhajan and Simran so that your mind will get some peace.

QUESTION: Sometimes during meditation a sound comes which is neither from the right nor the left. What should we do to identify it?

SANT JI: This happens to many dear ones. When we listen to the Sound Current, and when we hear the Sound Current, every day we should try to catch the same Sound which we have been listening to. When it happens that you cannot identify the Sound, just listen to it. Because when the satsangi rises above the body consciousness and comes to the Eye Center and meets the Master there, then all such questions are answered. When within us the Sound gets manifested and the Master gets manifested, the Master Himself solves all the problems and He himself identifies the Shabd for us.

If you will try to identify the Sound you will go farther away from It and you will have to start your meditation again.

QUESTION: Beloved Master, in *Streams in the Desert* You say that no Master has given permission to any disciple to get divorced. Nonetheless there are some satsangis who say that You have given them permission to do so. Could You comment on that?

SANT JI: It is a very interesting question. It is not only me who has said that. No Saint has ever given permission to any disciple to get the divorce; all the Saints Who came into this world have said so. You may read the teachings of Jesus Christ and you will find that even He said that divorce is a very bad thing. Even the word “divorce” is bad. Also the Saints and Mahatmas Who were born in the East have said that divorce will not solve any problems. In fact after getting the divorce we become more upset and we lose even more peace.

Well, I will tell you one thing which happened with me in 77 RB. One initiate of beloved Master Kirpal used to come to see me very often. He was very devoted and he used to stay at the Ashram for many days, but he was addicted to some sort of drug. You know that a person who is addicted, if he does not have enough money to fulfill his desire, he will look for the money from some other way – either he will steal, or beg or borrow – something like that.

So once when he came to the Ashram he was in need of money. At the same time a woman came to me with a piece of cloth and she offered it to me. I told her, “I don’t need that.”

She said, “Well there are many people in the sangat who come to You and You know better how to make the best use of it, so maybe You can give to someone who needs it.” So I accepted that and sometime later another woman came and I thought that she could use that piece of cloth in a better way so I gave that away to her.

That dear one, that initiate of Master Kirpal, that addict, had seen the first woman giving me that piece of cloth but he had not seen me giving that piece of cloth to the other woman. So he came to me and he told me, “I was sitting in meditation and beloved Lord Kirpal has told me that Sant Ji has a piece of cloth and you should go to Him and asked for that.”

I told him, “Dear one, if you had sat for a few more minutes He would have even told you that I have given that cloth away to somebody else.” So we people interpret the sayings of the Masters for our own use, in our own ways.

There was another person who used to beat his wife everyday, and when she would complain he would always “quote” Tulsi Das, saying, “He has said, ‘There are four things in this world who deserve the beating and woman is one of them . . .’ “ and that was why it was all right that he was beating his wife.”

So I told her, “If he is quoting from Tulsi Das you should beat him back. You should make your own couplet, you should say, ‘There are four things who deserve the beating and man is one of them. . .’”⁴

Regarding the married life, even Guru Nanak Sahib has written a lot. He says, “They are not the married couple, they are not the husband and wife, who live together just for the sake of the pleasures for a few days, and then leave each other. Those who live like one soul in two different bodies are the true husband and wife.” Don’t call them husband and wife who just sit together. Call them the husband and wife who live like one light in two bodies. So we should abstain and save ourselves from doing this evil, because it is nothing but going astray.

QUESTION: How brave or courageous can a disciple be without the mercy, grace, and infinite goodness of the Master?

SANT JI: How can one become the disciple of the Master if he does not have His grace? Because when we go to the Master for His grace, we will do those things which our Master tells us and by doing which our Master has received the grace from His Master. It is very easy to say, “I am the disciple of the Master.” But it is very difficult to become the disciple. Guru Nanak Sahib says, “My beloved is dear to all. He resides within everyone, He showers equal grace upon everyone, He doesn’t break anyone’s heart.”

So for the Master, all the disciples, all the initiates are equal and He showers equal grace upon them. He chooses only a few people just to make the arrangements and do the outer work. But as far as the grace is concerned, He showers that equally among everyone.

He has chosen these few people to do the work of the Master because through them He wants to distribute from the great treasure of grace to the other people.

A satsangi can never become successful in this world without the grace of the Master and also he cannot take even one step in the Inner World without the grace of the Master. Because you know that this world is the jungle of pleasures of the senses and we can easily go astray, we can easily be misled if we do not have the grace and mercy of the Master. And the Inner World is even more complicated. If we do not have the grace and mercy of the Master we cannot take even one step there.

Master used to give the example of Maulana Rumi who used to say that no matter how wise the people are, but within, without the grace of the Master, the forces of the Negative Power mislead them.

⁴ Editor’s note: According to some of the people who were there, this was a very powerful moment in the talk, and Sant Ji laughed when telling this story. It shows how ridiculously we twist the Master’s words to our own purposes.

A few days ago a relative of Sardar Rattan Singh left the body. He didn't come to the Satsang very often and I saw him just a few times. But he had a very difficult time when he was about to leave the body. He had adopted a son, and towards the end he hit that adopted son and his wife, and told them to go out of the room; he called for his two brothers who were initiated. He asked them to tell him about the Naam. They said, "We cannot tell you anything about the Naam because it will not bring you any benefit and also we will lose what we have."

So his brothers told him that whatever he had been doing earlier, whether he was repeating, "Wahe Guru," or whatever, he should continue doing that and whenever he felt better, they assured him they would take him to see me and then he could get the Naam.

One of the brothers who sat by him doing the Simran when he left the body, told me later on, "Baba Ji, when I was sitting near him doing the Simran he passed out peacefully; he realized in the end what the grace of the Master is, and he wanted to have that." But what can be done in the end if one has not gone to the Master earlier to receive His grace.

So for such forgetful souls who have not yet received the grace of the Master Kabir Sahib says, "Those who have not received the grace of the Master, they should at least make this prayer, "O Lord, pay attention to me because I am stuck in the ocean of life. If You will not shower grace on me I will drown."

Guru Nanak Sahib says, "Even if I am Your bad son, still it is Your reputation to take care of me." Saints and Mahatmas come into this world with a lot of grace and They always maintain Their reputation of being the Gracious Ones.

Swami Ji Maharaj says, "Whenever we get the sufferings and the pain, then we start doing the Bhajan and Simran. Look at the grace of the Master that He accepts even that meditation which we do when we encounter the pains and sufferings."

Thanks to Lord Kirpal who allowed me to speak all this. Okay now, lovingly close your eyes and do the meditation.

1994 April: A Very Meaningful Principle

This question and answer talk was given February 3, 1988, in Rajasthan, India.

QUESTION: This is not a question; it's a kind of public confession of a dear one. When here, my mind feels ashamed or pretends to be. But when involved with the worldly activities more than with Bhajan and Simran, the shame goes away. From outside, I might appear to be a good person; but inside, my mind is full of every kind of dirt: dishonesty, lust, violence, anger, greed, and disdain for others.

SANT JI: The day after tomorrow in the Satsang, I will try to explain to you what kind of life a Satsangi should live, and what kind of people get honor in the court of the Lord. Only those people who are the same from outside and inside get honor and glory in the court of the Lord.

Mind is our greatest enemy; and he is sitting within us; he has made us his toy. We are dancing to his tune in his hand like a toy. But the Satsangis have been given the Power of the Shabd; and only to fight with the tricks of the mind, the Satsangis have been armed with the weapon of Shabd Naam by the Master. So they should always remain attached to

the Shabd; they should always remain powerful with that weapon of the Shabd Naam, of the Shabd Dhun. They should always rise above the tricks of the mind, and come to the Eye Center. They should fix their attention between and behind the two eyebrows. They should come to the Eye Center, where the grace of the Master is coming in abundance.

If the Satsangis know how to withdraw from the other things and come to the Eye Center – if they remain at the Eye Center all the time they can easily save themselves from these petty tricks of the mind. Satsangis should not become worried about anything. As they are realizing and praying to the Master for His grace, at the same time, they should also make the efforts to make themselves better.

QUESTION: What is grace? Both the Divine gift and its reflection as it moves through time.

SANT JI: On the worldly level, it can be understood like this: Suppose there is a person who has done some very serious kind of crime. Suppose someone has murdered someone, and he is presented in front of the judge. Now the judge knows that this person has done the crime – he has murdered someone. And there is no way that he can be spared from the punishment; there is no way that he can be released. The judge knows about the police report, and that all the evidence and everything is going against that person. But there is always some room for grace or mercy or having pity on that person. It is not usually found in these cases; but sometimes it does happen that the judge – because he also has some power – may write, “All the evidence which is presented to me does not go against this person. And it was impossible for me to make the decision. That is why I’m giving him the benefit of doubt; and because of that, I am releasing him.” This thing happens sometimes, not always, because the Negative Power, in whose country we are living, does not want any kind of injustice. And that is why the people who are responsible for justice are expected to do the justice. But sometimes, the judges also do like that. This is unusual, but sometimes it does happen in a case that the judge declares the criminal – even though everyone knows that he has done that crime – but still the judge declares him as innocent.

This is on the worldly level. Even on the worldly level, the worldly judges have room to be merciful; and they also have the right to declare someone innocent, even though they know that he has done this wrong thing.

In the domain of the Positive Power, since we have joined the Positive Power and we are trying to go to the Positive Power’s home, in the domain of the Positive Power, there is grace and mercy all over. What is the mercy or the grace? Master showers His grace; He does not look at our bad qualities, He does not look at our faults. He always showers grace upon us; He blesses us [with the inner] life – not the life we are living in. He knows that when our body does any mistake, our soul who is living in that body also suffers. That is why He liberates our soul from that body. He gives us another life. He blesses us with that immortal life which does not bring us back into this world again and again. And in that way He showers a lot of grace on us.

So this is called the grace. Grace means that He blesses you with the new life; He releases you from the cycle of coming into this world again and again. I will say that, in reality, the grace means to give your own throne to someone. You know that Master gives us the

Initiation – when He takes us up – He gives us His own throne to sit upon, and He makes us His own Form. So this is called grace.

Dear ones, whether one is a Satsangi or a non-Satsangi, one should never think an account is not being kept of whatever they are doing. In the writings of the Saints and Mahatmas, the people who keep the accounts of all our deeds are called by the name *chittera gupta*. And they keep the account of our every single breath, of every single deed we are doing. And when we are presented in front of the Lord of Judgment, they present our file – our record – and every person has to pay for every single deed he has done.

The Lord of Judgment, Who is called the God of man, does not have any enmity towards anyone; He is not a friend of anyone. Whatever file or whatever record of a person is presented to Him, according to that record, or according to that file of the person, He decides where that soul should be given a birth, where that soul can pay off her karmas easily. According to her deeds, that soul is sent back into this world; she is given birth again.

But the way of the Satsangis is different than the way of the non-initiates, non-Satsangis; because it is written in the Bani that those who are the initiates of a perfect Master those who do the devotion under the guidance of the Perfect Master neither the *chittera* and *gupta* give any account of the Satsangis' souls. It is written that *chittera* and *gupta*, whatever account of the souls they write, their law does not apply to the Satsangis, because it is the Master Who keeps the account of the deeds of the Satsangis.

Right from the beginning, since I was inclined to doing the seva of people who needed help; I would always go and serve the dear ones who would need my help. In the Army also I got many opportunities. Whatever time I would have, I would go and devote that much time taking care of them.

So I got many opportunities to witness the deaths of many people. And I have seen that not everybody's experience at the time of death is equal. Some people are very quiet they do not say anything, and they leave peacefully. Some people have the habit of telling what they are seeing or what they are going through. I have also heard that some people say, "Yes, they are standing on that wall; they look very terrible, and they are going to come and they are going to take me." And they are very much afraid; because they see the angels of death coming and bothering them. I have also heard some people saying, "Yes, our Master (or whoever they were devoted to) has come, and now we are very happy to go with our Master" or with our teacher; and they would leave peacefully.

But our minds are such that we do not believe in all these kind of things. And also because the doctors say, "This person has become crazy; that is why he is saying all these words." But it is not that they have become crazy. Whatever they are seeing, they are reporting only that; they are seeing only that. But the doctors say that the person has become crazy or has a fever in his brain, and that is why he is saying those things.

Usually I have seen, even in the villages when the people die; and when they are reporting, when they are saying what they are going through or what they are seeing, usually the people say that they have gone crazy. Nobody wants to listen to any good or bad things they may say.

Now, even in India, we do not have any disease which kills many people. But about 25 years ago, there were so many kinds of diseases, which, when it would spread in the country, would kill families, would sometimes kill the whole village.

The incident which I am going to tell you is not what I have heard from other people; this is something which I have witnessed myself. One of my relatives was a boy of 14 years old, whose name was Hukam Singh. He became sick with one of the diseases which was spread at that time.

Whenever his parents would go and sit near him, he would always say, “The ants are eating my body; the dog is killing me – the dog is eating my flesh.” And he would also say, “There are many poisonous snakes who are coming and biting me.” And in that way he would always complain that he was getting a lot of pain. And whenever I would go near him, he would say, “It is good that you have come here; because when you come, then all those things do not bother me.” And he would feel peace, and he would always request me to remain by his side.

But whenever his parents would come and sit near him, he would always say that those things had come back, and that they were killing him they were eating him.

At that time I had not met Master Kirpal; I was doing the meditation of the first Two Words. And you can very well imagine what the Power was which was bothering him. It was definitely the Power of the Angels of Death which were bothering him. And because he was sitting with some dear souls, only then he was getting any peace.

We people do not believe. We say, “No, he was crazy,” or “He was having fever in his brain,” or “His brain became crazy; that is why he was saying all those things.” But no, that is not true. Every soul brings his own karmas to suffer; and the soul has to suffer the karmas which he has done. But when a dear soul goes and sits near him in the time of pain, he does get some relief; he does get some peace. It is like when you go and sit near the water, you feel cool; but when you go and sit near the fire, you feel the warmth. In the same way, if you are sitting with some dear soul – some pure soul – then you definitely get the relief even though you have to pay those karmas. But when you are sitting with the worldly people, you get all kinds of pains and difficulties.

We have a sevadar here whose name is Bachan Singh. He is not here in this group because he is sick. His wife left the body about four or five months ago – I don’t remember the exact date – but it was something like four or five months ago that she left the body. And last year, in the month of March, she started saying that there was a very monstrous dog in her within who was eating her body up. When she said that, the doctor who was attending her said, “She has gone crazy. The balance of her mind has been disturbed; and that is why she is saying things like that.” She used to call me “Brother.” It does not make any difference to the Master whether somebody calls Him “Brother” or “Friend” or “Baba” – whatever name. So she used to call me “Brother.” And she told her husband that she wanted to come and see me. She said, “Why don’t you take me to my Brother, and He will fix this problem for me.”

So when she came here, she took at least one hour to tell me the whole story; she told me everything. And I told her, “Look here, Sister, whatever karmas you have done, you

have to pay for that. One day we all have to leave the body. But I can guarantee – I can tell you for sure that whatever you had to suffer, you have done that. But from now onwards, my Guru, Master Kirpal will take care of you. You will not have any problem; you will leave peacefully.”

She lived for four or five months after that; and she never complained about that problem. And just four or five months ago, she left the body peacefully.

I got the opportunity of meeting the doctor who was attending her; and then I asked him, “Now what do you say about the balance of her mind? Is her mind okay now, because she was not reporting anything like that?”

So I mean to say this: I am not saying anything for my own. Whatever the dear ones have told me about their experience, I am just relating that to you.

Dear ones, if we remember the Master Who has given us the initiation, with all our love and faith and devotion for Him, He helps us at the time when neither our mother nor our father – not even kingdoms and their power, nor any worldly wealth we have collected – helps us. He comes and helps us at that time, at that terrible time, when nobody else from this world can help us. He comes and helps us when we remember Him with love and faith. This is called grace.

But we should not become lazy and think, “When the Master is going to come at the end time – if we will remember Him, He will take care of us, then what is the use of doing the remembrance and the meditation?” No, dear ones, it is not good to become a burden on your parents. You know that one who stands on his own feet, one who earns his own livelihood, is the good child of the parent. In the same way, that disciple who does his meditation, who stands on his own feet, and who carries his own burden, is called the good disciple. The disciple who wants his Master to carry the burden cannot be called the good one.

If, at the time of death, we go on looking at the door, waiting for the Master to come, and if we go on praying for the Master to come and take care of us, what is our bravery? If we had solved this matter in our lifetime, if we had manifested the Master in our within, while we were healthy, while we were in the body; then we do not need to wait for Him, because He is within us. And from our within, He will help us.

QUESTION: Have the people sitting here already met in previous lives? And is it useful to know one's past lives to understand one's spiritual development? What is the difference between devotion to the Satguru and fanaticism? How can we increase our faith in the Satguru?

SANT JI: Saints do not make prophesies, such as: “You have done these good karmas in the past,” or “You have done this bad karma in the past,” or “You were an elephant in your past life,” or “You were a horse,” or “You were a dog,” etc. But Master Sawan Singh Ji used to say that we meet only those people in this lifetime with whom we had some connection in the past lifetime. Guru Nanak Sahib also says that those who used to fly in the past life meet those souls who are flying in this lifetime; and those who were on the land meet those who live on the land.

Master Sawan Singh Ji used to say that this creation was created and the souls were given to the Negative Power to form His own creation, because Kal had done the devotion of

Almighty Lord for seventy ages, standing on one foot. And as a result of that He got the gift of the souls from God Almighty to create His creation. He cannot create any new soul, He cannot destroy any soul. But He has the right to keep the souls involved in the trap of the karmas in His creation as long as He can. At that time, God Almighty told Him, “One of my Powers will also come into Your creation, and You have to give the human body to that Power. Also, You have to give the human body to all the souls at least once after completing the cycle of 84 lakhs, births and deaths.”

At that time, the Negative Power said, “Yes, I will give the human body to Your Power; and also I will give one chance of the human birth to all the souls after completing the cycle of 84 lakhs, births and deaths. But I have some conditions and that is that Your Power Who will get the human body, the Saints, should not perform any miracles.

“And the other condition is that wherever I give birth to the souls, whether I put that soul in a hunchback body, or whether I put that soul in any deformed body or anyplace, even if I put the soul in a body of an animal or any creature, he should be pleased with that body – he should be content in that body – and he should not be willing to leave that body. No matter how difficult or how miserable that body may be that soul should always be content with that body. The other condition is that no soul should know about what he has done in his past lifetime.”

Because if we would know that we are getting the comforts and the happiness because of this past good karma and we are getting the pain because of this bad past karma, I think that nobody would want to do any bad karma; everybody will do the good karmas; and in that way, nobody will do any bad karmas. But since we are not supposed to know about our past lifetime, that is why, out of ignorance, we do good as well as bad karmas.

Since Negative Power put this condition and got God Almighty to promise that the Saints will not perform any miracles, that is why Saints never perform any miracles; otherwise, it is not a very big thing for the Saints to give a leg to a crippled person and an eye to a blind person. If They were allowed to do that, They could easily attract all the souls in this world to the Path of Naam, and They can easily give Naam initiation to all the souls. And in that way, They could empty the domain of Negative Power.

But They cannot do that. That is why They never perform miracles; and that is why They always tell the disciples, “You also should not perform any miracles – you also should not use your powers. You should remain in the Will of God and do the things according to what We have taught you.”

It is because of the boon which the Negative Power has taken that the pig lives in the dirt; he eats the dirt; he always remains in the dirt. We know that the body of the pig is a very miserable body, but still, when somebody tries to kill the pig, he runs for his life and he cries for help. And even though he is suffering a lot in that body, still he doesn't want to leave it.

In fanaticism, we become jealous, we criticize others. We try to prove that we are better than others, and we always try to prove that the other people are worse than us. But when we do the devotion to the Satguru, we develop love within us; we love everyone. We do not throw dirt at others; we do not criticize other people. And we never judge others; we never criticize others. We always pray to God Almighty that we should not criticize

others and we should not judge others; and we always pray to Almighty Lord to shower grace upon us and all the beings.

All the fights, the battles, and all the disputes – all the fighting and killing – are because of the fanaticism. What we are seeing today in the war of Iraq and Iran is nothing but fanaticism. Even though both the groups are following Prophet Mohammed – they believe in the same Holy Book – but one is called Shiah, the other is called Suni; and the Shiah people want to dominate the Sunis and the Sunis want to dominate the Shiahs.

If we want to write the story of devotion to the Master, we can write many books if we want, but we cannot write it completely. Because when we do the devotion to the Master, we have love for the whole world, for the whole universe. We understand all the societies, all the religions as our own religion, as our own society. And we have love and affection for all the beings of this world.

When I was at Sant Bani Ashram during the first World Tour, a person who was a Catholic came to see me. And he said, “I can never forgive those who are not Catholic; and I can never forgive you.”

When he was saying this, Pappu hesitated in translating; so I said, “Well, tell me what he is saying.” Pappu told me what he was saying and I told him lovingly, “Only one who has forgiveness in his within can forgive. It doesn’t matter if you forgive me or not, but I love you and I forgive you.”

It had such an effect on him that after that he became a dear one; he started writing letters to me, and he became a very good dear one.

Dear ones, no religion is bad; all the religions are good. Master Kirpal used to say that all the religions were made for the development of our soul, for our progress. Because in the depth of all the existing religions, there is a very meaningful principle, and that is the devotion of the Master and love for all. But we people forget the principle, we forget the foundation stone on which the building of that religion has been erected. And we start fighting for the useless things; we always forget the real principle on which that religion exists.

Saints and Mahatmas do not present any new formula to us. They always tell us about the past Mahatmas – They always talk about the past Masters in Whose Name we have formed the existing religions. Because, if you read the writings of all the past Masters, you will come to know that all the Masters have written about having love for all – doing the devotion of the Master. And They all have written about the presence of God Almighty within us; and They all talk about going to the perfect Living Master; because They tell us that God Almighty cannot be found in any holy book. It is the attention of the Living Master through which we can be lifted up and go back to our Real Home and realize God Almighty.

The present Masters tell us only those things which the past Masters have written in Their books. If you read the books of the past Masters, you will come to know how They laid a lot of emphasis on love for all and hatred for none, and how They talked about the importance of going to the Living Master.

If we knew about our past lives, it is possible that we might not progress in this lifetime, we might not do any meditation. Who knows what karmas we have done in our past

lives? Suppose our past life has been very bad. It might discourage us; we might lose interest in becoming better in this lifetime; and it is possible that we might not do any meditation. So that is why it is not necessarily true that if you knew about your past life it would be useful for spiritual development.

You can read the *Sant Bani Magazine* and you will see how, when Baba Bishan Das had told me about my past lifetime, that I was performing the rites and rituals – I was doing the fire practice, the austerities. And He made me dig some land; and He showed me the bones of my past lifetime. And at that time he said, “Your past parents are still alive.” I touched my ears; because I was convinced. And I told Him, “No, Master, don’t make me see them; because I am already bothered by the present parents. I am not able to become detached from them. And if you will make me meet my past parents, it will become difficult for me.” So it is not necessary for you to know about your past life to progress in the meditations.

You should not go into details like this; because if you would go in your within, this matter can be solved there by itself. Not only of one lifetime but, if you go in the within, you can know about all your past lives, where you have been, and what sufferings you have suffered.

Fati was a Muslim Fakir who used to do meditation; he used to go in the within. And he was a contemporary of Baba Bishan Das. When I took Baba Bishan Das to see Master Sawan Singh, Fati also came with us. And there he told Baba Sawan Singh, “I know about your past lives. I know that once you were born the king of Faridkot. Faridkot was a state in Punjab, but now it is all dissolved in the state of Punjab. But at that time it was an independent state in Punjab. Baba Sawan Singh heard that and, in a very serious mood, He said, “Yes, I know. I even remember the poverty I have suffered in many of my past lifetimes. If I go and claim to be the owner of those palaces which I used to own in my past lifetime, do you think that they will let me go in?”

1994 May: The Importance of Our Vows

This question & answer talk was given January 29, 1984, in Rajasthan, India.

QUESTION: Would the Master please talk to us about the power in the vow and the penalties of breaking one?

SANT JI: First of all, we should not make any promises or take any vows. If we have to take a vow or make a promise, before doing that, we should know in our heart whether we will be able to maintain it or not. And when we have made a vow, it is more important to maintain that vow than it was to make it.

Previously, when not many people were educated and there was not much reading and writing, in those days, people would take a little bit of water in their hand and would take any vow and make any promise; and that would serve as an agreement. After that they would never break their agreement, never break their vows, no matter how much they had to lose or how much they had to sacrifice. They had the capacity of always being truthful; they would never lie. That is why their thoughts were pure and with a very little grace of the Master, they would go up. In the old days, people used to do more meditation. There were many people who were religious-minded.

I'll give you a worldly example, which most of the people in India still use. Whenever any father would give his word to someone else that he will marry his daughter to the other person's son, he would do that at any cost. At the wedding, both the boy and girl take vows; and they know that they have to keep these vows. They always keep their word, they maintain their vows throughout their life, and they separate only when death separates them. They do it because they know that it is very important for them to maintain the vow which they took at the time of their wedding.

But nowadays, what is happening? The Western culture is coming into the big cities of India. And as it happens in the Western countries, the same thing is also happening in the Indian cities. People don't take much time to break the vows they have taken at the time of their wedding. Sometimes people break their vows only a few hours after the wedding ceremony has taken place, or sometimes a couple of days or weeks after the wedding has taken place. They do not care for the vows which they have taken, and they do not care for their parents or their Master. [No matter] what they say, they don't pay any attention to that.

Because people started breaking the vows which they made at their wedding the government introduced laws. But what can the law do? The law can only punish those people. The law cannot bring them back to the real path. So when people started breaking their vows and started separating from each other, then the government implemented this law which could not do anything very solid. And nowadays, people don't care what their Master is telling them; people don't care what their relatives will tell them; they take no time in breaking the vows which they have taken at their wedding. There is a saying that, no doubt, God provides everything to everyone, and there is no one equal to God. But what is the value of God nowadays? God is used only for swearing. People use the name of God only to swear and only to make the vows. We have made a ceremony of taking the vow and breaking it; and we do not understand its importance.

I have given this example of the wedding vows, because at the wedding we take a vow of helping each other and living our life together. We become very happy when we take the vows at the time of the wedding. And when we break those vows, what happens? We become upset; and we always feel scared in our heart. I receive letters from many people who have already remarried after getting divorced from one partner. They write that they remember their previous wife or their previous companion, because one part of their heart says that they have made a mistake. So there is a part of the heart or of the soul which always feels bad about breaking a vow, because it is not a very good thing. Nowadays, why do the people not believe, why are we not convinced, when other people take vows or give their word? Because we have made this business of taking vows or making the promise as a ceremony.

In the story of the Mahabharata, which you may have read, it is told how in the Copper Age the Pandavas had given their word to the Korovas that if they would lose in the gamble which they were playing, they would leave all their kingdom and they would go into exile for thirteen years, out of which twelve years they will be known to people, and for the thirteenth year they would not be known to the people. And you know that when they lost their game, they gave up their crown and gave it to the Korovas and they left and went into the forest. And they wandered here and there for twelve years, and spent the thirteenth year without anybody's knowledge. They did not have any agreement or

anything written on paper. It was just because they had given their word to the Korovas that they left everything. So before making any vows, or before making any promise, you should think about it. I would say not only for days, but if you want, you can even take weeks or months to decide whether you should take that vow, whether you should make that promise or not. Because if we do not maintain our vow, if we do not maintain the promise, then what happens? We get punishment in this world, and we get some part of that punishment in the other world also. You should not understand that you made a vow and you broke it, and you are not going to get any punishment. You will definitely get punishment.

First of all, in this world, the person with whom you have made the promise or the vows, he will get upset and he will be hurt. So you will get some punishment – you will face some karma – as the account of that deed. And the remainder of that will be paid by you in your next lifetime. Master Sawan Singh Ji used to say that, because of our give and take of the past, we develop love for other people in this lifetime and we develop hatred for other people in this lifetime. Since we have loved people in the past, we get the love from those people in this lifetime. And since we have hated some people and have had bad relations with them in the past, that is why we fight and argue with them in this lifetime.

So, why not keep our account clear? Why not keep all the things very clear in this lifetime – not upset other people, always love other people – so that we will not have to come back again into this world and suffer the hatred and the upset-ness of the other people whom we have made upset in this lifetime.

We do not care for a very big vow we have taken. And when we break that without thinking about its consequences, then we start not caring for the small vows or the little promises we have made to people, and that spoils our habits. Sometimes at the time of our death, this bad habit gives us a lot of problem, because the people with whom we have made the false promises and with whom we have broken our vows and our word, those people's faces come in front of us, and they bother us at the time of our death. Always remember that nature, Negative Power, and the karmas, all these are not useless things. They all exist and they all work according to their laws. Master Sawan Singh Ji used to say that Negative Power does not spare even one karma. Either the disciple has to pay the consequence of the karma he has done, or his Master has to take care of that.

There is no doubt in the fact that Master definitely helps, whenever it is possible, in suffering the karmas. But still the disciple has to suffer some of the consequences of his karma. And you know that when we are paying off even a little bit of karma, how much pain, how much suffering we have to take on our body.

If we have real love for the Master, and if we are really yearning for Him, we will definitely think about the consequences of the karma which we are going to do, and the consequences of not maintaining the vow which we are going to take. Because good children always stand on their own feet and they do not become a burden on their father; in the same way, the good disciples do not become a burden on their Master.

Before doing anything, before making any promise to anyone, they think about it: “If I will not be able to maintain this promise, who will have to carry the burden of it?” If we do the bad karma, if we do not maintain the promise, then definitely our Master has to

share the burden or consequence of that karma. If we have real love for the Master, if we are the good children of the Master, then we will definitely think in our heart, “My Master is such a gracious One that He is ready to jump in the fire for my sake. Is it good for me to make my Master carry this burden of not maintaining the vow which I am taking?” So before making any vow, before doing any karma, we will definitely think about it.

There was a disciple of Guru Har Gobind whose name was Vidi Chand. He had the habit of stealing. Once he was stealing some things and suddenly the householders in that house woke up and called the police. The police came, and they started chasing him. While he was being chased by the police, he went on requesting to his Master, “Master, from now onwards, I take this vow that I will never do this bad thing again; but for this time You should save me.”

He did not find any place to hide himself. Finally, he came near a furnace which was not cold, it was still burning. And, remembering his Master, he went into that furnace. At the same time, Guru Har Gobind was doing the Satsang in front of many other people; and suddenly, He started saying, “I don’t know what is happening to my body. I am feeling as if my body is burning in a fire. Please bring the water and pour it on me.” So people brought water and poured it on His body. And nobody knew what was happening to Guru Har Gobind. Somebody thought that He has something from this disease and that disease. They all thought, according to their own understanding; but nobody really knew what was really happening.

After some days, when that disciple who was saved by Guru Har Gobind – because he went in the furnace remembering the Master, he did not feel any heat of the furnace and he was saved; he did not burn his body he came out and he knew that his Master had taken care of him, had taken his karma on His body. That is why he came to his Master, to thank Him. After coming to Guru Har Gobind, he became a very good devotee, and he became a leading sevadar. His name was Vidi Chand, and he was one of the leading sevadars of Guru Har Gobind.

So I mean to say that Master definitely takes the karma of the disciples on His body. At that time, when Guru Har Gobind was feeling that His body was burning, He told His disciples to pour water on His body. At that time, He was not receiving that water being poured on His body. In fact, He was sending the water to that furnace so it would cool down and His disciple would not feel any heat.

A few days before this incident happened, Guru Har Gobind told Vidi Chand that he should give up his bad habit of stealing; and he promised Guru Har Gobind that, from then onwards he would not do that. Once in the Satsang, when Vidi Chand was taking care of the people’s shoes, he was tempted to steal some of them, because there were some good shoes there. But then he remembered the promise he had made with his Master. But since he was in the habit of stealing things from other people, he could not control himself. So instead of stealing the shoes, he started changing their places. He would take one shoe from this end and one from the other end. Some dear one saw that and he complained to Guru Har Gobind. And he told Vidi Chand also, “Don’t do this. You have given your word to Guru Har Gobind that you will not steal things.” He said,

“Well, I have given my word that I will not steal the shoes, but I have not said that I will not change their places.”

Even now many people remember this. I mean to say by this story that, since he did not maintain that small promise which he had made to Guru Har Gobind, and he continued doing his bad habit, that is why it led him to do such a big sin; and his Master had to pay the karma of it.

Always remember that when we do not care for the small promises, the small vows which we have taken, it leads us to commit a very big sin – a very big crime. And that makes us suffer throughout our lives.

QUESTION: Would you speak to us about the value and purpose of marriage and how it should be conducted?

SANT JI: In the last question, I approximately answered this question also. Before getting married to anyone, we should think about whether we will be able to maintain the married life with that person or not. In Sant Mat it is not considered a bad thing to get married. Getting married is only getting dyed in the bond of love. And marriage means to take a companion in life, to make life easier.

Master Sawan Singh Ji used to say, “When people come to me and ask, ‘Master, should I get married?’ I tell them, ‘Well, if you can carry the burden, then you may get married. If you can maintain the married life, then you may get married.’ And when some people ask me, ‘Master, should I not get married? Is it all right if I live without getting married?’ I advise them, ‘Well, if you can maintain chastity without getting married, if you can save yourself, if you can abstain from committing the adultery, then you may not get married.’”

He used to say that it is not a bad thing to get married in the Path of the Masters. But Masters always emphasize maintaining a chaste life. They always say that you should not commit the adultery; you should always keep your life pure. Master used to say that, once we get married it is very important for us to maintain it. Up until now, no Master has ever inspired us to get the divorce; They have never inspired us to commit adultery. They always say that it is very difficult to maintain love, just like it is very difficult to develop the love for one Master even if we go on working for it throughout our lifetime. In the same way, it is very difficult to develop the love for one husband throughout our lifetime.

In the same way, we should try to maintain our marriage with one person only. Master Sawan Singh Ji used to further say that the wife or the woman who has many husbands, how is she going to please everybody and how is she going to care for everybody? In the same way, the husbands or the man, those who have many wives, those who have many companions, how are they going to please everyone? So that is why it is very important to maintain the marriage.

QUESTION: Master, when you give us parshad, we take a piece of that and take it home with us and mix it with other food and give it to the sangat, are we giving them any of our meditation? Is it okay to do that?

SANT JI: Regarding parshad, a lot has been published in *Sant Bani Magazine*. You should read it. You will get a lot of information about it.⁵ Parshad means “grace.” In the parshad given by the Master, there is a lot of grace of the Master; there is a lot of earnings of the meditation of the Master. But it all depends upon our feelings, upon our receptivity, how we accept that parshad, and how the other person to whom we are giving the parshad accepts that parshad.

Before I came to the feet of Master Kirpal, there was an overseer who used to serve me a lot, with the intention that he may be blessed by a son because they did not have any children. So he used to serve me a lot. When I went to Master Kirpal, I brought him there also. And I wanted that Master Kirpal might bless him with a son, might shower His grace on him. So Master Kirpal gave him the parshad. At that time He was giving out the parshad of the *ladoos*, the sweets, and He gave a lot of parshad to that overseer.

After coming down from His room, when that overseer was standing there, another person who knew the overseer came there. And he said, “Well, you are an educated person. You still believe in the Saints and Mahatmas? Why are you standing here?” So the overseer felt very bad. He felt embarrassed, because he was an educated man, and he thought that it is not good for people to know that, even after being educated and having such a good position, he is still running after the Saints and Mahatmas, which is not a very good thing [from a worldly viewpoint]. So, because he felt embarrassed, he lost his faith in Master, and he gave the parshad, which the Master had given him, to somebody else. That person who received the parshad had many daughters, but had no son. So they took the parshad with a lot of faith in the Master, and he gave that parshad to his wife. And, after ten months, they had a very beautiful son. When they had the son, they came to me and they told me that the overseer had given them the parshad, and they took it with much faith in the Master. And as a result, they have been blessed with a son and they were very grateful to the Master.

About nineteen or twenty years after that son was born, suddenly a thought came into their mind, “We were blessed by this son only after we made the pilgrimage to the Temple of Duala Ji, which is in the mountains.” By then they had forgotten the grace and the parshad given by Master Kirpal, so they started thinking like that. And they thought, “Well, because Goddess Duala Ji has given us this son, we should go to her temple in the mountains, in the Kangara and we should pay our tributes there. We should thank that goddess.” So they went there; and on the way, their son, that boy, died in an accident.

⁵ The following questions about parshad and Sant Ji's answers have been printed in *Sant Bani Magazine*:

January 1978, “The Value of Parshad,” p. 28 - “. . . how should we use it? . . . eat it all at once? . . . should we share it with other people?”

October 1985, “The Reality of the Saints,” p. 27 - “Is it all right to give parshad as part of a medical treatment?”

January 1989, “Simran Cuts the Simran,” p. 29 - “Are there different gradations of parshad?”

October 1989, “Be Careful in Making the Karmas,” p. 25 - “I wonder . . . whether the grace that comes through parshad and darshan depends on the belief of the person receiving it or strictly upon what You want to give?”

And when they came back, I came to know about that and I felt very bad, I felt very sorry; because they used to live in our area. And that is why I felt very bad that they had lost their son.

So the overseer did not accept the parshad with faith, and that is why he passed on the grace of Master, which he was going to get, to somebody else. And those people, even though at that time they took it with much faith and with much love, and that worked for them. But afterwards, when they could not maintain the faith in the Master, they lost the thing which they had received by the Master, which was, in fact, the grace of the Master.

I mean to say that, whenever we get any parshad from the Master, we should maintain it. Because it is the charging of the Master; it is the meditation of the Master which we are getting in the parshad which He is giving to us. It all depends upon our receptivity and upon our feelings how we accept the parshad. In the parshad, we get a lot of the grace of the Master, but it depends upon our vessel how we accept it.

In the West, people want to have children in their families, and I get many requests like this. But they don't care whether they get a son or a daughter. But in India we have this disease, this is a very common disease, that people want sons and not the daughters. [laughter] No matter if the son is harassing them, and no matter if the daughter is giving them much peace and happiness, still they would prefer to have the son. And that is why, whenever anyone gets any daughters, they feel very bad about it. [Lots of laughter by sangat and Sant Ji after this statement.]

QUESTION: Could the Master talk about some of the ways that we unknowingly lose the value of our meditation?

SANT JI: We do not lose our meditation; because whatever meditation we have done is preserved and protected by our Master. But when we say that we have lost the meditation, what happens is that our soul becomes dirty, and haziness, mistiness, comes over our soul. And that is why lust, anger, greed, attachment and egoism – all these five passions overcome us. Because of these five diseases, we go away from the meditation, and the [passions] do not allow us to meditate more.

Mind is our great enemy, and he is sitting within us. Like a competent lawyer, he tells us, “What is wrong in indulging in the lust?” “What is wrong in being angry?” “What is wrong in being greedy?” and egoism, and attachment, etc. He always prepares such ways in our within which take us away from meditation. One who obeys his enemy, will he ever become successful in his battles? One who obeys his enemy will never become successful. Your friend, who has real sympathy for you, is also sitting within you. And he is always telling you about the advantages of doing the meditation.

He always makes sure that you know the consequences of the bad things which the mind is making you do. But we trust our enemy and we do not trust the friend who is within us. Because, if we trust and believe, if we obey our friend, we have to work hard. Whereas, if we trust our enemy, if we believe in our enemy, then we do not have to work hard. That is why we do not follow our friend who is sitting within us, and giving us good advice.

We should behave with our enemy mind – like we behave with such people with whom we do not get along very well. You know that with such people, first of all we don't want

to see them, and if, by chance, they come in front of us, we do not look at them. We always ignore them. We should behave the same way with our mind.

Those people who have such an attitude for their enemy mind, they become successful in their meditation, because they never even think about the mind and the passions which he is creating, what to talk about allowing all these passions and the tricks of mind to come in their body. They have determined that they will not allow their enemy, and the passions and the army of their enemy, to enter in their body. That is why they become successful. They never lose their meditation and, by leaps and bounds, they progress in the meditation.

1994 June: Take Advantage of His Coming

This question and answer talk was given February 1, 1984, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Master, in 1977, You said at Sant Bani that all Your initiates were going up in this lifetime. You also mentioned that the initiate goes up on the Master's meditation, not on his own, that all the meditation that the Master does is stored for His initiates, and that He doesn't really need it. Also if the initiate doesn't meditate, supposedly the Master can't help him. "What can the Master do if the initiate doesn't meditate?"

Also Mother Millie told about going up in meditation to one of the higher planes and meeting an initiate who said, "I can't talk to you now; I have to meditate! I didn't meditate on planet Earth. Now I have to meditate a long time up here . . ." So, can Master comment on those comments, and also tell us about the fate of the initiate who doesn't meditate, and also the fate of an initiate who does meditate but, for one reason or another, can't quite do it properly.

SANT JI: When a seed is sown in the ground, whether in the right way or in the wrong way, it definitely grows. Meditation, whether it is done correctly or incorrectly, always gives us fruit. That is why we should meditate. Kabir Sahib said, "One who will meditate, will definitely someday meditate correctly." The thing is that we need love, faith and trust in the Master.

I told a story previously, about a devotee of Lord Vishnu – the Hindus remember Lord Vishnu by repeating many of His names. There was a farmer who was illiterate, and he could not remember all those names. So he went to a pundit, a learned scholar, and asked him about the names of Lord Vishnu. The pundit tried to help him learn a few names of Lord Vishnu, but since the farmer was illiterate, he could not remember any of the names. When he went home, he could not remember any of the names which the pundit had taught him. In those days, people did not go to tailors to get their clothes stitched. Usually they stitched their clothes at home. And they had strange names for the clothes. The underpants were called by the name "arban," which did not have any meaning. So, in his efforts to remember the name of Lord Vishnu, the farmer started remembering Lord Vishnu by the name "Arban." [Sant Ji and everyone else laugh a lot when this is translated.] When he started remembering Lord Vishnu by that name, even Lord Vishnu could not help! [more laughter] He also started laughing while he was sitting on his throne. And he told his wife Lakshmi, "Today, a new devotee has been born, who is remembering me with such a name which is not written even in the Vedas and Shastras."

Now, Lakshmi said, “You always praise your devotees. Take me to one of your devotees, so that I may see how devoted he is.” So they both came down to this Earth plane. At that time, the farmer was bringing water out from his well. He was working in his field, and at the same time remembering Lord Vishnu by that name – the new name which he had discovered. Vishnu told Lakshmi, “Okay, I will go and sit in the well, which is without a fence. You go and ask him what he is doing, whom he is remembering.”

The farmer was tired remembering Lord Vishnu by that name Arban; and it was not doing him any good. He was doing that remembrance so that he might have the darshan of Lord Vishnu and it had been a long time since he began doing that without any results, so he was tired. When Lakshmi came to him she asked, “Who is this Arban; who are you remembering?” He replied, “It is the name of Lord Vishnu, and I am remembering Him.” Further, she asked him, “Do you know where He is now?” He was so tired that he said, “Yes, He is sitting in that well without a fence.”

Out of frustration, he had said that, but it became true. And Lord Vishnu appeared from that well, and He gave him His darshan.

So the meaning of telling this story is that, if you remember God with any name, it does not make any difference, if you have love and yearning and faith in the Lord, He will definitely give you His darshan. That name was not given to that farmer by any Saint, and there was no charging working behind that name. And that name was not of the Lord of Sach Khand, that was the name of a Lord of a lower plane. But still, because that farmer had love, faith and yearning for Lord Vishnu, that is why he got His darshan.

So the main thing is that you should do the meditation. You should do the repetition of the five sacred names which are given to you by the Master. The main thing which counts is your love, faith and yearning.

Saints do not initiate the dear ones with the intention that they will come back into this world again and again, and will get liberation only after many births. Whenever They give us the initiation, They are determined that They will take Their disciples up to the Real Home in this lifetime.

So the disciple should do the devotion with faith in the Master, because the happiness which we see is not the permanent happiness. It is temporary. The things which change into pain are not the real happiness. This world is full of suffering. And our Beloved Friend, Who is going to relieve us of all these pains and sufferings, has come onto this plane. So why not take advantage of His coming? Why not have faith in Him and do the devotion of the Path which He has shown to us? Only he is a wise person who, living in this world, becomes liberated from the suffering world.

QUESTION: Master, will you talk to us about ego and its effect upon the soul?

SANT JI: Ego is a very strong enemy among the five dacoits, the five enemies. And it is that passion which surrenders to us last. He is the last one to surrender.

It makes our soul unclean and dirty, and it takes us away from Almighty God. Ego is that thing which undoes all of our doings. Kabir Sahib says that when the egoism comes, then all that you have done becomes undone.

Guru Nanak Sahib has written, “Egoism is a bad disease. And the medicine for removing this disease of the soul is also kept within us.” He says, “Egoism is an incurable disease; but the medicine for it is also within us.” If God Almighty showers grace on us and makes us meditate on the Shabd of Master, then this disease can be removed. We can get a lot of help if we pay a little bit of attention to the lives of the Saints. You know that Saints have been given a lot by the Almighty Lord. They have been given such a high position, and within Them God is manifested. But still They never become proud of Their position. They never say that They are something;

They always remain humble. They always call Themselves as the poor ones, as the helpless ones. And They always call Themselves the sevadars. They say, “We have come here to serve you.” If we pay attention to Their lives, and if we see how They behave, even after getting all these things, we will get a lot of help to remove this egoism.

Think about it patiently, what are the things for which you have the ego or pride? Are you proud of your youth? Have you not seen any old person struggling with his life? Do you have the pride of your wealth, of your being wealthy? Have you not seen the poor people wandering here and there on the streets? Are you having the pride of your good health? Have you not seen in the hospitals how people are suffering from disease? All those things which we have are not going to last forever, so why have ego over them? Master Sawan Singh Ji used to tell this story often about one old Saint. A lady would everyday come to Him and ask, “Do you have a beard on your face or bushes?” But He would not reply. When His end time came, He told His disciples to call that lady. When that lady was called, He asked her to ask Him the same question with which she had been taunting Him all the time: whether He had a beard or bushes.

That lady said, “Well, why didn’t you reply to this question earlier?” He said, “I was not sure about my mind; who knew whether he was going to deceive me or not; I don’t believe in it. That is why I did not reply. But now, since I am going, and I’m taking my beard stainless, that is why I am confident that this is a beard, not bushes.” So Saints never become proud. They never have the ego because They have the awareness – “who knows when the mind is going to deceive us.” Why does egoism make us fall down? Because we do not have any qualities, but still we are proud of having them. [laughter] Guru Nanak Sahib says that those people are the real fools, the real donkeys, those who do not have any qualities in them, but still are proud of having them. So we should meditate on Naam and have humility.

QUESTION: I have two questions, the first being, in the morning, to get over the dry spots, is it acceptable to do a practice of counting out Simrans – 50 or 100 – to do acceptable quality, you know, and establish a pattern. And two: When the pain really gets heavy toward the end of the sessions, I found more withdrawal would help, but the breath gets imperceptible; so does the Simran after awhile. I was wondering if that was incorrect practice.

SANT JI: If your tongue is wet by doing Simran and if you have love, faith and yearning – if you have all these three things – then there is no question of having the dryness. So we should always keep the Simran on our tongue.

Pain is also felt when we do not meditate regularly. We meditate for some days and then give it up. And again, when we come in the company of the other people in the Sangat,

looking at them, we also feel like doing the meditation. But since we have not done it regularly, that is why we are bothered by the pain. If we continue meditating for some days, this pain will go away.

If you will start counting the Simran, your attention will go to the counting, and you will not be able to concentrate at the Eye Center. In the earlier days, many Saints used to recommend the moving of the rosary to do the Simran. But Guru Nanak Sahib and Kabir Sahib did not emphasize this. In fact, They condemned it. They said, “When a person moves a rosary, his attention does not go to the Eye Center; his attention is stuck in moving the rosary.”

Many times it will happen that your mind will make you give up the Simran, and you will only go on counting the numbers.

In Delhi, in Bali Nagar, near Pappu’s house, there is a temple. Every morning, when people come to the temple, the priest over there makes them repeat the name of Rama. And all the people who come there say, “Ram, Ram.” And he is the only person who is counting how many times they have said, “Ram.” Once he came to see me and I asked him the question, “Why do you count how many times people have said, ‘Ram, Ram’? Is it harmful if you repeat the name of Rama a couple of times more than you are supposed to?” [laughter]

My purpose of asking him that question was, “When God does not count all the blessings which He has given to us, and when He does not delay in opening His gracious door for us, is it good for us to do His devotion by counting? If we repeat His Name a couple of times more, what harm will it do?” So whenever we do the Simran we should not count the number of repetitions. The Simran should be done by love, [not by numbers]. If we do the Simran by love, without being aware of how many times we have repeated it, we will definitely become successful in our practice.

If you will do your meditation regularly when you are at your home, or even when you go to visit your family, or when you are going out for the business; if you have made the routine of meditating every day, you will find it very easy to sit for an hour. You will not even remain aware of how that one hour was spent – how that one hour passed. I have seen many Muslim devotees – Muslim people – offering their prayers, doing their Namaz in a moving train. Many times in the airplanes also I have seen them offering their prayers. And in the Army also, even at the place where the bombs were dropping, the Muslim people, at their scheduled time, would offer their prayers and do their Namaz.

In those days, I used to perform the rites and rituals of the Sikh religion. So that is why, whether I would travel in a train or in a truck when I had to go to the battlefield, or even when I crossed the sea on a ship,⁶ I always used to do the rites and rituals at the fixed time. In fact, whenever the time would come, I would know by myself that the time had come, as an addict does not find any peace if he does not take his drug. In the same way, one who is regular in his practices will not find any peace unless he has done his practices.

⁶ Sant Ji was a young man in the Indian Army during World War II; his regiment was sent to fight in Italy.

So we should not give up our meditation no matter where we go. If we miss meditation for one day, it is equal to the missing of the meditation of three days.

Further, we should introspect our life; we should keep the diary which was introduced to us by Master Kirpal. Even if we meditate for five or six hours every day and do the worldly work for sixteen or seventeen hours, you know which side of the balance will have more weight: the side of that balance, the side of the world, will be more. So even if you are doing five or six hours, still it is not enough.

So Satsangis should never give up doing the Simran, even during the daytime. If a Satsangi is doing the Simran during the daytime, in the nighttime Simran will come to him by itself; he will find it very easy to do the Simran. We should develop such a habit of doing the Simran like we have the habit of thinking the worldly thoughts. Now, you know that we do not get upset, or we do not worry about thinking the worldly thoughts that come in our within by themselves. We do not need to make any efforts for doing this. So if, at the place where we have the thoughts of the world, we have the Simran, then it will become very easy for us to do the Simran.

Because if we have developed that habit, we will be doing the Simran without making any efforts to do it. It will go on within us by itself.

Master Sawan Singh Ji used to say that our condition should become like this: that our hands are at work and our hearts, our thoughts, are towards our Master.

QUESTION: Would Master please talk to us about the role of the ashrams in the West?

SANT JI: Ashrams, whether they are in India or in the West, are made for our own improvement and for doing the meditation. That is why we should use the ashrams only for this purpose.

When the dear ones leave their homes and visit the ashrams, at the ashrams always there are some people who are ready to take care of us. So we should take advantage of their being there; we should let them take care of us, and we should sit there, do the meditation and improve ourselves. If we use the ashrams for this purpose, it is good for us.

No ashram is made for the purpose of fighting and arguing with each other, or sitting there and drinking wine and doing the bad karmas, bad deeds. The ashram is made only for the devotion of God, the remembrance of God, and learning the lesson of love and humility.

As long as the Saints are alive, They never say that in any ashram you should criticize or comment against any community or any religion. They say that if you want to look at the faults, you should look at your own faults, and you should look at the good qualities of others.

And most of all, do your meditation there. So it does not make any difference whether the ashram is in the East or in the West. The purpose of the ashram is the same everywhere, and that is to do the devotion, to do the meditation, and to come together in the name and remembrance of the Master. In the ashram, the Satsangis get the opportunity of having the bhandaras in which different Satsangis come together. And as the melon changes its color by coming in the company of the other melons; in the same way, we change our habits and we improve ourselves by sitting in the company of the other improved souls.

Because in the bhandaras or the big unions of the Satsangis, many times people who have done a lot of meditation also come. So sitting with them, in their company, we also feel inspired and devoted to do our meditation. So the purpose of ashrams everywhere is the same, and that is for doing the devotion of the Lord.

QUESTION: Beloved Master, would it be all right for a Satsangi to whisper the five sacred charged words in the ears of a dying Satsangi who is dying in a state of unconsciousness, whispered very softly without being audible to others?

SANT JI: It was a very important question that you have asked. If there is any non-Satsangi present at that time, you should tell him to leave the room. And, if that Satsangi who is dying is unconscious, then you can say the Simran in his ear. If he is a little bit conscious, you should ask him if he remembers the Simran. If he remembers the Simran, it is all right; he will start doing the Simran. If he does not remember the Simran, then you can help him; you can make him remember the Simran.

If only Satsangis are present there, that person who is dying will definitely leave the body only after telling you, “The Master has come and I am going with Him.” Even if he has not been able to speak, he will definitely let you know.

If there is any non-Satsangi around, he will not say anything; he will leave the body quietly.

If such an opportunity comes, we should be very careful because it is a very delicate moment. If there is no non-Satsangi around, the departure of that Satsangi’s soul will be very comfortable, very pleasant. If you are meditating, then you don’t have to face this problem, because those who are meditating, Master always hints to them, either by their dreams, or sometimes He appears in front of the Satsangi and tells him, “I will come on this day, at this time, and I will take you.”

Many times it happens that when the person is very sick, in the beginning he gets the darshan of the Master. But afterwards, when the sickness becomes more serious, he stops having the darshan of the Master. And then people start wondering what wrong he has done, what is the fault that he is not having the darshan of the Master.

The reason for not having the darshan of the Master when the sickness has become more serious is that, if the disciple gets the darshan of the Master, he requests the Master to remove the burden of the karma, to remove the suffering which he is having. Master is already doing that. He is already removing the pain of the karma; He is helping him to pay off the karma. That is why the Master does not appear in front of him, yet without his request, the Master is already working in the direction which He should be working.

When all the karmas are paid off, when the final time comes or is about to come, then Master comes to him, either in the dream or through the Simran or by a vision or by appearing in front of him, and tells him, “Now you have paid all the karmas and I will come on a certain day and take you.” Many times it happens that such meditative souls know about their departure much in advance; and they even tell their family members, “Master has told me that I have to leave on this day, and I’ll be leaving on that day.”

He is a Gracious Being, and that is why He protects the members of the family even though they are not initiated. If there is any member of the family who has heard about

the Master and has faith in Him, no matter if he is not initiated, he will also report, before leaving, “Master has come and I am going with Him.”

So when such opportunity comes, when you happen to be near a dying Satsangi, you should do these two things, you should do this seva, and it will be a very good seva for him. The first thing is that you should ask him, “Does he remember the Form of the Master? Is the Form of the Master coming?” If he is remembering the Form of the Master, he will at once take his attention towards the Form of the Master, and he will start seeing the Master. The second thing you should ask him about is Simran. If he remembers the Simran, he will start doing it. If he cannot speak, if he cannot hear, if he is unconscious; then you should whisper the Simran in his ear, and that will also help him.

You can have this experience. I am not telling you all these things just to make you believe in these things. You yourself can have the experience of those things. Remove all the non-Satsangis from the place where a Satsangi is dying and ask him if the Master has come or not. He will say, “Yes, Master has come and I am going with Him.” And even you will feel the presence of the Master over there.

QUESTION: I've heard it said that Lord Krishna is a manifestation of the Negative Power. Is that true?

SANT JI: You should read the book *The Ocean of Love: The Anurag Sagar of Kabir*; you will be convinced.

Every Satsangi should read that book *Anurag Sagar*; because with a lot of hard work that book was prepared and published. And it was published for all of you.

QUESTION: I have a question about meditation. Yesterday Sant Ji mentioned that we should not look at the picture of the Master; we should concentrate on the form. Does He mean the astral form or the physical form of the Master? The other question is on bhajan. In *Spiritual Gems*, Master Sawan mentioned that one should listen to the sound and imagine it coming from the center of the Eye Focus whether it is coming in darkness or in light. But Master Kirpal said that we should listen to the Sound and ignore all light. And I would like to have that clarified.

SANT JI: You have not seen the Astral Form of the Master. That is why you should contemplate on the physical form of the Master. When you will contemplate on this form, gradually this form will change into the Astral Form of the Master, and then into the Causal Form of the Master; and finally it will change into the Shabd. Now we are working on the physical plane; when we are in the physical world, we see the physical form of the Master. He is sitting in front of us; He talks with us. And that is why we need to contemplate on the physical form of the Master. When we will go to the first plane, over there we start working through the astral plane, and we have the astral body, the Master has the Astral Form; and there the Form of the Master is Astral. And further, when we go in the Brahm, the Form of the Master is Causal; and after that when we go to Par Brahm, the Form of the Master is Shabd. In that way, when we go on progressing upward, gradually the Form of the Master becomes more and more pure; and finally it is changed into the pure Shabd, Sar Shabd, very pure Shabd. But now, since we are in the physical plane, we need to contemplate on the physical form.

Yesterday also I said that the teachings of Master Sawan Singh and Master Kirpal Singh were not different. They had the same teachings, but Their ways of explaining things were different. They had Their own explanations, but Their goals were the same; They always gave us the same teachings.

That is why Master Sawan Singh Ji used to say that those who want to understand the teachings in a few words should come to me; and those who want to understand the teachings with many words, many explanations, should go to Kirpal Singh. [laughter].

Master Sawan Singh Ji used to say that Kirpal Singh first dismantles the gun or the thing, and then, taking one after another part, He reassembles it.

I tell you that when you sit for the meditation, for the Sound, you should concentrate at the Eye Center. And the Sound, the Shabd, is coming from above. You don't have to feel or imagine that it is coming from there. It is really coming from above and from the center.

1994 September: Always Eager to Give Grace

This question & answer talk was given January 30, 1983, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: A friend of mine wants me to ask Sant Ji about coming to see Him here, and whether it is due to her own effort or her karmas whether she can come or not.

SANT JI: You know that when the child is very young he is helpless and he cannot do anything by his own efforts. As long as he is lying down on the bed quietly, without calling for help, the mother says, "Well, he is doing fine. So let me do my work." And she does not pay much attention to the child.

But when the child starts weeping and crying for help, no matter how busy the mother is, or no matter how important the work she is doing, she will leave all her affairs and come to help the child at once. She will come and embrace the child at once.

In Sant Mat also, the same principle applies. The yearning of the disciple and the grace of Master work together, side by side. If we have the yearning, no matter how busy our Master is, He will at once give up all His thoughts. He does not have any worldly thought. All His thoughts are for His disciples.

So if we have real yearning for Him, no matter how busy He is with the other disciples, He will give up all His works and come to help us. So your friend should also have the yearning to come here. She should also make efforts from her side, and she should leave the result for the Master to decide.

QUESTION: Should Satsangis become involved in economics and politics in the countries that they live in?

SANT JI: It is the duty of every citizen of the country to be loyal to his nation. It is the duty of every person to remain loyal and faithful to the community in which he lives. In the same way, it is the duty of every person to remain loyal and faithful to his own family also.

Sant Mat does not teach us to go away from our responsibilities. Sant Mat tells us that whatever amount of attention or involvement is needed in these affairs, you should do that. But you should also try to give your maximum attention for the Bhajan and Simran.

Just by taking part in the economics and politics, we cannot serve the country in a bigger way, in a greater way. There are many other areas, there are many other fields, working in which we can serve our country in a much better way.

Even by doing our Bhajan and Simran, in a way, we are acting our role in the service of our nation. Because if there were more devotees and meditators of Shabd Naam, if there were more people who were doing the meditation of Bhajan and Simran that country could progress more. Because if there are more people devoted to the Lord in a country, there will be more peace in that country, and you know that where there is peace, the country can progress very soon.

You know that India has given birth to many great Saints and Mahatmas, Rishis and Munis. Many Mahatmas, Rishis and Munis spent Their lives in this land, and They taught many people to do the devotion. That is why India is called “the land of Rishis and Munis.” And out of all of India, Rajasthan is the place where most of the Mahatmas have taken birth and have spent Their time. That is why Rajasthan is also called “the land of the Mahatmas.”

The part of Rajasthan in which we are sitting now was once a part of a state called Bikaner. And Gunganagar is the district of the same state of Bikaner. Nowadays, things have changed. People in this area are also adopting the ways of the West, and many of the western countries are adopting the ways which we used to have here.

I have seen this with my own eyes, because it was not long ago. Maybe forty years ago here, nobody would drink wine, and no officer would take any bribe, and nobody would lock their doors. Everybody used to live a very simple life, and they all were devoted to the devotion of God. They all were very truthful. There was nothing like corruption in this state. Because at that time, the owner of the state, King Gunga Singh was a very strict and very just king. And he used to have a weighing balance on the table.

Whenever he would sit in the court, he would have that balance. He used to say, “God may forgive the corrupt officer; but I will never forgive the corrupt officer.” He used to say, “When I do the justice, I weigh it.” And because of that, in those days, if you had left anything here, nobody would come and touch it, because people used to know that in the kingdom of Gunga Singh, they were not supposed to do that.

Once his son looked at some girl with lust in his eyes, and that girl replied, “It is said that the people of the state are like the children of the king.” Because of his mistake King Gunga Singh had him shot dead; he did not even forgive his own son. Even though his mistake was not a very big one – he could have been forgiven – but just to show the people that he cannot tolerate even this thing, he shot his own son dead. Whenever he would see any officer dressed up very well, he would at once ask, “From where have you gotten this good dress? You must have definitely taken the bribe.” His time was a very good time. Nobody used to drink wine, and many people used to do the devotion.

So if there will be more good people in a country, that country will prosper. If there will be more good people, they will think about making their country better, and they will glorify the name of their country.

You know that Kabir Sahib was born in a very low caste family. And nowadays people from far and near, from all the countries, remember the name of Kabir Sahib with sweet love and devotion. And they say, “Where was Kabir Sahib born? He was born in India.” So Kabir Sahib glorified the name of His country. In the same way, Guru Nanak Sahib and the rest of the Ten Gurus, up to Guru Gobind Singh, They also glorified the name of Their nation. In the same way, you know how our beloved Master went across the oceans and awakened the oversouls of the souls, and how He did the devotion of Lord and inspired us to do the devotion of Lord. And in that way He glorified the name of His nation.

Politicians have their own point of view of explaining things to us. And Saints have Their own ways of explaining things to us. Lovingly, They remove the corruption from our within, and They make us good people. The politicians want to rule over the land, and they want the people to change their habits by force.

Whereas the Saints lovingly make us change our habits, and They rule over our hearts. Politicians rule over the land, whereas the Saints rule over our hearts. Saints make us change our habits with love, and They inspire us to do the devotion of Lord, whereas the politicians want to change the habits of the people by using their power, by using their force, which is never possible.

You know it has been about 2,000 years since Christ was born. And you know how many people in the west believe in Him. Is there anyone who wants to forget His name? They all remember His name with love and devotion.

About 1,400 years ago, Prophet Mohammed was born. And you will find all the Muslims have love and devotion for Prophet Mohammed, and they don't want to forget Him. In the same way, about 500 years ago, Guru Nanak and Kabir were born, and people still don't forget them; they always remember Them with love and devotion. This is only because of Their teachings and Their ways of living.

You can even go farther back and see how Mahatma Buddha, Lord Rama and Krishna were born – ages have passed since They were born. Still people celebrate Their anniversaries, Their birthdays, and how sweetly the people remember Them. In the same way, Swami Ji Maharaj was born about 100 years ago, and still we remember Him. Baba Jaimal Singh and Master Sawan Singh, how we celebrate Their birthdays, Their anniversaries. And how we remember Them! And we understand that we are doing Their devotion by remembering Them.

In the same way, people remember Baba Somanath Ji, the disciple of Master Sawan Singh, and you know how they get together in Bombay in His remembrance, and how they have inspired other people also to come and join them in the remembrance of Baba Somanath.

You know that here in Sant Bani Ashram, we have the Satsang on every first Sunday of every month. Of course, we also celebrate the birthdays and the anniversaries of the Great Masters. But most of the people come to attend only the monthly Satsang. And this time,

we are very fortunate ones that the birthday of our beloved Master Kirpal Singh is coming on the monthly Satsang day that is the sixth of February, it is on Sunday. And for that occasion I have written many bhajans in which I have congratulated and greeted that great Soul Who came into this world to liberate us.

I not only greeted and congratulated and thanked Him Who came down in this world, but also, I have shown my gratitude to the father and mother of that great Soul. And that is why in the bhajans I mention Gulab Devi, mother of Master, and Hukam Singh, father of Master. Because they were also very fortunate ones to have such a great Soul born in their family. That is why I have mentioned them, and I am grateful to them also.

I mean to say that great Soul came in this world and went far and near. He became the sympathizer of the suffering ones, He cooled down the heated hearts, and He served the community, the religion, and He served the nation. So I mean to say that Saints are the only people Who really serve Their community and religion. And that is why They all inspire Their disciples to be loyal to their country, to be loyal to their family and to their community. They will never advise that you should not be loyal to your country or your family or your community. They always tell us that, as a citizen, it is your first duty to remain faithful and loyal to your country.

On the other side, you can see the condition of the politicians or the rulers. When Kabir Sahib used to live in Kashi – the emperor, was Sikunder Lodi. Now, nobody remembers him; nobody even knows who he was, even though rulers or kings have monuments made in their name, in their remembrance. But when another king comes, or the other party comes into power, you can see how they demolish the monuments and the remembrance. Only the Beloveds of God, Those who do the devotion of Lord, are remembered for a long time. The politicians, the rulers, and the kings are not remembered for a long time.

There is a very famous example about Aurangzeb, the Mogul king. He was one of the mightiest kings in the Mogul empire, and he bothered many Saints and Mahatmas. But he killed Guru Teg Bahadur, the Ninth Guru of the Sikhs, in front of the people in Delhi. And now, at the place where He was killed, people go and bow down their heads. They have covered that place with gold [Gurdwara Sis Ganj is located at that site], and now people go there to bow down their heads. Before going to bow down their heads, they wash their feet; they in a way become pure and then go there. And now all day long they recite the Gurbani over there.

But the place where Aurangzeb was buried, nobody is there to even take care of that place; nobody is there to wipe the dirt off that place. Only the birds go there to make it dirty. So you can very well imagine and realize who glorified the name of his nation, or who served his nation in a true sense. Even after 300 years, people remember that beloved of God and people pay homage to such a great Soul, Who came into this world to serve the community and to serve the nation.

QUESTION: Is there anything wrong with wanting to work hard to be financially successful or wealthy, or is it already predetermined in your karma?

SANT JI: You see, there is no doubt in this fact, that our body is made afterwards, but first our fate, our destiny is made. But Saints say that it is our first duty to work hard. Suppose we make food, and have the food in front of us and say, “If it is in my destiny,

this food will come by itself, and I will eat.” In that way, the food will never come to your mouth by itself. You will have to want to eat, and you will have to work hard. You will have to use your hands to eat that food.

That is why everybody should want to work hard. And they all should work hard, whether it is the worldly work or the meditation work. Master Sawan Singh Ji used to say, “If you get defeated, even after working hard, understand that as the will of God.”

QUESTION: My wife is always asking some question about life insurance every time the bill comes due. She says, “Are you sure the Master wants us to pay this?” You know, if I die, she gets a lot of money. [everyone laughs]

SANT JI: You see, such things which are made in the world for the benefit of people are really very good for us. And life insurance is not a bad thing. If you can have it, it is a very good thing to have.

But I will tell you about my life insurance [laughter]. Once I had that policy and I paid all my installments, and the policy was mature. But when I went there to ask for my money, they gave me a very hard time; and I had to spend more money [to redeem the policy] than I was going to get. So if any [bogus] thing like that is [offered] in your country, you should not go into that. But if there is any other better arrangement for it, then you can have it.

QUESTION: Sant Ji, what sort of blessing does the meditator Saint give when He pats one on the back or puts his hand on one's head, or offers His hands to them?

SANT JI: The reality is that there is no difference between the Saint and Almighty Lord. The only difference is that within the body of the Saint there is the hidden treasure which we call “Almighty Lord.” Otherwise there is no difference between Him and Almighty Lord. That is why, when we sit for meditation with Him, we are sitting with Almighty Lord to meditate. If He puts His hand on our head, it's exactly the same as if God would put His hand on our head. And if we take His hand and touch our forehead with His hand, or if we kiss His hand, it is exactly like kissing the hand of Almighty Lord.

Saints have got a lot of strength and power from Almighty God. Guru Nanak Sahib says, “By whose order everything happens in the Court of God, He is also gracious.” God has given the same amount of grace to the Saints as He has given strength and power. That is why graciously They do not hesitate in giving us Their blessings.

Guru Nanak Sahib said that God has taken the Form of the Sadhu. He lives in the Sadhu and He lives among us. Many times I have said that when I got the opportunity of sitting in the lap of my Beloved Master, I would always feel myself as an infant of forty days old. I never understood myself as a grownup or a wise person. I always understood myself as an ignorant infant sitting in the lap of my father. And since He was a very Gracious One, a very Beautiful One, that is why He would always caress me as a father caresses his son. Many times He would even take some food and put it in my mouth as a father feeds his son.

Swami Ji Maharaj had also said, “By having the darshan of the Master, I have forgotten my body and my existence.” He said, “In the darshan, I got so intoxicated that I didn't remain aware of my body.”

But very lovingly, I would like to tell you that Saints have a lot of graciousness. They are always eager to give us Their grace, but since our minds do not believe in Them, and our mind always gives us a hard time, that is why we do not take complete advantage of Their grace, and we always remain away from Them. Guru Ram Das Ji Maharaj also says, “Sadhu is the One Who does the practice and within Whom the Naam is manifested. By touching such a Sadhu, one touches Almighty God; and by seeing such a Sadhu, one sees Almighty God.”

So dear ones, if we are looking into the eyes of the Master, we are looking into the eyes of God. If we are shaking hands with the Master, we are shaking hands with the Lord. If He puts His gracious hand on our head, we should know that it is the hand of Almighty God which is on our head.

1994 October: To See My Children Meditating

This question and answer talk was given in Ahmedabad, India, on September 12, 1994.

QUESTION: Beloved Sant Ji, when I do seva I become absorbed in the work and do not do much Simran. Also in spite of my trying to do seva with love, ego takes over. How can one do seva with the confidence in the work he has to do, without ego, according to Master’s teachings?

SANT JI: First of all I bow down at the Feet of Lord Almighty Sawan and Kirpal Who gave us this opportunity to sing Their glory and allowed us to sit in Their remembrance. Guru Nanak Sahib said, “First we need to get the permission from the Master before doing any work.” He said, “Whatever we want to achieve, first of all we should seek His blessing, we should ask His permission, and only then that work becomes successful.”

In the morning meditation I said that God Almighty is great, like a mountain, but He is hidden behind a very thin straw of our ego and the illusion.

Simran brings humility within us. Simran creates the enthusiasm in us to do the seva; if we do the Simran, love for the Master will also be created within us.

If you do not do the Simran, your mind is not going to sit there idle; he will create the illusions and deceptions within you. He will bring in the ego and then he will start bringing all these egoistic thoughts within you. He will expect that people will praise you when you are doing the seva and if people don’t do that then you will think “what is the use of doing seva when it is not recognized, or when people are not praising me?” Then your mind will tell you not to do that seva. So if you will not do Simran you will not get humility and all these thoughts of the ego and all this deception of the mind will come within you.

So the first thing which is taught in Sant Mat is humility. Unless you have humility you cannot get the grace of the Master. Master used to say, “The bowl which has the grace of humility will lower and will fill your cup only if your cup is empty. If your cup is already filled with all other things how will you get the grace of the Master?”

Master Sawan Singh Ji used to say, “Many times our mind creates this kind of deception – that outwardly he makes us have humility, but inwardly he craves name and fame. Outwardly he goes on telling people, ‘I am doing nothing, it is all the Master who is

doing it, Master is making me do all these things,' but inwardly he is always looking for name and fame and the praises of other people.”

So anyone who does this is deceiving the people and also he himself is in the deception. If we do the Simran then our mind cannot play such tricks on us. We can save ourselves from such deceptions of the mind only if we do the Simran.

Whether one does seva with his body, with his mind, with his wealth, or the seva of the Surat Shabd yoga, all these sevas are equally important in their places. A satsangi should always remain involved in doing one or the other of these sevas. But along with doing one of these sevas a Satsangi should also do Bhajan and Simran because we can have humility and grace only if we do the Bhajan and Simran along with doing the seva. Meditation is very essential; it is the most important thing to do.

This is a story from a very long time ago, before I had met the Master. There were about eleven people in our group and the other ten people were initiates of Baba Sawan Singh. I was the only one who did not have the Initiation, but we all had a very deep relationship and we used to get together. Ever since I had had the darshan of Baba Sawan Singh I was very fond of Him so I would always be in the company of the people who were Initiated by Him.

We all used to get together and do the Satsang. Once we collected some money, rented a hall, and invited one mahatma to come there and do the Satsang. That mahatma came there to do the Satsang and it so happened that every day he would eat good food and then sleep all the time and still he would say that he was the sevadar of the sangat and he had come there to do the seva.

It so happened that he was invited by one family and we all went there with him. After the Satsang was over, the family who had invited him made some tea for all the sangat. They thought that first they would serve tea to the sangat and then they would take the mahatma to some other room, and maybe talk to him privately and serve him the tea there. So while the mahatma was still sitting there, in front of him, they started serving the tea to the sangat and that upset that mahatma very much. Sitting there he started changing his colors, he became very upset, very angry, thinking about why he was not served tea first and why the sangat was being served the tea first.

The family members got worried but they didn't know what to do. After some time they requested that mahatma to get up and come to the other room for tea but he wouldn't go there because he was very upset and angry.

When he did not get up to go into the other room the family members were very worried. Usually householders are very worried and afraid of the saints and mahatmas, because if anything has gone wrong the mahatma will curse them. They didn't want him to curse them, so that is why they were afraid and in that state they brought the tea for him in front of the whole sangat.

He was wearing a turban, and he was so angry at that time that he took off his turban and he said, “Now you put that tea on my head.”

So the meaning of saying this is that if that mahatma was also doing his Bhajan and Simran along with doing the seva of the Satsang or whatever he was doing he would not have acted like that and he would not have become the subject of mockery. Because

when the people who were there saw him doing all that, many of the new people were not initiates and when they saw the mahatma doing that, they all laughed at him. And when he said, “Great is the Guru or the Mahatma of the Radha Soami faith,” they all left without having any faith in the Path and in that mahatma.

If he had been doing the Simran and Bhajan along with doing his seva don't you think he would not have become the subject of mockery for the people? So that is why it is very important for us to do the Bhajan and Simran along with doing our seva. If we are not doing the meditation along with doing our seva then it is possible that we also may become like him, we also may become an issue of mockery for the other people.

Sukhpal, who is Gurmel's daughter and most of you know her, heard this story from me many times in the Satsang, so whenever I tell this story again she at once says, “He is talking about some other Baba Ji; He is not talking about our Baba Ji.”

The meaning of saying this is: if you are called a sevadar and if you want to do the seva, you should also do the Bhajan and Simran along with the seva.

Well I am very happy that now the dear ones in the west have changed and they arrange for people's food and drinks when someone visits them. But earlier, when I went to the west for the first tour and also on the second tour, I got the opportunity to visit some people's homes. Now, since the number of people in the sangat has grown, it is not at all possible for me to visit the homes of the people, but in the early two tours I did go to peoples' homes.

Once we were invited by one dear one, so Pappu told me that there was no need to eat and drink anything before going there. He said, “When we go, they at least will serve us tea according to the traditions and customs of India.” Because in India when you go to visit someone they offer you tea or whatever, according to the time of day. So he was expecting that the dear one would offer us tea at least, or something to eat. So we went there expecting that and without eating anything from our own place.

When we got there we were greeted by that dear one, but he didn't offer us anything to eat or drink. He didn't even say, “Okay, come and sit in our home.” Then we went back. Pappu said to me, “They didn't give us anything to eat or drink.” I told him, “Maybe because we didn't go and sit in their home.”

So dear ones, if you are making the efforts to do the seva, at the same time also do the Simran, because when you are doing the seva with your hands, your mind is still empty. Always remember the words of Master Sawan Singh who used to say, “Hands at work and heart with the Beloved.”

QUESTION: We know that we don't need to ask Master for anything because He knows our needs and takes care of us and the ones we love. So is it wrong to keep asking Him to bless our families?

SANT JI: There is nothing wrong in asking for the blessings for the family, because there is humility in it, there is love in it. But when we are asking for the worldly things, we do not know that in those things which we are asking from the Master whether it is good for us, whether we are going to gain anything, or whether we are going to lose.

We always look at things according to the present circumstances and that is why we do not know what there is in the future for us. Many times it so happens that we sit in meditation with some desire, with some wish to be fulfilled, and with the grace of the Master our attention is connected within. If the Master manifests Himself over there and in love the disciple expresses his desire or wish to the Master, because of love for the disciple, at that time, the Master may grant him that wish or may promise to fulfill that desire, even though if the disciple were to receive that it would not be good for him. So later on that thing doesn't happen, because the Master knows what is good for him and what is bad for him, that is why sometimes even after saying yes to that disciple in the within, outwardly sometimes he has to withdraw that granting of the wish.

In the heart of the Satguru there is a love for His children, for His disciples, a thousand times more than a worldly parent has for his children. If we are unhappy, if we are in a difficult situation, if we are suffering, it is all due to our own karmas. We are paying off our own karmas; it is nothing but the consequences of the karmas which we have done earlier. And even in that, the Master is extending all feasible, all appropriate, help to us.

In Bhagwat Puran there is a story of a goat who once went to a waterfall to drink the water but when she went there she was afraid when she heard the sound of the water falling and she went back, again she went there and again she came back. So she would always go there but when she would get near the waterfall she would always be afraid of the sound and she would go back without drinking the water. One elephant went there and he saw the goat doing that, always going near the waterfall and going back, so he asked her why she was doing that and she said, "I want to drink the water but I can't do it because of that noise and I am waiting when this noise, this sound will stop and then I will go and drink the water."

So the elephant said, "You see, that sound is never going to stop. It will always be there, if you want to drink the water you will have to go there and drink the water in that sound."

In the same way, the Masters lovingly tell us, "Dear ones you will have to live in the world like this." Outwardly also, through Their words the Masters explain to us and inside also, within us also They caution us, They give us the warnings through the inner hints and the inner experiences. They lovingly make us understand, "Dear ones, you are not made to pay off someone else's karmas, whatever karmas you are paying off they are your very own."

So dear ones this noise or the sound of our good and bad karmas will always go on happening as long as our life is there. As long as our pains and happiness are there, and as long as we are in the body, we will have to do the Bhajan and Simran. We will have to do the meditation as well as paying off our karmas.

We are sitting or living in this human body only because of our karmas. If all our karmas are paid off then how can we come back into this body? How will we sit in this body?

Guru Nanak Sahib says, "The bird is imprisoned in this cage of love and in whatever way the Lord makes that bird speak, he speaks. But when he eats the food or the nectar, then he breaks open this cage and flies out of it for good."

The body is the cage and the soul is that bird or parrot, and because this bird has become attached and is in love with this cage that is why she is speaking the language of the pains and happiness. But when, rising above the body, and rising above the pains and happiness, she eats the food of that Anhad Shabd just for once, she has to come into this world. If she eats the food of that Anhad Shabd just for once she opens that cage and flies out of it forever.

QUESTION: Dear Sant Ji, while doing Simran is it best to remember the Master, also is it appropriate to hold a motive for doing Simran?

SANT JI: It is a very good question I hope that everyone will write the answer to this question on your heart because mind usually brings such kind of illusions, such kind of thoughts within all the satsangis.

First of all the satsangi should have a very strong heart. Always I have said that we can do the meditation only if we have made our heart like iron.

We have to struggle harder in the astral plane than we have to struggle in the physical plane. So unless we have a strong heart we cannot struggle over there, because there are many powers whom we have to encounter in the astral plane. They come and they tempt us and intimidate us. Kabir Sahib says, “Over there, there are the intimidators, there are the ones who tempt you, so unless the meditator has a strong heart he won’t be able to progress over there.”

One Indian dear one came in the darshan this morning and he told me when he wakes up at three o’clock in the morning for meditation he feels afraid. I asked him, “If you have to go to your job at that time do you still feel afraid?” He said, “No.” Then I asked him, “If you have to watch television at that time, or if you have to sleep at that time do you still feel afraid?”

He said, “No, I only feel afraid when I sit in meditation.” So I told him, “This is only because you are not strong-hearted and you do not have enough faith and confidence, that the fear is bothering you.” The only motive you should hold on to or you should have is that you have to go within, manifest the Master, and talk to the Master.

If you will not remember the Master, if you are not sitting to manifest the Master, dear ones, whose devotion are you doing?

This is why we should always go on remembering the Master. Guru Arjan Dev says, “Master, Master, always go on repeating the Master, because I am nothing without Him.” If we will not remember Him then how are we doing His devotion? We should always remember Him, whether we are traveling in the bus, or sitting in the toilets, or bathing, or doing anything – we should always remember Him. The Simran which we are doing has been given to us by the Master. We should always remember His Form in front of us.

If you will sit with the worldly thoughts you will not get anything from your within as far as the worldly thoughts or the worldly thing is concerned. Nor will you be able to go within and you won’t be doing the meditation at that time so you are wasting your time.

I have told you about this before: in the village where I used to live there was a dear one who once needed some money so he sat in meditation with this worldly desire or thought of getting the money. Over there he saw his trunk full of all the currency notes. So at

once he told his daughter to open the trunk and see if the trunk was all full of those notes. He also said that if he would open his eyes they would disappear. When she opened the trunk there were no notes there because it was just in his mind that he was seeing the notes. When you think about the worldly things you do not get anything.

So he came to me and he told me that this is what happened to him, that he was sitting in the meditation with this thought and he saw that his trunk was full of the notes but that was not so, it was not real. I told him, “Dear one, if in a state of dreams you eat sweets and other goodies, you don’t feel satisfied, you don’t remove your hunger, so it is like that; even if you see all these worldly things inside, still you are not getting them.”

The meditation is only done, dear ones, to remove the worldly thoughts from our within. The meditation is done only to empty our within which is filled with the worldly thoughts, so that our Beloved can come and reside there.

All the Satsangis should always remember those couple of things which I always remind you before we sit in the meditation. The first thing is that you should not understand meditation as a burden – you should always do it lovingly. The other thing is that before you sit in meditation – all the anxieties, worries, desires of the world which are coming within you just like the waves in the ocean – you should first cool them down, quiet them down, and then do the Simran. If you will do the Simran after forgetting all the worldly wishes and desires, then as Guru Nanak says, “If you do the Simran like that, after quieting down your mind and all the desires of the world, just one moment of the Simran will be enough for you.”

I have told you about this incident earlier also. Once there was an initiate of Baba Sawan Singh in a place called Muksar. She came to me saying that she had come for doing the meditation and she would leave only after the inner veil was lifted up, only when the inner door was opened.

I became very pleased and I said, “Thanks be to you, that you have come for doing the meditation.” Since she was an elderly lady I told the girls who were there doing the seva, “You should take care of her; you should serve her.”

So those girls would serve her very much and they would even wash her clothes and do all the things for her. Then that elderly woman, whose name was Bhagwanti, asked us to call another woman who used to live about two miles from our place. I knew that lady, and I also knew that Bhagwanti was very talkative, and the other lady whom she wanted to invite was also very talkative. So I told her, “Just you alone are not able to control yourself, and if you invite this other person who is as talkative as you, how are both of you going to manage doing the meditation?”

She meditated for a few more days, and then she came to me and said that she wanted to go back to Muksar and I should arrange for her to go back to her place. I asked her, “Why do you want to go back to your home? Your sons came and they dropped you here, now it is very difficult for us to make arrangements to take you back to your home. But why do you want to go back? You came here to do the meditation.” She told me when she sat in meditation she was seeing her sons in front of her, also she saw all the work to be done at her home, and the worldly things, and that was bothering her very much and she wanted to back to her home.

So dear ones if she had remembered Master Sawan Singh, if she had this motive of manifesting Master Sawan Singh within her, then she would have become successful in that. But what happened when she sat in the meditation? First it was her mind that encouraged her to come to me and do the meditation and that is why she came. But when she started doing the meditation she started remembering her family. Because she was remembering them and thinking about them, the balance or the weight of the worldly things was more, that is why she gave in to that attachment and she did not fulfill the wish that she had of manifesting Baba Sawan Singh. So I told her, “Dear one, if you had sat with the motive of manifesting Master Sawan Singh He would have come to you, He would have manifested Himself within you. But since you were remembering and you were attached to your family members, that is why your sons and your worldly work came in front of you.”

Both Master Sawan Singh and Master Kirpal Singh were very gracious ones and many times when any true seeker would come to Them, They would at once agree to give them the Initiation and they would initiate them right there. They were very gracious ones.

Once it so happened – I have narrated this incident to you previously also – that in my home, when Master Kirpal was visiting, one dear one came and asked Master Kirpal Singh for the Initiation. Master Kirpal was so gracious that He readily accepted him and He told me to convey the Initiation to that dear one. Master was resting in one room and I took that dear one into another room and I made him sit in the meditation and I also sat with him, closing my eyes. It didn't take him more than a few moments to get up from that place and run away. I did not know that he had already left that place; I was sitting there to convey the Initiation to this dear one and after a while I realized that the person whom I was initiating was not sitting there and I was sitting there all by myself. When I realized that I came out and I ran after him. He had already traveled two kilometers on the road which was just in front of my house. So when I got a hold of him I asked him what had happened.

He said, “Well, I don't know what happened. I came from my home and family; I was so absorbed in my work and family. And I came to the Master, He was very gracious, and He accepted me to get the Initiation and you were giving it to me and I don't know what happened. Once again my mind played a trick on me. Master was very gracious, but my mind did not let me take advantage of that grace, and he put me on this road back to my home.”

So dear ones when we sit in the meditation we have to be very careful. All the satsangis, as I have often said, before you sit in meditation, make sure that you remember the Five Holy Names, because those are the Words, those are the Names given to you by your Master. If you are doing the Simran, then you will also remember the Master who has given you the Simran. The Form of the Master will appear in front of you by Himself if you will remember Him, if you will do the Simran given to you by Him.

So when you will do the Simran like that, remembering the Form of the Master, then all the worldly thoughts will go away. That is why I always say that you should remove all the anxieties, all the worries, and thoughts and desires of this world when you sit in meditation. When you weed out all your thoughts and all these worldly things, when you will throw out all these things using the broom of the Simran, then your within will

become empty, so either your Simran will remain there or the Master who has given you the Simran will remain there.

When we do the Initiations, Pappu and Gurmel do not close their eyes and meditate when the people close their eyes and meditate because they have this duty. Also during the morning meditations there are a couple of dear ones here who just keep guard. But in the early days, even though I would tell people, “I promise you that I am not going to leave you sitting here, I will also sit with you.” But in the early days, what would happen, some dear ones would open their eyes and get up, and they would walk a little bit and then they would again sit there. Or sometimes they would open their eyes to see if everyone was still sitting there or not.

I am very pleased to see that now the dear ones are getting into the habit of sitting in meditation. That is why I prefer not to miss any meditation sitting. If I have to miss a Satsang then it may be all right, but I don't like to miss the meditation sittings. That is why when I come here to do the meditation I am very pleased looking at the dear ones, at how people are now sitting in the meditation. Because mind is such that if you make him do something, in the beginning he will not do it, but gradually, later on, the more you go on making him do something then he starts enjoying it and then you will become successful in it. So I am very happy when I come and meditate with all of you, that you dear ones sit here with very much love. When I open my eyes, a couple of minutes before I make you leave off, I see my dear children sitting in the meditation and that gives me immense pleasure. Especially when I see on many dear ones a lot of glory and radiance so that makes me very happy to see that my children are now meditating.

Often I have said that Sant Mat is based on Reality, it exists on the Truth, it is not a fairy tale. Whatever the Masters have said, whatever the Masters have conveyed to us, is one hundred percent true.

So with firm determination, with faith, with love, we should do our meditation. The Master also becomes very happy. Everyday one should make the effort of manifesting that Stream of the Shabd, that Current of the Shabd, to flow within us in the lifetime of the Master. The Master also becomes very happy when His disciples, when His dear ones are able to manifest that Sound Current within them while He is still in the body. He becomes happy, “At least there are some dear ones who have become what I have wanted them to become.”

1994 November: The Voice of the Master

This question and answer talk was given in Rajasthan, on February 2, 1983.

QUESTION: In Bombay, You said, some days ago, that Sant Mat starts where the mind or the intellect ends. If that is the case it seems that using the mind and the intellect, we can't understand the writings of the Saints; we can't understand the Satsang. We can't even understand the bhajans which we sing. Now, speaking personally, for me and for those whose eyes whose are not opened, it seems to be a very desperate condition. [much laughter] What to do? It will be a memorable day when our eyes would be opened so we can understand what You say. In fact, it seems that I won't even understand the answer which you're going to give me. [more laughter]

SANT JI: I am very pleased to hear this question, but would like you to know that even in this group there are so many dear ones whom I have seen in the interviews. They have told me about the progress in their meditation ever since they came here. And I was very pleased to know that there are some people in this group who have progressed.

Satguru connects you with the Shabd Naam after making you rise above the mind and the intellect. On the very first day He does that. The thing is that, if the disciple maintains the devotion and yearning which he had before taking the Initiation, if he maintains that yearning, if he maintains his devotion and love for the Master, instead of coming down, he may go upwards very soon.

Kabir Sahib said that if the devotion and yearning which was [with us] before taking the initiation and which was [with us] even on the day of initiation, if that devotion and yearning could be maintained – what is the question of one's own liberation? Such a person who has maintained his devotion and yearning can liberate millions of other souls.

But it is a pity that some dear ones, instead of maintaining and increasing their yearning and devotion, start decreasing and losing their devotion and yearning. And that is why they always remain stuck at the place where they had gone on the day of initiation. And they remain content with whatever little capital Master gave them at the time of Initiation. This is not the case with many dear ones. Only some dear ones do this.

Even if the disciple has not done the meditation, even if he does not rise above the mind and intellect, but still as far as understanding the writings of the Masters or as far as understanding the Satsang is concerned, Master helps the disciple from behind the veil to understand His writings and to understand the Satsang. And the disciple makes the mistakes or obeys his mind and intellect only when he goes away from the Satsang. As soon as he leaves the Satsang and the company of the Master, at once the mind brings lust, anger, laziness, attachment and other things; and he tries to entangle the disciple in all those passions. This happens only when the disciple goes away from the Satsang and the Master.

I have often said that it is worse to surrender than to be defeated. Keep trying, do Simran, do meditation. Because He who is going to help you is sitting within you in the Form of the Shabd. At least you try, have the courage to go within and ask for the help from Him. And if you will ask for help from Him, He will at once come to help you.

Only those who do not meditate and those who don't have the faith in the Master, become toys in the hands of mind and intellect.

QUESTION: Sant Ji, at the last question and answer session [printed in the September 1994 *Sant Bani Magazine*], You said that a lot of Saints had taken birth in Rajasthan and also that the Eastern and Western cultures are becoming mixed. In the future, will Perfect Saints be taking birth in the West?

SANT JI: I had also said that the place where many people do the meditation and where there are many souls who are chosen by God, that now they have to go back to Sach Khand, at such places only, most of the Mahatmas, most of the Saints take birth.

There is no definite time for this, and Saints never make any prophecies. But I have said this, that the place where there are fewer people who eat meat and drink wine, and where there are more people who are righteous and inclined towards the devotion of God, where

there are many souls who are pure and ready to do the devotion of God, there God Almighty sends His Beloveds, the Saints, to that place. He tells Them to go to that place and bring the souls back to their Real Home, because now the souls of that particular place are ready to come back to their Real Home.

The grace which the souls are getting nowadays cannot be described in words. This is only because of the grace which the souls are getting that Supreme Fathers Kirpal and Sawan went so far, and that, because of Their grace, the souls are able to come here and take advantage. The Saints put Their lives in danger and went to many places far and near around the world, and They told us that They are sitting within us and in fact They are calling us and waiting for us, “Come back to us. Come back to your Real Home.” This is all because of the grace which we, the souls, are getting nowadays from Almighty Lord.

Paltu Sahib had said, “What interest do the Saints have? Why do They suffer so much? Only for liberating the souls, They go everywhere in the world.”

Saints and Mahatmas do not go into the world for getting any fame, They do not go into the world for collecting any wealth. They do not go for any sight-seeing; They go only to search for Their lost souls. When They go, and when They reach Their lost souls, They tell them, “We have come with the message from Almighty Lord. We have come with the message from the place from which you are separated. Why don’t you come back?” They see us suffering and They tell us, “Why are you suffering so much in this world? Nothing is going to go with you, not even the body in which you are living and of which you are proud is going to go with you. This will be made useless either by some accident or by some sickness. The only thing which you can do with this body is the devotion of God. Why don’t you go back to the Real Home from where you were separated? This place does not belong to you; this is not your home. Your home is a very beautiful place. At your home, there is no birth, no death. There are no sufferings, no pains, over there. It is the home of complete happiness. Why don’t you come with us? Come with us, and we will show you how to go back there. In fact, God has sent us with this message to bring you back to His Real Home.”

Kabir Sahib said, “If anyone has visited my place, my country, only he can know the beauty of my beautiful country. The Vedas and the other holy scriptures cannot comprehend the glory of my beautiful country.”

QUESTION: Sant Ji, the other day before meditation you said there were two things we should always remember before we go into meditation. Would you kindly repeat those two things?

SANT JI: I said that the two things are: first that you should make your mind quiet. Making the mind quiet means that you should not have any worldly thoughts coming up in your mind. When you have no thoughts, your mind will become quiet by itself.

The other thing I said is that you should not understand meditation as a burden; you should do it lovingly. Because whatever work we do lovingly pleases our Beloved, pleases our Master. When we can please even a worldly person by doing his work lovingly, can we not please our Master if we do His work lovingly? If we will do His work without understanding it as a burden, and if we will do it lovingly, He will definitely be pleased with us.

The other thing which I always say is that, while you are meditating you should not let your mind wander outside. You should always concentrate him at the Eye Center, at the Tisra Til, because the Tisra Til is the place from where our journey starts. It is the place where the door to our Real Home exists.

Also I had said that, when you go back to your homes, even then you should remember these couple of things, which will help you in the meditation. If you will remember these things, you will definitely get help in meditation. Because when you sit for meditation, you know that mind is such an obstinate enemy that if you will try to stop him from doing one thing, he will always make you do those things which you will not want to do. And if you will listen to your mind even for a moment, even for one second, if you will listen even to one thought, then he will at once open his office and he will start bringing so many thoughts in you, and you will forget that you are sitting for meditation.

At the end of the hour, you may feel that you have done the meditation, but he will not even let you realize that, in that hour, you did not do any Simran, you did not do any meditation, and you were doing the work of the mind. And then you will put in the diary that you did the meditation for one hour. But still he will not let you realize, he will not let you realize that the time that you were sitting was not the meditation, it was just doing the work of the mind.

The matter of the diary which our Supreme Father gave us is one of the best things, one of the best gifts of His life. But we are not understanding its reality, we are not understanding the real way of using it. We do not realize when we fill up the diary, we do not think, that in the hour which we are reporting, which we are noting down that we meditated, how much time we spent going around the world, how much time we spent in the Simran, how much time we spent in the talks of the mind. We never introspect our mind; we just go on writing in the diary, as if it were a custom.

My mother had a brother in faith. And he had the Initiation into the first Two Words. But at that time, I was very young and I did not know about the Words and I did not know that he had the Initiation. But we knew that he was doing some sort of devotion. And my mother would give him very good foods and a good place and everything because she was very devoted to the devotion. And she always used to love those people who were involved in the devotion.

He used to live in our house, and every night, he would stay up and do his devotion. Whenever we would wake up, we would go and look in his room. We would always find him staying up and doing his devotion. Sometimes we would hear him saying, “Yes, you have come. Come and sit with me. So you have also come. Okay, you also come and sit, I will deal with you, I will kill you.” And then sometimes he would say, “Oh yes, now all of you have come. Wait a minute; I’ll deal with all of you.” We were surprised to hear him saying all these things, and we could not figure out what he was saying. Sometimes we would think that either he had gone mad, or that some spirits were coming to him in the nighttime, and he was talking with them. But we did not know with whom he was talking or what he meant by that.

In the morning, when he would come for tea, all the kids would go and play and joke with him, saying, “Uncle, will you kill us? Will you beat us? We have come to you.” They did not know what he was saying. Then he would say, “Yes, you will know about

all those things when you grow up. And if, fortunately, you will get involved in the devotion, then you will know what I was talking about.”

When we grew up, and when I started doing the devotion, only then I realized that no spirit was coming to that uncle, and there was nothing which was bothering him except the thoughts. And whenever any thought would come, he would say, “Okay, you have come; I will kill you.”

When he would have the streams or flow of thoughts, then he would say, “Okay, now all you have come? I will deal with you.” So he was replying to the thoughts. When one starts doing the devotion, then he has to deal with the thoughts, because thoughts are very potent. And when they come at once, when they attack the devotee, then he has to deal with all these things. I did not come to realize this until I myself started doing the devotion.

Once a Maulvi, a Muslim priest, asked Master Kirpal, “Which Simran is the best?” Master Kirpal replied, “The Simran which can open our Path.” Then he again asked Him the question, “Which path is the best?” Master Kirpal replied, “The path which leads us to Sach Khand is the best Path.”

Then he asked one question further. He said, “If anyone’s Beloved is lost, where can one find him?” Master replied, “He should come to the Eye Center, and he should concentrate there, and he will find his Beloved there.”

QUESTION: Master, chastity is one of the hardest things to me on the Path. Through being unchaste I left my wife, I left You; through Your grace and Your love I came back to both. Could You speak a little to us about the importance of being chaste?

SANT JI: You see, always I have said that you should never remember, or you should never think about lust. This is the only medicine of removing the lust. Always forget the lust, and you will become successful.

You yourself will know the value of chastity, if you maintain it; you will note how beneficial it is. Kabir Sahib laid a lot of emphasis on remaining loyal to one’s partner in the married life, because it is a very important factor which helps us make progress in the Path of the Masters. One should never think of leaving his wife, or no woman should ever think of leaving her husband. They should not get separated until the death separates them.

Because the mind which is making you hate one person now, and which is taking you away from one person now, can do the same thing with the other person tomorrow. It is very difficult to maintain love. One can do that only with one person throughout his life, with efforts all his life long. And if we cannot maintain the love with one person, how can we expect to maintain love with so many people? It will always create problems.

Guru Nanak Sahib said, “Don’t call them husband and wife who only sit together physically; call them as the husband and wife who are working as one soul in two different bodies.

Mind is the root cause of all the evil. It is the mind which brings us closer, it is the mind which takes us away, which separates us. And since we all have become the toys in the hand of mind, that is why our condition is like this.

QUESTION: In America, the citizens vote on the issue of capital punishment. There is controversy over whether the state has the right to take life, in what crimes it is justified, and whether in fact it is a deterrent to crime. In your talk the other day [printed in the September 1994 *Sant Bani Magazine*], about the king in Rajasthan, You seem to be saying that capital punishment is the deterrent. Would you comment on whether it is karmicly or morally right for the state to take life? And if so, for which crimes? Also, on whom does the karma rest if an innocent person is wrongly convicted and then executed?

SANT JI: Since it is a legal question, I would advise that if you could ask some legal person, it will be better for you to ask any legal person about this question.

The other day, when I was talking about that king of Rajasthan, the purpose of my saying was that he did not find any difference between his people and his own son. He used to say, “I will not forgive any corrupt person, no matter if he is my son.” He was a dictator, and that is why he was using this type of law and that is why he used to say, “I weigh the justice, and then solve the problems of the people. I weigh the justice and give the justice to the people.”

Before we ask any question, we should think about it thoroughly. We people don't pay attention to the answer which was given to us, and we don't [think about] in what context or on what subject that answer was given. And we make up a new question from the answer.

King Gunga Singh was a just ruler; he did not use any money from the treasury for his own livelihood. He used to do his farming to maintain his family and himself. Do you think that there is any leader in your country who is earning his livelihood by doing such a work, by making the hats or by making anything, or by working wholeheartedly or honestly? Is there anyone like that?

So the reason why I gave his example was that he was alike for everyone, whether it was his son or whether it was the other people in his kingdom. He did not hesitate in shooting his own son, because his justice was equal for everyone. He did not bother the innocent people. There is the difference between the democratic way of ruling and the way the dictators rule.

I think that it will be better for you if, going back to your country, if you can contact any lawyer. He will be able to explain to you about all this in a much better way. Because you know that this is Satsang, and if you have any spiritual question, you can ask [it here].

QUESTION: In meditation, I find this symphony of thoughts coming back again, back again, back again, like music – very sweet. Then I find I am thinking I should do the Simran lovingly, yet I find I'm shouting the words to get rid of the thoughts. Of course, the hour is over sometimes. But what's the solution in the long run?

SANT JI: Saints have given us this Simran only to remove the weakness of our mind which we are having. Because you know that we have been in the habit of doing the simran or the repetition of thinking of the [worldly] things in every lifetime. We have had this habit from ages and ages, from birth after birth. And this habit is even bothering us in this lifetime, in this birth also. That is why Saints have given us the Simran which They have meditated upon, which They have earned Themselves. They have not given us the Simran from the books or from hearsay. They have given us the Simran on which They

have perfected Their life, on which They have molded Their life. And if we do the Simran of the Master lovingly, without understanding it as a burden, if we do it sweetly, if we keep trying to do the Simran, then definitely we can get rid of the thoughts. And in our within, only the Simran of the Master will go on happening, and no thought will bother us. We people don't have the habit of doing the Simran continuously and constantly. That is why we lack in doing the Simran. You know when you are traveling in the bus or when you are flying in the airplane, or when you are doing any other thing, you have all sorts of worldly thoughts coming in your mind without making any effort. If, instead of all those worldly thoughts, which are of no use at that time, if you can do Simran, if you can have the Simran go on happening in your mind, then you can perfect the Simran in no time. And if you do it lovingly, then you will not have such problems in the meditation.

Here all the dear ones are sitting in love and lovingly they are looking into my eyes. No doubt, everybody is looking at me and their eyes are towards me. But even here, you will find many people who have [mentally] gone across the oceans and who are back in their homes taking care of their children and like that [laughter]. Even here also not everyone who is present here is here with his mind. There are some dear ones here, those who are sitting here looking into my eyes, but have still gone across the ocean.

Kabir Sahib said, "You have given your mind to some other place and you have given your body to the Saint. O Kabir, how can you get your body dyed in the color of the Saint when your mind is not present along with your body?"

QUESTION: Master Kirpal has written that you should listen to the voice of the Master within, which is your own voice. Some of the dear ones in our Sangat have become involved in listening to the voice of the Master within to guide their activities throughout the day and just generally speaking with Him. I would like you to comment on if we should do this? And how do we distinguish between the voice of the Master within from the voice of our mind?

SANT JI: In the voice of the Master, there is attraction, there is sweetness; it is a very loving voice. And at that time, you will have the loving thoughts coming within you. And that voice will always inspire you to sit for meditation. Whereas in the voice of mind there will be confusion. He will always inspire you to do the worldly things, and he will always create problems for you.

The dear ones who are listening to the voice of the Master in the within, or those who are even trying to listen to the voice of the Master in the within, they are doing a very good thing. We all should do that.

1994 December: Becoming Free of Faults

This question and answer session was given after morning meditation with Sant Ji at Sant Bani Ashram, Sanbornton, N. H., on August 17, 1977.

QUESTION: What is "will power," and how can I best develop it – a resolute will to impose self-discipline upon myself to succeed with this Path?

SANT JI: Two powers work in our body: one is the Negative Power, and the other is the Positive Power, or God Power. The good things are within our body, and the bad things are also within our body.

We have to choose what we will do, whether we will do the good things or the bad things. And will power is such a thing that whatever desire you have – whether you develop your will power towards spiritual things, towards the God Power or the good things, or towards bad things – until you achieve those things, that desire will go on increasing and increasing.

This is a matter of experience, and a matter of becoming fond of such things. You can develop your will power in either of the directions; because two directions, or two paths, are within us. One is a negative path, the other is positive.

You already know about my yearning for realizing God in my childhood. And that desire developed the will power to realize Him. Until I met the Master that desire went on increasing and increasing. I told everything about that in the month of May, and that was published in the magazine also.⁷ So will power is such a thing that, in whatever direction you develop, it will go on increasing and increasing, until you achieve the goal.

QUESTION: I'd like to know if you can explain to me what just happened in this meditation. Towards the end of the meditation, I was experiencing tremendous pain in one of my legs and I was telling my mind, "No, you're just going to have to wait." And I was forcing more and more – that I was not going to move. And all of a sudden, just like something exploded inside me, there was tremendous light and going through suns and moons and just. . . I don't know, too much . . . so much. But there was also a feeling like my whole being, my whole body was going to explode, and dizziness, and all that. And Master's Form was there also, but there seemed like there was something happening in my body at the same time, and, finally I had to move. Was I involved with pranas, or what?

SANT JI: Your attention went to the pain, and that was all. And I guarantee you that your body will never explode. [Gentle laughter, including Sant Ji] You should never be aware of the body. And this type of pain is natural. Whenever we start any work, in the beginning we have these things. Our soul is tied, not only to our body, but our soul has also gone outside our body, and that's why, when we are collecting our thoughts, and when we are bringing our soul back in the body, it is natural to have pain. And after that, when we are trying to withdraw the soul from our body, then the pain becomes more and more. But this is only in the beginning. When a meditator develops the habit of withdrawing from the outer world and then from the body; after that, these things become so ordinary, that after that he doesn't have any pain.

When Master first told me to do the meditation I also had some difficulties in the beginning. But whenever any problem would come, I would always remember this promise, or the vow which I had taken. And that was, "O my heart, O my mind, you have taken this promise that you will never be discouraged." These are the ordinary [natural] things; until we take our mind to its Real Home mind will never become our friend. And in that way, he will bring many types of difficulties in our meditations.

⁷ See "To Solve the Mystery," June 1977.

Looking at the materials of the world our mind has gone crazy, and that's why it also rebels. Outside also, if you have to control any crazy man, in the beginning he will try to fight with you and it is very difficult for you. But when you give him the medicine – good advice – and when he becomes all right, he also becomes a very good friend and he becomes very grateful to you. In the same way, our mind has gone crazy looking at the materials of the world, but when our mind will become all right, when we take it to its Real Home, after that he will also become our friend.

QUESTION: There's something I'm failing to understand about moving and mind. Kirpal used to say to make your mind your friend. It's like a donkey; the more you restrict him, the more stubborn he gets. So, befriend your mind and say, "You know, you want a little food, mind? Okay, here's some, now sit in meditation." And I feel Sant Ji's advice is really good, but I don't understand when You say we should punish the mind. I don't know how to integrate those two things.

SANT JI: He is a satsangi who becomes obstinate in front of mind. One who always stands in front of mind very strongly, he is a satsangi.

We people are remembering the things which Master Kirpal said, the things which are very soft. But the strict things which He said, we never give any attention to them.
[laughter]

When Master would give Satsang and say, "A satsangi should never give up his Simran. Twenty-four hours a day, he should go on doing the Simran." At that time, nobody would bow down to Him and say, "Yes, that's true." But when Master would say, "You should never miss your meditation – at least do it for five minutes," then everybody would fold their hands and say, "Yes Master, that's correct." [laughter, including Sant Ji]

QUESTION: Would Sant Ji speak about the importance of the diary?

SANT JI: You should read *Sant Bani Magazine*. In that, I have said a lot about keeping the diary. Regarding the diary, I have said that only to fill up the diary forms is not enough. Whatever sin or mistake one has committed one day, in all his life he should never do it again. We people are filling up the diary forms, saying, "This month we committed ten sins, last month it was five, and once it was fifteen, and twenty, and like that." We are going on increasing the number, but we are not ready to give that up.

Here in this country, the houses are made in a different style, and their roofs are such that when the rain water comes, all the water runs down onto the ground at once, and there is no problem. But in India, the houses are made in such a style that all the water collects on the roof and then, through some small pipes, the water comes down from there. There was one house in India, and it also had a pipe through which the water came out from the roof, but that pipe spilled into the neighbor's house. That neighbor was very worried about that because whenever it would rain, the water was coming into his house.

So he requested the man to please move that pipe, but he didn't do anything. Then the neighbor brought some leading people of the town to settle that problem. When everybody came there, the person said, "I am welcoming all the leading people, and I respect you very much; but the pipe is going to stay there, I'm not going to change that."

In the same way, we welcome the diary, we welcome the ideas which Master has presented in front of us, and we find much pleasure in filling up the diary forms. We give

up all our works and sit with the diary and pen in the evening, and we put down all our mistakes, but we are not willing to change. As that man was not willing to move that pipe, in the same way, we are not ready to finish our sins. But we welcome [the diary], and we keep it.

In Rajasthan, one man was singing in front of the Master. He sang a poem which was about the importance of keeping the diary. And in that poem he even said that the diary is God, and the diary is more than Master, because the diary removes all our faults.

When Master heard that, He said, “You sang about the importance of the diary, but have you ever thought about removing the sins, removing the faults?” So keeping the diary is not enough. You have to remove the faults also.

In the army people also keep a diary, it is called “daily accounts,” or it is called “sheet roll” – very often it is called “sheet roll” – in which all the mistakes and everything is recorded about the soldiers. So whenever any soldier has done a good thing, first of all the officer will call him, with the sheet roll, to see if he has done any mistake or not. If he has not done many mistakes, only then will he be awarded the prize for his good deeds. But if he has had lots of mistakes, he will not receive the prize, even though he has done one good deed. In the same way, if we will fill up our diary forms with all the mistakes and not with the good deeds, how will Hazur Kirpal be able to give us the prize for our good deeds?

Very often I have told about how an old lady in Rajasthan kept the diary form. After Initiation Master told everybody to keep the diary, and because the people in our area are very much illiterate, and she was also illiterate, she kept that diary with much protection, but without filling anything in there. When Master came back next time, He asked everybody, “Are you keeping the diaries?” So that lady brought out her diary form and she said, “Yes Master, I have kept this with very much protection. Daily I have burned incense in front of it and I respected this very much, and You can see this diary; I am still holding this.”

So Master saw the diary and it contained nothing. It was blank. So Master said, “I did not tell you to ‘keep’ the diary, I told you to understand the importance of the diary and to fill in whatever faults you have done.” When we are understanding that this is our fault, and this is a sin which we have done, then why are we forgetting that when we are repeating it again. We should never again do this sin which we have recorded once in our diary form.

In India, the advantage which the villagers took from Master, the city people didn’t take that same advantage from the Master. That is only because the villagers are very innocent and they are illiterate. Whatever Master told them to do in a practical way, they did that because they were not involved in all these intellectual things. Who kept the diaries there? Nobody was there to keep the diary. But now also, when people are leaving the body, at that time, in His full glory Master comes there to take them. And those who are initiates, for them, Master definitely comes. But even those who are non-initiates and those who have seen Master only once, because of their purity and because of their innocence, Master comes to liberate them also.

But the people living in the cities didn't take much advantage from the Master; because they were very clever and they were involved in all the intellectual things. So the more learned we are, the more we know how to read and write – we read many books and we write all these things in diaries and we find much pleasure in filling up the diary forms; we respect it very much. But we do not know the real meaning of keeping the diary – that is, becoming free of the faults.

Hazur showered much grace on us, and He showed us how to keep the diaries, and what the diary was. And that is really appreciated. But the problem is that we people are not understanding; we are not thinking about the real purpose which He meant by keeping the diary.

QUESTION: I'm getting up earlier in the morning for meditation, but I find that by meditating for many hours in the early morning by the time we have a chance to sit with You the body is so tired it's very difficult to get the benefit of being in Your presence for meditation. Would it be better to make some adjustments so we'll be fresher when we sit with You? If my body shakes, and my mind, it's very difficult to be peaceful because of the pain.

SANT JI: [Sant Ji laughs gently] Well, this is only because of the mind. Your mind is putting this thing in front of you. You see, when we are working in the world, eight or nine hours, we do that work without any complaint, without getting tired. But when we are doing the work of God, we are tired. Guru Nanak Sahib says, "All day he is working in the world and he doesn't get tired, but when the time of remembering God comes, at that time he feels that a stone has been kept on his head; he feels a lot of burden on his head when he has to do the meditation."

Nowadays, in Rajasthan, there is a canal system, and that is why there are many good fields. Crops are growing and there is no scarcity of water there. But thirty years before, when there were no canals, it was very hard for the people who were living there. They had to go in their bullock carts to get the water from many, many miles away. And in the summer months, when the sandstorms would come, it would form many mountains of sand and it would become very difficult for the animals to walk on that sand.

At that time Sunder Das, that initiate of Master Sawan Singh who lived with me, both of us, we didn't have any personal interest in doing that work. But still, whenever the people of the village would go to bring the water, we would take shovels and we would remove that sand so that it would be easier for the bullocks to walk on that path. And people would call us mad, but still we did that physical work.

The meaning of telling this is that the more physical work we will do with our body, the more it will become fresh; and in that way, we will be able to do more in meditation. We didn't have any personal interest in doing that work, but still, for the good of our meditation, we understood that whatever work we would take from our physical body, that was all good and that would bring more freshness to our body.

People may be thinking that I am sleeping all night and in the morning I come and sit in front of you on the dais. But those who think like that, they are welcome to see me, and they will be surprised to know that after twelve-thirty, they will never find me sleeping or

lying on the bed. But you can catch my companions sleeping in very deep sleep [laughter, with Sant Ji], because always I am telling them to get up!

This is only an excuse of the mind, and this shows the weakness. If we are saying that we are tired, that means that we are surrendering to our mind. The schedule in Vancouver was such that I didn't get sleep at all for that one week. Because I stayed in Arran's house, and that was the house of Pappu's relatives. All day I was seeing the people and held Satsang for the Sangat; and after that, in the nighttime the relatives would come and we would talk until one o'clock or two o'clock. And when they would go back to sleep, I would again start doing my work and all day long I would serve the Sangat.

So for that one week, I didn't sleep, not even for one hour, but I didn't have any effect of sleepiness. But lovingly I will tell you, dear one, that if two people come to you and give you a massage to remove your tiredness, then also your mind will bring this excuse: that it would be better if you had started doing meditation later, or if you had meditated for just one hour.

In our ashram, we have tried many things. Many people would come and they would do the meditation. And after that, when they would say that they were tired, we would have some people fan them whenever it was hot. And some people would give them a massage and do many types of things to comfort them. But still, whenever they would get comforts they would sleep. And after that they were kicked out by giving them a good beating. So the more comfort you will give to your body, the more it will become lazy.

1995

1995 January: Always Remember Our Goal

This question and answer talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, on February 27, 1983.

QUESTION: I have two questions. One is: each time that we reincarnate, do we bring the same mind with us. And the second question is about free will. I still don't understand how much free will do we have? How does it operate? Is it different for initiates and non-initiates?

SANT JI: As there is one God and the one soul is within all of us, in the same way, there is only one mind.

The only difference is that, if we have had very good karmas in the past, our mind is quiet and peaceful. And because of it, the effect of the Satogun, or the good qualities, is more. That is why we get the thoughts of doing the meditation and for the love of the Master.

No one explains to the non-initiates that they should have good desires, they should have good wishes, and they should develop good qualities within themselves. But to the Satsangis, Saints and Mahatmas always explain what are the benefits of doing the good deeds, and what are the punishments for doing the bad deeds. And through the Satsangs and through the writings of the Mahatmas, the Satsangi understands a lot about his own desire, about his own free will and the will of Master. And through the Satsangs, Masters always explain to us that, even though we have a choice, even though we have our free will, [They explain] how we have to use it. Greatest of all, the Satsangi has the Naam within him. And as he goes on doing the meditation of Naam, gradually he starts controlling his desires, his wishes; and then he himself knows how much he has to use his free will.

When we do the meditation regularly, gradually, at the end, only one desire remains in our within, and that is the desire for doing the devotion constantly, and the desire of manifesting the Master within us.

QUESTION: I've read that we should do Simran in intervals. What does that mean?

SANT JI: If the worldly thoughts bother us a lot during the meditation, we should increase the speed of the Simran. But if our mind is quiet, and there are not many thoughts bothering us, then we should not stop our Simran. If it is happening with the tongue of our thought, if it is happening mentally, let it happen like that.

QUESTION: When You say, "if it's happening mentally", does that mean when you're in a state of remembrance that you're not saying the words?

SANT JI: When the Simran starts happening within us with the tongue of our thought, then we do not need to make any effort of doing the Simran. It is like this: now we do not make any efforts to think the thoughts of the world. In the same way, when such a state comes in respect to the Simran, then we do not need to make any effort of doing the Simran.

QUESTION: [another question about Simran]

SANT JI: When you will go in your within by doing constant Simran, then you will be able to understand the meaning of the words without making any efforts. But while you have not gone inside, you have to repeat only the words without bothering for its meaning or anything like that.

QUESTION: Last year your eyes were operated on, and we were very concerned about that. And I was wondering if they're okay now or whether they are giving you any trouble?

SANT JI: I thank all the dear ones for having concern for my eyes. With the grace of supreme Father Kirpal, my eyes are okay. I don't have any difficulty. Master Kirpal made all the operations successful.

QUESTION: Can you say something about parshad, and what happens when it is eaten by non-initiates?

SANT JI: I have said a lot regarding parshad, and a lot has been published in *Sant Bani Magazine*. You should read that.

The parshad which is given to us by the perfect Masters carries a lot of Their meditations, a lot of Their blessings. In fact, a lot of the grace of the Master is residing in the parshad given to us by the perfect Master.

But on the other side, there is the question of our faith in the Master and our receptivity. It all depends upon how much faith we have in the Master, and whether we accept the parshad with faith in Him and with receptivity, or we accept it only because Master is giving it to us.

I had a relative who was a young boy. He was in his last days, and he was suffering a lot, and he was requesting to Almighty Master (this is an incident when Master Kirpal was still in the body). So he started requesting to Master, "O Satguru, kindly protect me, shower grace on me," because he was having a lot of pain. Even though he was not initiated, still he was having a lot of faith in the Master. The other members of the family were initiated. They had some parshad given by the Master, so they gave some parshad to that boy. And as soon as he ate that parshad, he felt peace; and peacefully he left the body.

You know that, when the parshad is being distributed, sometimes it happens that some of the parshad gets thrown away on the floor. And the dear ones who have a lot of faith in the Master, and those who have appreciation for the parshad, they at once take that and eat that. While the other people don't care whether the parshad is falling on the floor or going anywhere. When the parshad is distributed, and when some parshad gets spilled, some people walk over that parshad; and in a way it is like not appreciating that parshad. If they knew what was the importance of the parshad, they would never let that happen. The importance of parshad is so great, so high, that it cannot be described in words.

About thirty or thirty-five years ago, the place where we are sitting now did not have many doctors. And only a few medical treatments were available. That is why most of the people used to have their own kinds of remedies and medicines. It so happened that once I got a very high fever. I was down with malaria, and there was no medicine available in this area. That is why I was not getting well soon. In those days, one initiate of Baba Sawan Singh, whose name was Dharam Chand, used to visit me very often. He was one

of my best friends. So when he saw me in that state, he said, “If you are happy to take some parshad of the Master, I will bring some, because I have some parshad given by Baba Jaimal Singh.” (His parents and his grandparents used to be Initiates of Baba Jaimal Singh. So they had some parshad given by Him.) At that time, because I was already initiated into the first two words by Baba Bishan Das, and I was doing the meditation on those two words, that is why I knew that the parshad given by the perfect Masters carries a lot of Their grace, and it is very powerful. So I requested him, “Okay, if you will bring it, then I will be very happy to have that.”

So next day, Dharam Chand went to his village and brought some parshad to me. He dissolved it in some water and gave me that water to drink. As soon as I drank that water, my fever went away, because I took that parshad with a lot of faith in the Master Power.

So I mean to say that the parshad given by the perfect Master carries a lot of His strength and grace. In a way, the hidden grace of the Master lies in the parshad given by Him. But it all depends upon the faith of the disciple; it all depends upon the receptivity of the disciple.

QUESTION: When the Masters speak of the time being short, are They referring to Themselves as well as Their initiates?

SANT JI: [Sant Ji laughs] Saints have the knowledge of the reality of this world. That is why They always live in this world like a traveler. And They always warn Their children. They always say lovingly, “Dear children, don’t procrastinate your work. Don’t leave your work of today for tomorrow.”

The disciples have forgotten that they have to leave this world one day. That is why Masters always tell them, “Beware, get up and do the meditation.” Because the Masters always want their disciples to go within and manifest that audible stream of Shabd within them, for which they have come in this world. Master is always ready to manifest that Shabd within the disciples, and He wants, before He leaves His physical body, that all His disciples should be able to contact that Shabd.

Once a person died, and the other people were taking him to the graveyard. So Guru Nanak Sahib told his disciples, “Awake, awake, awake, O dear ones! Look at that. One of our friends is going. Why are you sleeping? Get up, because one day we must all leave this world.”

Kabir Sahib has said that the day which has started will end eventually. Whoever has come in this world will go back from this world. Guru Teg Bahadur said, “Whatever has been created will perish one day. Nanak says, Sing the praise of Almighty Lord, giving up all the worldly things.”

Saints and Mahatmas know that some day we will be called back by God, and we will have to go back to Him, leaving this world behind. But the disciples are under the control of the mind and the organs of senses, and they have forgotten that this is not their home and they have to leave this world one day. But when we meditate, gradually the awareness comes within us. We realize that this is not our real home, we have to leave this world, and we have to worry for the home where we will go and reside after this death.

Guru Nanak Sahib says, “O man, you are attached to the home where you are not going to live forever. But you are not worried for that home where you have to go and live after this world.”

Once some of the disciples of Guru Nanak asked Him, “How much time do You think that You will live in this world.” Guru Nanak replied, “I don’t know. I have breathed in and I don’t know whether I will breathe out or not. Because it all depends on Almighty Lord. It is in the Will of God. If He wants I will have to leave this body right now.”

Then Guru Nanak asked His disciples, “How much time do you think you are going to live in this world?” The disciples replied, “Master, we never thought about that. We had forgotten that one day we have to leave this world.”

Saints and Mahatmas are gracious beings, and the reason for giving Their examples and telling us all these stories is that They want that, along with living in this world, we should always remember our goal; we should always remember that we have to go back to our Real Home, Sach Khand. And They want that we should always try and prepare ourselves for that journey and we should become successful in that journey while our Master is still in the body.

Once a disciple of Guru Gobind Singh climbed a tree with his shoes on. One person who was passing by told him, “O Man, why are you wearing your shoes while climbing the tree; you will fall down. Why don’t you leave your shoes down on the ground?” That disciple of Guru Gobind Singh replied, “Suppose God calls me to come back. Will I tell Him, ‘Wait for a minute! Let me go and [put on] my shoes!’”

So the meaning of saying this is that those who meditate, they always remember that the death will come any time.

Master Sawan Singh Ji used to tell one story very often in the Satsang. Once, a newlywed couple went to a gurdwara – to the holy place of the Sikhs – for getting the blessing of the priest there. Because it is a custom almost everywhere in the world that when the people get married, they get married in the holy places like churches. The Christians get married in the churches and the Muslims go to the mosque, the Hindus go to the temple, the Sikh people go to the gurdwara.

So in that way, one newlywed Sikh couple went to the gurdwara to get the blessing of the priest there. They also took some sweets with them, they paid their respect to the priest who was in charge of the gurdwara, and they offered him the sweets which they had brought. The priest gave those sweets to a fearless fakir whose name was Suthra, who used to live there in the gurdwara. And that priest himself kept two rupees which that newlywed couple had offered to him. And after taking the two rupees, he said, “May God bless you. May He give you a long life. May you live for four ages.” And he went on giving them many blessings.

Suthra could not control himself because he was a fearless fakir, and he was a very blunt-natured man. He said to the priest, “Why are you lying? You see, you are going to die, and they are also going to die.” So the newlywed couple did not like that and they said, “Why are you cursing us?” Suthra replied, “No, I am not cursing you. You are going to die, and moreover, I am also going to die. Only this priest who is giving you such a

blessing, I don't think that he is going to die; because only for the sake of two rupees, he is lying so much.”

So Saints are fearless, and They know the reality of the world. And They know that one day we all must leave the world. If They tell the people directly, “You have to leave this world,” people will get upset and they will not like it. That is why They say, “The time is short.” And They refer to Themselves also because we worldly people think that the death is not for us; we think death is only for those people whom we see dying. And we forget that we are going to be one of them.

That is why They lovingly tell us that our life is not permanent. One day we all have to leave this world. Our body is like a piece of paper. You know that when a piece of paper is put into water, it loses its existence. In the same way, when death comes, our body remains in this world. And the parrot who is speaking within us – our soul – leaves this body and flies back to her Real Home, leaving our body in this world.

QUESTION: There has been some discussion about what the right attitude, the right behavior, might be towards initiates who are friends of ours and for some reason or another leave the Path. I was wondering if You could make some comment about that.

SANT JI: Those who have been initiated by the perfect Master, they will never be left alone as far as Master is concerned. No doubt, they have left the Master; but the Master has not left them. They have left the Path of the Master because they are now obeying their enemy, their mind. But they should always remember that one day, they will have to come back to the Master. We should have love and sympathy towards them. You will find that many people, who will be impressed by your love and sympathy, will come back to the Path of the Masters in your lifetime. And you will find many people – those who had once left the Path – will come back to the Path very soon. It is possible that your company may increase the love for the Master, and may create the desire of coming back to the Path.

I will tell you one story from the Sikh history, which I have said very often; and once it was published in *Sant Bani Magazine* also.

Guru Gobind Singh had become a warrior to oppose the tyrants; because in those days in India, there was a lot of corruption everywhere. And the Mogul emperors, who were ruling over this country, were themselves doing all the bad things. Nobody's life and honor was protected in those days.

The Mogul rulers were not protecting any women, and they were molesting everybody. At that time, Guru Gobind Singh had to oppose them. And in those battles, He himself lost a lot. He lost all his four sons, and He lost His home, His property and everything.

Anandpur Sahib, the place where Guru Gobind Singh Ji used to live, is in the hill area. And the Moguls knew that they would never be able to defeat Him in that part. They tried a lot, but they were not successful; because Guru Gobind Singh used to live with a lot of his army in a very strong fort in Anandpur Sahib. And He knew about that area; and the Moguls did not know how to fight with Guru Gobind Singh.

So finally the Moguls thought [instead of attacking the fort] they would stay outside the fort and wait for the time when the people in the fort would have to come out.

It happened that for six months, nobody came out of that fort, and gradually all the food and supplies which were in the fort were coming to an end. Some of the disciples of Guru Gobind Singh started becoming impatient. They requested Guru Gobind Singh, “Now we want to go back home.”

The Mogul army had sent many messages into the fort. Once they sent their holy book, the Koran, saying, “We swear by this holy Koran that if you leave this fort we will not harm you, we will not do anything to you. You kindly come out and let us go and fight with Guru Gobind Singh.”

There were many Hindu officers as well as other disciples of Guru Gobind Singh who had become very impatient because they were not getting enough food and supplies, because it had been more than six months since any food from outside was brought into the fort.

So they requested Guru Gobind Singh, “Master, now we want to go back home, because it has been such a long time. And every day here You fight with the [Mogul army], and we don’t like this. We want to go back home!”

Guru Gobind Singh told them, “Have patience, do your Bhajan and Simran, and wait for some more time. The people who are outside, the Mogul army will get tired, and they will leave us alone. But you please wait for some time.” But those people did not want to obey the commandments of Guru Gobind Singh, as they had become very impatient. So they said, “Master, we don’t like Your policies, we don’t like Your ideas, and we don’t want to call You our Master. We are leaving You; from now onwards, You are not our Master.”

Guru Gobind Singh lovingly told them, “Okay, if you want to do that, you may do so. But before leaving me, write on this piece of paper, sign your name and write that you are not my disciples.”

But Guru Gobind Singh never said, “You are not my disciples.” He made them write, “We are leaving you; you are not our Master.” Many people left Guru Gobind Singh at that time. About forty people from one village, in a place called Majah, all went back to their homes. Their wives were surprised to find their husbands back without defeating the Mogul army and they were surprised that their husbands had [deserted] Guru Gobind Singh in that fort.

So they got very upset and said, “Okay, you wear our clothes and do the household work; and we will go and fight in your place.”

So the husbands who had left Guru Gobind Singh in Anandpur Sahib felt very embarrassed. At once, they left their homes to rejoin Guru Gobind Singh and went to the place called Malvah, where Guru Gobind Singh had gone after leaving the fort of Anandpur Sahib. When He was left alone, He could not do anything, so Guru Gobind Singh had gone to Malvah with the little bit of army which was left with Him.

So those people from Majah came to the area of Malvah. And on their way, they were attacked by the Mogul army, and most of them were killed. When Guru Gobind Singh saw that the people from Majah were in battle, He went there to the battlefield on his horse. And he found all the people dead except for two. One was Bhai Mahan Singh and another was Matta Bagu.

Guru Gobind Singh went to Bhai Mahan Singh and wiped off the blood from his mouth, and said, “Bhai Mahan Singh, I am very pleased with you. If you have any desire for the world, tell me. I will fulfill that. Do you want me to open your inner vision? Ask for anything you want.”

Bhai Mahan Singh replied, “Master, it is Your work to open the vision. It is Your work to do everything. But I have only one desire; I have only one request, You kindly destroy that paper on which our people had written that You are not our Master.”

Guru Gobind Singh replied, “Bhai Mahan Singh, ask for something else. Because I never said that you are not my disciples. It was the disciples who had said that I was not their Master. I never said that you are not my disciples. I still say that you are my disciples.”

When Guru Gobind Singh had left Anandpur Sahib, he left all his valuable things there because there was no time to take all the things with him. But He had not forgotten to bring that piece of paper on which the disciples had written that He was not their Master. So Guru Gobind Singh showed Bhai Mahan Singh that letter, which was saying, “From today, you are not our Master.” So Guru Gobind Singh said, “Bhai Mahan Singh, you see I never said that I was not your Master. The people said that they were not my disciples. But I am your Master, and that paper has already been destroyed; I am very pleased with you.”

So the meaning of saying this is that, no matter that the disciple may run away from the Master; but Masters will never leave the disciple unless He takes him back to the Real Home.

There was an initiate of Baba Sawan Singh whose name was Puran Chan; and he had got his initiation at a very young age. But later on, when he became the head of the district, he got a very high position. He forgot that he was an initiate of Baba Sawan Singh, and that he was a Satsangi. So he became intoxicated because of his high position; and he started eating meat and drinking wine and doing all sorts of bad things. He had forgotten the Path; he had forgotten the Master. But you know that when any pain comes to our body, only then do we remember God, only then do we cry for His help. Once it so happened that he got some disease in his eyes, and he became blind in one eye. So he went to Ganganagar and there the doctors told him to go to Ludhiana, a place in Punjab, which was very famous in those days for the eye treatments. The doctors told him to go there as soon as possible because there was a chance that he might lose his other eye also.

So when he went to Ludhiana and got his eye operated on, the doctors who were doing the operation reported afterwards that, during the operation, a tall person with a white beard and white clothes stood there in the operating theater through the entire time when the operation was happening. They didn't know whether he was God or what. And they were surprised at how a person could come into the operating theater without their permission. And even that disciple Puran Chan said afterwards that Master Sawan Singh was with him throughout the operation.

Usually the doctors change seven bandages, but Baba Sawan Singh told Puran Chan, “Now your eye is okay; you should not have any more bandages.” So after the third bandage, he told the doctors, “My Master has assured me that my eye is okay and I don't need any more bandages.” After telling them that, when the bandage was removed, his

eye was okay. And then he came back to the Path. He realized that even though he had left Master Sawan Singh and the Path, Master had not left him. And after that he came to Master Kirpal Singh and did a lot of seva for Master Kirpal Singh as long as he was alive.

So the meaning of this is that when we forget that we are the disciple of the Master, when we start doing the bad deeds, then we don't remember our Master. But when any pain comes, when any difficulty comes in our life, then we remember the Master. And Master does not [take revenge on] us. He is a gracious being, and He always showers His grace on us. It is possible that in the happiness we may not remember Him. But when we remember Him in our pains, in the difficult times, then at once He comes to help us.

There are many incidents in which the disciples leave the Master when they are happy and when they are comfortable in the world. But when they are unhappy, or when they find any difficult moments, only then do they remember the Master. But Master always appears there whenever the disciple needs the help.

That disciple came to my home with his family to see Master Kirpal Singh. And when he came to see Master Kirpal Singh, he held His feet and said, "Master, kindly forgive me, bless me, and tell me that I will not have to come back into this world." Master Kirpal said that this is not the way of asking for the forgiveness. But he was very determined; and he did not leave the feet of Master Kirpal Singh until Master Kirpal told him, "Okay, Baba Sawan Singh will forgive you."

1995 February: The Tongue of the Soul

This question & answer talk was given in Bombay, India, on January 7, 1995.

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

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

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

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

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

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

when we request, even to the worldly person, still he does the judgment in our favor; he showers grace upon us.

Guru Nanak Sahib said that we cannot compete with the Husband, we cannot compete with the Beloved Lord, over there only our humility and prayer can become successful. In the bhajans you hear, “O Lord, I will not get even one like You, and for You, there are millions like me,” because the disciples cannot get a Master who does the seva without charging anything, without expecting anything in return. We cannot get even one Master like that; but when the Satguru comes, when the Master comes, He makes a lot of Sangat, he makes millions like us.⁸

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

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

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

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

So he was set free and he sat in meditation. He contacted his Master within; he made the prayer. And he was promised that on the third day, the rain will come. So he told the emperor that on the third day the rain will come. So the rain came, and his promise was fulfilled. Emperor Akbar became so pleased, so happy, that he gave the ownership of twenty-one villages to that disciple of Beekh. But the disciple said, “I do not want anything of the worldly nature, which is going to be destroyed. I don’t want this thing.” And he transferred that to his Master Beekh. Some other time, when he met his Master, his Master told him, “When you had made the prayer, at that time, your attention was in me, and at that time my attention was connected with Almighty Lord. If you had asked

⁸ Sant Ji is referring to a line in His “Song to Kirpal, “ see Streams in the Desert, p. vi - Editor

for anything, you would have been granted that. If you had said, ‘Make me a god,’ or ‘Make me almighty,’ God Almighty would have even granted you that prayer.” So the meaning of saying this is that whenever we make the prayers to the Master, whenever we make a plea to the Master, if it is coming from our sincere heart, and if our attention is completely absorbed in the Master, then always our prayers are accepted; and they are answered.

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

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

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

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

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

the Path through which our soul has to go is very narrow. It is one-tenth the size of a hair, and it is very narrow. So one has to become very thin, very humble, in order to cross that Path and go to one's abode.

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

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

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

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

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

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

QUESTION: What is an appropriate and respectful way to act in front of the outer Shabd Form as we live with Him day by day?

SANT JI: The thing is that if one can maintain the enthusiasm and the yearning which he had for the Master on the very first day when he met the Master – if that yearning and enthusiasm can be maintained, then one can make the best use of his living with the Master. Because every day, when he is with the Master, he gets the opportunity to have the darshan. And through the darshan, he can make his life successful, he can gain a lot. But usually what happens when the people live with the Master day after day, their mind makes that yearning less. And then, whatever Master tells that person, he thinks, "Master is telling this every day to me," and gradually he stops doing what the Master tells him to do.

Then the dear one stops earning his livelihood; and whatever the other people donate in the langar, he starts eating from there. So whatever benefit he used to get from the darshan of the Master, and whatever benefit he used to get from doing a little bit of meditation, the people who are paying for the langar or are donating in the langar, they take all the benefit of the darshan and the meditation of that dear one.

The dear ones who come from far and near, they come and respect that person who is with the Master. They even touch his feet and give him a lot of honor and he allows them to do that. Then he starts thinking that he is something, that he is someone great; that is why all those people who come here give me so much honor and respect me.

I have had the opportunity of being in the presence of two great Masters. And I have seen many dear ones those who used to compete with the Masters, and those who would not even want to obey what the Master would ask them to do. So just imagine what benefit can those kind of people get from being with the Master. But not everyone is like that. If anyone gets the opportunity to be with the Master, he should understand that moment as the most precious one and he should take advantage of it. One should always remember the example of Bhai Lena, who devoted himself so much to the Master that he served Him with mind, body and wealth. He saw many instances, he saw many examples, he saw many different deceptions also, but he did not let his mind shake. He always remained firmly determined and devoted to his Master. Master Kirpal Singh Ji used to say that the seed of the truth is never completely finished. Truth always prevails. The true people – the sincere people – are always present. Master Kirpal Singh Ji got the opportunity to be at the Feet of Baba Sawan Singh. Whatever Baba Sawan Singh would say, Master Kirpal Singh always took it as the divine order. You know that there were many other people who were living around and living with Master Sawan Singh, but not everyone was taking the words of Baba Sawan Singh as Master Kirpal Singh used to take them.

There is an instance to which I was an eyewitness. Once there were some sevadars of Baba Sawan Singh who started fighting with each other. They fought so much that they even hit each other. One of the so-called leaders of the sevadars said, “Okay, let us all go to the Master. The Master will go from this side to His house so there I will ask Him to stop and see you.” Master Sawan Singh saw them. Some of them were bleeding because they were hit. But Master Sawan Singh did not stop on the way to see them. So the leader went ahead and said, “Master, these people want to see you.” Master Sawan Singh said, “Can I give them any more punishment than what they themselves have got?”

The dear ones who live at the feet of the Master, who live with the Master, if they argue with each other, if they backbite, if they criticize each other, and if they even hit each other, what worse can they do; and what punishment can the Master give to them?

QUESTION: Master, sometimes, while sitting in meditation, I hear a strong ringing in my right ear, which lasts through the entire sitting? Should I pay attention to it or should I try to ignore it? Can I do two things at the same time?

SANT JI: At the time of Initiation you are told that you can do only one thing at a time; because if you try to do both the things at the same time, your attention will get divided and you won't be able to do anything at all. So that is why, when you are sitting for the Sound, you should only listen to the Sound, and when you are sitting for the Light, you should only pay attention to the Light.

But what happens to some people, those who do a lot of Simran during the day, when they sit in the meditation, since they have already done a lot of Simran, their concentration is very strong. So when they sit in the meditation, their attention gets fixed at the Eye Center very easily and very quickly. Then, in that case, the Sound starts

coming within them by itself. So if you have developed that kind of situation, in that case, you can stop doing the Simran and get absorbed in the Sound. Otherwise, you should only do one thing at a time.

Many times dear ones who come in the darshan tell me, especially those who have completed the course of Simran, they tell me that without closing their ears the Sound of the Shabd comes to them.

What you should do – what you have been asked to do – usually in the Initiation, is that suppose if you are to meditate for one hour, you should do at least three quarters of an hour in doing the Simran, and for fifteen minutes do the Bhajan, listen to the Sound.

As you are told, when you listen to the Sound Current, at that time, you are not to do the Simran. Because if you try to do the Simran when you are listening to the Sound Current, then your attention will be divided. I have also answered this question earlier, in which I said that, if we do the Simran with love, affection and yearning, only in the beginning will you have to do the Simran using your tongue. Later on it comes by itself. After a few days, that dear one starts doing the Simran with the tongue of his mind. When he goes even further up, then his Simran starts happening by itself through the tongue of his soul.

In this kind of situation, in this case, the disciple does not have to move his tongue, and he doesn't have to make any effort.

Just patiently look in your within and see that even now, when you are sitting here, you are thinking something. Your tongue is not saying anything, but still some kind of thinking, some kind of repetition is going on within you. That is being done by the tongue of your mind or the tongue of your thought. You are not making any effort, but it is still happening. So all the thoughts, all the bad thoughts which are coming within you, even at this time, are being brought by your mind. And the tongue of your mind the tongue of the thought – is used for that. When you have any good thoughts regarding the Masters, when you have good, loving feelings for the Master, that is your soul. The tongue of the soul is creating all that, and that is also happening within you by itself. And you are stuck in between this mind and soul. The bad thoughts, or the worldly thoughts, or the worldly fantasies, are created by the mind; and the Master, through the tongue of the soul, is creating the good thoughts within you for Himself. And you are stuck in between both of them.

So if you were to replace the worldly thoughts with the Simran which the Master has given to you, if you develop the habit, if you become perfect in doing the Simran with the tongue of your thought, and furthermore, when you get in the habit of doing the Simran with the tongue of your soul, then all the time, not even for one moment, will you forget the Form of the Master. You will always remember Him, and He will always be within you. When you have developed that kind of situation, that kind of condition, even if you want to break away, even if you want to forget Him, still you won't be able to do that.

Paltu Sahib had said that such kind of remembrance of the Master, such kind of devotion of the Master, is like the flow of the oil. Like the flow of the oil is non-stop, you cannot break it in the middle, in the same way, the remembrance of the Master cannot be broken. Even if you make an effort, still you cannot forget Him. Guru Nanak Sahib said, "My

Master has connected me in a very strong way. He has made such a connection that, even if I want, I cannot break it.”

Guru Nanak Sahib has described this condition of a dear one by saying that such a dear one who has developed this connection within him, even in a very busy place, he feels very lonely and secluded. He may be talking to the people outside, but in his heart, he is always remembering his Beloved.

Guru Teg Bahadur, the ninth Guru, describes this state by saying: “Just as there is a drawing or painting or some kind of scribbles – writing on the wall – in the same way, all our bad thoughts, our bad karmas, are imprinted on our mind. And just as with a broom, we can clean all the dirt, in the same way, when we do the Simran, we are able to erase all the bad effects of all the karmas which we have done.”

So He says that when the thoughts are made pure, when the thoughts are purified, then all the impressions of the bad thoughts and the bad karmas are removed from the wall, and over there, the Simran, the Form of the Master, gets printed.

So Guru Teg Bahadur says, “O Nanak, remember or worship the Master in such a way that your mind and your within become one. With one-pointed attention, you should remember Him.”

Dear ones, in order to attain this state, in order to attain this position, you do not need to make any special effort, you do not need to carry any heavy load on your head. Dear ones, you just have to convert your thoughts. No Saint wishes that His disciples should go on working hard like the bullocks of the oil mill, all their life long. They want that their disciples should understand, and that soon they should change their thoughts.

I caught hold of my Master. It was all His grace. And that is why I was able to confess this in front of Him. I told Him, “Neither have I seen Radha Soami, nor have I seen any God or Allah or Rasul. For me, you are my Radha Soami, you are my God, Allah or Rasul, because I have seen You.”

The first time when Master made me initiate the people, He asked me to explain the theory to them. He had showered grace on this poor soul; and this poor soul had come to realize, he had seen, that the Master is Almighty, He is competent, and He is the Reality. So that is why I said, “Master, why don’t You show them Your True Form? What is the use of explaining the theory to them?” Master, with a very stern look, said, “Don’t make them tear my clothes! Just do what I have told you to do.”

Often I have told you the story of Sufi Saint Bulleh Shah, which Master Sawan Singh and also Master Kirpal Singh Ji used to tell the dear ones in the Sangat many times. You know that Sufi Saint Bulleh Shah was a very learned kazi [a Muslim priest]. And the Master whom he went to was not very learned; He was an illiterate farmer. Before Bulleh Shah went to his Master, he used to do some sort of spiritual practices through which he had acquired some supernatural powers. So when Bulleh Shah went there, at that time, his Master, Inayat Shah was there in the orchard of mangos, and through his supernatural powers, Bulleh Shah plucked all the mangos. When Inayat Shah asked him, “Why have you done that?” He said, “Well, I have done nothing. I did not throw any stone at the mango trees; I did not do anything!” He said, “I know that you have not taken any stone –

you have not thrown any stone at the tree. But still, you have done this; so why have you done this?”

So at once, Bulleh Shah realized that Inayat Shah was all-conscious; “He knew that I had done this.” So he said, “Master, I have come to you to know how God can be realized.” So at that time, Inayat Shah was uprooting the onion plants on one side of the field and planting them again on the other side. He said, “O Bulleh, what is difficult in realizing God Almighty? You just have to uproot your attention from the world and root in the side of God Almighty!” So dear ones, I am also telling you the same thing.

It is not at all difficult to realize God; there is nothing difficult in doing the devotion of God. You just need to convert your thoughts – you just need to change your thoughts – and take your thoughts towards the Master. Bulleh Shah was an already prepared vessel which Inayat Shah had got. There was just one barrier of the veil which Inayat Shah had lifted very graciously. In his writing, Bulleh Shah has written, “O Beloved, now you remove this veil. Why are you embarrassed?”

The dear ones who have been to Rajasthan know how the Rajasthani women cover themselves up with a veil; they cover their heads. So this is the veil which Bulleh Shah also refers to in his writing, when he asks his Master to remove the veil, or to lift the veil up.

[Sant Ji laughs as He tells this story.] Once when some dear ones from the West came to Rajasthan, some Rajasthani women came to see them. And the western dear ones were surprised to see how those women lived; they wondered how they ate their food, because they always kept their whole head covered up. The Westerners asked me, “How do they eat?” So I told those women, “You should lift your veil up and show them how you eat the food!”

So dear ones, those who do the practices right from their childhood, and those who have the yearning – those who search for God Almighty, they do acquire a lot of supernatural powers. But when they come across their true Masters, then they fall at Their feet; and since they are already prepared vessels, it doesn't take them much time to become perfect Masters Themselves.

The same is the story of Banda Bahadur, who used to live in south [India]. In those days, when there were not such good means of transportation, there were no trains and like that Guru Gobind Singh had taken that journey; He went down south to find Banda Bahadur. Banda Bahadur was also very devoted right from the beginning, and he had also acquired the supernatural powers. He had made a bed, and if any fakir or any holy man would come to his place, he would welcome him and then ask him to sit on that bed. And then, using his supernatural powers, he would throw the bed down, and in that way he would make a fool of that holy man and he would laugh at him.

So when Guru Gobind Singh came, Banda Bahadur treated him also very well. Then he tried to do with Guru Gobind Singh the same as he used to do with the other holy men. But Guru Gobind Singh was Almighty. And as only a wrestler can realize the strength of the other wrestler so, when Banda Bahadur tried to do the same trick with Guru Gobind Singh, it did not work, and then Banda Bahadur fell at Guru Gobind Singh's feet, and he said, “I am your slave, at no charge!”

In the writings of Banda Bahadur, we read, “The intoxication which I got at that time from my Master, I could not forget that for the rest of my life.”

Regarding myself, I have often told you how, from the very beginning, I was involved in doing different kinds of practices. And I always used to do those practices very sincerely. Later on, when I met Baba Bishan Das, he gave me Initiation into the first Two Words. And I worked very hard at that; I became practically successful in that, so much so that I reached Brahm. So the Mahatmas, the devotees, the practitioners who reach that place – they easily get fooled by name and fame; they easily misuse the supernatural powers which they acquire by doing the meditation. I also had that habit, since people used to come to me for Satsang, sometimes, whenever I would feel like doing it, I would look into the eyes of the people and would make them fall down flat on the ground.

When Master Kirpal Singh Ji came, I also tried to do something like that. But He was the Competent One, He was the Almighty One; and it didn't work there. And then I realized that it was better for me to bow down my head in front of Him.

It is my personal experience, and I have heard this from Master Kirpal Singh myself. He used to say, “That day is the most auspicious day, even in the life of the perfect Master, when He meets a disciple who is already prepared – when He meets an already prepared vessel, when He meets someone who recognizes Him – who realizes Him – that day is the most auspicious day for the Master.”

So dear ones, whatever I have told you, according to that we should do the Simran sincerely; and with love, yearning, and devotion for the Master, we should make our life successful. Erasing those pictures of the world which are printed on our mind, we have to print the Form of the Master on our mind.

1995 March/April: On Becoming Small & Humble

This question and answer talk was given March 17, 1995, at the S.K.A. Retreat, near Sampla, India.

QUESTION: Beloved Master, how could we become as small [humble] as a child?

SANT JI: First of all, thanks be to God Almighty Sawan and Kirpal Who have given us this opportunity to do Their devotion and to sit in Their remembrance.

The most important thing in order to become as small as a child is to realize that Naam is the medicine for all the sicknesses.

When we go to the Masters, through Their Satsangs They make us realize our shortcomings and faults.

Mahatmas even tell us that this life is not going to be here forever; it is very short. And nothing of this world, neither the mother nor the father, not even the son or the daughter, no power, no wealth, no knowledge, no skill of this world will go with us. We are born with a closed fist but when we leave this world we go out with fists stretched open.

The history of the world, especially the history of Alexander the Great, tells us that he became the conqueror of this whole world. When he died his mother went to the graveyard and started weeping over his grave, saying, “Alexander, you were a mighty warrior and there won't ever be anyone like you.” She said, “No one else like you was

ever born, nor could there be anyone like you in the future.” It is said that at that time from the graveyard a voice came out which said, “Many Alexanders have come into this world and have left, which Alexander are you mourning for?”

When in the Satsangs Masters tell us the reality of this life and after hearing the Masters’ talks, when our heart becomes soft, then They prepare us to go within and see the Reality inside. No Mahatma ever comes to give us the blind faith. The Perfect Masters wish and They make efforts so that Their disciples, Their children, may go within while the Master is still in the body, and after going within, they may manifest the Stream of the Shabd within and see the Reality with their own eyes.

Swami Ji Maharaj said that our *surat* or our soul goes into the Shabd only when we become small in our within. Why are we not going within and why are we always outside? It is because of our egoism. What is the egoism? All that we say: “I have this; I have that; I have so much property; I have so much wealth; I am the most learned one.” All these thoughts that tell us that we are something.

We say that we are not the ones who are going to die, they were some other ones who are going to die, but we are not going to die. We don’t realize that all the wealth, all the property, which our fathers and forefathers used to possess, did not go with them. But we think that we will be able to take all those things with us. So we are much attached to those things and we always go on counting how much we have.

All this is egoism. And unless we withdraw our mind from all these things we cannot go within, because all the Masters have said that the inner path is very small; it is much smaller than the size of a hair. And we cannot walk on that path carrying all these things which we go on counting that we have this or that. In order to go within we need to become very small, but because of all these things which we count as our very own, our mind has become as big as an elephant; that is why we cannot go inside.

During the Second World War, I got opportunities to go to many European countries. London, as you see it now, was not like that during the war. It was ruined by all the bombardments. And in the same way, Paris is also not as you see Paris now. I went to Italy [He was then about sixteen years old], to Java and to many other places during the war. And I saw how many people were killed and how Hitler was so much full of egoism, because he was routing and killing everyone. Do you think that at that time Hitler would ever have thought that he would even make his own country the slave of the other countries?

Hitler was so determined to take over the whole world, that whenever he would determine and decide to have a cup of tea at a certain place, he would advance to that place and he would fulfill his desire of having tea at that place. What was all that? It was nothing but egoism. And do you think that God will open His door to such people who are so much full of egoism?

During that war, I got a lot of experiences; I encountered many great generals and colonels. There were many British, many Muslims, many Sikhs, and many great officers who used to control a great number of soldiers. I saw that all of them were killed by the bombs. I got the opportunity to do their final rites – to take care of their cremation, or their burial.

A couple of days ago I was talking to Gurmel and I told him that I have had many opportunities in my life to witness death. During the war, in the army, I was carrying a wireless [radio] set and a bullet went right through my wireless set. Even though it went through the set, still our communications did not break. I saw my own friends departing; I saw my own friends dying in that war. Wouldn't you feel sad and depressed, or even scared, when you see your own friends dying in front of you?

Once there were three of us people; a bullet went between the legs of one person, it went right through my arm [Sant Ji gestured to the space between His arm and body], it hit the back of the head of the third person and he died there instantly. So if you have a human heart and if you witness that this is how death comes, this is what happens, will you not get the encouragement to become small and humble?

The experiences which I had in the army when I was there were an inspiration to become small and humble.

All of you have seen Pappu's house in Delhi. When that house was being built, Pappu's father Hiralal and his friend Kavel and his brother Kulwant were all telling me about how strong that house was going to be. They were telling me about the house and they took me to see that house. When I went upstairs at once these words came out from my heart which meant, "Here the buildings are made, but over there the grave is calling you."

No one understood that. It was Pappu's father who wanted to build that house, but even before the house was completed he died. He could not spend any time in the house, he could not enjoy the house which he was building.

When I was young I used to wonder: "Why does death come?" "What happens when one dies?" and "Who is there who comes to help at the time of death?" Once when I was playing with the mud, I started making small house-like things, I made maybe ten or twelve each representing a brother or sister or relative.

After making these house-like things of the mud, I asked a question to each one of them, "Would they help me at the time of death?" And after asking that question I would demolish that house when I did not get the positive answer. So I asked that question for every brother or sister, for all the worldly relations I had, and I went on demolishing them. Only one was left, that was representing God Almighty. I said, "I don't know Who You are, or where You are," but I got the answer in my within, that "Yes, He is the One who will rescue me." My father was watching me doing all that and he came to me and asked me what I was playing, what that was all about.

Usually it happens that when your child is playing like this, when he is playing a game which you do not know, you become curious and you want to know what he is playing.

Normally the parents do not pay any attention to what kind of things their children are playing, but if you watch them, and if you are curious, you definitely go and ask them. So my father also came to me and asked me what I was playing. I told him, "All these small houses I made, they were one for each of my brothers and sisters, and all my worldly relations." I told my father that I was asking that question to them and I did not get any positive answer, so that is why I demolished them. "And this one which is left, signifies God Almighty, because I know – I have not seen Him – but I got the answer from my within that He is the One Who will help me." Hearing that, my father became very sad.

He said, “Well, you see that I have made this beautiful house for you, and all this property which I have collected, that is only for you.”

I spat [on the ground] and I said, “All these worldly properties, all these worldly possessions, are nothing more than this spit for me; they do not have any value for me.”

My father felt it very much, but that was the reality which I told him. So this is an incident of my life which I have often related to you; I have often told you about this. So looking around in my life, in my childhood, I learned many lessons which helped me to become small and humble.

When the Masters talk about the worldly possessions, the worldly properties and the worldly wealth, They do not mean to say that you should give all those things up. Nor do They say give all those things to the Master, They do not want any of our possessions.

When They tell us about the detachment for the worldly properties, for the worldly possessions, They mean to tell us, They want us to realize, They want us to remember, that when we were born from the womb of the mother, we were just a small piece of flesh. We came into this world with the support of God Almighty. When we were born, you see how He brought the love and affection in our mother and in our father, and how the milk started flowing in the breasts of our mother for our maintenance.

He has given us so much: first He gave us life, and then He provided us with the things for our maintenance. Should we not become grateful to Him for all that He has done for us? Should we not do His devotion? Should we not go within and see Who He is and what He is like? – the One Who has given us so much.

We can do that, we can go within, only if we become small. We cannot go within carrying all these worldly possessions.

He is great, He is the greatest, and unless we become small, the smallest, in front of Him, we cannot get any grace from Him. That is why Saints always lay a lot of emphasis on becoming humble and small. In the bhajan *Aj Shub Diharda E*, “Today is the blessed day and it has come with good fortune, for we have had the darshan of our Master” – you sing, “Some things of the past, some things of the present, telling us all these secret things, He has awakened our heart.” Masters tell us the things from the past, and They also tell us many things which They themselves have experienced, and by telling us all these things, They make us realize the Truth. And when we understand what They are telling us and when They see us prepared, They take us within and They show us what this whole thing is about, what is the Truth.

Master Sawan Singh Ji used to say that coming to the Path, we have to become like a five year old child. Even if we have a Master’s Degree in education, still we have to behave like an illiterate, because in the Path of Spirituality, we are the ignorant ones. We do not even know the ABC’s of Spirituality.

After receiving the Naam Initiation if we do not spoil our devotion with the dirt of the passions and pleasures, if we keep ourselves pure and holy, and if we maintain the enthusiasm, the yearning, and the faith in the Master as we had before receiving Initiation, we can easily go within. We can easily achieve liberation for our own selves, and if anyone like us comes along and comes to us, we can also help him go within and get the liberation.

Kabir Sahib says that “If the faith which you had on the very first day is maintained, what to talk about your own liberation, you can liberate even millions of others.”

Master Kirpal gave us the strict instructions to keep the diary to make our life pure. He told us that we should fill up this diary without sparing our own selves, without sparing our mind. Dear ones, we don't have to fill up the diary as if doing some formality. Often I have said that even a single mistake of one's life can make one's whole life dry. What are we doing when we fill up the diary? We go on doing the same mistakes again and again and we go on filling up our diary form with the mistakes we have made. The purpose for which Master Kirpal Singh invented this form of the diary, that is not being fulfilled when we fill up the diary form as a matter of routine and a matter of formality. When just one mistake of your life can make your life dry and empty how can you expect any progress if you go on doing the mistakes again and again?

When we make the halvah, first we bring the flour, we bring sugar and then we cook it on the fire. We work so hard to make the halvah but if we spoil it, if we spread some ashes on the halvah, it just takes one moment, one second, to ruin what we have done, what we have prepared after working so hard. In the same way, we keep our life pure, we work hard for two or three months and we make it pure and holy. We even do the meditation during that time, but when the mind plays its tricks upon us and when we start obeying our mind, it doesn't even take more than one moment to spoil, to ruin, all that we have done in the past two or three months.

The more we make our body pure because mind also always follows the body – the more our body is pure, our mind will also become pure and the more our mind is pure, the more our thoughts will become pure. The more our thoughts are pure, our soul will also become more pure and then it will be very easy and very fast for our soul to go within.

So according to the instructions of the Master, when we keep our body pure, when we also make our mind and soul pure, and go within, and after going through the stars, sun and moon, when we reach the Radiant Form of the Master, and when we see our Beloved Master inside, then we realize how great He is, how He is the owner of all the Khands, Brahmands, and all the great divisions of this creation. When we see Him within us in His full glory then we come to believe in Him that He is God. And even though He is God and He is the Owner of all Creation, we see outside how outwardly He is having a very small life, a very humble life. Then we also feel like becoming small and humble like Him, we get the encouragement and the yearning to become humble.

Guru Nanak Sahib says that He whose order is obeyed in all the different parts of Creation, who can ask Him any questions? When we realize that He is the All-Owner and His order is obeyed everywhere in this Creation, do you think that we would expect any respect from Him? Would you think: “We went to see the Master, but He did not welcome us, and He did not give us this or that thing.” Once we realize that He is the All-Owner of the creation, then we will not expect anything like that from the Master. He does not have to look for anyone in this world because He is the All-Owner of this creation and He is free to do anything He chooses to do.

Just as we believe in Christ now, if we believed in Him when He came, if we believed then that He was God, do you think that we would have made Him wear the crown of thorns?

In the same way, if we had believed that Guru Nanak was God Almighty, do you think that we would have given Him as many hardships as we did?

Guru Gobind Singh's house was plundered and He was made to leave His home, and for three months He could not even bathe. Now we believe in Guru Gobind Singh and we say that He was God Almighty. But if at the time when He came, if we had believed that He was God Almighty, do you think that we would have plundered His home, or made Him leave His home for three months?

All the Param Sants, all the Perfect Masters, up to this date have never cursed even those who gave Them hardships and difficulties and punishments. Instead They prayed to God Almighty, "O Lord, they are the ignorant ones, they do not know what they are doing; please forgive them."

Only Rishis and Munis or those who practice the Hatha Yoga have been giving boons or have been cursing the people. The Perfect Saints would indeed give the boons and the blessings but They would never curse anyone. Guru Nanak Sahib said this, "O Lord, may everyone in this world be glorified. In Your Will may everyone be happy." They have always asked for the happiness and well-being of the whole world.

Indra Mati was a disciple of Kabir Sahib. When she rose above the body and went in the inner planes she saw that Kabir Sahib was sitting on the throne of Almighty Lord. She bowed down at the feet of Kabir Sahib and said, "If you had told me earlier that you were the All-Owner, the Almighty One, why did I have to go through the hardships of doing the meditation and all those things, I would have just bowed down at your feet at that time." Kabir Sahib said, "If I had told you earlier that I was the All-Owner, you would not have believed in me. Now you can do whatever you want."

I never had any clever words or clever conversations with Master, I never pretended to be smart in front of my Master. Whatever work He gave me to do, I just did that. I never had any questions for Him. But one day I said, "Bulleh Shah called his Master the great deceiver. He said that if you want to do the robbery you should do it in the home of God, and if you want to deceive, the greatest deceiver is the Master. So why is this? Even though Inayat Shah, Bulleh Shah's Master was Almighty, He was the All-Owner of the whole creation, and Bulleh Shah knew that, but still why did he refer to Him as the great deceiver?"

Beloved Lord Kirpal answered that when the disciple goes within and sees the Truth, the Reality of the Master inside, then he comes to realize that He is the greatest thug or deceiver.

Is it not a great deception that He is one thing and He is telling you that He is something different? Outwardly we see Him breathing like us, walking like us, and we see Him paying off all the karmas. We see Him going through all the sickness and disease, although those karmas, those diseases are not His own. He does it for the sake of the other people, but we see Him performing all the things just as we do.

But He is not what we see Him to be. He is the All-Owner, but still He becomes so small and so humble in front of us. He tells us, "I am not your Master. I have just connected you with the Shabd; Shabd is your Master." But He Himself is the Shabd. Is that not the great deception?

You know that the deceivers say something, but they have something different in their heart. So in the same way, the Masters are something different than what They tell us. Outwardly They seem to be just like us, but inwardly They are not what we see, They are different.

Once it was the wintertime and you know that in the winter, the days are short, so it became dark early. I think it was around 8:00 or 9:00 p.m. and Master Kirpal was sitting in the room and He was wrapped up in a quilt. It was very cold, and He was sitting like this, as if He was feeling a lot of cold. And it was at that time that I asked Him this question regarding Bulleh Shah.

So when I asked Him that question about Bulleh Shah, He removed His quilt. Even though it was so cold over there, and I was sitting on the chair and He was sitting on the bed, still I could feel the warmth, the heat, coming from His whole body. His whole body became full of light, His forehead and His eyes were also pouring out immense light. It was so strong, the light was so strong that the whole room filled with the warmth of that light.

That was a very unique experience of my life and I have never shared this with anyone, but today in His love I am saying this to you. I can never forget that experience because it was at that time that He gave me His open darshan.

Because of that experience, when He asked me to explain the theory to some of the people who were going to get the Initiation, I asked Him, “Master, why don’t You show them Your open darshan just like You have shown that to me?” And He got upset and He said, “Don’t make them tear off my clothes, just do what I’m telling you to do.”

So when you see the Master, when you see who He is, what He is inside, and also when you are able to see Him outside in His great glory, then you become small, you become humble, because when you realize that He is the Greatest of All, He is the Owner of All Creation, then you don’t have any honor, you don’t have name or fame, you don’t have any egoism, because you know that He is the Greatest of All.

When you have seen and realized the greatness of the Master, when you have seen how every single cell of His body, every single hair of His body is emitting the light, every single particle of His body is full of light, when you see Him like that, do you think that you can be proud of anything you have? All the pride and ego vanishes when you see and witness the Reality of the Master; and then you become small and humble.

1995 June: The Value of Darshan

This question and answer talk was given at the S.K.A. Retreat near Sampla, India, on March 14, 1995.

QUESTION: Dear Ajaib, would you please speak of what we are doing when we get so much with you and then talk and talk?

SANT JI: The answer to this question is what beloved Master Sawan Singh Ji used to say in response to this question. I have always repeated that. So once again, I would like to repeat what Master Sawan Singh Ji used to say in answer to this question.

Maharaj Ji used to place a great deal of emphasis on the importance of darshan. He used to say that if we were to know the importance of darshan, we would know how much the darshan of the Master helps us to go within and how much His darshan helps us to pay off our karmas.

Guru Angad knew the glory and the importance of darshan. Even though the Shabd Form was manifested within him, and when Guru Nanak left this physical world He had appointed Angad in His place, saying, “Whomever you initiate, I will be responsible for him.” Even though Guru Angad had manifested Guru Nanak within him and Guru Angad had become one with Guru Nanak, still when Guru Nanak left this physical world, Guru Angad wept and He closed Himself in one room, and He remained there.

There was a woman initiate of Guru Nanak. Guru Angad Dev used to go to see her and talk to her about what Guru Nanak was like – what was His nature, what He looked like, how was His humor, and things like that.

Why do such great Masters Who have already manifested Their Master within Them, and Who are always one with Their Master, become so sad when Their Master leaves this world? Why do They become so sad? They become so sad only because They know the value of darshan. They know how much the people are losing without the darshan of the Master. That is why They always say such things. They always express Their sadness over not having the darshan of the Master.

Master Kirpal Singh Ji used to tell about when his beloved Master Sawan Singh went to visit Ghuman, the village of his Master Baba Jaimal Singh. When Baba Sawan Singh went to the village of Ghuman, as He approached the boundary of the village, He bowed down on the ground to pay homage to Baba Jaimal Singh. When He started weeping in the remembrance of His Master, Kirpal Singh asked Him, “Beloved Lord, when Your condition is like this, then what can be the hope for us the worldly people?” Master Sawan Singh Ji said, “If Baba Jaimal Singh were to come back to His body of five elements in front of me, even for once, I would be willing to give up everything for that.”

Master Sawan Singh Ji used to say that when we come to the Satsang and sit in front of the Master, right from the moment when the Master comes into the Satsang and He is seated in front of us, we should look constantly at the forehead of the Master. We should not pay any attention to the sound or the noises which may come from the right or left, or from any other side. Our attention should be constantly towards the forehead of the Master. He used to say that we should get so much absorbed in the darshan of the Master that we should not even remain aware who is the Pathi or what the Pathi is singing or what his turban is like. We should not pay any attention to anything except the forehead of the Master.

Master Sawan Singh Ji used to say that it would be much better, after attending the Satsang, to remain seated in meditation for some time and remain absorbed in the darshan which we have had during the Satsang. As we go on talking after the Satsang, our heart, which has become full with the darshan of the Master during the Satsang, starts to become empty. The more we talk after the Satsang, the more empty we become, and we become exactly like we were in the beginning when we came to the Satsang.

Master even used to say that before sitting in the Satsang, if we could do a little bit of meditation, that would also become very successful.

Lord Kirpal used to say that once when He and Dr. Johnson were massaging the legs of Baba Sawan Singh, Master Kirpal asked Master Sawan Singh, “Master, tell us what does the Master look like inside?” Master Sawan Singh Ji smiled and He said, “Look here, Kirpal Singh, the features of the Master which you see outside in the physical world, in the inside also, the Master has the same features. In the within He looks exactly like what He looks like outside.” Because God Almighty always assumes the Form of the Saints and He comes into this world. God Almighty does not have any outline, He doesn’t have any form, He doesn’t have any feature. So that is why He always takes up the body of the Perfect Saints and He comes into this world. So if we still the Form of the Master in our heart, then the more we love that Form, the more the Path becomes open for us, because it is the same Form of the Master Who is going to take care of us when we go within.

Whenever the Negative Power tries to deceive the souls, he also uses or takes up the form of the Master. But those within whom the Form of the Master is still, those who have manifested the Form of the Master within them, they at once do the repetition of the Five Sacred Names – the Simran – and at once that fake form created by the Negative Power disappears.

Didn’t you read in the *Anurag Sagar* how the Negative Power took the form of her Master, Kabir Sahib, and tried to deceive Queen Indra Mati. But since the Form of the Master was manifested in Indra Mati, that is why she could easily recognize Kal and she was saved from his tricks.

Master Sawan Singh Ji Himself used to say that when he fell from the horse and broke his leg, the doctor suggested that he take the soup of meat and also some kind of wine. Master Sawan Singh Ji then sent a cable to his Master, Baba Jaimal Singh, to get confirmation. And at the same time, the Negative Power also appeared in the form of Baba Jaimal Singh, and told Baba Sawan Singh that there was nothing wrong in taking those things, “when you have some injury, if you were to take it as a form of medicine, there is nothing wrong in taking this.”

Baba Sawan Singh Ji used to say, “At that time, when the Negative Power came in the form of Baba Jaimal Singh, I repeated the Five Sacred Names of Simran and at once that form disappeared.”

In the last Bombay program in January, many dear ones told me about their very good experiences. The reason for that is that only those dear ones who concentrate during the Satsang get the higher experiences in the meditation.

So dear ones, Guru Arjan Dev Ji says, “The enjoyment we get from doing the darshan of the Master cannot be described in words.” Those who reach Sach Khand, they know what is the enjoyment we get from the darshan, what is the importance of the darshan. The enjoyment which we get from having the darshan of the Master cannot be described in words; it is indescribable.

Guru Arjan Dev Ji was so intoxicated in the darshan that He said, “I wish I could have the darshan of my Master all the twenty-four hours of the day, because when I don’t have His darshan I feel crazy. I feel content only when I’m able to have His darshan.”

Dear ones, whenever I would see my beloved Master pleased, in my innocence I would say this couplet, “O my Beloved, I wish that may I always have You with me so that I can go on having Your darshan all the time.” When I would say that to my Beloved Master, He would try to reach my ear to twist it, and then I would go like this! [Sant Ji moved backwards suddenly; much laughter by the sangat.]

Dear ones, even the physical form of the Master attracts us very much. When we look into His eyes, He pulls our soul up. But when we manifest the Astral Form of the Master within us, then what to talk about it He pulls us inside so much. We get so much intoxication when we are pulled up by the Astral Form of the Master. Furthermore, when we go above, and when we manifest the Causal Form of the Master within us, then what to talk about the enjoyment we get by having that Form of the Master within us. Once that Form is manifested within us, we don't want to give up that Form, we always want to be with Him. Beyond that, when we manifest the Shabd Form of the Master, then the disciple starts using words like: “He is the most beautiful one. He is even more beautiful than the fairies. He is the unique one.” The disciple doesn't have adequate words to describe the glory and the beauty of the Master.

When the disciple manifests the Shabd Form of the Master within him, only then his pride disappears. Because when the disciple reaches there, he sees how many more gurumukh disciples are already there, how many better disciples have already reached there. And then he finds himself no one as compared to the other gurumukh souls who have already reached the Master.

Guru Arjan Dev Ji Maharaj says, “Over there, there are so many souls superior to me. Who knows my name over there?”

Dear ones, there is no camera in this world that can take the picture of that Form.

Only to that Form the soul says, “I will not find even one like You, whereas You may find millions like me.”

So dear ones, in very simple words I am telling you the importance of darshan. Because, even at the time of our death, the same Form of the Master has to come, the Form Who gave us the Initiation.

There was one initiate of Baba Jaimal Singh and his name was also Jaimal Singh. He lived a very long life. Often he used to visit me, and he would stay with me sometimes for a week, sometimes for ten days or even for a month. He was a very good meditator and he used to tell me about [the times] when Baba Jaimal Singh would give Initiation. In those days, there were very few people who would take Initiation – maybe one or two at a time. So Baba Jaimal Singh would graciously allow him to sit in during the Initiation.

So he told me that once, when Baba Jaimal Singh was initiating someone, the person who was getting initiated asked Baba Jaimal Singh, “Master, is it true that You will come to take me when I leave this world?” Baba Jaimal Singh said, “Yes, you recognize my clothes, and I will come to rescue you, come to take you, in the same clothes I am wearing today.”

You know that the life of the clothes is not very long, but it was the grace of Baba Jaimal Singh that He said, “Look at my clothes, and you will find me wearing the same clothes when I come to take you.” When I went to Calgary, one American woman came there to

see me. She has two daughters, and both of them are initiates. And often in their home, they used to talk about the Master. She told me how, when her husband was on the death bed and when he was about to leave the body, the daughters had put pictures of the Masters on the wall of the hospital room. Even though the wife and husband were not initiated – she said that they had tried, but they could not prepare for the holy Initiation – even though they were not initiated, still she felt the presence of both the Masters when her husband left the body. She came to thank me for Master’s protection. And she told me, “I don’t have any doubt, because I felt the presence of both the Masters when my husband left the body.” So you see, it is only because of the Form and the darshan of the Form, that she felt the presence.

Dear ones, you have come here only for the darshan, only to see the Form, whereas you can read the books in your own home a lot. Even though I am weak, still I try to sit as much time as possible in front of you, because I know that my dear children have come from across the oceans, and they should take back something from here.

QUESTION: Dear Sant Ji, I heard that Sawan Singh loved to laugh and Kirpal Singh loved to laugh. I can see that You do. Could You comment on the role of humor in our Path. If this answer has already been in *Sant Bani Magazine*, please laugh at me!

SANT JI: [Much laughter, including Sant Ji] Mr. Oberoi is sitting here and he has seen how Master Sawan Singh Ji used to laugh and how beautiful He would appear when He would laugh. You know that we laugh only when we get something which gives happiness to us. When the disciple gets something within himself which gives him the happiness, he has to express it outside, and he does that through laughing. Because unless he expresses his happiness through the laugh outside, he cannot feel relaxed. So that is why, when he gets something within, which gives him happiness, he laughs!

A dumb person eats the *jaggery* [candy or syrup made from sugar cane] and he finds it very sweet, and he becomes very happy. He cannot speak; he cannot tell what he has eaten and how sweet it is, but he can only express his happiness by dancing. Do you think the people who have lost in their business will laugh? The lamp of their heart has blown out, so how can they laugh? You laugh only when you get the happiness from within.

The Reality is what I'm telling you: that it is Their Master who is always standing in front of Them; and He always accompanies those great Masters like the shadow accompanies us. And it is Their Master Who is making Them laugh. It is Their Master Who gives Them happiness every moment, and only Their Master makes Them laugh.

So if you were to do this, if you were to manifest Him within you, then your weeping, your sadness, your depression forever will be erased, and you will always get happiness. Even if you are sick with so many diseases and your body is all broken; but still if you have Him within you, you will feel so happy that often you will express your happiness through laughing.

If there is love between the husband and wife, when the husband comes back to the home, the wife will smile at her husband and the husband will also smile looking at his wife. They both become happy seeing each other, and if not through their lips, if not through their mouth, at least through their eyes they will express their happiness. But if they don't get along with each other, if they are not in love with each other, do you think

they will smile or laugh when they see each other? The Masters have become the beloved wives of Their Masters. That is why when They see Him, They always smile, They always become happy and They laugh.

Dear ones, I have given you this worldly example because this is something which we often see in our life. If there is love between the husband and wife, whenever they remember each other, whenever they see each other, they become happy and they laugh. The same is the condition of the disciple with his Master. The disciple who is involved with the Master, who has manifested his Master within himself, whenever he remembers the Master, whenever he sees the Master himself, he starts laughing, he starts smiling because he becomes happy just by one thought of the Master, or just by one remembrance of the Master, he becomes happy.

Many times you might have seen that even when you remembered the Master, and if you are in love with Him, you became so happy that you just smiled instantly. Many times people ask me, when I am just going or walking somewhere, and if they all of the sudden see me laughing or smiling, they ask me why I was laughing. So I just tell them, “I was laughing just looking at you.” But the reality is that when I remember the Master or when I see Him, it gives me so much happiness that I cannot control my laughing.

We see the worldly love, the love which our relatives have. It’s all full of their interests. If there is any love, which a disciple or a person gets, which can be called a selfless love, that is the love of the Master. Master is the only one who loves us without any interest, without having any self interest.

1995 July/August: A Very Precious Hour

This question & answer session took place during Sant Ji's first tour to the West, on August 19, 1977, at Sant Bani Ashram, Sanbornton, N.H.

QUESTION: Tell us the distinction between repression and fighting the mind?

SANT JI: Only he is a Satsangi who stands in front of the mind, who becomes an obstinate one. That’s why to struggle with mind is called devotion. Until we will fight with our mind, we cannot repress him. We need something to repress our mind, and that is Simran. There is no difference between repressing our mind and fighting with it; both are one and the same thing.

QUESTION: Can we spend this darshan time to just look in Your eyes?

SANT JI: The people are getting much time. Everybody has full freedom to look into the eyes, as long as he wants. But to look into the eyes is very difficult. In Houston, one dear one came for a private interview. And when he was asked, “Do you have any questions?” he replied, “No. I have come here only to look into Your eyes.” So I told him, “You are welcome, you can do that.” And he was not able to look into my eyes even for one minute. I asked him, “Why are you not looking into my eyes now?” Then he smiled and he went back. Russell Perkins was also there at that time. It is difficult; it’s very hard to look into the eyes of any Saint.

In a place called Tusara, when Master Sawan Singh went there, one pundit came to see Him and he started looking into the eyes of Master Sawan Singh. And when Master Sawan Singh gave him His attention, the pundit couldn’t hold that, and he started looking

at the ground. So Master Sawan Singh asked him. “Pundit Ji, what is the matter? Why are you looking down and not into my eyes?” He said that he was not an initiate. And he said, “It is very difficult to look into Your eyes.”

Ordinarily, we can look at Master or we can look into the eyes of Master for a long time. But when the Saint or Master is giving His attention, at that time it is very difficult to look into His eyes.

QUESTION: I have two questions about the Five Names. Is it all right if we don't pronounce the names exactly correctly? And the second question is – if I remember correctly, in a Satsang you said that Baba Jaimal told Sawan Singh that God had fifteen hundred names. Therefore, Sawan Singh shouldn't be embarrassed that Baba Jaimal called God, “Radha Soami” – so likewise, why are the Five Names that we use – used for meditation? And would other names work also?

SANT JI: Swami Ji Maharaj perfected these Five Names, and behind these Five Names His charging was working when He was initiating. After that, Baba Jaimal Singh also perfected these Five Names; He also charged these Names. In the same way, Master Sawan Singh also perfected these Five Names, and behind them His charging was working. Master Kirpal did the same thing, perfecting these Five Names; His charging also worked behind these Five Names.

The name “Radha Soami” is a descriptive name of God, used only to call God outside. That name was not perfected by any Saint, not by Swami Ji, nor anyone else. And there is no charging working behind the words, “Radha Soami.” This was only a descriptive name to call God.

Swami Ji Maharaj also said this: “My Path is of Sat Naam and not of Radha Soami.” The Radha Soami Path was started by Rai Saligram; he did not perfect the words, “Radha Soami,” and no charging is working behind that name.

Only the words behind which the charging of the Master is working, only those words work during our meditation, and only they can do the real work. They are not only words; they carry the charging of the Living Master. In the same way, Guru Nanak also gave the Five Words, but outside, He called God “Sat Kartar” or “Wahe Guru” or “Sat Sri Akal” – all these words. These are all descriptive names of God. But He never perfected all these other words, and He never supplied His charging behind these words. He also charged the Five Words. The Words which are charged by the Master, only they work in the meditation.

Master Kirpal didn't take the name of Radha Soami in any other context. He didn't even mention this word, “Radha Soami.” But still, in India, people think or believe that this Path is one part of the Radha Soami Path.

After I first came to the feet of the Master, wherever I would go, people would greet me with the name Radha Soami, because they understood that this Path is part of the Radha Soami faith, which is very famous in India. And most of the people started greeting me as Radha Soami. But once, when I was going to some other village, and we were traveling on a camel cart, there were some children playing there; and some of the children started greeting me with “Radha Soami.” But some other children didn't agree with them; and they said, “No, he is not Radha Soami, he is the Sant of that village,” because most of the

villagers knew me at that time. So this name, “Radha Soami” is just a descriptive name of God, and it has nothing to do with meditation.

This word was given by Hazur Saligram, because before getting initiation from Swami Ji Maharaj, he was the worshiper of Radha and Sham. And that’s why, when he came to the feet of Swami Ji Maharaj, he gave the name “Soami” to Swami Ji Maharaj. Before that, Swami Ji’s name was Seth Shiv Dayal Singh and his wife’s name was Mata Narayan Devi. And Saligram called her “Radha.” So that’s how the Radha Soami name came about, by Hazur Saligram.

Before that, wherever Swami Ji Maharaj had written anything, in the end He would always write, “Satguru Swami”; but after [He left] that was changed, and instead of “Satguru” “Radha” was put. Instead of “Satguru Swami,” “Radha Soami” was [written] down.

So the word “Radha Soami” is just like a word for greeting, and people use that. Some people use “Sat Naam,” some people use “Sat Sri Akal,” just as you people say “hello.” In the same way, this word is also used just for greeting and it doesn’t have any charging.

You people use the word “hello” for greeting; and if you go on repeating this word, “hello, hello,” all day, then nothing will come from that, because nobody has charged that word, because no Param Sant has charged that word. So the Five Names which the Saint or the Master is giving us to repeat, behind that His charging is working.

As far as the pronunciation is concerned: the pronunciation, or the way in which the Saint Satguru has pronounced the Names, we should try to do that; because if we will pronounce them correctly we will get much fruit, or that will be very fruitful. Because if we are doing any wrong pronunciation, that will not have much effect. In May, and wherever I went on the Tour, I said this thing to all the people – that if anyone has any confusion about the pronunciation, they can, without any hesitation, come to me and ask me about the Five Names in private time.

QUESTION: I have trouble forgetting myself. When I have lots of pain, I repeat Simran faster and louder using the tongue of thought. But I have trouble forgetting myself and I was wondering if you could give some tips, or explain exactly how I can forget myself; with so much pain.

SANT JI: Keep doing your practices. Because you Western people have difficulty sitting in the cross-legged position that’s why it happens in the beginning. And you are a new initiate; that’s why you need to do more practice. And after a few days, this pain will go away.

QUESTION: A few days ago, You mentioned the story of how two people who were lazy in the ashram in India were kicked out. My question is whether or not we should do the same to someone who is inconsiderate in their practice and interfering with our practice? Or will we incur some bad karma or some bad mark on our non-violence?

SANT JI: You should show your love to him, and when you will love him, he will be ashamed and he will go, without your asking. In that, there is no bad karma.

In our ashram, we have kept this principle of love. We are never – we do not become strict with anybody if we find anyone like this. We start serving them more and loving them more. So that, feeling shame for himself, he himself leaves the ashram.

QUESTION: Yesterday You started to talk about love from the Master for the soul. I'd like You to talk more about that. Will You tell us how much You really love us [happy laughter all through the Sangat], so we'll be dancing all around? [More laughter]

SANT JI: [Sant Ji chuckles] You can feel that only when you will go within.

QUESTION: After Satsang, is it better to sit in meditation, or should we go for more darshan?

SANT JI: Whatever opportunity you get. If you can get the opportunity of going there and having darshan, you should do that. If you can get the opportunity of sitting here for meditation without any disturbance, you can do that.

QUESTION: Why do you have to leave so soon?

SANT JI: [Sant Ji chuckles] Because, from the other side, the dear ones like you are pulling me.

QUESTION: I have been told that a Satsangi should not meditate with one who is not a Satsangi, because his meditation could adversely affect the non-Satsangi. Is this correct? And if it is correct, what is the polite way to explain this if one should invite you to meditate with him?

SANT JI: Well, the only effect which a Satsangi has in sitting with a non-Satsangi is that a Satsangi has to sit for a long time because he knows what to do, but a non-Satsangi doesn't know that, and that's why he gets up very soon. And when a Satsangi sees the non-Satsangi getting up very soon, the desire of leaving the meditation comes to him also. That is the only danger, and nothing else. Because a non-Satsangi doesn't have any Path to walk in the within, and he doesn't know what to do, that's why when he gets up, the mind of the Satsangi also makes the excuse, "Now your companion has gotten up, so you also get up."

Daily I am saying about mind, "What is mind doing?" Here we Satsangis are all sitting and doing meditation. But many people from this group also are such that, because of their mind, their mind doesn't allow them to close their eyes. And after a few minutes, they open their eyes and they look at each other and sometimes they look at their watches. And when they look at me, I am telling them with signs, "Please have patience. Just a few minutes and then you will get up."

So if we allow non-Satsangis also to sit here for meditation, they can't sit for this much time because they don't know what to do. So when they get up and leave the meditation hall, the other Satsangis will also be affected, and they will also leave. So who will meditate here? [Sant Ji and the dear ones all laugh]

Many times I have said this: I am giving you a promise that I will not leave you until you open your eyes and I will not make you sit for more than one hour. I will not leave without telling you to leave off the meditation. But there are many dear ones here, and their mind is telling them that maybe I have left. That's why they open their eyes to make sure.

So you should take advantage of this precious hour. In this, you should close your eyes, sit here doing Simran without stopping it. This is a very precious hour in your life; and this will help you. So you should try to take advantage of this hour.

1995 October: Make Your Life Like the Lotus

This question and answer talk was given in Ahmedabad, India, on September 7, 1995.

SANT JI: Salutations unto the Feet of Supreme Almighty Lords Sawan and Kirpal Who have given us the opportunity to sit in Their remembrance and Who have allowed us to do Their devotion.

QUESTION: Beloved Master how are karma and attachment related? Are we attached to the world, to people, etc. because of karma? Or is karma created because of attachment, or are these two things separate?

SANT JI: It is a very good question, worth understanding. We know that rock candy and the sweetness of the rock candy cannot be separated from each other even though there are two different words to describe them.

In the same way, attachment and the karmas are two different words, but the relation between them is very severe, it is very much.

Master Sawan Singh Ji used to say, “Because of our past karmas with the people, because of our attachment with the people in the past lifetime, whether it was in the relationship of a father and a son, or a brother with brothers, or brother and sisters, or the husband with the wife – if our give and take, if our dealings with them were good and full of loving feelings, then wherever we go and take birth, because of the past karmas and attachments we form relations. Wherever we go and take birth and get into a relationship, if it is between the husband and wife, or a brother with his brother or his sister, or a father with his daughter, or any relation, if our give and take, if our dealings with those souls were good previously, in this lifetime also we will have good loving feelings and we will have a good relationship with them. But if our relationship with them in our past life was not so good, when because of the karmas we get together again in this lifetime, then no matter what relationship we are in, we will have difficulties in those relationships.

Attachment is the cause of the bindings, and it creates the karma. Only because of the attachment to people we think of giving them the benefit.⁹ We are tied to each other only because of the love and attachment with them.

Saints have called this world as the land where we do the karmas. In order to pay off the karmas that we have done in this world earlier, in one way or another we come back into this world. When we get attached to someone, in order to give that person the benefit we do various kinds of karmas. We deceive others, we steal, we do so many other things which we can’t even describe. So we do the karmas in order to give the benefit [or reaction] to the person to whom we are attached. But whatever karma one does, that person [who creates the karmic debt] has to pay off that karma himself.

⁹ In our relationships we think of them, and our actions produce reactions; “benefit” here means the fruits of karma, not always sweet.

God has not kept anything bad in our within. It is only when we use those things which God has kept within us that we are caught in the badness of that thing.

Attachment is not a bad thing. If there were no attachment of the like ones with the like ones then God Almighty would never have come assuming the human form, He never would have taken up this cart which is full of filth and dirt and sickness. It is only because of the attachment that He assumed the human form and He came into this world.

If we were to use this attachment for the right thing – if we were to become attached to the Master, if we get attached to the Naam, then there would be no difficulty. But instead of getting attached to the things to which we should be attached we get attached to the worldly materials.

We cannot live without doing the karmas because we have come to such a plane where it is very necessary, very important for us to do the karmas. But Saints, the Masters, tell us, “Do not do any such karma that you may have to come back to this world to pay off the consequences or to suffer the consequences of the karmas.” If you are doing any good to anyone, do not do it expecting anything in return. Do not be in the ego. Do not expect anything when you are doing good for anyone. If you give something to anyone don’t expect that he will give it back to you. So don’t do any karma in such a way that you may have to come back into this world to enjoy the reward or suffer the consequences of it.

QUESTION: Baba Ji, what is that prayer by making which we can remove one dacoit every Satsang? How deep is that heart which swallows and digests this commitment?

SANT JI: Many times I have advised the dear ones, and this has also been printed in *Sant Bani Magazine*, I have said that you should read the *Sant Bani Magazine*; you should devote some time to reading the magazine also. You can easily find the answers to such questions if you read the magazine.

Regarding the prayers, I have always said that if there is any case that you want a judge to solve for you – instead of going to him personally, if you burn incense in front of his picture, if you go on praying to his picture, even if you take along with you tens of other people in doing the prayers to the picture of that judge, he will not solve any of your problems. But if you go to him and talk to him personally about your problem, he will at once solve your problem.

In the same way, if the student doesn’t go to the school, if he doesn’t do what the teacher is telling him to do, if he just remains at home, can he expect to pass the examination?

When I was in the army school doing the course of the wireless [radio], the instructors we had were very strict. They used to say, “Either you come to the school after studying your lesson, or you should be prepared to leave this place.” They also used to say, “We don’t believe in the gods and goddesses to whom you are praying, we only believe in the work which you do.”

All the hymns which the Saints have written as the prayers are not bad, they are good, there is nothing wrong in praying. It is much better than doing nothing else.

Those are the experiences of the Perfect Masters. They have said those words manifesting Their Master within Them and standing in front of Their Master. And whatever you will create after you reach there and stand in front of the Master that comes out as the prayer.

Prayers are not bad but just like it is written in the prayer, we are not surrendering ourselves to God Almighty, we are not presenting ourselves to the Master, we are not manifesting the Form of the Master within us and we are not going to Him and telling Him all the things which are written in the prayer. We only make Him listen to what we have to say, but we do not listen to whatever He answers.

I have told you many stories of Suthra Fakir; he was a very fearless fakir. Once someone told him, “This time in this village many people are getting married.” He replied, “What is the use of having such a heavy season of the weddings if I am not getting married. What is the use of singing the songs of the other people’s weddings when you yourself are not getting married.”

So you see how much humility there is in the hymns of these prayers. Swami Ji Maharaj says, “O Master, I am a grave sinner.” You see that even though He was the All-Owner, the Almighty One, but still in order to explain to us. He is saying that He is a grave sinner. But we people, even after committing the sins, are we ready to confess that we have committed the sins?

In Gurbani there is a hymn that says, “We are full of faults, we do not have even one good quality within us. Giving up the Nectar of the Naam of the Master, we are involved in consuming the poison of the earthly pleasures. But with Their grace we have come to know about the Path, the best Path, following which we are able to remove the pain of the Angels of Death.”

So Dear Ones, the prayers written by the Masters, we should apply to our own selves. We should also manifest [the Masters] within us. We should go and stand in front of Them and pray to Them. You may do the Satsang, you may read the hymn of any Master, but you should realize where – realize [that status] after reaching which – They have written this prayer.

First God Almighty showers His grace upon us when He gives us the precious human birth. Then He Himself showers more grace upon us and encourages us and He brings us to the feet of the perfect Master. When the perfect Master wants to shower His grace upon us He gives us such a birth of Naam which we cannot obtain by any wealth, which we cannot realize or achieve by using any amount of power, and we cannot have through any kind of force. Only with the grace of the Master can we have this birth of Naam. When we have mercy on our own selves then we do the meditation of the Shabd Naam and we follow the Path shown to us by the perfect Masters, the Saints and Mahatmas, with firm determination.

So when we do the meditation of the Shabd Naam, when we withdraw our attention from all the outer things and connect our attention with the Shabd Naam behind the Eye Center and when we vacate the nine openings and after crossing the stars, sun and moon, when we go beyond these things and reach the radiant Form of the Master, then we become the true disciple of the Master. The residence of lust, anger, greed, attachment and egoism is behind our Eye Center.

The astral residence of all these passions is in Trikuti so there is no way that we can survive or be protected from these five passions unless we have reached Trikuti.

As a matter of fact, first of all these five passions do not allow us to enter within because physically they are present at the Eye Center. As long as we are below the Eye Center we cannot be saved from the five passions. But when we reach Trikuti, over there we are given the temptations of the heavens and the other things. So because of all these temptations we are not allowed to go further.

So when we cannot give up the physical pleasures, when we cannot control ourselves when we deal with or when we are looking at the men or the women who are made of dirt, how will we be able to control ourselves when we go into the higher planes where we will be shown the radiant men and women?

The law or the restriction which the Saints have imposed upon us is that a man should only get married to one woman, and the woman should get married to only one man, They have done so only because of the inner sacred union. That is how it should be maintained even in the inner world.

Through Their Satsangs the Masters always go on giving the warning to Their disciples that except for your husband, you should not look at any man, or except for your wife, you should not look at any other woman, with lust in your eyes.

So those who are not stable in this world, those who do not have a good character in this world, how can they remain stable and have a good character when they go in the within?

Those who meditate and go within, they know how they are stopped by the radiant [beings]. If the men go in they are met and stopped by the radiant women, who tell them, “You can’t go further up; we will give you all sorts of comforts here.” And they give so many temptations. In the same way if any woman goes within she is met with by radiant men and she is also given the same kind of temptations.

You can read in Kabir Sahib’s *Anurag Sagar* [*The Ocean of Love*] how Brahma, the creator of the creation, when he went within, could not remain stable. In the same way Vishnu, the one who destroys the Creation, when he went within and when he was presented with an enchanting form, he also could not control himself.

Baba Bishan Das was a very strong fakir and the amount of sacrifice He did, to give everything up, after achieving so much worldly knowledge, not everyone can do that.

One day I requested Him, “Master, tell me some story of the heavens.” So He told me, “What can I tell you about those who are the indulgent ones? All those who have reached the heavens are nothing more than the indulgers.”

Still graciously He told me the story of King Indra who was the topmost of the gods over there in the heavens. Even though he had a very beautiful wife, who was the head of all the fairies, but still when he heard the glory, the praise, of Ahelia who was the wife of one mahatma – it is very bad to look at the wife of a mahatma, in fact it is bad to look at anyone’s woman with the lust in your eyes, but to look at the wife of a mahatma is considered to be a very bad thing. So when he looked at Ahelia, he got into trouble.

In those days in India there were no clocks and watches and it is said that in those days that the roosters would get up in the mornings at three o’clock and they would make the crowing sound. That was the time that the people would get up and go and bathe in the

rivers and do what they had to do. So they always went by the sound made by the roosters in the morning.

So when King Indra wanted to go and indulge with Ahelia, who was the wife of Gotham Rishi he took along with him Lord Moon who was under him. So the moon became the rooster and on that particular night at midnight he made the sound and Gotham Rishi got up and he went in the river to bathe. On the other side King Indra changed himself into the form of Gotham Rishi and he went to his home and he started indulging with his wife Ahelia. Meanwhile moon was in the form of the rooster and was standing outside in the courtyard to guard the door. But somehow when Gotham Rishi was in the river a voice came and told him that, “Your home is being plundered.”

So at once Gotham Rishi came back to his home and when he saw that thing happening over there he got upset and he cursed all the three people involved in that act. He cursed Indra by saying that, “Just for this one female organ you have done this great sin, now I curse you that now you will have the female organs all over your body.” So because of that curse, Indra became very ugly looking. And Gotham Rishi cursed his wife Ahelia also, saying, “You could not realize that he is not your husband? Because you also have indulged in this act I am giving you the curse that now you will turned into stone.”

Then she requested, “I was deceived, I did not know that it was not you, I was deceived and that is why I got involved in this, so you should have mercy on me. I am your wife, so you should shower grace on me.”

So then Gotham Rishi said, “Okay, you will come back to life only when you shall be touched by the sacred feet of Lord Rama.” This story appears in the Puranas also that when Lord Rama came near the place where Ahelia was in the form of the stone, and when he touched that particular stone, then Ahelia came back into her body.

It is believed that since the moon also helped Lord Indra in doing that sin, he was also cursed by Gotham Rishi: “You will go on increasing for fifteen days and then decreasing for another fifteen days, and this will go on and on.” Also it is believed that Gotham Rishi was carrying his piece of cloth which was wet, and he gave a beating to the rooster with that. It is believed that the stain which we see on the moon is the result of that.

So Baba Bishan Das told this story to me and He concluded by saying that people over here perform the yajnas and do so many good deeds. They perform the austerities and all other things just in order to get to the heavens. But what is the condition of the people who are living in the heavens? You do not have any peace or satisfaction indulging physically, and when you go to the heavens, all the indulgences of the pleasures are in the astral form, and those who indulge in the astral form of the passions they also do not have any peace or satisfaction. So what is the use of going to the heavens?

So these pleasures, or the passions become very subtle, even up to the peak of Brahm. And we cannot get rid of them unless we remove all the three covers from our soul: the physical, astral, and causal.

Over there we get to drink the Nectar from our Master. Some Masters have called that as the Nectar, or some have called it as the pure water. Muslim Fakirs call it as the Water of Life. The mahatmas have called that Nectar by different words.

Our soul drinks that juice, that Nectar, and she gets peace and contentment. When we go within the direction of our soul changes.

So now you can decide yourself how much depth is needed to get there, how much commitment and how much hard work is required in order to get there. As the Negative Power has created the planes within us where He has installed so many tempting, so many attractive things to mislead us, in the same way if those don't work on us, He has created many terrifying planes within us to intimidate us, to frighten us. You may read the hymn written by Kabir Sahib in which He says, "Look with your own eyes; in the palace of your within, your Beloved resides." In that hymn it says, "The Negative Power has created so many different frightening planes within you and in the forms of the ghosts and the bad souls, He comes to frighten and intimidate you, if you do not come around in any other way."

But if you have the Master then Kal doesn't bother you, it is the work of the Negative Power that if no one comes around, if no one follows Him because of the temptations He offers to them, then He creates terror, He frightens them and somehow brings them around.

Saints encourage us for the Satsang day and night. Often I have said, "Fortunate are those souls who manifest the Shabd within them while their Master is still in the body."

So the disciple who reaches there is neither tempted by the offers of the Negative Power nor is he frightened by the terrors of the Negative Power.

Unless we go within and see this Reality with our own eyes what happens? Say for a few days, or for a few months, we abstain from these things, we maintain chastity and we do something to control our anger also. But after a few months or a few weeks, a few days, once again we fall into their trap. Swami Ji Maharaj says, "Before and after, I repent a lot, but when the time comes he makes me the thief, and he makes me indulge in both the lust and anger."

Our chastity is like the Udasi Sadhu who came to Baba Bishan Das and who started talking about his knowledge and the other things which he had. So after listening to him Baba Bishan Das asked him, "Tell me, are you saved from the lust? How are you doing? Are you saved from it?" He said, "Yes, I am saved, I don't indulge in lust until I see the woman." Baba Bishan Das got upset with him and gave him a beating and chased him out of the ashram.

Many couples from the West came to me in the early tours, now they don't bother me, but during the first tour, many dear couples came to me. They told me, "Master, we want to get married, but we also want to maintain chastity." I would laugh – I would not say anything to them, but I would wonder, "How is it possible that they are very young, they want to get married, and also they are saying that they want to maintain the chastity?"

How is it possible that you hold a piece of coal in your hand, and say that you will not get stained by it? How is that possible?

But I didn't say anything. After some time, I saw the same people carrying so many children, and they would come and talk to me. The husband would find fault in the wife; and the wife would find fault in the husband. He would say, "I was all right; I wanted to maintain chastity, but she did not want to." And the wife would also say the same thing.

So they would find faults in each other. I would tell them, “No, there is no fault in you, or you, all the fault is in me, because I believed in what you told me.” [laughter]

QUESTION: Is there joy on this Path?

SANT JI: Well, it is a very interesting question. And the reality is that the peace, the happiness, the joy which we get on this Path of Sant Mat, we do not get that peace, happiness, contentment, or joy in any other path.

All the things which we have recognized as the source of peace and happiness: lust, anger, the other passions, and the love of the family, the love of the children, the love of the worldly things – Naam is the only thing which cuts the attachment to all these things. And when you make your life like the lotus, when you start living with all these things, like a lotus lives in the water – when you don’t feel any happiness when you get something, when you don’t feel any sadness when you lose something, then what more feeling of joy would you expect or would you want to have?

There is no word through which I can express the joy or happiness which we have on this Path. I can only say that this is something which you have to feel yourself, which you have to experience yourself. You go within and see it and experience it yourself. Kabir Sahib said, “A dumb person eats the sugar candy and he cannot express the happiness which he is getting from eating that sugar; he can only move his hands to express that he has eaten something sweet.”

Bhikha Sahib said, “O Bhikha, the matters or the talks about Agam, are such that it cannot be talked about. One who knows doesn’t talk about it, and those who talk about it don’t know anything about it.”

It is like a woman coming back from her in-laws home to her maternal home, and her friends come and ask her about the joy she has had from meeting with her husband. What can she tell them, she only laughs and smiles. The same thing is over here; that joy cannot be described or talked about. It is something which you have to experience yourself. Kabir Sahib has said, “If anyone has been to that place, he knows about what country I have.” So this is something which you have to experience yourself.

All the Masters who come from Sach Khand, They do not mean to involve Their disciples in the meditation like a bullock of a mill which goes round and round. It is not the purpose of the Masters to make Their disciples do meditation [endlessly]. They tell us, “Do it correctly for a few days, for some time, and once and for all, the hard work which you have to do will be finished, and you will realize Him.” So Saints say, “Come along with us and see with your own eyes, see for your own self.” But when we are not ready to go along with Them, then They give us the worldly examples. Using so many different examples, thinking that if not this one, then the other example or the other parable will make us ready to go with Them.

In this context Master Sawan Singh used to tell a story. He used to say that once Udho, a very devoted disciple of Lord Krishna, requested him – because you know the disciples always make the requests to their deities, to their Masters – so Udho, because of his sympathy for the sufferings of this world, requested Lord Krishna, “O Lord, your heavens are very large, they have much room. Why don’t you allow the people of this suffering world to go to heaven?” Lord Krishna said, “I have tried my best to call the people here,

but they do not want to come. If you want to try to bring them here you may do so; you have my permission.” So Udho was very happy and he happily came to this world. First of all spotted an old man, who was a trader. He was guarding the shop, because you know that the young people in the family, they always stay at home and the old ones sleep in the store. The old people cough a lot during the night and in that way they keep a very good guard at the store. So he was coughing a lot and he was in a very bad state. Udho thought that he would be ready to go with him. He said, “Do you want to go to the heavens with me?” The man said, “No, not right now, because my children are still too young and they cannot sleep here in the store at night, and they cannot guard. So maybe when they grow up I will think about it.”

Then Udho went to a pig, whose condition was also very bad. He was also suffering a lot. Udho approached him and said, “Do you want to come with me to the heavens?” The pig inquired, “Are there any kids [piglets] in the heavens?” Udho said, “What is the use of having kids in heaven?” Then the pig asked, “Is there any dirt or garbage in the heavens?” Udho said, “Well, what kind of heaven would that be, if there is dirt and garbage? It is very clean and pure over there.” So the pig got upset and said, “What kind of heaven is that where they don’t have kids, where they don’t have dirt and garbage. You go away from here! I don’t want to go with you.”

So Udho went back to the heavens, back to Lord Krishna. He was sitting there with a long face, and Lord Krishna asked him, “What happened, why have you come alone? Why didn’t you bring anyone along with you?” Udho said, “What can I tell you? The whole world is suffering, everyone is suffering, crying, but nobody wants to leave that world, nobody wants to come here.”

1995 November: The Most Beautiful One

This question and answer talk was given November 3, 1995, at the S.K.A. Retreat, near Sampla, India.

SANT JI: Salutations unto the Feet of Supreme Fathers Almighty Lords Sawan and Kirpal Who showering Their limitless grace upon us have allowed us to sing Their Glory.

QUESTION: Could you tell us the difference between the mission of the Master and an avatar’s mission?

SANT JI: This is always said in the Satsang and you can satisfy yourself by reading the book *Sukhmani Sahib [The Jewel of Happiness]*. The avatars come from Brahm whereas the Saints come from Sat Lok. Brahm is the second plane and Sat Lok is the fifth plane from where the Saints come. You read the book *Anurag Sagar [The Ocean of Love]* in which Kabir Sahib has very lovingly explained how the Negative Power first did the devotion of God Almighty, Sat Purush, and how Sat Purush became pleased with Him and gave Him all the things to create His own kingdom, to create His own world and how He has created this whole kingdom and how He is taking care of it.

The Age of Kal or the Negative Power comes always towards the end of the Ages. The mathematicians who have estimated, and those who know about, the life of the Ages, they know that after the Golden Age comes the Silver Age which is followed by the Copper Age and finally the Iron Age comes. So the period of Kal or the Negative Power always comes at the end of this cycle. Negative Power is the avatar of Brahm and He

comes from Brahm. Those who are below Brahm, those who have not yet transcended Brahm, come into this world again and again. They take the births and they die. According to their deeds, according to their karmas, they keep coming into this world again and again. When the Negative Power comes as a form of Brahm, as the avatar of Brahm, He performs the miracles to attract the souls, to keep the souls under His domain. This is the reason why the people expect the Param Sants to perform miracles also, like the Negative Power does. But They cannot do that even though it is a child's play for Them. Kabir Sahib has very clearly written about this in His writings and also Master Sawan Singh Ji used to say, "If the Master gives eyes to one person, the whole district, the whole street, would come to the Master." If They were to give legs to the crippled ones, the whole country would follow the Masters. For Them it is a very little thing to do but They do not do that. Because when the souls were given to the Negative Power, at that time the Negative Power made Sat Purush make some promises.

The first promise was that wherever the souls are born they should remain content. Whether they are in the body of an animal or a human being they should not feel like leaving that body; they should remain attached to that, they should always be content with that. This is the reason why no one wants to leave this world no matter how much suffering he is getting.

The second promise was that no one should have any knowledge of his previous birth. No one should know on account of which karma he is getting the suffering of the present time.

The third promise was that the Masters should not perform any miracles [to attract the souls]. And They should liberate the souls only after making them do the devotion of Naam.

These are the four promises that Negative Power got from Sat Purush. But the perfect Master, Sat Purush, also had one promise from Negative Power and that was that, "The souls who are Initiated by the Perfect Master will never be sent to the hells. If by any reason a soul initiated by the perfect Masters is sent to the hells, the Masters would go there to liberate that soul. And when They go to the hell to liberate that particular soul, the Negative Power will have to empty all the hells, He will have to free all the souls that He has captured in hell."

According to the Hindu Shastras there are twenty-four avatars, but in the eyes of the people the recognition has been received by only two main ones, Rama and Krishna.

Sugriv's wife was kidnapped by his own brother Bali. Lust is such a thing that a person forgets the relationship and being blinded by lust he goes to any extent to do bad things. So Bali had kidnapped his own brother Sugriv's wife. Sugriv went many times to fight with Bali to get his wife back, but since Bali had performed many austerities, many tapas, he had gotten boons. One of the boons was that if anyone came to fight with him Bali would get half of his opponent's strength just by looking at him. So whenever Sugriv would go to fight with Bali he would come back defeated because Bali would get half of his strength and Bali himself was already very powerful.

Sugriv took refuge at the feet of Ram Chandra and Rama, being the avatar of Brahm, knew the secret of Bali's success. So through deception Ram Chandra killed Bali. He hid

himself behind a tree so that Bali could not see him and from there he shot an arrow into Bali's chest and that was the end of Bali. Before Bali left the body he told Ram Chandra, "You are such a big avatar, but still you have killed me through deception, and you will have to pay for this karma."

In order to pay that karma back Ram Chandra, Lord Rama, came back as Krishna, and Bali was born as a low caste hunter. After the great battle, once when Krishna was out in the forest, he was relaxing. Usually the avatars have a star in their foot; so that star started shining in the dark, and that hunter saw that something was shining. He thought maybe it was the eye of some animal which was shining; so at once he shot an arrow and he killed Krishna in that way.

Guru Nanak Sahib has written that, "Krishna was an avatar but still he had to pay back the karmas. How could those who rely upon him for their liberation achieve any liberation from him?" So how are those who devote themselves to the avatars of Brahm going to get any liberation? Because the avatars are the owners of that plane, but still they have to take birth again and again to pay off the karmas which they have done.

Guru Arjan Dev Ji Maharaj says, "The avatars do not know the end. God Almighty is limitless. He is Par Brahm, He is beyond the Brahm." Bhagat Namdev has written in his writing how when Ravana kidnapped Rama's wife Sita, Rama fought a very big battle with Ravana. He built one bridge over the ocean and that has been considered as performing a miracle. Whenever the avatars come in this world, even if they do a very small thing, even if they show a little bit of miracle, the Hindu people or the people who believe in them, their devotees exaggerate the doings of the avatars and they show it off as if they have done such a big miracle.

When the perfect Masters come into this world They tell us the reality of the avatars, that they come from Brahm and they are also involved in the cycle of karmas. Then the people who believe in the avatars they criticize the Saints and say that the Saints are criticizing the avatars. It is not true because the Masters never criticize anyone; They just tell us the reality of the avatars.

Masters tell us, "They come from the second plane, from Brahm. We also believe in them, up to Brahm. You come along with us and we will go there and see. When we go beyond the Brahm, if there is anything beyond the Brahm, then you can believe in us, otherwise you can keep believing in the Brahm." But those people are not ready to believe what the Masters have to say. They are not even ready to go up to Brahm. Bhagat Namdev says, "The Hindu is blind and the Muslim is one-eyed. Only he is called the gyani who knows the reality." Further Bhagat Namdev Ji says, "The Hindus worship the temples, the Muslims worship the mosques. Namdev neither worships the temples nor does he go to the mosques; He worships the One who is within him."

Paltu Sahib says, "One goes to the east, the other goes to the west. One goes to the temple, the other goes to the mosque, and they bow their head over there."

Because in the west there is that holy tomb of Prophet Mohammed and most of the Muslims understand that by visiting that place and going around that tomb of Prophet Mohammed they will get the liberation. That is why they don't consider going to any other place.

The Hindus go to the east and what is there in the east? There are the temples filled with idols. Nowadays in every home there are idols, so they go there and worship those idols.

So Bhagat Namdev Ji says, “He who has got the true Naam, the true knowledge and understanding of the Naam, from the perfect Masters, they know about that Form of God which is the Formless One which is beyond the limit of our mind and intellect. Such a person who has got that knowledge of the Naam is much better than both the Hindu or the Muslim.”

In the language of the Saints he is not called the gyani who has got the degree of gyani or who has read many books or attended many lectures.

I myself have the degree of the gyani, dear ones. But I did not get any peace of mind until I went to Baba Bishan Das and bowed down at his feet. When I went to Baba Bishan Das I got a little bit of relief, a little bit of satisfaction, but real relief, real satisfaction, came only when I went and bowed down at the feet of Lord Almighty Kirpal.

Guru Nanak Sahib says, “The real knowledge, the real understanding, is the one which knows about the Limitless and Unsong Melody.” Who is the gyani? He is the gyani who goes and merges into that Divine Melody, into that Limitless Melody.

Guru Arjan Dev Sahib says, “He is the true gyani whose light of the soul has gone and become one in the Light of the Oversoul.”

Mahatma Dhanidas says, “We do not call him as pundit who reads the stories from the book and makes the other people hear it. He who reads and adapts what he has read in his own life is a real pundit.”

Saints never criticize the avatars. They don't even criticize the Vedas and the other scriptures. But They tell us about their real value. We know that a hundred paise makes one rupee and if there is anything that has less value, then They have to tell what the value of that thing is.

QUESTION: Sant Ji, would you tell us a little more about the day when you met Master Kirpal for the first time? Could you give us more details or tell us more about your meeting with Him?

SANT JI: Well, I am sorry that yesterday the amplifier, the sound system was not working so well. That is why, even though I wanted to tell about that day in detail, since yesterday we were commenting on that hymn but I could not do that. I hope that if at any other time an opportunity comes I will tell you in detail about that pleasant day.

Now I can tell you only this much: according to the Indian tradition, when a girl gets married she goes to her husband's house. After that, when she comes back to her own home, her friends ask her about her meeting with her husband, how it was and all those things? Then what does she do? She doesn't say anything, she just feels shy and smiles, she puts her head down. What can she talk about? What can she tell her friends about her meeting, about her union with her husband.

He was the husband of my soul; what can I tell you about my union, my meeting with Him? My condition is like what Guru Ramdas Ji has mentioned in His writing, He says, “O Lord, I am Your disciple and I have fallen at Your feet. I have taken refuge in You and my soul is indulging with the Oversoul and I am getting so much pleasure and

happiness.” The indulgence of the husband and the wife in this world, in this physical plane, leaves only the unrest and dissatisfaction. But the pleasure which you get when the soul is meeting with the Oversoul, that happiness cannot be described. When our soul goes and meets with the Shabd, that happiness, that satisfaction that our soul gets cannot be described outwardly; it is something worth experiencing yourself.

The stories of the love are untold. You cannot tell the stories of the love because when the love comes in your heart your lips close, you cannot say anything. It is something worth experiencing.

As I have often told you, from the very beginning, from my very early childhood, I had been yearning and craving for God Almighty, even though I do not know since when I had been craving for Him. So if you are yearning for something from your very childhood, and if you have gone to so many different places, if you have gone to the jungles, and done so many things to look for that thing which you are craving since your childhood – if that person appears and you meet Him, just imagine what your condition would be! How can you describe that moment? You will only be amazed, you will only be surprised, and you will find no words to describe the meeting, to describe that moment when you met your Beloved.

I have written a new bhajan which has not yet been translated because Pappu does not have the time to translate that. Poor Pappu did not even have time to shave his beard. Last night when I touched his face and I told him to shave, only then did he get his beard shaved.

In that bhajan you will read, you will consider, you will think upon, what is written, as Guru Nanak said, “I have seen with my own eyes that how my beloved Master is making the souls sit in His boat and He is taking them across.”

In that bhajan it tells how Master Kirpal Singh came with the boat, and how He Himself made the ferryman take care of that boat and take the souls across. So dear ones, I have seen all this with my own eyes so if you have seen Him coming with the boat and coming with the sailor and how He is making the souls go across this ocean, how can you sing about Him? How can you tell other people what He was like? How can he who has become one with Him sing and tell the other people who He was? Everyone looks at the Master with his own angle of vision, with his own eyes. So he who has seen Him with such an eye, and he who has seen how He came and how He took the souls across, how can he sing His glory? Guru Nanak Sahib has also said, “Whatever feeling, or whatever way of seeing one has, He sees the image or the Form of God Almighty accordingly.”

Perfect Masters are like the mirror: with whatever feeling we go and look at Them, we see our own form in Them. Just as when you go and stand in front of a mirror, if you are laughing, you will see yourself laughing; if you are crying, you will see yourself crying. If you have white hair, or black hair, whatever you are, if you go and stand in front of the mirror you will see yourself accordingly. In the same way, with whatever feeling of devotion you go and look at the Master, you see the Form of God, you see the Image of God, in Them according to your own feelings.

Baba Bishan Das Ji used to call the mirror as a person who tells you to your face who you are. You know that when you go to the mirror and he tells what you really look like, you

don't get upset at the mirror. But when we go to the Master, and whatever feelings we have or whatever we are, our feelings go and come back to us, and then we realize what we are. But when the Master is making us realize what we are, then we don't want to accept that.

In the group not everyone goes back empty-handed. There are many dear ones amongst you who have very good experiences, and they tell me what they saw even during the Satsang, when they were sitting in the Satsang. Many dear ones have wonderful experiences even in the Satsang and also in the meditation. But some people who come in the Satsang and fall asleep right after coming or those who move here, or move there, or put their head down, how are they going to get anything? One dear one told me about a very good experience of his on the very first day that I saw him. It was right after the first meditation sitting. I became so pleased to hear that and I still have the intoxication of his experience.

I can only tell you that beloved Master Kirpal was very beautiful, He was the most beautiful One. I have never seen anyone as beautiful, or more beautiful, than He was. You may say that He had the beard, He had the moustache, He used to cough, and He used to lose His breath when He would speak – dear ones, everyone has his own way of looking at Him. He who had seen His real Form, His inner Form, he knows that how from every single cell the light was coming out. How beautiful He was and how from every single part of His body rays of light were coming out and attracting everyone. Once you see that Radiant Form of the Master within, then you realize that there is no one else as beautiful as He is.

Regarding the same Form of the Master, Guru Arjan Dev Ji Maharaj said, "I am so amazed, I am so overwhelmed, by looking at the Form of the Master that I wish that I could have my Master sit in front of me so that I may go on looking at Him all the time." He said, "When I am able to see Him only then I remain in my senses, otherwise I lose my senses." I recognized my old friend and I embrace him, I hold him tightly.

Dear one, if you have the love in your heart, who doesn't recognize his friend? The recognition comes if you have true love for Him.

Breaking all the strings I embraced my beloved; there is no space left between me and Him. Just like the sugar and the patasa become one, in the same way, I and my beloved have become one.

1995 December: If You Maintain the Love

This question and answer talk was given November 6, 1995, at the S.K.A. Retreat, near Sampla, India.

SANT JI: I thank Supreme Father Almighty Lords Sawan and Kirpal Who have given us this holy opportunity to be in Their remembrance, to sing Their praises and Their glories. It is all due to Their grace that day and night we are in Their remembrance and we sing the songs of Their praises.

QUESTION: The very first encounters with the Masters are reflected in tears and feelings of yearning. What happens after some time when in such encounters there are no more tears? There is a smile and happiness but not as passionate as before when the tears

would happen. Is this change a signal of stepping back or a lack of progress in the spiritual development of the initiate?

SANT JI: It is a very good question and everyone should understand this because this ordinarily happens with every Satsangi. I have often said that those Great Souls Who come into this world with the feeling of yearning, with the pain of separation, when They go to Their Masters, when Their glances are exchanged, when They look into the eyes of Their Master, the intoxication which They receive at that moment, in that encounter, cannot be described.

They become so much absorbed in the love of Their Master that even if They were to be cut into pieces, still They would not complain. They would not hesitate if it was for the love of Their Master. No matter what They are offered in this world, no matter how many difficulties They have to go through, but once They go to the Master, Their enthusiasm, Their passion for the Master, Their love for the Master never decreases, instead it goes on increasing with every moment.

Dear ones, nowadays there is electricity available everywhere and now generally people do not use oil lamps. But still there are some people who do, and maybe you have heard how we light the oil lamps when we are using them. As the wick is burned away, we need to trim it, and as long as we continue to trim the wick, the lamp continues to give more light.

You know that when we have to light the lamp, first of all, we have to see if all the parts of the lamp are in order. It should have a wick in it, it should have oil in it, and the glass should be clean. So when everything is in order, you just take a moment to light it. But if there is a lamp whose parts are not in order, it will take some time for you to fill it with oil. You will have to clean the glass, you will have to trim the wick, and bring it in order. Only after making some efforts and spending some time will we be able to fix that lamp and light it up.

In the same way, those who come to the Master with the pain of separation, with the feeling of yearning, for them it takes only a moment. Such souls just need the connection with the Master and Their work is done. While the others, like us, are like those lamps whose parts are not in order. That is why it takes time. First we have to be put in order and then we will be lit up. We are not yet in order, just like that lamp, because sometimes we come to the Satsang and other times we don't. Sometimes we meditate, sometimes we do not meditate.

Dear ones, I have always said that before we go to any Master, first of all we should find out about his history, his past. We should find out if he has done any meditation, if he has done any sacrifice in his life, if he has spent five, ten, or fifteen years in search for God Almighty. Has he done any devotion or not?

You should find out about his past and his devotion as much as you can. Once you are sure that he is a real Mahatma and once you have taken refuge at his feet, once you have gotten the Initiation from him, after that, your search for the Master is complete. After that, whatever path he puts you on, whatever he tells you to do you should do only that.

O brother, whatever path the Master has shown you, now that has become your karma and religion. In the letters from Baba Jaimal Singh to Baba Sawan Singh, He has written

that when a person receives the Naam Initiation from the perfect Master, the person gets the right to go to Sach Khand. He deserves going to Sach Khand but there is one condition and that is that he should not understand his Master as a human being, not even in the state of sleep or dreams.

In the Punjab there is a saying, “Drink the water after straining. Take someone as the Master after knowing him.”

First of all you should find out about the Master. Don't take the Initiation from him if you think he is just a human being. Find out about him, and once you are sure that he has done the meditation of the Shabd Naam – only then go to Him without any hesitation and receive the Naam Initiation from Him. And once you receive the Initiation from Him after that do not have any doubts and do not think that He is a human being.

What do we do? We come to the Satsang after looking at the other people coming to the Satsang; we receive the Initiation because we see the other people receiving the Initiation. Sometimes we have this wave coming in our within and we understand the Master as God Almighty. Sometimes the wave comes and we understand the Master as even inferior to the human being. So dear ones, how will we progress if we go on wavering like this?

Dear ones, when I went to Sant Bani Ashram on the first tour, about two hundred people came for the Initiation. Out of those two hundred people, there were only two people who did not get any experience of either Light or Sound.

You know that Master did not have anything personal against those two people who did not have the experience; it was not that Master did not want to give them the experience. When we cook lentils, all the lentils are soaked in the water, and they all get equal amounts of heat. Among the lentils there are some hard, stone-like lentils. No matter how much you soak them, nor how much you heat them, still they will not become soft.

One of those two dear ones was a woman from South Africa. She did not ask for another sitting. She said, “I know what the problem is, what is the reason of my not getting the experience, and in due course of time it will become better.”

She continued with her meditation with much faith, love and devotion for the Master, and in the course of time she got the experience of Light as well as Sound. Her husband became so impressed by her devotion that he also came to the Path. He became such a devoted disciple that he became the Representative of the Master in South Africa. Maybe in *Sant Bani Magazine* you might have seen his picture. His name was Ranga Naidoo. He was a very devoted disciple; he was very faithful. At the time of his departure he was taken care of and he was protected by Master Kirpal.

The other person got two more sittings and still didn't get any experience of Light or Sound. He did not say what was the problem, and he tried to receive the experience in the first or second sitting, but he didn't get any experience at all, even though he was made to sit three times. He did not confess at that time. He did not realize or tell me that there was some difficulty on his part. It was only after a few months when he wrote me a letter that I found out. In the letter he said, “Today I am confessing that the day I received the Initiation I had come after committing a great sin, and that was the reason of my not getting the experience.”

Master Sawan used to say that we receive even the experiences according to our karmas. The father and the son do not have the same kind of experience. Not even the husband and wife receive the same kind of experience because their karmas are different and the experiences are received only according to our karma.

So the question was: when the disciple comes to the Master for the first time he has tears in his eyes and he has yearning in his heart, but gradually that yearning, those tears go on decreasing. I have received the opportunities to sit at the feet of Master Sawan Singh. It was all due to His grace that right from my childhood he blessed me with the opportunities to be at His feet. Within His heart He had so much love, so much yearning for His Master, that listening to Him it would seem that He had just come back after seeing His Master Baba Jaimal Singh.

Master Kirpal Singh used to say, “After Baba Jaimal Singh departed from this world, once Baba Sawan Singh had promised to give a Satsang in the village of Gumana. (That was the birthplace of Baba Jaimal Singh.) So when Baba Sawan Singh went to Gumana to give Satsang, just as He was entering the village, at the boundary He laid Himself down on the ground and paid homage to that village, that land, where Baba Jaimal Singh was born.

After that, when He went to do the Satsang, He started crying. He wept and wept and the tears would not stop. When Master Kirpal saw His condition like that, He said, “Beloved Master, if Your condition is like this, what are we the jivas going to do?” So Baba Sawan Singh said, “If my beloved Master Baba Jaimal Singh would come into His physical form and give me His darshan, I am willing to give up everything; I am willing to sacrifice everything for that blessed moment.” So you see that His enthusiasm, His pain of separation, His feeling of yearning, did not decrease even after so much time. His affection, His love, His yearning for the Master was still the same.

Regarding Master Kirpal Singh I have seen this with my own eyes that whenever He would mention the name of His beloved Master Baba Sawan Singh or whenever He would hear someone talking about Baba Sawan Singh, the tears would roll down His cheeks. In Hanumanghar, Harbans was singing the bhajans in remembrance of Baba Sawan Singh, I was sitting with Master Kirpal Singh and I saw that with every single line sung of that bhajan, Master Kirpal would shed tears, He would weep, He would even put His finger like that saying, “Yes, that is absolutely right.”

Kabir Sahib was the first incarnate Saint Who came into this world. He never went below the human body, and with the order of God Almighty He came directly into this world.

From reading the Saints’ writings, from reading Their banis, we realize how much enthusiasm and love They had for Their Master, even up to the last moment of Their life. Their writings are the witness to how much love, how much enthusiasm, They had for Their Master throughout Their life.

Kabir Sahib says, “Those who understand their Master as a human being are the blind ones. Kabir says, In this world they suffer, and in the world beyond they fall prey to the Yama.”

Kabir says, “O Kabir, without doing the devotion of God, even a king becomes a donkey who carries the mud for the potter, and no one gives him any food to eat.”

Kabir Sahib says, “O Kabir, without doing the devotion of God a woman becomes like a dog who roams from street to street and no one offers any food to her. Never give up the company of the Saint. Whenever you look at Him, go and be in His company, because you become holy as soon as you see Him, and by being in His company you meditate on the Naam.”

Kabir says, “O Kabir, we were being churned in the mill, but the Satguru came and rescued us from that suffering. Because of the past karmas, we came close to the Master and got His grace.”

In the same way we read the bani of Guru Nanak Dev Ji Maharaj; it is a very big scripture, a very big book. In the whole scripture, everywhere the praise of the Master, the importance and glory of the Master, is written. He says, “O my mind, go on repeating ‘Master, Master,’ because without the Master I am nothing. Day and night remain at the refuge of the Master whose gift cannot be erased by anyone. The Master is the doer; He is capable of doing everything. The Master is the Almighty One, He was and He is. With the grace of the Master our development happens, our darkness is removed, and we are enlightened.”

Nanak says, “This has been devised by God Almighty, that without the Master we cannot get the liberation.” Sehjo Bai, who was a disciple of Charan Das, has said, “I can give up God, but I can never forget the Master. Because God has put me into the cycle of coming and going, but the Master gave me the Naam and liberated me from that cycle. God hid Himself from me, but giving me the lamp, Master made me see Him. God has thrown me into the trap of the family and the attachment to them, but the Master has cut that attachment. God attached the five dacoits: lust, anger, greed, attachment and egoism who are making me dance like a monkey, but understanding me as an orphan, Master has rescued me from them. I cannot pay back the Master for all the favors He has done for me. I am prepared to sacrifice everything. Even if I have to sacrifice all the families, all the generations of mine, but still I will not be able to pay back the favors that the Master has done for me. You cannot pay back the Master, Sehjo Bai says, even if you sacrifice everything.”

Ramanand also praises the Master. He says, “Once the desire came into my mind to do the devotion of the Master and find God Almighty. I got some materials together to perform the worship, but wherever I went to worship Him I found nothing but water and stone.”

He says, “Wherever I went I found only water and stone, but the Word of the Master is the only thing that cuts all the fantasies and all the difficulties.”

Guru Arjan Dev Ji Maharaj says, “In the beyond no one is going to ask us about our learning and the knowledge which we have received. No one is going to consider the karmas, the rites and rituals, which we have done. Fortunate are those who have gone to the Master because they have made their lives successful.”

Those who have seen the Master with their own eyes have made their lives successful.

Dear ones, everyone knows about my condition, what happened to me after my beloved Master Kirpal left the body. Even before that I wept a lot and only because of that weeping my eyes were affected.

If you want to have an idea of what pain I had at that time, what yearning I had, read the bhajan and understand it, the bhajan that says, “Being separated from Kirpal I wept.”

I have told the story of Bhai Joga previously: Bhai Joga was from the town of Peshawar. When he was a very small child he went to Guru Gobind Singh along with his parents to have His darshan. Guru Gobind Singh looked at him and very happily He asked, “Dear child, what is your name?” He replied, “My name is Joga.” Now the word Joga can also literally mean “for the sake of” something.

So Guru Gobind Singh said, “If you are for the sake of someone why don’t you become for the sake of me?” And in that way Bhai Joga stayed with Guru Gobind Singh.

He was a very devoted soul. He did a lot of seva for Guru Gobind Singh; he did a lot of devotion and meditation also. When he became a young man – you know that the parents are always attached to their children – so when Bhai Joga became of the marriage-able age his parents came all the way from Peshawar and requested Guru Gobind Singh to send Bhai Joga back to his home, because they were thinking of getting him married.

Bhai Joga did not want to go back with his parents and get married, because he was intoxicated by enjoying the company of, and living with, his Master Guru Gobind Singh. But his parents begged Guru Gobind Singh to let him go, saying that he was their only child, their only son, and it was their desire that he should get married. So Guru Gobind Singh told Bhai Joga, “Okay, go with your parents, and I will send a message to you. And when I send the message, you should come back immediately.”

So with a very heavy, sad heart Bhai Joga started his journey back to Peshawar with his parents. After just a few moments Guru Gobind Singh sent another one of His dear ones with the message that was supposed to follow Bhai Joga and his parents. In those days there were no trains or other fast modes of transportation, so they had to walk all the way from Anandpur Sahib, where Guru Gobind Singh used to live, to Peshawar, which was a very long distance.

After Bhai Joga arrived at his home, the preparations were made for him to get married. On the wedding day, according the Indian traditions, they take four circles around their deity to complete the wedding ceremony. So when Bhai Joga was getting married, when he had completed only two circles, the messenger of Guru Gobind Singh, who was following Bhai Joga, appeared there with the message from Guru Gobind Singh which said, “Leave whatever you are doing in the middle and come immediately.”

When Bhai Joga read the message he wanted to leave immediately without even completing the wedding ceremony. His friends and the family members said, “It won’t take much time to complete the other two circles.” But he did not listen because he wanted to obey his Master completely. He left in the middle of his wedding and started his journey back to Anandpur Sahib. On the way he had to spend the night in a town called Saharanpur, and there his mind started bothering him. As Master Sawan Singh Ji used to say, “The mind is within us and he finds many different ways to deceive us.”

After doing something good, our mind makes us think that we have done something good, then he puffs us up in the ego. So Bhai Joga started thinking, “Look at me, I am such a great devotee; I have done such a big sacrifice. I left that woman who was as beautiful as a fairy, in the middle of the wedding ceremony, and I am on the way to the

Master; I am a very great devotee.” When he started thinking like that lust bothered him and he thought of going to a prostitute. When he went to the prostitute, since it was a test put by the Master, and as Master Sawan Singh used to say, “A potter puts one hand inside the pot, when he is hitting the pot from the outside.”

When Bhai Joga went to the prostitute there was a guard who told him, “You cannot go upstairs to the prostitute now, because some very important person is there, so you come back later.” He went back later and again he was told the same thing by that guard.

This went on and on, and finally at three o’clock in the morning when he went back to the prostitute, the guard rebuked him saying, “O dear one, you look like the disciple of a perfect Master. Is it not the time for you to meditate? Why are you bothering with going to the prostitute?”

That touched his heart and he realized his mistake and he started his journey back to Anandpur Sahib. When he arrived, he presented himself to Guru Gobind Singh and had His darshan. You know that if you have not had a good night’s sleep, the following day you find it difficult to stay awake. So as Guru Gobind Singh was talking with Bhai Joga, He was falling asleep. So Bhai Joga inquired, “Master, why is it so? Didn’t You have a good night’s sleep last night?” Guru Gobind Singh replied, “Yes, last night I was guarding one of my dear ones.”

Then Bhai Joga realized that Guru Gobind Singh was guarding no one other than himself, and he fell at the feet of Guru Gobind Singh and repented. So the meaning is that if we maintain the yearning which we had for the Master on the very first meeting with Him, only then can we progress on the Path. I often tell you the words of Kabir Sahib, “If we could maintain the yearning for the Master, which we had on the very first day, throughout our lifetime, what to talk about our own liberation, we can liberate a million others.”

So if you maintain the enthusiasm, if you maintain the love and yearning and the feeling of the pain of separation which you had on the very first meetings with the Master, throughout your lifetime, there is no need to worry about your own liberation, you can even help other people achieve liberation.

1996**1996 January/February: To Become a Child of the Master**

This question & answer talk was given December 13, 1995, at the S.K.A. Retreat, near Sampla, India.

SANT JI: Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have given us the gift of Their devotion and have also blessed us with the opportunities to do Their devotion. Kabir Sahib said that whoever keeps the Master on his head and who always obeys the commandments of the Master, such a disciple doesn't have any fear. He doesn't have to fear anyone in the three worlds, says Kabir. If we obey the Master lovingly and affectionately, this is true that such a disciple cannot be bothered by any forces of the Negative Power up to the limit of Triloki, up to the three worlds. Because if he obeys the commandments of his Master lovingly and affectionately, he will always have the company of the Master with him. The Master will always be with him and no forces of the Negative Power can come near him. Nobody can bother him. And this is true, that when we rise above the body consciousness, come to the Eye Center and manifest the Master within us, after that the Master always accompanies us like our shadow accompanies us. Not even for a moment are we left alone.

QUESTION: Could Sant Ji comment on what is required to become a child of the Master?

SANT JI: It is a very interesting question. My face is smiling; not only my face, but also my heart, my whole body, my whole being is very happy; it is smiling listening to this question. Whatever I will tell you is my own experience. There is a lot I can say in response to this question but I will tell you only a few words and that is that we have to give up all our cleverness, all our wisdom. We have to give up all our shortcomings.

Even a person who has a master's degree has to behave like a forty-day-old child if he wants to become the child of the Master. Whoever wants to become the child of the Master, his mind should be pure, his earnings should be pure. His whole being should be pure because purity is what counts in becoming the child of the Master. Often I have said that such souls are already made before they come into this world, and since their childhood they always have this yearning: they always search for that love which cannot be bought in any market, which cannot be grown in any field, which cannot be obtained by any other means. Such souls are always craving for that Beloved One right from their childhood. I have always said that such souls are not made in this world. They are already made before coming into this world.

Many times I have related this incident to you and once again I will refresh this for you, because it is always good to talk about your own experience. I am telling you that I made Him my true Father with sincerity in my heart, and He made me His own child. For twenty-five years my Beloved Satguru went on saying that it is not difficult to realize God – it is difficult to become a man – because God Almighty is in search for a man.

God Almighty has kept the accounts of all the souls. He has kept the destiny of all the souls in His own hands, and it is for Him to decide. He Himself decides whether such a soul will come to the Master in this lifetime or not, whether he will receive the Initiation

or not, and after receiving the Initiation, whether he will have the faith in the Master or not. God decides whether the soul will do the meditation or not, whether he will be made to reach the perfection, whether he will be made to give the Initiation and do the work for the other people, or whether he will just be kept away and will not be allowed to do the devotion. So all these things are kept in the hands of God Almighty, and He Himself decides who should be brought to the Path and who should not be brought to the Path. So when such a chosen soul who has the yearning – when the time of that soul comes – he gets to meet the Master or the Master Himself appears in front of such a disciple.

Dear ones, many times we feel very embarrassed, because even though we are married, we still get lost in this world. We commit the mistakes and commit the adulteries, and we say that the mind was very strong and because of the mind we made these mistakes. But this poor soul who is sitting in front of you, right from his very childhood, at the place where he was born, there was no dearth of anything, all the material conveniences were there. This poor soul also became a young man, he also had his mind in him. As far as marriage was concerned, his parents pressured this poor soul very much to get married. They even said that if you will not get married, we will jump in the well and finish our life. I cried, I wept in front of them, and somehow I convinced them, “No, it is not for me.” Because I did not want to hurt their feelings, that was why I had to explain to them that I could not get married.

Before I met my Beloved Master for the first time, I had not met anyone who had criticized or praised my Beloved Master, so I did not know anything about Him. So when I first met my Beloved Master, I told Him, “Master, as I was born from the womb of the mother, still I am the same. I am as pure as a virgin, and I have come to You with all my purity and virginity.”

So dear ones, in search for God Almighty I slept on the floors. For many days I did not eat food; I remained thirsty. When the pain of separation is there, when you have the yearning, how can you remember the evils? How can you remember the pleasures and the vices of this world? You only have one desire, you only have one wish, one hope: that some day you may meet your beloved.

In 1947, when there was a war between India and Pakistan, our army was also involved in that war. I got the opportunity to serve my country during that war and we were fighting in the mountains where it snowed a lot. It was very cold over there. After we became successful in the war, the government, as the reward for our good work, gave us six months’ leave and allowed us to go to another hill station called Simla, thinking that before we went back to the plains we should spend some time in a cool place (because we had been in a very cold place in the mountains).

But instead of going there and enjoying a vacation like the other people did, I chose to come down to the plains, and I performed the austerities in the month of June, which is a very hot month in India. I did not perform the austerities to collect money from people. I performed the austerities only with the wish that maybe by performing the austerities and by burning the body in the fires, I would realize my Beloved One. If I could do that, I would think that still it was a very cheap bargain.

I knew that one cannot realize God Almighty by performing the austerities. I knew that by remaining hungry and thirsty one cannot realize God Almighty. I knew that God

cannot be realized this way, but still I performed all those practices only because I didn't want the mind to make this body make me lose my way and make me someone who is lost in the pleasures of this world. That is why I gave all the difficulties and hardships to my body and to the mind who was in this body.

When the time came of my meeting with my Beloved, I was at my home and He Himself came to my home. I did not know Him. I did not know that He was coming. He sent a messenger to me because I did not even know His name. So when He came, He quenched the thirst which I had since my childhood. He fulfilled my desire.

Right from childhood I had had the desire that my Groom should come to marry me. Even though my mother had told me that a man does not get married to another man, still I had the desire. I did not know to whom I was going to get married; but I had the desire that the Form of God Almighty Who was going to marry me should come to my home Himself like the groom does. So He came, and really He came like a groom. He brought the ring for me, He brought the clothes for me, and He married me. He gave me His ring; He gave me the clothes, and in that way He fulfilled my desire, He quenched the thirst, which I had from ages and ages ago.

In India there is a custom that when a woman is married, after she goes to her husband's house it is up to him to decide which name he wants to call his wife. They change her name. She does not have any wish or any will of her own. She is completely resigned to the will of her husband and whatever name and fame or whatever there is, that all belongs to the husband. She doesn't have any free will. She always goes by her husband's wishes.

Dear ones, just consider this: suppose the person for whom you have been waiting all your life long – even if you don't know that person – comes to you, and on the very first meeting he puts you to a test which is very difficult, a test which doesn't even sound very good in talking, but he puts you to that test, and you are expected to pass that test . . . ?

You know that when my Beloved Master first came, I had a very big place over there. There were many buildings. He saw and inspected everything. He went all around and then He told me that I should leave it. Just as Pappu is making all the buildings here, some things are finished, some things are not, it was the same there. So He told me that I should leave that at once.

I think that if I would tell Pappu that he should leave this place, his heart would fail. Even though, dear ones, I am living with Pappu, but I had not even known my Master before that. So when He told me that I should leave everything right then, at that time I had taken off my turban, and I just had a small piece of cloth on my head.

So when I tried to put the turban back on my head, He said, "I didn't tell you to take even your turban." So with whatever piece of cloth I had on my head I left that place immediately, and I went that same evening to 16 PS, the place where I am living now.

One of my very close associates, one of my very close dear friends [at 16 PS], suggested that we should at least get the vessels from the place which I was made to leave. I got very upset with him and I said, "Well, don't you get the vessels here? Don't you get the food in the vessel? We will have our own vessels here. Whatever the Master has done for me, whatever He has told me, I have to follow that." One of my relatives opposed my

leaving that property very much and he said, “Well, how can you leave your property? How can you go like that?”

So I snapped my fingers and said, “Just like this, because I have not been caught; I am not attached to this property. I have been attached only to my Master.”

What usually happens? If the Master has made a small hut-like thing for Himself, even though the Master is still in His body, still we go on looking at that place, waiting for that time when the Master would leave the body so that we could become the owner of the place which the Master has made for Himself. And to what extent do we go? When the Master leaves the body, what do we people do? We even go to the courts and fight with each other just for the worldly possessions and the worldly properties.

So dear ones, when you have given up and have left everything for the Master, only then can you become His child. You can do that only if you have given up your cleverness, only if you have become as innocent as a child. Because when you have left everything, it is just like a child – if you snatch a toy away from the hands of a child, what can he do? He just sits there; he just remains content there. So if the Master takes back everything that He has given to you, you can bear that only if you do not have the cleverness, and only if you are innocent. It is very difficult to become the child of the Master.

My beloved Master never allowed me to sit in front of Him. He always gave me the honor of sitting right next to Him. Many times He allowed me to be with Him, and many times I got the opportunity to eat with Him, and many times I got the opportunity to sit in His lap, just as a child does in the lap of its father. And I got the opportunities to play with His beard also. What to talk about cleverness – at that time I was half mad – I was not even aware what I was doing.

Dear ones, a child doesn't know the difference between a friend and an enemy. For him a rope and a snake are alike. He is completely resigned to the wishes of his parents. He trusts them. Our Master has love, more love than thousands of worldly parents put together. So if we totally resign ourselves to the will of the Master, only then can we become His child.

Master Sawan Singh Ji used to say that when someone becomes a child of the Master, even the Master has to give such a child something. And He gives that child such a wealth which cannot be taken away by Brahm, or even the Par Brahm. Not even *Jot Niranjan*, the owner of the first plane, can snatch or take away the gift which the Master has given to such a child. Because the Master brings the gift from Sach Khand for such a child, and that gift cannot be taken away by any owner of the lower planes.

So dear ones, it is a very big thing, a very high thing, to become the child of the Master. I would say that to have the desire, to have the wish of becoming the child of the Master, such a person, such a soul is a very fortunate one.

QUESTION: Sant Ji, my daughter's question to the Master is: If the Masters are All-forgiveness, why do They also say that there are some sins that cannot be forgiven, like suicide? What happens to a soul that cannot be forgiven?

SANT JI: We have been given this life as per the Will of God Almighty, and our body is created according to the karmas which we have done in our past lifetime. Whether we are deaf, dumb, or blind; whether we have a good intellect or a bad intellect; whether we

have a defective body or a very good, handsome body – all this is due to our own karmas. And we get the things of this world also according to our own karmas. God has kept the matter of life and death in His own hands, and it is for Him to decide how long a soul should live in this world and when a soul should leave this world. We think about committing suicide, we commit suicide, or do such kinds of karmas only when we do not accept the Will of God Almighty, only when we try to impose our own wishes on the Will of God Almighty.

All the Vedas and Shastras and all the religious scriptures unanimously say that whoever commits suicide cannot be forgiven because whoever commits suicide is a grave sinner.

Master Sawan Singh Ji used to say that sins are also of different categories or different degrees, and the sin of committing suicide is of the highest degree. He used to say that God Almighty doesn't forgive the soul who commits suicide. A soul who commits suicide is made to hang upside down and is given a lot of punishment over there. You know that in this world also, if someone tries to take his own life, even the law of this world doesn't pardon him, doesn't forgive him. He has to go through a lot of suffering; he has to bear the punishment and be in prison. So when the law of this world doesn't forgive someone who tries to commit suicide, we should know that the law of God is also unchangeable, and according to the law of God Almighty we will not be forgiven for this terrible sin of suicide. It is only because of the weakness of our soul that we think of, or we actually commit, suicide. And if we do commit suicide, then not only do we have to suffer for the karma of committing suicide, we also suffer the karmas, we also suffer on the account of the other things which are involved in committing suicide. And you know that no problems are solved, nothing gets resolved by committing suicide.

Many people commit suicide because they are afraid of their worldly responsibilities, because of their weak mind. And many people commit suicide because of craziness.

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

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

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

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

He was a lover in the true sense. He used to call Master Sawan Singh as Sawan the Emperor, and he used to remember Him with his every single breath. In fact, the bhajans which you sing, written by Mastana Ji, are bhajans which were penned by me. But after Mastana Ji left, since He did not leave any successor, there was a person who started writing his own name at the end, saying that he had written those bhajans. But I did not feel comfortable, after Mastana Ji left, to delete his name and add my name. So that is why we wrote the name of Mastana Ji. But in fact, the bhajans which you sing which have the name of Mastana Ji, were written by me.

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

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

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

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

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

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

So dear ones, Mastana Ji used to say, “All that you see here is the blessing, the grace, of Master Sawan Singh” – because Mastana Ji used to distribute money to the people. When He would do that, He would start in the morning, and He would go on distributing money to the people until late in the evening. Many times the Indian government officials tried

to find where He was getting all the money from, and they even put Him into prison. They searched all His belongings, but they could not find any money; but still He was distributing to everyone. So He used to say, “All that you see here is nothing but the blessings and grace of Master Sawan Singh.”

He used to say, and He had this thing in writing also, “If anyone says that he has given even one rupee to Mastana Ji, he can take back 1,000 rupees.” His own clothes were always torn, and I have seen that He used to wear torn shoes too. He used to say, “The poor Mastana has only these things.” He used to show His torn clothes and torn shoes, and say, “Such is the play of Master Sawan Singh: the poor Mastana doesn’t have anything more than these torn shoes and the clothes.”

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

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

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

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

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

QUESTION: When a disciple prays deeply to the Master from the depths of his heart, does this type of prayer go to his account, similar to meditation?

SANT JI: Yes, it is good to pray. If our prayers are sincere; if they are not for the worldly materials; if they are for the spiritual things; then our prayers are listened to, and they are answered also.

The reality is that we become able, or we get in the position to be able, to do the true prayer only when we rise above our body consciousness. When we vacate the nine openings, go to the Eye Center, and manifest the Form of the Master there, only after that can we do the true prayer. Because once we reach the Eye Center and manifest the Form of the Master, then whatever comes from the depth of our heart is the prayer only for the spiritual things, only for the Master. We will not have any desires for worldly things; we

will never ask for worldly materials. Because when we go inside and manifest the Form of the Master within us, then we also realize that if we are asking for anything except the Master, we are only inviting, we are only asking for the pains. So that is why the true prayer happens only when we go within and manifest the Form of the Master.

One dear one prayed to the Master that she should be given a child, and she was given a child. I am very happy that in the West people do not make a big fuss over whether they should have a girl or a boy. For them, both the sons and the daughters are the same. Now in India, because of the effect of Western culture, things are changing. But in those days it was a very big thing [to have a son]. So that woman who prayed for a child got a daughter and because she had prayed to Master Sawan Singh – she stood in front of Master Sawan Singh and said, “Now I don’t have any faith in You, because I asked You for a son and You gave me a daughter.” So what kind of prayer was that? If we pray to the Master for a child, He gives us a child, and then we create the controversy, we create the confusion, over having a son or a daughter.

So there is no use in making such kinds of prayer to the Master.

There was a dear one from the West who came to the 77 RB Ashram many times, and she told me that she was not respected by her family, by her mother-in-law, and other relatives because she did not have a child. So she prayed for a child. I told her, “This is the court of beloved Lords Sawan and Kirpal and whoever prays to Him, He definitely answers their prayer. So you should pray to Him.” And as a result she got a child. When I went to America, I saw her in the Satsang; she had a child. But since then it has been many years, and I have never seen her again. So dear ones, when we pray to the Master, He gives us what we are praying for, but most of the time, after receiving the things for which we have prayed, we leave even the Master.

I have said this many times before also, that once we traveled a very long distance and we visited a very wealthy family in the U.S. So when I went there, both the husband and wife came, they embraced me and they cried. They said, “Well, You have given us so much material wealth, but we do not have any child. So either You should not have given us all the material wealth, or You should also give us a child.” So I said, “Well, this is the court of Lord Kirpal, and He will answer your prayers.” A year after I visited their home they got a child, and then they wrote me a letter saying, “You have given us the child, but the child cries a lot in the night, so You also should make him quiet.” So when we pray to the Master He answers our prayers, He gives us all that we are looking for, but then we ask Him to do many more things. First we ask for the child and then we also ask Him to come and baby-sit for our kids.

I can tell you many prayers which the worldly people often make to the Master and which are fulfilled, and then they make more prayers. It could fill many books if I went on telling you about the worldly people’s prayers. I don’t feel like talking about this, but since the nature of the question is like that – I am compelled, because I am answering this question – so I will tell you about one woman who for many years went to 16 PS Ashram with a desire. After many years she asked, “Don’t You know why I have been coming here?” I said, “Yes, of course I know what you have come for.” So she said, “Well, if You know, why don’t You give me that?” I said, “Well, will you be content, will you be happy if you get what you are asking for?” She said, “Yes, I will be content. I will be

happy if You give me what I am praying for.” She did not have a child, so she prayed for a child. And with the grace of God Almighty Kirpal a new soul entered her body. And after that she came to see me and she said that she was expecting a child but she warned me, “If You don’t give me a son, then I will lose faith in You.” With the grace of God Almighty Kirpal, in His Will she got a son. But unfortunately when the child was still very young, one day some hot water poured on his body and he became very sick. So she came to me and she said, “Well, if my son will not survive I will lose faith in you.” That also became all right, her son became all right, but afterward she became crazy. She herself went crazy, and then she came to me and she said, “I have lost faith in You. First You should make me better, and then I will have faith in You.”

So these are the stories of the prayers of the worldly people. We go on praying and we go on getting the things.

All our prayers are answered, then we go on asking for more and more, and we never get any contentment, we never get any satisfaction. So the meaning of saying this is that the true prayer can happen only when you rise above the nine openings of the body, when you go within and meet the Master within and pray to Him. Only in that case, only in that situation, will the prayer come from the depth of your heart – because then you will not be asking for anything which will bring pain or unhappiness to you. Except for the prayer for the Naam and the Master, the prayers for all other things will not give you any contentment or happiness. Do you think that you will get any contentment, do you think that you will get any happiness, if you are praying for any worldly thing? The contentment comes only when you pray for the Naam.

I will tell you one more thing, one more incident to make you laugh. There was one girl who came in the month of October. She came for the October monthly Satsang over there in Rajasthan. And when she came to see me in the private interview she told me, “I attended Your Satsang, and I liked it very much. But You say that the soul is the same whether one is male or female, if You say that the soul is the same, then why didn’t You get married?” I made a crooked-looking face and I said, “Well, nobody liked me. That’s why I didn’t get married.” But she didn’t accept that. She came back again in November for the Satsang and once again she came to me and she said, “I had prayed to the Master that He should get married, but now He has become old so He will not get married.”

So this is the kind of prayer we people make. So how can we expect that such prayers could be answered? We do not know what kind of prayers we should make, what kind of things we should ask from the Master, because we are here outside. When we go within, only after going in the within, we will know what we should ask from the Master, and what we should pray to the Master.

So dear ones, we do not know how to make the prayers. In fact, only after going within and manifesting the Form of the Master and accepting His authority, His being, in our within – only then do we realize what our Master is and what He is capable of giving to us. Dear ones, when we go within and see His power over there, then we make the true prayers, and then we ask from the Master only the Master.

Regarding prayer, in Satsang I have always said, “Suppose there is a child who is supposed to go to school and study. But instead of going to school, if he just sits on the way and prays to his teacher that he should be made to pass the examinations, he should

have good numbers in his test – you know that he will not get good results, he will not get good marks, and he will not be able to pass the examination just by praying for it. He will get good results, he will pass the examination only if he goes to the school and works hard.”

Dear ones, when [I was in the army] I went to the city of Poona to take the exams to become a signalman. The teachers there were very strict and they said, “We don’t believe in those gods, in those beings, to whom you have prayed before coming here. We only believe in the hard work which you have done in preparing yourself for the examination. If you will not do well then we will mark an “F” on your examination, and we’ll send you back from here.”

Dear ones, from the blessed mouth of Master Sawan Singh I have always heard Him say, “I am a farmer Guru.” Farmers are supposed to be very rugged, very strong, and He used to say, “I am a farmer Guru, and I will put all of you to a very severe test. I will make you work very hard.” And from Master Kirpal Singh I always heard Him say, “I am an accountant, and I will ask you for the account of every single penny. If one penny is less, why was it less? If there is one extra penny, why is it extra?”

The meaning of Master Kirpal Singh’s saying was: “I will ask for the account of every single breath which I have given to you. Did you do the Simran in all the breaths which I gave you, or did you just waste them for the pleasures and the other useless things?”

Dear ones, we are very fortunate ones that we got our beloved Masters Who taught us how to do the prayer. He taught us how to do the prayer and He gave us all that we have. If you go to a shop which sells pearls and diamonds, no matter if you burn the incense over there, if you offer prayers, if you offer anything over there, and ask for coal, they will not be able to give you coal because they only have pearls and diamonds. Only if you ask for pearls and diamonds will you get the pearls and diamonds. But if you are asking for the coal, they will not be able to give it to you, no matter what efforts you make. In the same way, at the shop of our beloved Master there is only Naam. So if you pray for the Naam, you will get the Naam from Him. If you will pray for the other things which the Master does not have, how can you get them?

1996 March: Why the Veil was Thrown Down

This question and answer talk was given January 7, 1996, in Bombay, India.

QUESTION: Is it possible to progress in one’s meditation and not know it? Does the Master at times keep the inner vision of the disciple closed and at the same time the disciple is progressing? Why is this? Some of us have been meditating for over twenty years with very little inner experience, but our love for You is very strong.

SANT JI: Salutations unto the feet of Almighty Lords Sawan and Kirpal Who showering Their limitless grace upon our poor souls have given us the opportunity to sit in Their remembrance.

Dear ones, I have already answered this question many times and it has been published in the *Sant Bani Magazine*. This is why I always make the request to all the dear ones to read the *Sant Bani Magazine* because many of the questions that the dear ones have asked and that I have answered for the benefit of the dear ones are published in the magazine.

So that is why you should read the magazine and you can get the answer to such questions.

Well dear ones, as I have often said, in the very beginning the Masters used to give only the Simran to Their disciples. When the disciples would perfect their Simran, when they started to remain at the Eye Center after perfecting the Simran, then the Master would give them the Initiation of the Sound Current. But sometimes, before the disciple could perfect the Simran, before the disciple could gain the concentration at the Eye Center, either the disciple would leave the body or the Master who had given the Simran would leave the body. You know that the Power which takes our soul back to the Real Home is the Sound Current, the Sound of the Shabd, the Dhun Atmak Naam. The Simran has been given to us only so that we can withdraw from all the outer things, so that we can collect our scattered thoughts and attention and bring them to the Eye Center.

But dear ones, don't think that by doing the Simran you only gain concentration. In the Simran that you have been given by the perfect Master, the renunciation, the sacrifice, the hard work, the meditation of the Master is also included. By doing the Simran given to us by the perfect Masters we can develop or create the yearning and longing for God Almighty within us.

Those who have the knowledge of the greatness and importance of Simran know how we can gain the ridhis and sidhis, the supernatural powers; but it is the instructions of the Masters to Their disciples that, "Your Path or your Way is above this, ahead of this, and you don't have to get stuck in the supernatural powers."

In the Iron Age Kabir Sahib showered much grace upon the devotees, much grace on the people of the Iron Age, and that is why He started giving the Sound and Simran both at the same time.

But what do we usually do? In the very beginning when we get the Initiation, we put a lot of emphasis on listening to the Sound Current and we don't put much attention on doing the Simran and gaining the concentration. In that process even if we hear the Sound Current, that Sound Current doesn't pull us up because of the lack of concentration.

We have not yet gained enough concentration so that the Sound Current which we hear can pull us up. This is the reason why at the time of the Initiation you are told that you should meditate at least three fourths of the time for the Simran and you should devote one fourth of the time listening for the Sound Current. Regarding the Simran, it is also said that you should not give up the Simran. The reason you are asked to listen to the Sound Current for one fourth of the time is so that you can maintain the habit of listening to the Sound Current, and also so that you may enjoy the Divine Melody which is sounding in your within. But a lot of emphasis is put on doing the Simran. It is also said that you should not give up your Simran even when you are sitting in the latrine, even if you are traveling, or doing anything – all the time you should be doing the Simran.

We know that if very fine sugar is mixed with sand, an elephant does not have the skill or power so that he can separate that sugar from the sand; but a small ant has that capacity and she can easily take out the sugar which is mixed with the dirt. In the beginning, no matter what kind of Sound we are hearing, even if it is a slow humming Sound, still we should listen to it. We should not go on changing the Sounds every day, we should listen

to and concentrate on the same Sound, because that is the Sound which is going to take our soul back to Sach Khand.

I am telling you from my own experience that when we gain complete concentration, and at that time when we hear the Sound Current, even though the Sound is coming from within and it is audible only to the meditator, but it seems to him as if the Sound is coming from outside or that it can be heard all over the place, maybe in a radius of twenty miles or so. Many times when such Sound comes within the disciple he tries to look for the Sound coming from the outside and he thinks that it is audible everywhere. But it is so melodious, it is so strong that, even though only the meditator is able to listen to that, he becomes so intoxicated, he becomes so happy and content with that Sound that he becomes absorbed in it.

It is like that special kind of musical note which the hunters often play to attract deer. Usually the deer don't like to go near men, but when the deer hears that sound to which he is attached he also becomes intoxicated. He is attracted to that and he comes and places his head at the feet of the hunter. So when you gain the concentration and you hear the Sound Current, you become so intoxicated and attracted that it may seem that it is being heard all over.

But that is not the case; it is within you, and only you are listening to it. Up until the time of Guru Arjan Dev Ji the disciples were made to progress, and at the same time they were shown how much they had progressed. But it so happened that once in the place called Kabul some disciples of Guru Arjan Dev Ji were visiting and over there someone's son left the body. You know that the disciples of the Masters have the same kind of sympathy and they also feel the pain of others. When one of those disciples, who was an advanced disciple, when he saw that the son of the family had left the body, and the family members were all crying and weeping and mourning his death, he could not stand to see their pain. Using his meditation powers he brought the life back to that boy. You know that Masters always remain in the sweet Will of God Almighty. They always say, "O Lord, Your Will is very sweet." They never compete with Him; They never interfere in the law of Nature, or the law of God Almighty. Whatever God Almighty plans, whatever God Almighty does for Them, They always bow down Their head and They always remain like the beloved children of God Almighty. They never do anything against His wishes and They expect the same thing from Their disciples also.

But Guru Arjan Dev's disciple did that thing and when Guru Arjan Dev was told, "He has brought life back to that boy," He became very upset, and since then He threw down the veil on the disciples. So that is why the disciples, even though they progress, but they are not shown how much they have progressed. Of course, some disciples, those who have digested the grace of the Master, those who have digested the progress of their meditation, and for whom the Master is sure that they will not misuse their progress, misuse the powers that they have gained from the meditation for the worldly things, for them sometimes the Masters even make it possible for them to see the progress. But for most people usually that veil is thrown and they don't see how much they have progressed, even though they do progress in the meditation.

Dear ones, normally good parents don't show their children how much wealth they have. Even though they have collected that wealth only for the benefit of their children, but

they know that if the children knew that their parents had so much wealth, they would not study, they would not work hard, and they would not stand on their own feet. But when the parents' end time comes they pass on everything to their children.

In the same way, dear ones, the Masters protect the wealth, the progress of the disciples, because finally They have to give that progress of the meditation to the disciples. Many times it so happens that the Master becomes so pleased, They have to give the progress of the disciple, but They also give Their own wealth, Their own capital, and carrying all the riches and prosperity, They go and sit within such a disciple.

Once I received a letter from a dear one and I felt like laughing and also I felt very sorry. I started wondering: "What do these people understand about the Path?" and "What will they benefit from it?" He had written that he had thought that by coming on this Path and by taking the Initiation, that all his problems would be sorted out and all his matters would be resolved. He thought they would have a very good form of livelihood, they would have big factories, and they would live a very comfortable life. But ever since they got Initiation nothing like that happened and they had not gained anything of the material world, and no sickness and disease in the family were removed. So when I read all that, I felt very sorry for him. So just imagine, dear ones, if such people are given a glimpse of the spiritual wealth which the Master has for them, will they not misuse it for gaining worldly riches and things?

Now things are changing in India, but still sometimes people are attached to having only the sons and they don't like the daughters. And I have heard this myself, in the time of Baba Sawan Singh, there was a woman who had the desire that she would give birth to a baby boy, but she got a girl. So I heard her telling Baba Sawan Singh, "Now I don't have any faith in You, because I had done Your devotion expecting to have a boy and now I have got a girl, so now I don't have any faith in You." So what will these kind of people gain from the Path?

Dear ones, when I went to the U.S.A for the first time I got a phone call from some dear ones who had just gotten a baby girl and they said, "With Your grace we have got a baby girl and we ask Your blessing for the baby girl." You know that I was brought up in India and according to the Indian culture if anyone gets a baby girl, they don't accept it and they don't become very happy.

It is as if mourning prevails in their home, as if they have lost something, so there is no question of congratulating. So I was confused about how I should respond to that phone call because I was brought up in the Indian culture and I still had that effect. So I called Kent, the principal, and I told him about that phone call asking how should I respond.

He said, "Well, it is not like India. In America we do not feel any difference whether we get a baby girl or a baby boy and you should just congratulate them."

So after that I went around America and I saw many of the people, and when I saw that the dear ones in America don't feel any difference whether they have a girl or a boy baby, I became very happy that they are good people and they accept and they become happy no matter what God Almighty gives them.

When Sukhpal was born – all of you know Sukhpal – when Sukhpal was born we celebrated her coming. The Sangat was visiting the ashram, so we distributed parshad of

laddoos and other sweets and we expressed that happiness. But many people in the Sangat were upset. They said, “Well, she should have given birth to a son.” I told them, “You should ask those who have given birth, how happy they are.” So the meaning of saying all this is that those who are expecting only the boy babies, and those who are ready to lose the faith in the Master if they do not get a baby boy, what will they gain from Sant Mat? Master Sawan Singh Ji used to say, “If you are coming to the Master expecting to get the baby boy, or if you are expecting the Master to help you resolve a lawsuit, it is much better if you don’t show your face to the Master, it is better if you just stay at home. Because the Masters have the Naam. You should come to the Master only for the Naam. You should ask for the Naam, and you should do the meditation of the Naam so that your problem of coming and going from this world may end. When you have done the meditation of Naam, when your coming and going from this world is ended, then there will be no suffering.”

This is why Masters emphasize on doing the meditation. They tell us that we should do the meditation and come to the Eye Center. And after removing the physical, astral and casual covers from our soul, we should reach Par Brahm. When we reach Par Brahm, there is no difference between male and female; the soul is neither male there nor is she female. It is neither from America nor India, it is neither black nor white, it just a soul. That is why the Masters Who come from Sach Khand do not see any difference between the male and female and that is why when They give Initiation They do not differentiate between the men and women, because for Them it is just one soul, and soul is neither male or female.

Even in the Satsangs Masters do not find any difference between the men and women. Their teachings, Their instructions, are the same for everyone; whatever the Masters say applies to both men and women. When I went to Jaipur to do a program, some pundits came to see me and they told me, “You allow both the men and women to sit together when you give them the Initiation. Nobody else does that, because the women do not have any right even to hear the religious sermons.”

So I told them, “Yes, I agree with you that ‘the women do not have the right to read the Vedas.’ This is what they understand. But tell me: those who have the right to hear the Vedas, are they not from the womb of the mother? These kind of differences exist only in the minds of the people who have not reached Par Brahm. If you had done the meditation of the Shabd Naam and reached Par Brahm, then you would have realized that there is no difference between the man and the woman. It is the same soul who is working in both the man and the woman.”

The reality is that those who reach Sach Khand and those whose inner experience gets opened, they are the only ones who really know what is written in the Vedas and the other holy scriptures. They may not know the language, but they do know the essence; they do know the extract of what is written in the Vedas. The reality is that in the Vedas it is written that first you should give the knowledge, you should give the education to your daughters and after that you should get them married. So those people who talk like this don’t know what is written in the Vedas.

The purpose for saying so much in response to this question is so that you can understand this very well, that whatever you are doing here, whatever meditations you are doing

here, not everyone is shown the progress that he is making. Some people, those whose vessel is made, those who are receptive, they are even shown how much they have progressed. But not everyone is shown their progress.

Two years ago in the Bombay program one dear one came to me and he told me about his very high experience – what we normally discuss and tell about: the kinds of lights, and all the other experiences. So he had all those experiences and he told me about it, and for many days after I heard that I became very happy. I became very overwhelmed that at least there is someone who has understood and has done the meditation and has gained the experience.

I told him, “It would be much better for you to just keep it to yourself and not to talk about it to the other people.” So what I mean to say is that when people come to see me in the interviews, they tell me about their experiences and I become very happy. When some people come here they put a lot of emphasis on doing Simran; they gain the concentration, but they don’t tell me about their good experiences. That does not mean that they have not progressed. They also have progressed but they have not yet developed that vessel with which they can preserve what they have been given, that is why they have not been shown how much they have progressed. But like the other dear ones, those who talk about their experiences, they also have done the meditation and they also have gained the progress.

There was an initiate of Master Kirpal; I think his name was Glen Jarman. When he would come to see me he would always greet me with “Sat Sri Akal” and he would always be very happy to see me. I remember when he came to see me in the ashram at 77 RB. He greeted me with “Sat Sri Akal,” and he told me how all that I talk about in the Satsangs Master Kirpal had shown him very clearly. He had now realized, he knew that now his time for going back was coming, was approaching very fast.¹⁰ And then he told me that I should allow Sally and Michael Barickman to do the seva in his place. So I was very happy when he told me about his experience, and also when he told me about his end time coming, because normally people don’t want to talk about the day of their death or the day of their departure. Even if someone gathers the courage to talk about it, they will say it in a very low tone, so other people don’t hear it. I was very happy that he had so much faith in the Master that he told me about his experiences.

Dear ones, often I have said that if we want to store the milk of a tigress, we need a vessel made of gold. In the same way we need to make our within, our heart, very strong, very courageous, very grand, if we want to preserve this wealth of Spirituality. We should not be like a gambler and waste the spiritual wealth which we have gained for the worldly problems. Because when we are living in this world, the pains and happiness are [both] going to come. The problems will come, so that is why we need to make our heart, our within, very strong, so that we can maintain and preserve this spiritual wealth which we are getting from doing the meditation.

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

¹⁰ He left the body in June 1986.

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

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

QUESTION: When someone's parents live together for over fifty years and then die of natural causes within hours of each other, what [meaning] can one draw from this, if anything?

SANT JI: I think that outwardly we should not get involved in drawing the meaning of these kinds of things happening. Instead of getting confused and worrying about it outside, it would be much better to go inside so that we can find out why they were brought together and also why they left together.

You can even understand up to this extent, that from here where will they go, and in the future who is going to become the husband and who is going to become the wife.

QUESTION: Sant Ji, You have written an enchanting new bhajan "Guru, Guru." If it is in the Master's Will, would You kindly tell us what it means?

SANT JI: Well I hope that someday I will be able to do a Satsang, a commentary, on this bhajan, because if I try to explain to you the whole bhajan it will require a lot of time, so you will have to wait for it.

The fact is that when your Master has controlled your body, when He has controlled your thoughts, when He has controlled your everything, do you have any other choice? Will you not sing of Him? Will you not think of Him? Will you not talk about Him? He Himself will make you sing of Him, He Himself will make you talk about Him and think about Him, and you will have no choice, because He is controlling your everything. Guru Nanak Sahib also said, "O my mind, go on repeating 'Guru, Guru' because I am nothing without the Guru. Day and night you remain at the Feet of the Master, because His gift is such which cannot be erased by anyone." Yesterday we had taken the hymn of Swami Ji Maharaj in which He had said, "My Master is my life, my being, my pranas."

The hymn of Swami Ji Maharaj was that, "My Master is life, my being, my pranas, and He has given me the gift of the Shabd." Dear ones, you know that when any worldly people get married, when they become the husband and wife, they love each other so much and always they remember each other and they always talk about each other. So when a worldly husband and wife also remember each other, will you not remember your Master, He Who has given you so much, He Who is the owner of your life? A devotee, a disciple, always remembers the Master; he will always finds the excuses to remember the Master.

Dear ones, their condition becomes like this: that if you have the fever I feel the heat, I feel the pain. Your life and mine have become one. The condition of the true devotee and the Master becomes like this: that if the devotee has the fever, the Master feels the pain. And they both think that both of their lives are one and the same.

In Punjabi there is a very famous saying: “The pain of the separation from the beloved one is very bad. To hide from people, the lover goes and moves the fire and as a result she gets the smoke. She is crying in the pain but she doesn’t want to show the people that she is crying in the pain of her beloved, that is why she goes and plays with the fire so that people may see that she has the tears in her eyes only because of the smoke.”

Master Sawan Singh had a very poor disciple. The family was so poor that they used to cut and collect grass and sell it in the marketplace. So that poor woman disciple was a very devoted disciple of Master Sawan Singh, and her family members were always against her even taking the Initiation. First of all she got the Initiation and she was very devoted; she would meditate whenever she got the chance. But whenever the family members would find out that she had been meditating, they would give her a hard time and they would beat her. So when she would go into the fields to cut and collect the grass, she would do her work very fast so that she would get some time, and she would sit there in the water course in the field itself and meditate.

Sometimes when her *surat* would get attached within it would take her a longer time and then she would be delayed in going home. The family members would get upset and say, “Today you must have sat in the meditation.” And they would give her a beating. But she was so devoted that she would not give up the intoxication, she could not give up the taste of the meditation, and she would always meditate whenever she would get an opportunity.

Once it so happened, because she lived not so far from the place that Master Sawan was, and whenever Master Sawan Singh would go near those fields, she would come along with her friends to have the darshan of Master Sawan Singh. So one day when Master Sawan Singh was in the area, that girl, along with some other friends of hers, came to have His darshan. Bibi Lajo who used to cook for Baba Sawan Singh was there and she told me about this incident. She said, “She came to see Baba Sawan Singh and I told her, ‘No, don’t go near the Master, because your clothes are dirty and they smell. You should not go near the Master,’ and Master Sawan Singh said, ‘No, you allow her to come near me, because the bad smell is coming to you, but not to me.’” Master Sawan Singh knew about her, so when she came near, Master Sawan Singh asked her, “Tell me, do you have any difficulty, any problem on the inside?” She said, “No, I don’t have any difficulty on the inside. The only problem is that sometimes when I sit for a long time, I get delayed, and when I go home they give me a beating. When You know everything, why don’t You let me go earlier?”

So dear ones, those who have got such enjoyment, so much intoxication in the meditation, will they not sing of their Master all the time? They always go on singing of the Master, they always remain in His remembrance.

1996 April: The Strings of the Puppet

This question and answer talk was given March 19, 1996, at the S.K.A. Retreat, near Sampla, India.

QUESTION: Beloved, I would like for you to explain to me how to keep the diary by removing the faults I have committed. When I do it, I see the same faults every day, and I can't get rid of them. What can I do in order to keep the diary as it should be done?

SANT JI: Salutations unto the Feet of Supreme Fathers Lord Almighty Sawan and Kirpal, Who have given us the opportunity to sing Their praises. The Satsang which we had yesterday, based on Swami Ji Maharaj's hymn, I think we should listen to this Satsang on the tape again and again, and when it will be published in the magazine, it should also be read again and again, and I am sure that when they will read it, the dear ones will benefit from it.

Many dear ones keep the diaries, and they do fill them, but they do not understand the importance of keeping the diary. The importance of keeping the diary is to see whether we remember all the faults we have committed during the day by the end of that day, or not. If we remember at the end of the day all the faults we have committed, and if we note all those faults down in the diary, that means that we have got the realization that we have made those faults, and once you realize that you have committed the sin, you have committed the faults, you should not do them again. If you are not giving up the faults you have committed and noted down in the diary, it is like you are playing a joke on the Master.

In India there is a saying that someone had a drain which was not according to plan, so the authorities of the town came and asked that person to remove that drain from there. He said okay, but after the authorities left he did not do anything, and the drain remained where it was. If there is a thief who steals something, and he goes to the police officer and asks for forgiveness; if he goes on doing that again and again, he is not going to be forgiven; he will be punished. In the Path of the Masters there is no punishment. As Master Kirpal Singh Ji used to say, in the domain or in the kingdom of the Negative Power there is justice, and in the domain or the kingdom of the Positive Power – the Master Power – there is grace. So Masters don't punish, because They have come to shower Their grace and They always forgive, but it is not good for us to go on committing the same faults again and again.

Sant Mat, or the Path of the Masters, is not a religion. It is the path of self-improvement. In the Path of the Masters, it is not the mission of the Masters to enroll many disciples; Their mission or Their purpose is only to prepare the souls for doing the devotion of God Almighty and take them back to their Real Home.

From within the satsangi, the fragrance of love should come out, and not the foul smell of the dirt. When a satsangi meets another person, at once that person should feel that the satsangi goes to some perfect Master.

Master used to say that the master is blamed if the dog is bad. So if the disciple of the Master is committing the faults, if he is doing the bad deeds, then he gets cursed, he gets rebuked, but also the Master gets blamed for the bad deeds of the disciple. People say that the Master does not improve him.

This is an incident from my life. About thirty years ago, one person received the Initiation from Agra, and [later] after receiving the Initiation he started drinking. One night, just a few yards away from where I was living, he was drinking wine with many of his other friends. People used to call him “Swami Ji,” so his friends were saying, “You should drink from the hands of Swami Ji,” and they were making fun of him. After all of them were drunk they started fighting with each other, and that person got a lot of beating from the other people in the group, and finally they threw him at my door, saying, “You take care of your Swami Ji.” Even though I was not an initiate of Agra, but at least people knew that this is a branch of that Path which was started in Agra by Swami Ji Maharaj. So just imagine what those people who drank wine with him would have felt and what they would have thought of Swami Ji and the Path.

Dear ones, just one mistake in your life can make the rest of your life dry. Master used to say, “If a person who has risen above, and who has gone very far in the within, if he commits a mistake, even one mistake can bring him down.” So we should be very careful before committing the faults, before making the mistakes. We should think about its consequences, we should think about how much dirt it will bring on our soul.

Diaries are for the introspection of our life. Graciously Lord Kirpal has given us this diary, which is an opportunity to improve our life.

QUESTION: Sant Ji, forgive my ignorance, but could You tell us, from Your point of view, what is the function of an ashram?

SANT JI: Regarding the ashrams, Master Kirpal Singh has written and said a lot, so I hope that you will get that material and will read it and convince yourself about the ashram. The ashram is the place where you live.

QUESTION: Master, at the bhajan-singing session, you mentioned the importance of guiding the life of our children. I have a seven-year-old boy, initiated into the Sound. He lives with me from Monday to Thursday, and from Friday to Sunday he lives with his father, who is not a satsangi, and who feeds him meat, since he considers it is good for him. In this case, what can I do to guide my son according to Your advice? Whatever he learns when he is with me is questioned when he is with his father.

SANT JI: Well, it is much better for the dear ones who have such personal questions to ask me when they come to see me in the darshans.

QUESTION: Sant Ji, how can the satsangi know when the strings of the puppet are being moved by God Almighty, or by Kal?

SANT JI: Every satsangi should listen to this with much attention and they should think about it. Often I have answered this question, and many times it has been in the magazine also. Once again I will answer this question, I will respond to this in detail.

The strings of all the souls are hidden by the Negative Power in the higher planes. That is why the Masters lay a great emphasis on going to the perfect Master, because a perfect Master is the only One Who takes the strings of the souls from the Negative Power, and connects those strings with Sach Khand.

Kal is not just a word; He is not a demon; He is a power. You may read in the *Anurag Sagar [The Ocean of Love]* that Kal is also one of the powers created by God Almighty.

He did the devotion of God Almighty and in return he got the souls. If a mahatma is not perfect, he cannot take the strings of the souls which are in the control of the Negative Power. Because Kal has hidden the strings of the souls in the inner planes, and only a Master Who has access to those inner planes can get the strings of those souls and attach [them] to Sach Khand.

Up to a certain extent, Kal also gives the heavens and paradises to those souls who maintain discipline and do things according to His law in this physical plane. Also, in order to punish the souls, those who do not do things according to His wishes, He has created the plane of hell to punish those souls.

When Kal moves our string, then our attention becomes extroverted, it goes toward the outward form of doing the devotion. Or our attention goes toward indulgences and passions.

When bad thoughts arise within you, thoughts of lust, of anger, the thoughts of indulging in passions, of stealing and other things, at that time a satsangi should be very careful, and he should know that now it is Kal who is moving his string. And, if he will follow Him, he will have to commit acts, he will have to do things, to fulfill the desires which are being created within him by Kal.

When the wave of lust arises within you, when the wave of anger is erupting within you, at that time, sit in meditation and pray to the Master. When your mind is quiet and you are having good thoughts coming in your within, take advantage of that time, and realize that it is the Master Who is encouraging you. So, at that time, take advantage of that time and sit in meditation.

A satsangi has to be very careful and he has to keep a very strong vigil, a very strong guard, against the Negative Power. In the beginning it is very difficult to figure out what is coming from Kal and what is coming from the Master. You should know that the Master will always protect you from doing the bad deeds. He will always keep you away from them, and He will always encourage you to do the good deeds and the meditation. We should not spend all our life just talking about these things; we should also do the meditation along with this because, when we do the meditation, then our direction changes.

Dear ones, right now we do not consider the bad things which we are doing as the evil or bad things, and we are not ready to abandon them. Even though we know that they are bad and we get nothing but suffering from them. We get the treatment, we eat the medicine, but still we don't want to give up the diseases. But if you start remaining at the Eye Center, even for a little bit, then you will realize how much you have gained, and how much help you have received in giving up those bad deeds, those evils. Now you are finding enjoyments, and it is very pleasing to you to indulge in all those evils and bad deeds, but once you start putting your attention and concentration at the Eye Center – even for a little bit of time – then you will see that you will enjoy even more giving up the evils and bad deeds.

QUESTION: Master, could you talk about the events in the life of an initiate regarding free will, the disciple's will, and God's, karmic laws, and those which shape our destiny.

How does Kal fit in all this? How does this affect our choices, the simple ones and the more complicated ones?

SANT JI: [Sant Ji makes a brief, questioning comment; laughter erupts from the group. There is a light-hearted exchange between Sant Ji and Pappu, with much laughter throughout and following.]

Well, I am very sorry that many dear ones write the questions, but they don't read it again after they have written their question. [Laughter.] Because a question has to be answered, and they don't consider whether the question, when the question is being asked, whether the other people who will hear that question will laugh at me or what.

I often quote Master Sawan Singh's words; He used to say, "There are six things which we have brought with us, written in our destiny. They are: pains and happiness, richness and poverty, good health and sickness. These things are written for our life, even before our body is created."

Tulsi Das said, "First of all our Pralabdh, or destiny, was decided, and then our body was created. Tulsi says, this is a very amazing game, but the mind does not understand."

Well, giving an example, I will make you understand how our Pralabdh, or destiny, is made, and how it works, because it is easier to understand with an example. Just as when we are in school and we have the class periods, we make a schedule for school, showing at what time or in which period each subject will be taught, and according to that schedule the teacher goes on changing the classes and the subjects; in the same way is our Pralabdh. These six things – pains, happiness, richness, poverty, good health, bad health – these are written in our fate, and according to that period which goes on changing, we go on having different things in our life. Just as every subject has its purpose, but the student does not know what [it is], he finds out that only after he has learned that subject, only after he has gone through that thing.

In the same way, these six things: pains, happiness, richness, poverty, good health and bad health are like periods which change in our life. They each have their purpose. But the jiva does not know this, because he has not yet reached the place from where these karmas are functioning.

Now what happens is that if we meet with an accident or if somebody is hurt or somebody has died, then we cry, we weep; and if we have had some good moments in our family, like if we have gained something in business, or if there has been some other good event in our life, we become very happy and we give all the credit to our own self.

As far as the interference of Kal is concerned, you know that we have come to the kingdom of Kal. Here we do the karmas, and here also we suffer the consequences of the karmas we have done. In the kingdom of Kal is the birth and death; in the kingdom of Kal is the pain and happiness. Also in the kingdom of the Negative Power is richness, poverty, good health, and sickness.

Dear children, in the kingdom of Dayal, the Positive Power – the Master Power – there is no pain or happiness, there is no birth or death; over there it is only peace. Pain and happiness, whatever we feel, has no connection with our soul. It doesn't affect our soul because it has a connection only with our mind, and only our mind gets affected by pains

and happiness. Even if a piece of iron doesn't melt completely when it is thrown in a fire, at least in the fire it gets heat and becomes the form of the fire.

The body which we get because of our sins and virtues, the body which is a bag of sicknesses and diseases, our soul is living in this body, in this bag, and even though she is not affected by pains and unhappiness and happiness, but still, she is living in this body.

When, by doing the Simran, we are able to concentrate our soul at the Eye Center the physical cover for our soul is removed. When we go further, the astral and causal covers are also removed from our soul, and after that we come to realize all the reasons, we come to know why each event has happened in our life.

Dear Ones, the Mahatmas Who have reached that place never find any fault in God Almighty. They don't blame God, and They don't find faults in God if They are in pain. They give all the credit to God Almighty; They say that everything is done by Him alone, and nothing is in the hands of the man.

The Mahatma Who has gone to Sach Khand understands this world as a play. He doesn't understand this world as His home. It is just like when we go to see a play, we don't feel that it is our home; we understand that this is just a play, and when the play is over we go back to our home.

So Dear Ones, we should always do our Bhajan and Simran wholeheartedly, so that we may get released from this prison of the Negative Power, because Saints come into this world only to set us free from the prison of the Negative Power, and of the karmas.

Master Kirpal used to say, "When a satsangi gets the Naam Initiation, he should draw a line. He should say, 'I have been forgiven all my faults which I have done up until now, and now my Master has shown me the way.'" He used to say that if you will go astray from the Path which we have been shown by the Master, if we go off the Path on which we have been put by the Master, it will take us longer to reach our goal.

1996 May/June: Become the Devotees of Love

This question and answer talk was given at the S.K.A. Retreat near Sampla, India, on February 14, 1996.

QUESTION: Dear Sant Ji, I have been initiated by Master Kirpal Singh for more than twenty-three years. Eighteen years ago I met you and find that my love for you is growing more and more. However, at times I feel guilty about this thinking that I am perhaps being disloyal or unfaithful to Master Kirpal. Can you talk about the relationship between you and the initiates of Master Kirpal?

SANT JI: Salutations unto the Feet of Supreme Fathers Lord Almighty Sawan and Kirpal who showering Their limitless grace upon us have brought us together, and we are sitting here together in Their remembrance. In Their Love They have sown us together just like beads are sown in a garland.

Dear Ones, I have much respect, appreciation, and love for all the initiates of beloved Master Kirpal and I always respect them. I always have love for them because with my open eyes I can see that He is present everywhere. Not only in the initiates but also He is present in all the birds, animals, and in all the vegetation.

He is present everywhere and I can see that very clearly with my open eyes. As a matter of fact, within all of you initiates, He is sitting in the Form of the Shabd. That is what He said at the time of Initiation, that the Master sits in the disciple in the Form of Shabd and doesn't leave him until He has taken the soul of the disciple back to Sach Khand.

He is Love and once you mingle in the Love, then you become the Form of love; then no difference remains. When the water of the river goes and mixes with the water of the ocean, can we differentiate between those waters? Can we recognize which water is from the river and which is from the ocean? Once the river water mixes with the ocean it becomes the same, and then there remains no difference.

The initiates of beloved Master Kirpal do not need to change their contemplation or dhyān. They should have dhyān or they should contemplate only on the Form which has given them the holy Initiation. I am here, and I am giving you only the love that I have received from my beloved Master. As a matter of fact, the dear ones who will come to me with much faith in the Master and much love for the Master, will see no difference. They will see the same Form, because there is no difference in the Forms of the love.

You know that I had many opportunities to be with Master Sawan Singh in my life, and reading from my talks you cannot tell whether I was initiated by Baba Sawan Singh or by Master Kirpal Singh.

I did not commit any crime by going to the feet of Master Kirpal Singh because Master Sawan Singh Himself said, "The One Who has to give to you will come to your home Himself." So this is all due to His grace. When I went to Master Kirpal Singh, the reality is that I did not see any difference between Master Kirpal Singh and Master Sawan Singh.

In [one of] the bhajans you sing, "Since I have seen the Master, it went into my eyes and I could not forget." And I still cannot forget the way Master Sawan Singh smiled. So Dear Ones, it is not any crime to get the love from wherever we can get the Master's love. There is nothing wrong in going to that place because that love comes from the same origin. All the Masters come from the same origin and there is no difference in the Masters. It is possible that I am even connecting my own initiates with that Power of Shabd whom we call as Kirpal. So what is wrong in doing that?

I am working according to the promise He gave to me. I am making the souls climb His ship of Naam with the prayer, "O Lord, having faith in You I am making all the souls climb the ship of Your Naam, now You have to take them across."

The thing is that we should not have any lacking in love, we should not be like this that when we are sitting in the meditation sometimes we have love for the Master, sometimes we don't have love for the Master, sometimes we have faith in Him, sometimes we have doubts in Him. We should not be like that, we should sit with firm faith and determination, and we should do the meditation with much love. If there will be no lacking in our love for the Master, our faith will be firm and determined. Then as many dear ones report – when they sit in meditation they have even seen Master Sawan Singh over my head. Even so a dear one in Canada said that he had seen Baba Bishan Das with me, even though there is no picture available of Baba Bishan Das.

So Dear Ones, we should rise above such doubts and confusion because you know that all the times, day and night, I am singing the praises of Master Kirpal. Also I have come out in the world with the love of Kirpal, so it is natural that if someone talks about your beloved one, if someone talks about and sings the praises of your Master, you tend to have the faith and love for that someone. So like I can see my beloved Master clearly within all of you and I don't have anything else in this world all the time I sing the praises of beloved Lord Kirpal in this world – it is natural for you also that looking at me you would feel the love of Lord Kirpal. Master Kirpal used to say, "Suppose your friend comes wearing a different coat, will you not recognize Him?"

So Dear Ones, we should become the devotees of love. We should not have any confusion over going to the place from where we can get the love of the Master. I am drowned in the love for my Master. I got only the love from Him, and that is what I am giving to you. Have I ever said that I have doubts for someone? When I don't have any doubts for anyone, then in the same way, no one should have any doubt. Often I have said that I have been taught only the love from my Master, and Lord Almighty Kirpal was the Ocean of Love. I was the devotee of love and I got only the love from Him.

The most important thing which the initiates of Lord Kirpal should know is that they should not think of getting the Initiation again because one gets the Initiation only once in his lifetime.

Kabir Sahib had said, "The banana plantain plant bears the fruit only once, and the tigress also conceives only once, and in the same way the Saint also accepts the disciple only once. The disciple of the perfect Master doesn't need to go to any [other] Saint to get Initiation. Bhai Sunder Das used to tell this story. He got many opportunities to be with Master Sawan Singh, and he had heard this personally from Master Sawan Singh. He used to say that once Master Sawan Singh was sitting with some of His disciples and He was in a very jovial mood. He was so very happy that a lot of light was coming out from His body and Master Sawan Singh, in His Will, said, "The dear ones become very lazy and that is why they make this Path very long for themselves. What can I say about them? There are many dear ones in this group," (at that time there were about two hundred people sitting there with Master Sawan Singh) " – there are many dear ones who were initiated by Guru Nanak who are still here. Because of their laziness, they have made their Path very long."

You dear ones know you have gotten together only now, but maybe we have met before also? For the forgetful souls the Master has to come back into the world, again and again, to take those souls back. \

QUESTION: Can the Negative Power love?

SANT JI: [Sant Ji laughs.] It is very difficult to understand the love of the Negative Power and the love of the Master Power or Positive Power. This is only because we do not understand the Love, that we make the Path very long for ourselves. If we were to understand the Love there would be no difficulty, because God is Love and if we have understood the Love, we have understood God.

It is through love that the Negative Power has kept you attached to this world. It is only because of His love that He has kept you attached to this world in so many different

ways; you know how many temptations there are. Is it not through His love that He gives us the children? We get attached to the sons and the daughters. Is it not through His love that He gives us the man and the woman? You see how we have become like a toy in His hands, just because of His love.

Kabir Sahib said, “Unless you die you will not become free of these attachments and while you are alive, you don’t even care to hear what the Masters have to say.” You see, because of the love of the Negative Power you are so much attached to this world – what to talk about receiving the Love of the Positive Power – you do not even want to hear what the Master says about that Love.

There is no doubt in the fact that the Love of the Positive Power is more powerful than the love of the Negative Power. If we get the Love of the Positive Power even a little bit, we kick off the things of the Negative Power and we forget all the worldly things that we have.

It has been many years since all of you have been traveling with me, visiting me here in India and also in the foreign countries like Canada, America, Africa and South America wherever the dear ones are. You have seen me in so many different places and on many different tours. Have you ever seen me going to the beaches? Have you ever seen me going into the cities to do the sightseeing or anything like that? I always go as a servant, and all day long I attend to my responsibilities, my duties, toward the disciples, to the dear ones. Whether I go to Ahmedabad, Hyderabad, Bombay or to any place, even in the city programs here in India, I don’t go out for sight-seeing or anything like that. This is because I have such a powerful Love for my Lord beloved Kirpal that I don’t need the love or the things of this world. That is why I always attend to my responsibilities towards the disciples of my beloved Master.

Dear Ones, the time of this life is very precious and you people spend the time in going to the cinemas. When you sit in front of the screen, things are on the screen, and even though nothing is real, but still you spend so much of the precious time just sitting watching the movies. When you go home, you watch the television. How much time do you spend there? You don’t pay any attention to the [inner] things, but you waste so much time on the unreal things. Can I not afford to have a television? Can I not go to see the movies? In the army we were asked to watch the movies; but I would tell them that the poison is poison even if you get it for free.

In the beginning when I first came to Delhi, Hira Lal, Pappu’s father, was very attached to watching the television. He would return to his home when the time for the programs on the television would start. For some days he remained involved in the television. I had a separate room and was by myself all day long. But one day he became concerned for me and asked me, “Why don’t you also come and watch the television?” So I told him, “Well, you look very good sitting in front of the television, I am fine where I am.” After a few days he again felt concerned for me that I was spending all my time by myself in the room, so he suggested that I should go with him to see a movie. He said that it was a religious movie. So I told him, “Can you find the religion only in the movies? Is there no religion in the human being?” So when I said this thing to him he never bothered me by suggesting that I should watch the television or go see the movies.

So Dear Ones, if I go on talking about the love of the Negative Power, it can fill many books. In the same way, if I tell you about the Love of the Positive Power, it will also fill many books. The only difference between the love of the Negative Power and the Love of the Positive Power is that the love of the Negative Power is visible and our mind receives that love. Whereas the Love of the Positive Power is like a fragrance and our soul experiences that Love. The soul which receives the Love of the Positive Power always remains fragrant and remains intoxicated in her within.

QUESTION: When I sit for meditation and start doing the Simran slowly it goes in time with my breathing and I end up focusing on breathing. Is it okay to do Simran really fast at first to break that pattern?

SANT JI: I often request that the dear ones should devote time for reading *Sant Bani Magazine* because often such questions are already printed there. The Masters have answered such questions and the answers of the Masters to these questions are always effective and they are always valid.

As a matter of fact all the disciples should do the Simran in the fast speed only when they are being bothered by too many thoughts. However, if the thoughts are not bothering them, they should do the Simran slowly in a rhythm. The disciples should never pay any attention to breathing. The breathing gets involved only when you pay attention to it.

Don't do like this, that sometimes you do the Simran in a fast speed and sometimes in a slow speed. If you do it like this, it will break your concentration.

There are a couple of things that I often tell the dear ones before we sit in the meditation and those things should always be remembered and followed. It doesn't matter if you meditate here, or back in your home, you should always remember these things. The first thing is that before you sit in the meditation you should make your mind quiet, because if you will not make your mind quiet it will be difficult for you to concentrate. Often when we sit in the meditation, the mind brings such a thought within us of the worldly nature and then our concentration gets broken.

Only a quiet mind can do the meditation. If we have not made our mind quiet then what will happen? The thoughts of the world will keep bothering us again and again in the meditation.

The other thing I always say is to never understand meditation as a burden. Don't think that you are performing your duty. It should be done with love, because this is the Path of Love.

QUESTION: Sometimes I remember Master's Eyes while I am doing Simran. Master said not to visualize, so I try not to. What is the right way to contemplate the Form of the Master if you are not seeing the Radiant Form?

SANT JI: Guru Gobind Singh Ji said, "All the different Saints have the same kind of teachings." They have the same kind of understanding and I also say the same thing that no matter how many shooters there are, they all have the same target to shoot at. Master Sawan Singh Ji used to put a lot of emphasis on doing the dhyān or contemplating on the Form of the Master, [whereas] Kirpal Singh Ji did not emphasize a lot on contemplating on the Form of the Master. But that does not mean that Master Kirpal's teachings were

different from those of Master Sawan Singh. There was a great secret, there was a great Will of Master Kirpal in those instructions.

At the time of Master Sawan Singh there were not so many gaddis and Master Sawan Singh was the only perfect Master in Punjab. In Master Kirpal Singh's time, there were so many people who were giving initiation; that is why Master Kirpal Singh said that if we will contemplate on the form of an incomplete or an imperfect Master we will also remain incomplete and imperfect. We will go to the place where the one whose form we are contemplating upon goes. So if we are contemplating upon the form of the imperfect one we will also go to the place where he goes.

I have seen many dear ones like this and maybe you also know some dear ones like this – they go to so many different places and they get initiation from so many different people because they do not understand the importance of the Naam. First of all before going to the feet of, or before taking the refuge of, any Master we need to find out about him. Has he done any meditation and has he done any sacrifice? We need to know his history and we need to know what he has done in the Path of Spirituality to become the Master, because in order to become successful in anything, hard work is required.

In the line of the Saints, in Sat Mat, starting from Kabir Sahib, all the ten Sikh Gurus and even Master Sawan Singh and Master Kirpal Singh worked very hard in meditation to become the Perfect Ones. Master Kirpal Singh Ji used to say, “Gunga the wrestler became popular and successful in the field of wrestling only because he worked very hard. He stayed up at night many times and worked very hard until he achieved the status of being a wrestler.”

I don't believe in criticism. I neither criticize others myself, nor allow my dear ones to criticize others.

You yourself can see how at so many different places there are people who are giving the Initiation without spending some ten or twenty years in meditation, without sacrificing anything, and yet they are giving the Initiation to people. You know that if you want to be a doctor, or even if you want to get a master's degree – if we want to get any worldly knowledge – we have to work very hard. We have to stay up late at night for getting the master's degree. We have to spend sixteen years going to the schools and colleges. Do you think that Sat Mat is the only place where you don't have to work hard, where you don't need to sacrifice? Do you think that overnight you can become a Saint? I have had the opportunity to meet many mahatmas and many masters whose institutions and missions are very popular and who have a very big name in India. When I ask them about their meditation, they then had these excuses or this answer. They either said that they had done the meditation or they had done the sacrifices in their previous lives. Some mahatmas said that their ancestors, those who went before them, had given them this job, they had given them this power. But when I went to Baba Bishan Das he did not have any reasoning like that. He did not say that he had done it in the previous life or that his Master had given him the job. Neither did Master Kirpal Singh. Master Kirpal said, “This is the Path of doing, you will gain only if you will do. You will become successful only if you meditate.”

Once I went to a mahatma who has a very large following; millions of people go to him. When I went there, I sang the bhajan of Kabir Sahib that says, “There is nothing in

hypocrisy; O brother, there is nothing in the hypocrisy. The hypocrite suffers in the hell and he is never accepted anywhere.” So when I sang that bhajan they threw me out. They only allowed me to sing two lines of that bhajan before they threw me out, whereas, you know that in our sangat this bhajan is sung very freely. I become very happy when any dear one sings that bhajan.

The question was about contemplating on the Form of the Master. It is only because of the faith that we have received the Initiation of the Master. When we have received the Initiation from the Master and if we have developed that faith and are convinced about the Master, then what is wrong in doing the contemplation on the Form of the Master? We should always remain absorbed in the Form of the Master.

When we sit in the meditation and bring our attention to the Eye Center sometimes our attention stays there, sometimes it drops down, once again we bring it up and once again, it drops down. So we need something which will keep our attention there – there we need the contemplation on the Form of the Master. I am not talking about the remembrance of a picture of the Master, I am talking about the remembrance or memory of the Form of the Master.

Because the perfect Master is the Form of the Shabd and He has come from the Plane which is beyond the Negative Power – the Form who has given us the Initiation is similar to the Form in the Within.

When we reach the Tisra Til or the Eye Center by doing the Simran, after vacating the nine openings of our body, when we reach the Eye Center, we will find that the perfect Master is already there. He has arrived there even before we get there. This is the true criteria, or the true sign of the Master.

It is the Master Who has to make you catch hold of the Sound which is coming from above, because there are so many different sounds which are coming within us. But when our attention gets awakened, when we get to the Eye Center, then it is the Master’s work, it is up to the Master to decide which is the Sound that the disciple has to catch.

Guru Nanak Sahib said, “In the within, when the soul is awakened and the Shabd gets manifested, Satguru is the One who decides, who sorts out which Sound the disciple has to catch.”

Dear Ones, the work of the Master does not finish just by giving the Simran, He doesn’t get rid of you just by telling you the Simran. He has more work to do in the within. At every single plane He has to be there to help the disciple, because the disciples forget at every single step. The Negative Power has created so many confusing planes in our within. Outside there is not so much confusion, but inside there is a lot of confusion. The disciple always forgets and the Master is always present there to help him and to remove those confusions.

You will be very surprised to see how much the forces of the Negative Power love you when you go within. They will tell you, “Don’t go beyond this place, don’t go any further. We will give you so many conveniences here, we will give you this, we will give you that.” The men will be tempted by the women there, the women will be tempted by the men. You will be very surprised at how the Negative Power and all his forces will love you so that you will not leave them.

The Satguru explains things to us through the Satsangs and sometimes He lovingly tells us about the things, while other times He may frighten us. He tries to save us; He takes us out from the outside confusions and He takes us within. In the within, His work is even harder because there are so many tricks and confusions which He has to remove for the disciples.

Usually what we think about the Master is not true. When I went on the first Tour there was one dear one who sat at the bridge. She came to me and told me, “Last night I was sitting over there and I was looking at Your house, and I was thinking that maybe Master is relaxing. Maybe He is watching the television. Then my mind told me that, well, there is no television in His room.”

So Dear Ones, this is what some dear ones think about the Master. If that was my house in India, maybe I could have hidden a television somewhere where you people cannot see it, but this was at the place that you had made and you should know if there was a television there or not. So people spend so much time, so much money to go to the Satsang, and then they have such thoughts.

Dear Ones, if the Master watches television then what will happen to the world? The Masters don't watch the television at night; They don't sleep. At that time also They take care of and They protect Their souls.

We go within only because of our attachment to the dhyān or the Form of the Master, so when we have full faith in the Master, then there is nothing wrong in contemplating on the Form of the Master.

Guru Nanak Sahib said, “Contemplate on the Form of the Master within you, and in your mind always go on repeating the mantra of the Master.”

There was a deep secret behind Master Kirpal Singh not emphasizing on contemplating on the Form of the Master. He used to say, “If we will do the Simran given to us by the Master, then the dhyān or the contemplation of the Form of the Master will come within us by Himself.”

Master Kirpal Singh Ji used to say, “He is God Who comes to you by Himself.” What Master Kirpal Singh said was very true and accurate, but there is a difference in our understanding. If we will do the Simran of the Perfect Master, if you will remember the perfect Master, His Form will come within us by Himself.

1996 December: Faith is the Foundation of Our Life

This question and answer talk was given October 17, 1996, at the S.K.A. Retreat, Sampla, India.

QUESTION: Beloved Master where is the mirror of the soul? In which plane is it? What gets reflected on it and what can we see on it? Thank you.

SANT JI: First of all, Salutations unto the Feet of that Almighty, All-Doer, He Who is capable of doing everything, Almighty Lords Sawan and Kirpal Who have brought us together in His love and are making us sit together in His love. He is the One Who is allowing us to hear such beautiful words and interesting questions like this. He Himself

asked this question and He Himself is supplying the answer. He Himself is calling everyone and He Himself is making them sit here.

First, in order to understand this question, not only to understand this question, but to also see that mirror, we need to work very hard. By doing the Simran sitting at the Eye Center constantly and by rising above the physical, astral and causal planes, by rising above the nine openings of the body, and after reaching the Par Brahm we can see this mirror of the soul. In that mirror we can see the face very clearly, just like here outside we are able to see our face very clearly. In the same way, in this mirror we can see the Form very clearly.

When by doing the Simran we reach the Eye Center that means we have gone through, we have completed, our search of the body. When we go beyond that into the Brahm then our search for the mind is completed. When we go past the Brahm into the Par Brahm then the search of our soul is completed.

Suppose we have a stain or some kind of dirt on our face. If our friend were to tell us that we have that on our face we would not believe him, we would think, “I didn’t go to any place where I could get a stain so how can it be there?” But if instead of saying anything, that friend just places a mirror in front of us, he doesn’t need to say anything, we can easily see what is on our face. What is the present [situation]? – someone understands himself as a man, someone understands herself as a woman; someone understands himself as an Indian, or a Colombian, or as a Christian or a Hindu, etc.

You see that all the religions and all the religious leaders say that there is only one God, and He is the Protector, He is the Giver to everyone. They say this but still they hate each other so much, they fight with each other so much. I got an opportunity to go to Europe during the Second World War and I saw that even though they all believed in Christianity, they were all Christians – but still how many people were there who were really impressed and who were affected by the teachings of Christ? How many of them were following the teachings of Christ? No one was following Christ, they all were following Hitler.

Is this not the message of Christ that if someone slaps you on one cheek you should present your other cheek in front of him? Didn’t He say that you should love your neighbor as you would want yourself to be loved?

Sufi Saint Farid says, “If anyone does bad to you, you should still be good to them. Don’t let anger come into your mind, and then you will not have any diseases and also you will gain a lot.”

Master Kirpal Singh used to say that if we do not love those whom we can see with our eyes and then if we still say that we love that All-Doer, Almighty Lord – He used to say that those who claim to be a lover of God and who don’t love their fellow beings, they are liars.

I always say that before killing others, have the knife beside you and first cut your own flesh and see if you feel any pain or not. The soul is within that animal also, and just as you feel the pain when your flesh is being cut, in the same way he also feels the pain when he is killed.

Master Sawan Singh Ji used to say, “The dear ones from the West emphasize much on reading, but they emphasize less on rising above.” Saints don’t just talk, They have seen the mirror of the soul Themselves and that is why They understand all the religions, all the souls, as Their very own. They understand people from all different countries as Their very own because They have seen in the mirror of Their soul that all the souls belong to God. If we have seen the mirror of the soul do you think that we will say, “He is Hindu,” or “He is Muslim,” or “He is Sikh,” or “These people are made by some other God”? Can we kill anyone if we have seen the mirror of the soul?

So that is why, when the soul reaches Par Brahm and attains the status of Sadh then she realizes that she is neither a man nor is she a woman; she realizes that this is not the place I belong, my home is Sach Khand and God Almighty is my beloved husband.

The soul mingles with the beloved Lord exactly in the same way as the sugar mixes with the patasa and no one can differentiate what is made of what.

The person who asked the question did not know how to put this question. Dear One, that mirror does not get any reflection on it. Guru Arjan Dev Ji Maharaj has described that moment when one sees that mirror of soul like this: He says, “Just as water comes and mingles and becomes one with the other water, in the same way, the soul goes and mingles with the Oversoul.”

The light of our soul mingles and becomes one with that Great Light just as the water mixes with the other water.

Regarding this meeting, I describe it in the Punjabi style like this: “The Beloved One has embraced me, opening His shirt, and there remained no gap between Him and me. The sugar became one with the patasa and there remained no difference.”

God is an Ocean of Love, our soul is the drop of that Ocean, and the Shabd is the wave of that Ocean. Now you can figure out for yourself what the relationship is between the drop, the wave, and the ocean.

As long as the soul is separated from God Almighty, she is called the drop, but when she gets on the wave and becomes one with the ocean she also becomes God.

The student is called a student until he completes his study to be a teacher. When he finishes that study then he also becomes a teacher and there remains no difference between his teacher and himself. In the same way, a disciple is a disciple only until that time when he goes and becomes one with the Master. When he becomes one with the Master then there remains no difference between him and his Master.

Guru Ramdas Dev Ji had said, “O Lord, You Yourself are the disciple, You Yourself are the Master, only through the Master Your devotion is done or You are meditated upon.”

The knowledge is sleeping in the child, whereas in the teacher it is manifest, it is awakened. Unless the child goes in the company of the teacher, she cannot awaken his knowledge.

Now the question arises if a child does not obey his teacher and if he does not learn the lesson that his teacher has given to him; if instead he tells his teacher, “You learn this lesson for me,” just imagine – that teacher has already learned so much, why does he

need to learn the lesson again? If the child is not learning the lesson do you think that he can expect to pass his exams?

In the same way, if the disciple does not meditate and if he does not obey the commandments of the Master can he expect to progress on the Path? So just as we have received the holy Initiation, we should do the meditation honestly, we should rise above and do the work that our Master has asked us to do.

QUESTION: The other day when commenting on the bhajan “*Mera Kagaj Gunah Vala,*” You said that the disciple should not lose faith in the Master, that you should not think the Master is like other human beings, but maintain the faith that Master is God Almighty. When the mind sends thoughts of doubt it is easy to recognize and stop them, but other times it is as if something is missing, as if the rope connecting the disciple and the Master has become as thin as a sewing thread. This does not seem to be in my control. My question is how can we maintain faith in the Master if it is not in our control?

SANT JI: You know that the house that does not have the strong foundation does not remain there forever, it collapses very soon. Faith is the only foundation of our life in the Path of the Masters. If we do not have the faith first of all we cannot even take the Naam Initiation. It is only because of the faith we had for the Master that we came into the Satsang and finally got the Initiation.

Always in the Satsang I have said this, “You may call it faith, you may call it devotion, or yearning: if you could maintain that devotion, that faith, or yearning, which we had on the very first day of the Initiation, throughout our lifetime, then what is the big deal about getting liberation for our own selves – we can liberate millions of others also.

The rope of the Shabd is so strong that it cannot be broken by any means. It cannot be abandoned in any way. There is no force of the Negative Power which can make us give up that rope or which can break that rope of the Shabd.

The disciple does not know how at the time of Initiation the Master takes over the rope of the souls from the Negative Power and He ties them very hard, very strongly in Sach Khand.

Guru Arjan Dev Ji Maharaj has said, “God Almighty has stretched and very firmly tied the rope so that it neither can be broken by any breakage nor can it be abandoned no matter how much you try to leave it.”

Dear Ones, often I have said that sitting within us, our mind, just like a competent lawyer, presents advice to us, and even before one advice is over he presents us with other advice. Those who listen to the advice of the mind never become successful in their meditation because it is the job of the mind to somehow keep us away from doing the meditation.

Dear Ones, unless you have faith you cannot do your household chores. If you do not have the faith that your breathing is going on, you can’t even get up from your bed. I think that if we don’t have faith we cannot put even one morsel of food in our mouth. Even though we know our life is in the food, but if we don’t have the faith that it will be good for us after going in our stomach, we cannot eat it.

Dear Ones, there comes a time in everyone’s life which everyone has to face and we call it as “death.” Also it is said that when the Angels of Death come to take us they give us a

very hard time. They torture us so much, they make us go through the mills, they throw us in the dirty rivers, and do many other bad things to us. We also know that nothing from this world goes with us and nothing from this world helps us at that moment. Neither our mother nor our father, neither our brothers nor our sisters, neither the wealth which we have collected nor anything of this world goes with us. None of these things come to rescue us when we have to face the Angels of Death. At that place it is only the Master Who appears and saves us from the beating of the Angels of Death. So not to have faith in the Master Who saves us at the place where no one from this world can save us – do you think that it is a good thing not to have faith in the Master? The other thing is that the love of the brothers and sisters, and all the worldly relatives, is full of their self-interest. Only the love of the Master is selfless. So do you think it is a good thing not to have faith in the Master Who loves us selflessly and Who rescues us at the place where no one from this world can help’?

Suppose we lose our way in the forest. We are afraid that the dacoits and the thieves may come and plunder our wealth. Also, if we are in the forest. the fear of lions, tigers and other wild animals is also there. If someone appears at that time to help you, if he holds your hand and he doesn’t allow anything to come near you, what would you do?

Would you say. “We don’t have any faith in you”? No, you would be very grateful to him and you will be ready to surrender to him, you will be ready to give up everything for him. And at that time what do you have to offer to him? It is only yourself, only your soul that you have to offer to him. Soul becomes very happy when she sees that the Master has come to rescue her from all the difficulties, and at that time she surrenders herself to the Master, and in the happiness she offers herself, her soul, to the Master.

Dear Ones, when the poor soul leaves this body, at that time when she has to face the Angels of Death no one comes to help her, but if she has got the perfect Master, if she has got the Naam, They are the only companions, They are the only Ones Who come and help her.

I have seen many incidents of people leaving the body. I have seen the non-initiates leaving the body, I have seen the initiates leaving the body, I have seen the meditators leaving the body, and there is much difference between the meditators leaving the body and the other people leaving the body. The meditators go with much happiness whereas the manmukhs cry and weep a lot when they have to leave this body. So we should have faith in the Master no matter if our mind cries, or weeps, or rebels, but still we should have faith in the Master. When he brings us doubts about losing faith in the Master or when he brings this kind of feeling, on that day, punish your mind; you should make him meditate more.

You may read the conversation which Bhai Sunder Das had with Master Kirpal Singh in the book written by Mr. Oberoi [*Support for the Shaken Sangat*]. That has not been written from hearsay, it happened in front of many of the dear ones in the sangat, just like we are sitting here, and it was talked about very openly.

It is the weakness of the mind that he creates such feelings, such doubts, in the disciple. This is something which we all should remember – it is very important – it is because of the weakness of the mind that we have this kind of feeling of not having faith in the

Master. The Master has so much faith in us and that is why with all that faith He has given us the Initiation.

The Light Of Ajaib



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1997

1997 January: The Most Beautiful Inner Form

This question & answer talk was given on December 13, 1996 at the S.K.A. Retreat near Sampla, India.

SANT JI: Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have given us the opportunities to sit in Their remembrance.

Many dear ones who come to see me in the darshans, and with whom such a thing has happened, tell me that they do see the Form of the Master, but the Master doesn't speak to them, as if He is not pleased with them, and He doesn't speak to them even though He definitely comes there. So this happens and this is done in order to create the yearning within such a disciple so that the disciple may start wondering and he may start counting all his faults and shortcomings. That is why many times it happens that the Master comes and He doesn't speak. That is why here the disciple says, "O Master, tell me what mistake I have made, what sin I have committed, that You come but You don't talk to me, You do not look at me, and You just go away from my sight." This happens to many dear ones. And this bhajan which was just sung is very loving, very painful, and this is the best way of telling the Master about our faults and asking Him, "What is the reason why You come and You just go away and You do not talk to me?" The Master definitely comes to those disciples because He has made those disciples as His very own. But because He wants the disciples to find out and weed out their shortcomings, and also in order to create the yearning within the disciples, that is why sometimes He does such a thing to the disciples.

QUESTION: You have said that if we were to maintain the enthusiasm which we had at the time of our initiation we would easily reach our goal. How can we maintain that enthusiasm? How can we regain the enthusiasm if we have lost it?

SANT JI: We know that if we want to achieve anything in this world, if we want anything in this world, we have to work hard for it. Without working hard, without putting in all the efforts, we cannot achieve anything, even of this world. And that is called the enthusiasm; that is called the devotion. In the Path of the Masters, such enthusiasm and such devotion are required in the meditation also.

You know that when the child first goes to the school, he is very fond of going to the school; he likes it and he has much enthusiasm. If he obeys his teacher and if he learns the lesson which his teacher is teaching him, then he can easily pass the examinations, he can easily secure high marks. But if he does not obey his teacher, if he does not learn the lesson taught by the teacher, do you think that he can expect to pass the examinations?

Gold is obtained from the ground only after digging the ground, and if we want to obtain a precious pearl, we have to dive deep into the ocean. In the same way, Satguru is the Ocean of Love, and if we want to take out the pearl of Naam, we will have to dive into Him.

At the time of the Initiation, we are told that we have to meditate at least two and a half hours every day. That is the minimum. If we can meditate more, that is even better. And

also certain rules and regulations are told. We are even told in which direction we have to go and which direction we do not have to take. Just as when the doctor prescribes any medicine, when he gives us the medicine, along with it, he also tells us about certain things which we have to do. And as it is important to take the medicine, in the same way, it is equally important to abstain from the things which he has suggested or which he has prescribed for us.

Dear Ones, we have to control the organs of eyes, the organs of ears and the other organs.

Dear Ones, I have told you about myself, how right from the very beginning I have never gone to the marketplaces, I never hung around unnecessarily. And still I have that habit, I have maintained that habit. I don't even go to buy my own clothes. When I say that I did not eat the food, that I lost the taste of the food – that was the condition of myself. I did not eat the food, I did not taste those things, and that was the condition which I had lived in. And I still maintain that.

There are still many dear ones who have spent fifty or sixty years with me, and they have known about my life, and I have known about their lives. And that is why, proclaiming, I ask them: “Either you tell me about my life or I will tell you what you have done in your life.” Have you ever seen me in the cinemas? Or have you ever seen me in the fairs and the other fun-making places? Or have you ever seen that I have criticized the food and things like that? In the sangat, you will not find anyone who can come out and who will stand up and say that he has seen anything like this in me.

It has been twenty years since I have been with Pappu, and if Pappu allows me, I can say a lot.

Dear Ones, if you will follow all these things with much enthusiasm and devotion, definitely you will realize, you will remember what is the goal which you have to achieve. And even if you have not met with the Master inside, still He is helping you. He is protecting you, and He will definitely extend all His help and protection to you.

Master Sawan Singh used to say that he at whose door there is any animal, the owner of the house knows when he has to feed the animal, when he has to take him to the shade from the sun, and when he has to give him water. He is worried for him, and he always attends to all the needs of that animal. In the same way, if there is a servant working in your home, you know when you have to pay him, you know when you have to feed him, because you are worried for him.

Do you think that God Almighty is the only one who is careless or who doesn't care for us when we are working for Him? The bhajan that you sing in which it says. “When the devotee remembered Him, He came running barefoot” this is the condition of my own self. Since I had been remembering Him, I had been waiting for Him all my life, since my childhood, so when I remembered Him, He came to me by Himself, and He embraced me.

Master Sawan Singh Ji used to say, “God forbid, may the Master not put anyone to the test!” Just imagine that if someone has come into your life on that very first day, and if you had not known him before, and if you have a very good house, if you have fifty acres of land, and if that person comes to you and at once he tells you, “Leave everything and go away from here.” At that time, I had my turban off. When I tried to put the turban on

my head, He said, “I didn’t ask you to put the turban on your head.” So just imagine what it takes to do all that, especially if you had not known that person, if you had not met with that person earlier in your life.

And then He gave me the orders to go to 16 PS. At that time, I saw that my mind hesitated. In my mind a lot went on happening, but at the same time, from within, this thing came out (as I used to hear from Master Sawan Singh), “When a potter is making the pot, he is hitting the pot from outside, but inside also he keeps another hand to give it the protection, to give support.” So then I thought, “Now it is up to Him. Whether He wants me to be in the shade, whether He wants me to be in the sun, wherever He wants me to be, now He is responsible. So whatever He is telling me to do, I should do that.”

Even today I have the same enthusiasm in me for His remembrance which I used to have in the beginning.

This is the reason why I like to sit with all of you. I become very happy sitting with you in His remembrance, because I am hoping, I wish, that just like I have the enthusiasm for His remembrance and for His devotion, looking at my enthusiasm, you may also pick that up, and you may also get that enthusiasm. Because you know that the melon catches the color from the other melons. Even though God has not put any sense in the melon, it is just a vegetable, but because of the company, even the melon ripens; a melon catches the color of the other melons. In the same way, I wish, I hope, that at least looking at me, these people would create that enthusiasm, they would regain their enthusiasm, and they would also remember Him with so much enthusiasm as I am doing.

Dear Ones, even the Master has to give us something if we remember Him with our every single breath. Because They are remembering, that is why when we remember Them, They also have to give us something. They bring the fruit from Sat Naam, and They want us to have that fruit; They want to give that fruit to us. And in giving that fruit, no one else can interfere in that. Neither the Parmeshwar nor the Ishwar can interfere in that work because the Masters have brought that fruit of Sat Naam to give to Their disciples.

This is why I always say that if we were to maintain the enthusiasm which we had on the very first day until the last breath of our life, what is difficult for such a person to obtain the liberation? He can liberate millions of other souls, those who may come to Him. Giving the spark of the Naam, such a person can make millions of other souls achieve the liberation.

Now coming to the second part of the question of how to regain the lost enthusiasm. Master Sawan Singh Ji used to say, “Suppose someone has lost his home or has gone away from his home in the morning, and if by the end of the day, he comes back to his home, we do not call him as the one who had gone away from the home.” Or, in other words, it is never too late to mend. So a person who has lost his enthusiasm, he should not always remain lost. He should never remain forgetful. He should learn the lesson. And with much more enthusiasm, with much more devotion, he should start his life new, he should once again do his devotion. He should never remain like that forever. He should look at his own self, and he should realize that by giving up or by leaving, by losing the enthusiasm, he has not only lost his Spirituality, but he has also lost his physical health. So that is why he should look at his own self and with much enthusiasm and with much yearning and devotion, he should start his devotion once again.

Dear Ones, never become thieves of working hard. Those who work hard, they definitely achieve success.

QUESTION: Master Kirpal emphasized fixing the gaze or attention. He said, “Do the Simran slowly with the tongue of thought, so as to not interfere with the attention. Look into the middle of the darkness in front of you. Look, look, look, intently, minutely, penetratingly, to see what comes up. The darkness will be thinned, you may see Light. Look intently into the middle of it. It will burst and give you further way up.” My question is: What is the relation of the gaze to the Simran? Should one be emphasized more than the other? I have had a hard time fixing the attention especially.

SANT JI: I think yesterday in the Satsang I have answered most of this question. The difference is, as Master Sawan Singh Ji used to say, “Those who want to understand something in few words should come to me and I will explain to them, and those who want to understand something in detail, in more words, they should go to Master Kirpal Singh. Because Master Kirpal Singh first takes apart the gun and then He puts it back together.”

That is why Master Sawan Singh Ji used to say, “For a Westerner, it is very difficult to control his tongue. He likes to talk a lot and he likes to hear a lot. And for Punjabi people it is not easy, it is difficult for them to keep their hands at their place – with their hands, they always go on doing something.”

First of all, we have to understand that unless we complete the course of the Simran, we will not be able to fix our attention. Unless we will withdraw our attention from all the different parts of the body, and unless after retracing our soul, our consciousness, unless we will bring it up to the Eye Center, we will not be able to fix our attention there.

Because it is your Surat, or the consciousness, which has to fix the gaze. Right now your consciousness, your attention, is spread all over, so how can you fix the gaze? Sometimes you will look at the turban of the Master, sometimes you will look at some other part of the body of the Master, and in this way your attention will always remain separated or disturbed.

So, first of all, satsangis should understand the importance, understand the greatness, of doing the Simran. When you will do the Simran and when you will keep your gaze behind the two eyebrows, your Dhyān will start becoming itself.

When you will go to the Tisra Til, or the Eye Center, and when you will go a little bit above that, just a little bit farther up, then you will see that your Master is already sitting there for you. Sometimes people see the Light over there. For some people it is still dark over there. It all depends upon the person’s background.

Just like the video people do when they are taking the video, sometimes they zoom in, and sometimes they zoom out. In the same way, sometimes we see the Form close to us, sometimes we see the Form far away from us. And that is why we need the Dhyān or the contemplation of the Form of the Master.

So when your Dhyān or the contemplation on the Form of the Master is perfected, then you will be free of all doubts. How can you perfect your contemplation? You can perfect the contemplation on the Form of the Master only if the Form of the Master is there.

The story of Hir and Ranja is very old, and many Saints have mentioned it or they have told the story of Hir and Ranja. Hir was in love with Ranja. Even though the parents of Hir were very strict with Hir and they tried to prevent her from going to see Ranja, but she was so much obsessed, she was so much involved and intoxicated in the love of Ranja that she would always think about him. One day, she asked her friends, “Where is Hir?” Her friends asked her, “Who are you? You are Hir, and you are right here.” She said, “No, I am not Hir. Don’t call me Hir. I am Deeto Ranja.” (Deeto was another name of Ranja.) And she said, “By repeating the name of Ranja, by remaining in the love of Ranja, I myself have become Ranja. Now no one should call me Hir, because now I have become the Deeto Ranja, I have become the form of Ranja.” So if the worldly love, if this is the condition of those who have the worldly love, just imagine what would be the condition of the disciple who is in love with the Master. If we have love for the Master, if we always remember Him, if we are always doing His Simran, then such a disciple also becomes the form of the Master. He forgets himself completely, and over there, only the Master remains.

The love and the Dhyān starts with the body of the Master. First of all, we love the body of the Master; we have the Dhyān or the contemplation of the body of the Master. The Masters say that just like when the calf looks at the cow, she runs and embraces the cow, in the same way, when the love and when the yearning is created in the disciple for his Master, then his contemplation is completed. Just like the calf runs to the cow, in the same way, if we also develop that kind of yearning and that kind of fondness for the darshan of the Master, if we also run to the Master whenever we can have the darshan, only then we can perfect our contemplation of the Master’s form.

Master Sawan Singh Ji used to lay a lot of emphasis on doing the Dhyān or the contemplation of the form of the Master. He used to say that the best way or the best means of perfecting the contemplation of the form of the Master is during the Satsang.

He used to say that you should look in the center of the forehead, between the two eyes of the Master, and you should look into the forehead of the Master: and your attention should be so much fixed in the forehead of the Master that you should not be aware of anything else over there. Either you should be there or your Master should be there. You should not be even aware of the pathi who may be sitting next to the Master.

He also used to say that, even if there is some noise happening behind the Master, even if the Master is talking to someone, your attention should only be toward the Master.

He also used to say that after the Satsang, don’t go on talking with other people. Otherwise the cup which you have filled up with the darshan of the Master will start emptying. So after the Satsang, just keep sitting there: keep your eyes closed, and enjoy the darshan of the Master.

Swami Ji Maharaj said, “The words of Master are so much loving and I like them so much, just as the mother likes the talk of an infant. Just as the unchaste person loves the woman, in the same way, the disciple of the Master loves the words of the Master.”

Dear Ones, when such a love, when such a fondness is created within us, what is difficult in perfecting the contemplation?

For such a dear one even doing the Simran is not difficult. You know that even in this world, if you are in love with someone, if you love someone, if you are fond of someone, without making any effort, you will remember that person; you will see that person in your head.

Many times when we remember our worldly friends and when we miss them, we don't even feel like sleeping. So if we would miss the Master, if we would remember the Master like this, do you think that we'll be able to sleep?

Hazrat Bahu has described this condition by saying, "Neither He Himself sleeps, nor does He let me sleep; it is like the crying child who does not sleep himself and also does not let the other people sleep."

Dear Ones, there is so much which I can say about the Dhyān or the contemplation, but first of all you should do the Simran. First you should do the Simran with your tongue, and after you have perfected that, you should do the Simran with the tongue of your mind or [the] tongue of your thought. And when you have perfected that, that also goes away, and then the Simran with the tongue of your soul starts happening. When such a condition happens in the disciple, then the difference between the disciple and the Master is removed, all the secrets are removed between the disciple and the Master. It is like when the rock candy dissolves in the milk, it does not change the color of the milk, it only changes the taste of the milk. In the same way, when the disciple does the Simran with the tongue of his soul, then no difference remains between him and the Master.

Dear One, the Form Whom we call as the most beautiful one, or the Form Whom we call as the most attractive one, we get to see that Form after going to the Tenth Door. Hazrat Bahu describes the condition of the soul who has reached the Tenth Door and who has seen that most beloved, most beautiful Form of the Master. He says, such a disciple says, "May I have millions of eyes on my body with which I may behold the Form of my Master. I would close one eye and open the other eye, and in that way, I would go on having the darshan of my Master. Even after having so much darshan of my Master, I would not be satisfied. I would still look for some other means, some other way through which I can have the darshan of the Master. Because for me, just once, the darshan of the Master is worth much more than millions of pilgrimages."

If a disciple gets even one glance of that Form of the Master, if you would offer him the kingship of all the entire Creation, of all this world, he would not accept that because he has already become of the one Who has given him that darshan.

"After getting there," Bulleh Shah said, "there is no need for the long Namaz or offering the prayers. You just need to bow down once and that's all, and your work is done." So dear ones, once we get there, after that we do not need to have long talks or long lectures. All these things are done only to make you understand. Once we get there, we only need to bow down at Him just once and that's enough.

Sai Bulleh Shah said, "He does not need to go to Mecca, the place of pilgrimage, he who has his pilgrimage just by looking at his Beloved. Dear One, for such a person, his Master becomes his Mecca, Medina, his place of pilgrimage."

QUESTION: When children are born into satsangi families and then get initiated, does that mean they already searched for a Guru in their past lifetimes? If that is true, why do

so many of us, who do not have to search in this lifetime, take the Path for granted and are not serious about it for so many years ?

SANT JI: I have often said this previously, and also Master Sawan Singh Ji used to say this very often in His Satsangs. He used to say, “Very special, very selected, chosen souls are sent into the satsangi families. Those souls who are going to get the Naam and the Master in this lifetime, only those souls are sent into satsangi families.”

We know that the child does not know what is good and what is bad, what is right and wrong in this world, which direction he should take, nor what will be beneficial for him. So it becomes the responsibility of the parents that, right from the very beginning, they should bring the children up according to the principles of Sant Mat, and they should always keep the children informed about the Path. The parents should never, not even in the state of forgetfulness, do anything bad in front of or in the presence of the children, and they should not do anything which may distract the children. They should always talk about the meditation, and they should always set a good example for them.

They should tell the children the benefits of doing the meditation of the Shabd Naam, and they should tell them the benefits of the Path and the Master. And they should also give the example of the lost children or the lost people, those who have gone off the Path, that how much they suffer and what happens to those who go off the Path.

Because as the parents are, such are the children.

If the parents will tell their children that they should become good, that they should meditate and should go to the Satsang, and if they themselves don't do that, that will not work. It is the parents' responsibility first to do all those things themselves, and then teach the children.

So when such children will get the Initiation, they will definitely remain on the Path, and they will definitely do their Bhajan and Simran. This last Tour when I went to Sant Bani, I saw that those children, those who had been infants on my first Tour and who had been brought by their parents – this time, I saw that those very children have now grown up. They were doing a lot of seva in the Program and they were doing a lot of meditation, and this made me very happy.

Seeing those children, I told Pappu, “Look here, Pappu, I am very happy to see these children, because they used to be very young, but now see how they are running here and there, and how much seva they are doing for the sangat.” There are only a few children among them, who have gone off the Path or who are distracted, and that also is because of the parents. The parents have not paid so much attention, they have not given them the information about the Path.

Dear Ones, always remember that children are the greatest gift which God Almighty has given to you. And they are the ones who are going to grow up, and later on they are the ones into whose hands the reins of power of the country will come. So from among your children, those people are going to come who are going to rule this country. So if your children will be good – the more good people there are in a country the more that country will be glorified.

In the beginning when the dear ones used to come to me, they used to say that the children should not be allowed in the Satsang because they are a distraction and the

adults become nervous. And that was the reason that I started the children's Satsang, because it is our responsibility to produce good citizens, it is our responsibility to bring them up according to the teachings and make them good people.

In 77 RB, one dear one came to me and he told me that whenever he saw children in the Satsang, he became very upset, he became very perturbed. When I lovingly explained to him how the children are the greatest gift of God Almighty, and how we have to look after them and bring them up according to the teachings of the Path, then he understood. This last Tour when I went to the United States, I saw that same person. Now he is married, and he has a couple of children. When I saw him carrying the children, one was on his shoulders and one was on his front, just like the American people carry the children, I was very happy to see how that same person, who used to get upset by the presence of the children in the Satsang, now he himself has the children and how much he loves them.

Dear Ones, we get to learn a lot from the children. You know how selfless their love is and how selflessly they love everyone. They do not see any difference between the enemy and the friend. Whoever calls for them with loving arms, they always respond and they always go to him.

So understanding them as the gift of God, we should love the children, and we have to make them good citizens.

You know that when a gardener plants an orchard, if the trees which he has planted bear good fruit, then he becomes very happy. And all the hard work that he has put into that orchard becomes successful. If the fruit are not so good, then all the work he has done, all the hard work that he has put into making that orchard is all useless. In the same way, married life is like a garden, an orchard, and children are the fruit which the tree of the married life bears. If the fruit will not be good, then just imagine how you would feel. So if you will make them good, if they will stand on their own feet, if they will do their Bhajan and Simran, and if they will become the good citizens, it will give you much happiness and much pleasure looking at them.

I was very happy to sit with all of you, and I hope that all of you will teach good lessons to your children, that you will encourage them, and you will inspire them toward the Satsang, toward the Naam.

Often I say that if you cannot do good to others, at least don't do bad for them. If you cannot give any good advice or good teachings to others, at least don't give them bad advice.

If we are telling our children, "Dear children, you should not lose your track, you should not get lost in this world, because there is no peace, there is no happiness in losing yourself in this world," we are not doing any favor to them. We are just attending to our obligations, attending to our responsibility.

1997 February: When Both the Lights Become One

This question & answer session was given December 10, 1996 at the S. K. A. Retreat, Sampla, India.

QUESTION: Would Sant Ji talk about the inner sights and sounds like Master Kirpal used to do?

SANT JI: Salutations unto the feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have given us the opportunity to sit in Their remembrance and do Their devotion.

I have talked about the inner sights and sounds a lot in many of my talks, in many of my Satsangs. Many times I have commented upon Swami Ji Maharaj's banis; many times I have commented upon Guru Nanak's banis. And in those Satsangs, in those talks, a lot has been said about the inner sights and sounds. You should read *Sant Bani Magazine* because most of those talks are published in the magazine, and by reading those magazines you will be convinced, you will be satisfied. As a matter of fact, whatever the Master tells us, whatever the Master speaks, He always talks about the inner sights and sounds. He gives us the outer examples so that we may follow what the inner sights and sounds are like. But whatever He tells us, His goal is, His indication is always toward the inner things.

Yesterday in the Satsang, I commented upon Guru Nanak Dev Ji's bani, and in that Satsang the example of the bumblebee, the example of the deer, the fish, and the river were given. But the real meaning or the real thing which Guru Nanak Sahib wanted to explain to us was that just as only with the grace of God Almighty the separated river goes back and merges into her origin, into the source from where it came out – in the same way, our soul, which is also separated like that river, can go back to her origin, can go back to God Almighty, only if God Almighty showers His grace upon our soul. And only by riding over the Shabd, can our soul go in the inner planes and finally go back to the Real Home.

You know that it is the water of the ocean which evaporates and is transformed into drops, goes into the sky and becomes clouds, and finally the water comes down to the earth in the form of rain. And after going through so many different places – we do not know how many places the drops of rain have gone to – and after going through many ditches and many up and down places, we do not know when it finally goes back and merges into the ocean. So it takes a very long time, and that happens only if God Almighty showers grace.

You know that sometimes that water has to remain in the company of the dirt for a very long time. For a very long time it remains there. It does not have any flow. After that, when it rains, it flows down to the river along with the water of the rain; it becomes [part of] the river and then finally it goes to the ocean.

When the water of the river falls into the ocean and merges in it, after that, no one can say which was the water of the ocean and which was the water of the river. All the water becomes one. Guru Arjan Dev Ji Maharaj has explained this to us to make us understand how our soul mingles and becomes one with the Oversoul, with God Almighty.

He has also given the example of a lamp. He says that just like when you light a lamp and with that lamp when you light another lamp, both the lights become one and we cannot differentiate, we cannot say that this light is different than the other. When our light goes and mingles in that big Light, then both the lights become the same – in the same way,

when the water of the river goes and falls into the water of the ocean, both the waters become one.

In the same way, being separated from God Almighty, from her origin, from her source, our soul took many births. We do not know how many times she became a reptile, how many times she became a plant, how many times she became a worm, how many times she became the husband, how many times she became the wife. We do not know how many times the soul went to which places. No one has any idea ever since we got separated from God Almighty, where our soul has gone and how much she has suffered. Sometimes she enjoyed the happiness, sometimes she suffered the miseries and the pains. So we do not know ever since we got separated from Him, where we have been and how long we have been separated from Him.

The soul is never born, she never dies, but she has to live in the body. And we call this body as the sick body. And when we are living in the sick body, then we definitely feel the sickness. It is like when you put the iron in the fire, even though the iron will not burn in the fire, but still it will be affected by the heat of the fire. In the same way, even though our soul is neither born, neither does she die, but because of the different bodies into which she is put, she is affected by the pains and the miseries.

So Dear Ones, that Shabd, riding on which our soul has to go back to her origin, that Shabd cannot be read or written, it cannot be sung. It is not of any particular language. It is beyond the reading, writing, and singing. You may call that Shabd as the Ocean, or as the Wave of the Ocean. Just like the Sound is coming out, in the same way, Shabd can be called as that Sound which is emanating from our Real Home, which is emanating from that Ocean and is coming and Sounding in our forehead.

I have said this earlier also that the sound of the river at the place from where it starts is different. When it flows over the rocks and the stones, it sounds different. When the river is flowing over the plain on the sand, then it sounds different. And finally when the river falls into the ocean, then the sound of the river is different. There is only one water. It is the same river, but because of the different places on which that water traveled, it has different sounds.

In the same way, there is only one Shabd which is being created, which is emanating from Sach Khand, but the Sound of that Shabd changes according to the plane that the Shabd comes in.

Since we have this habit of listening to the outer sounds from ages and ages, from birth after birth, that is why most of the time our attention is always spread outside. We always run outside, and that is why the Masters give the example of the outer sounds. They tell us, “These are the kinds of sounds which you will hear in your within.” Whenever you sit down and hear the Sound, even if it is a hissing Sound, even if it is a very small Sound, listen to it, concentrate on it, catch it, and once you have caught hold of one Sound, don’t go on changing it every day. Always go on listening to the same Sound, because that particular Sound will take you above. Because it is the One Sound which is coming from our Real Home, and if we will catch hold of that Sound, it will take us there.

The Sound is so strong in our within that many times in the beginning when the dear ones hear the Sound and it is very strong, it is unbearable. Some dear ones even request that

the Sound is sounding too loud and they request to stop it or to make it low. The dear ones do not understand the importance of listening to the Sound Current. Even now you hear the Sound Current, but it is not pulling you up. Why is this so? Because you are not understanding the importance of meditating on the Sound every day. You do not meditate on it every day. That is why your attention is always outside.

We will be pulled by the Sound only when we will go in the range of that “pulling” Sound, which is sounding in our within. Unless we go in the range of that Sound, we cannot be pulled up. Even though we may hear that Sound, but since we are not going near that Sound, we are not reaching the place where the Sound is coming from, that is why we are not being pulled up by the Sound.

It is like a magnet. A magnet will attract iron only when the iron is in the range of the magnet. If the iron is not placed in the range of the magnet, the magnet will not attract the iron, no matter what. And also if the iron is not clean, if it is rusty, even then the magnet will not attract that iron toward it.

In the same way is the Shabd, in the same way is the Sound. We also have the rust of the bad karmas, of the sins, of all the bad things which we do. And because of that dirt which is on our soul, no matter how strong that Shabd is, even if we are able to hear It, but still It does not pull us up because we have the dirt, the rust, of the bad karmas and sins which we do.

That is why the Masters always tell us that we should understand the importance of doing the Simran. Unfortunately, the dear ones don't understand the importance of doing the Simran, and that is why they ask me why it is that even though they hear the Sound Current but still the Sound does not pull them up. It is because of the dirt which the soul has accumulated over the ages, and because we do not do enough Simran we do not remove the dirt from our soul. That is why we do not go near the Shabd and the Shabd, the Sound Current, does not pull us up.

So that is why it is very important for us to do the Simran, so that we can remove the dirt which is on our soul. After our soul is purified then that Sound will pull us up. Just as a broom cleans all the dirt from a room, in the same way, the Simran cleans all the dirt from our soul. By doing the Simran we can clean the mirror of our soul. If the mirror of our soul is not clean we cannot see our image very clearly in it; but once we clean the mirror of our soul then we can easily see our face, we can easily see our form in the mirror.

In the same way, when we will do the Simran and clear the mirror of our soul, then we can easily see ourselves; we can easily hear that Sound Current and go within. So that is why, first of all, we have to vacate the nine openings of the body by doing the Simran. That is the purpose of doing the Simran. Once we vacate the nine openings of the body by doing the Simran and reach the place where the Sound Current is coming from, once we have reached there, then that Sound Current will pull us up.

Simran has the peace in it, Simran has the happiness, and by doing the Simran our heart cools down. But we satsangis do not understand the greatness of doing the Simran. Those who know the greatness of the Simran, they do not give it up even for a moment.

Guru Arjan Dev Ji Maharaj says, “Do the Simran; by doing the Simran, you get the happiness. In that way, you remove all the anxieties and worries which are in your body, and you get the eternal happiness.”

Guru Sahib says that by doing the Simran we get the eternal happiness. All the worries and the anxieties which are bothering us now, all the bad dreams, all the nightmares which we are having, we can get rid of those only by doing the Simran. If you would do the Simran all the time, then all these bad things will not bother you. If you will have any dream, it will be of the Master.

Many Saints have called the Simran as the jap. Jap means the repetition of something. You know that in the very beginning, first of all, we have to do the repetition of the Simran with our tongue, and once we become perfect in that, once we learn that, then the Simran starts happening with the tongue of our thought, the tongue of our mind. And when we are able to do the Simran with the tongue of our mind, we start enjoying it. And after that, we do not have any difficulty doing the Simran. When we go beyond that, when we have perfected ourselves in doing the Simran with the tongue of the mind, afterwards, the Simran starts happening with the tongue of our soul, and then we start enjoying it very much. And after that, we never realize how much time we have sat in the meditation, how much time we have done the Simran.

You know that it is only because of the enjoyment that you get from the remembrance of something that you go on thinking about something of this world for hours, and you are not even aware of how much time you have spent in thinking or doing the simran of some worldly thing. Those who get the perfection in doing the Simran with the tongue of their soul, they never remain aware of the time. They sit for hours doing the Simran, and many times, when they are walking, they walk for miles without realizing how far they have gone or how much time they have spent. Because once you start doing the Simran with the tongue of your soul, you start getting the enjoyment and happiness in your within.

So first of all, we do the Simran with our tongue, and after we have completed that, then we do the Simran with the tongue of our mind. And when we go beyond that, then the Simran starts happening with the tongue of our soul. So Kabir Sahib says that the japa, the Simran, which we do with our physical tongue, first of all, that dies. And then the ajapa – ajapa is that Simran which we do with the tongue of our mind – so He says that first of all, the japa dies, then the ajapa dies, and after that anhad also dies. He says that the Simran which happens with the tongue of our soul He calls that as the anhad or limitless – so He says that first of all our japa dies, then our ajapa dies, and then the anhad also dies. When the soul goes beyond that, she climbs on that limitless Shabd and goes to the Eternal Home.

The soul who has reached there by climbing on the limitless Shabd, stretching out both her hands, she can say, “Now I am free from Kal.” So the soul who has done all these Simrans and who has gone beyond all these things, the Negative Power cannot eat that soul, the Negative Power cannot bother that soul. So that is why Kabir Sahib says that first the japa dies, then the ajapa, and then the anhad, and the one who is able to do all this – these kind of Simrans and go beyond – such a soul is never bothered by Kal.

When the soul of the disciple goes and mingles in the Shabd, the Master becomes pleased and after that the duty of the Master is completed, and then He becomes very happy. You

can go in the within and see how much happiness the Master feels when He sees that His disciple has merged his soul into the Shabd.

Dear Ones, does it cost you anything to do the Simran? You know that the children go on playing, and at the same time, they go on counting: one, two, three, four, and like that. In the same way, even when you are walking or talking to other people, still you can do the Simran. You can do the Simran while you are flying in a plane, while you are doing anything of this world.

It doesn't cost anything – you don't have to carry any burden on your head – you don't have to do anything – the Simran can go on happening by itself.

Only those who do the work of accounting have a little problem, because while doing the accounting, they have to take the help of their mind.

QUESTION: Would you speak about the Master's grace?

SANT JI: Always in the Satsang a lot is said about the Master's grace. In fact, in Sant Mat, whatever is said is all regarding the grace of the Master. So you should keep your mind present when you sit in Satsang, because it is the mind to whom you have to explain; you have to make your mind understand.

So in the Path of the Masters, all that is said is regarding the Master's grace. So you should listen to the talks, to the Satsangs, very carefully, and always keep your mind present here so that you may know what I am talking about.

Many dear ones who come to see me in the darshan sessions tell me that all their questions are covered in the talks, in the Satsangs. They say, "Now we do not have any questions; we do not want to say anything to You. We have come here only to have Your darshan." So this is the condition of those people who remain present in the Satsang, those who keep their mind present in the Satsang and listen to the Satsangs attentively. The other people who do not listen to the Satsangs attentively, they have such questions.

Regarding the Master's grace, I have always said that first of all the Master is our servant Who does not ask for any payment. He is such a servant of ours Who serves us and never gets exhausted, never gets tired. And even though He does so much for us, but still He never makes us feel that He has done any favor to us.

He cleans our courtyard in such a way that He cleans every nook and corner, every place of our courtyard, and He is never lazy doing that.

When He scrubs the dirt out from our courtyard, at that time the initiate, the disciple, sometimes resents that, sometimes he complains, because sometimes it is painful. But at the same time, the element of grace is always there. The Master is gracious also. But sometimes the dirt is so hard that He has to use a scrubber to remove that dirt.

Usually the Masters use Their words, and through Their words They rebuke us and make us understand. There are only a few things which the Masters go on repeating. Again and again, in every Satsang, They talk about the same things. There are only a few things. Those things are: that you have to come to the Satsang, do the meditation, and go back to the Real Home. So these are the only things, but They go on telling us, They go on repeating them again and again to us, expecting, hoping, that if not this word, or if not this statement, maybe some other way which I will talk to them will [make them]

understand, and that will pierce through their heart, and they will understand, and they will do this.

Tulsi Sahib says that the reality is that the Masters bring the fruit from Sach Khand for the souls. And when They offer it to the disciples, when They offer it to the souls, all the souls come to take that fruit from Them. But when they ask for the price of it, and when they are told the price, they refuse and they go away without taking the fruit.

What is the price that the Master is asking for? The Master always asks the disciple, “Are you ready to sacrifice your head?” And when such a price is asked, the disciple just goes away and does not want that. As a matter of fact, the reality is that the Masters neither ask for our head, They don’t ask for our body or wealth, or anything like that. They only want that we should surrender ourselves to Them.

The greatest grace of the Master is that, first of all, outwardly through the Satsang, He makes us do the Simran, and through the Simran, He takes us inside. He helps us go within, and He goes along with us in the within. After He takes us in the within, He connects us with the Shabd. Also, after taking us inside, He does not remain there. He comes back into this world, and He gives the Satsang to the other souls.

First of all, He takes us inside by doing the Satsang and by encouraging us. He brings us in the range of the Shabd, and afterwards He connects us with that Shabd. And furthermore, He tells us where we have to go and where we don’t have to go in the inner planes. So this is the greatest grace of the Master.

Our elders used to tell us the fairy tales. They used to tell us that there were fairies, that they had wings and could fly. Those were not just stories; those were real things of the inner worlds. Even now, those who do the meditation, those who go within, they can see the fairies and see how the souls over there can fly. And they also tell us about the hells, and when they go by the hells, they can see, and they tell us, how the souls are writhing in pain over there.

You know that in this world there are many preachers, but there are very few practitioners. There are many people who talk a lot, but there are very few people who live up to what they talk about.

That is why we even say that the words of the Masters are like fairy tales, because we do not live up to the words of the Master, and we do not practice [them]. And that is why we do not believe in the words of the Master, and we think that they are also like the fairy tales. But the Masters tell us, “No, that is not the case. Whatever the Masters say, that is very true; it is not a fairy tale. You should work according to, you should live up to, the words of the Master, and then you will know what is the reality.”

People even say that God exists only for the cowards. That is also not true; God is there. And it is only because of God that everything is functioning in this plane, in this world, in a very correct way. It is because of that Power whom we call God that the sun rises and sets on the appropriate time and that we go to sleep and then wake up. It is like we are coming back into life after death. And it is only because of the presence of that Power that things are functioning in this world normally. It is only because of that Power, otherwise how could this world function?

We do not know on the support of which axis this earth is revolving, this earth is rotating. It is the Power of God. And God Almighty, after creating this Creation, has not become careless. He has not left this world alone. He is managing this world; He is maintaining and sustaining it through His Power.

Dear Ones, who wants to be sick and who wants to suffer, who wants to be crippled, and who wants to be dependent on others? It is because of that Power, Who keeps the account of everyone's deeds, that people have to go through all this. Otherwise, you know that there are so many people in this world who have nothing, and there are so many people here who have millions of dollars with them and who have beds which are made of gold and which are very expensive. And there are people who do not have any bed or any food to eat. So who arranges for all this? Who is deciding all this? There is some hidden Power who is taking care of all the accounts of the deeds we do.

Guru Nanak Sahib says that He Himself creates these vessels, He Himself creates these bodies, and He Himself has put His Power within the body. Some people sleep very comfortably, while others stand by and guard them all night. There are some people who have an abundance and there are some people who do not have enough.

So it is all in the hands of that God Almighty. Who can question Him? Who can ask Him why He has done the things like that?

It is all due to the grace of God Almighty. First of all when God Almighty showers His grace upon us, He brings us to the Perfect Master, and when the Master showers His grace upon us, He gives us the precious jewel of the Naam.

So the greatest grace of the Master is that He guides us in the inner planes, and He takes us to God Almighty.

The grace of the Master cannot be described in words. Guru Nanak Sahib says that Satguru is the Form of grace, and He always showers His grace.

The truth is that this grace of the Master cannot be described in words. One who has that grace of the Master, one who has gotten even a little bit of grace of the Master, even a fraction of a little bit of the grace of the Master, he becomes overwhelmed, and only he knows how much grace he has received from the Master.

So Dear Ones, I hope that all of you will make a little bit of effort. The Masters never give us very long promises. They tell us the stories and They give us the examples, and using the signs in the stories, They tell us so that we may make some efforts to go in the within. The Masters always tell us, "You come, you do, and you see, and you go within." Master Kirpal Singh Ji used to say, "What a man has done, a man can do." Since I myself have done this, that is why I know that everyone can do this. That is why the Masters come into this world, only to show us the reality, only to show us the truth. But we are the forgetful ones, and we do not make the efforts, and we are not ready to see the Truth.

1997 March: Only by Doing What the Guru Granth Sahib Tells You

This question and answer talk was given in Bombay, India, on January 9, 1997.

QUESTION: Beloved Sant Ji, You have quoted Baba Sawan Singh Ji about the *Guru Granth Sahib* that it is a very precious treasure, and its every single word is worth billions and billions. You have said how much You have loved this treasure in Your life. Could You tell us some things about the *Granth Sahib*? Like how it was gathered and put together, and how we can gain the love and understanding for this great treasure which may help us to progress on the Path?

SANT JI: Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have had mercy on the poor souls and Who have given us the opportunities to sing Their glory.

Whatever I have learned sitting at the feet of Great Master Baba Sawan Singh, and whatever I learned and heard from sitting at the feet of Master Kirpal Singh Ji, and even sitting at the feet of Baba Bishan Das, I will tell you all that.

Even before I became aware of this world, when I was still a very young child, even before that, my family, my father, and my grandfather were attached to this bani very much and they were great devotees of this holy Guru Granth Sahib. Afterwards, when I went to Baba Bishan Das, since He was a very great scholar and He was a mahatma Who had access up to Brahm, He also told me what the bani was and how one can take advantage, how one can gain, from this great bani. So this is what I learned from sitting at His feet.

Also when I was in the army, once we had the non-stop reading of *Guru Granth Sahib* and when we [were about] to complete that we invited Baba Sawan Singh to attend. Baba Sawan Singh came to the Beas Station where we were and at that time He also told us about the importance and value of this holy bani. And this is what I have learned from Him also.

Master Sawan Singh Ji was also born in the Sikh religion, in a Sikh family, and you know that in whatever family or religion we are born, the ABC of Spirituality starts right from there.

Baba Sawan Singh Ji used to recite or read the five *banis* which the devout Sikhs usually read or recite every day. They are the *Jap Ji Sahib*, the *Jap Sahib*, *Chaupai*, *Rahiras*, and the *Anand Sahib*. So everyday He used to recite these five banis.

In addition to these five *banis*, I myself used to do the reading of *Sri Asa Ji Di Vars*, *Sukhmani Sahib*, and there is another bani called *Dakni Onkar*. Very lovingly and faithfully I used to read these eight banis every day.

To read the bani is one thing, but it is a different thing to understand the bani, and to live up to the bani.

So when we in the army invited Baba Sawan Singh Ji to attend the completion of the non-stop reading of Guru Granth Sahib, He became very pleased. He used to love the army men very much because He Himself had been in the army, so He said, "I am very glad that even though you are in the army, still you have so much love for Guru Granth Sahib. This bani is of the great Masters and this belongs to everyone. Guru Arjan Dev Ji Maharaj also said, 'This is the bani of the great beings, great people and this belongs to everyone.'"

Very lovingly He said, “This bani of Guru Granth Sahib talks about some other Bani also, which cannot be written, or which cannot be read.” And He said, “In the hands of the Saints is the key to unlock that Bani.”

In the bani of the Holy Granth there is the bani of Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Dev Ji, Guru Ramdas Ji, Guru Arjan Dev Ji, and also the ninth Guru, Guru Teg Bahadur. The couplet which I had recited, is also included in Guru Granth Sahib.

All the Ten Gurus were One Light, They came from the same Light and They went into the same Light. Those who came to Them, those who came on Their Path, They united them, and They put them on the Path to God.

In the holy *Guru Granth Sahib* the writings of many other great devotees are also included, regardless of whether They were the Hindu pundits or They were Muslims, whether They were weavers or whatever caste. All Those Who preached and Who practiced the Five Shabds, the Five Names, and Who had the access up to Sach Khand, Those Who used to go to Sach Khand, Their bani is also included in the holy Guru Granth Sahib.

Guru Arjan Dev Ji Maharaj had a very great heart, a very good heart and that is why He has taken the access of the Mahatma into consideration. All the Mahatmas who used to reach Sach Khand, who had access to Sach Khand, He has included Their bani, He has not ignored any Mahatma on the basis of caste or on the basis of religion.

Many Mahatmas came into this world a long time before Guru Arjan Dev Ji Maharaj came. So from wherever He could get the bani, from far or near, whatever bani of those Mahatmas He found, He collected all those banis, all those writings, and with much love and with much effort He collected all those banis and He got this printed.

Besides the banis of the great devotees and the other bhaktas which came into the hands of Guru Arjan Dev Ji Maharaj, Guru Arjan Dev Ji Maharaj Himself composed a lot of banis, and Bhai Gurdas was the scribe of that book.

Bhai Gurdas was the maternal uncle of Guru Arjan Dev Ji Maharaj and He also had reached the highest status. He was very faithful and a very great devotee of the Master.

Bhai Gurdas made many dear ones get the Naam Initiation from the Masters and He Himself did a lot of meditation of the Naam.

So Bhai Gurdas has this honor of writing the great *Guru Granth Sahib*.

Bhai Gurdas Himself also wrote the Vars on the Path of the Masters, on the teachings of the Masters which Guru Arjan Dev Maharaj called as the Key to *Guru Granth Sahib*. He said, “If you would read the Vars written by Bhai Gurdas it will become easier for you to understand the banis of the Guru Granth Sahib.”

You may ask, “Guru Teg Bahadur came into this world a long time after Guru Arjan Dev Ji Maharaj, so how is it that the bani of Guru Teg Bahadur is also included in there, because Guru Arjan Dev Ji Maharaj compiled Guru Granth Sahib?” Dear Ones, the place was left by Guru Arjan Dev Ji for that bani and later on Guru Gobind Singh included the bani of Guru Teg Bahadur in the Holy Granth.

Guru Gobind Singh Ji Maharaj was a saint soldier and He was a very soft natured, very quiet-natured Master. But you know the history that how when nothing else worked, when nothing else became successful, then in order to teach a lesson to those tyrants who were torturing Him, who were giving Him a hard time, He had to take up the arms. This is what Guru Teg Bahadur said, “The Master is such Who does not intimidate anyone and also He does not accept the fear of anyone.”

It is not very easy to understand Guru Gobind Singh, because He did not go and invade any country, He did not go and conquer any country. Only those who came to invade Him, only those who came to fight with Him, He taught only those people a lesson.

At that time it was the rule of the Mogul emperors and they were a very orthodox kind of religious people and they troubled Guru Gobind Singh a lot. They killed two of His four children and the other two were buried alive in the walls.

In the south, Shivaji took up the arms and in the north Guru Gobind Singh took up the arms to fight with the Moguls. And they fought with the Moguls in such a way that even after so much time has gone, still the kingdom of the Moguls is nowhere in the world.

Dear Ones, in this holy *Guru Granth Sahib*, Guru Arjan Dev Ji Maharaj has not criticized anyone. He has not criticized any community or any religion. He has understood all the communities and all the religions as His very own.

In fact, in this holy *Guru Granth Sahib*, He has even said, “Giving up the duality, all of you, all the brothers should get together and sit together, and connect yourself with the Naam of God, and sing the praises of God Almighty, all together.”

When *Guru Granth Sahib* was written, at that time the religiously strong people who used to oppose Guru Arjan Dev criticized and [slandered Him] to the Mogul Emperor Jahangir. They said, “In the *Guru Granth Sahib* that Guru Arjan Dev Ji has compiled there is a criticism of every religion, every community and it talks against Islam,” which was their religion. So four times the *Guru Granth Sahib* was taken to the court of Jahangir to find out if there was any criticism or if anything was said against Islam. But they did not find anything because in this holy *Guru Granth Sahib* no religion is criticized. There is nothing against Islam. In this *Guru Granth Sahib*, only that love of God is talked about and all the creatures, all the beings are termed as the children of the same Light.

Dear Ones, in fact, this is a vast treasure and the more we will read it, the more we will understand and follow it, the more we will receive a lot of pearls and diamonds and we will get many opportunities, we will get help in making our life.

We should love all the Masters, and we should ponder and think upon the writings of all the Masters without any discrimination, without feeling any difference.

In the holy *Guru Granth Sahib* the glory of Satsang is written. The glory of Satsang is talked about and it is written that only those who have the greatest fortune, only those who have good fortune, the fortunate ones, can come into the Satsang. Those who do not have the good fortune, the unfortunate ones, they cannot come to the Satsang and take advantage of it.

Fortunate souls get the Satsang, the unfortunate ones get the beating. Without the good fortune we cannot come to the Masters and we go on collecting the dirt and we go on getting the beating.

In the holy *Guru Granth Sahib* the signs of the perfect Masters are written: it tells how He is the Donor, He is the Giver, and not the beggar. He gives us that gift which cannot be stolen by any thief, which cannot be burned by any fire, which cannot be taken away by any wind.

At many places in this holy *Guru Granth Sahib* the imperfect or the false masters are also mentioned: how they go to peoples homes, how they go to the people and make them understand. They themselves do not understand; they try to improve other people, but they themselves do not improve themselves. They try to protect other peoples' courtyards, but they do not protect their own home which is being plundered. He says. "He teaches other people, but he does not understand. In that way, he is getting sand in his mouth." It is like he is trying to protect other peoples' courtyards whereas his own house is on fire.

"He teaches other people, but he does not himself do that. He comes and goes and he dies and he takes the birth."

It is also written in the holy *Guru Granth Sahib* about the perfect Master. First of all, He Himself earns His livelihood by honest means and He encourages and He tells His disciples to do the same.

From the honest earnings, the perfect Master Himself contributes in the holy langar and He also helps the needy and the poor ones. He does not use all that He has earned only for His own self, He shares it with the others.

"Do not go near and do not go to the feet of the one who calls himself as the master and the puppet, but he goes on begging for the things from others. He who works hard, He who earns His own livelihood, and He who shares his earnings with the other people, He is the true Master."

Lord Sawan always in His Satsangs used to say that if you will live off someone else's earnings, if you eat someone else's things, then either you will have to pay him back through your meditation or you will have to come back in the body of a bullock or some other animal and live with him in his house and work for him and pay for all that you have taken from him.

As the householders have this concession and they have been asked to meditate for two-and-one-half hours. At that place the sadhus are asked, or they are expected to meditate for five hours, so that two-and-one-half hours may go to those who are helping them or whose money they live off.

Kabir Sahib says, "The food of the householder has very long teeth. One survives only if he does the meditation. If he does not do the meditation and he is eating the food of the householders, then his intestines will be ripped apart."

Master Kirpal Singh Ji used to say, "It is very easy to live off the earnings of others because one enjoys that, it is delicious; but it is very difficult to pay for it."

So in this holy *Guru Granth Sahib*, many of the signs, many of the characteristics of the perfect Master are written: how He is one with God Almighty, how He is absorbed in God Almighty. There is no difference between Him and God Almighty. Just as the wave of the ocean and the ocean are no different – the wave is in the ocean – in the same way, the perfect Master is one with God Almighty.

In this holy *Guru Granth Sahib* this is also written: “He whose master is a beggar, he whose master does not have anything, how can his disciples eat anything? The disciples will relish and enjoy only if the master has something with him to give to the disciples.” “The ignorant, the blind one, calls himself the master, but whom can he put on the Path when he himself is blind and ignorant?”

Regarding the perfect Masters, Guru Arjan Dev Ji Maharaj has said in this holy *Guru Granth Sahib*, “The devotee, the servant of the Lord, is exactly like the Lord and there is no difference. Do not feel any difference between the devotee of God Almighty and God Almighty Himself. Just as the wave erupts from the surface of the ocean, and finally goes and merges into the ocean, in the same way the disciple, the devotee of God Almighty also comes from God Almighty and goes back into Him.”

In this holy *Guru Granth Sahib* it is not ordered that you should leave your homes and your belongings and go into the wilderness. Also it is not mentioned anywhere in this holy *Guru Granth Sahib* that you should leave your families, your children, and go out into the wilderness. And also, nowhere is it said you should get your ears pierced and put earrings in them and go into the forest; at no place is it mentioned that you will realize God Almighty by wearing saffron-colored clothes or by wearing blue-colored clothes or any particular kind of clothes. He says that you do not have to do all these things. You can realize God Almighty only by going in the within.

The third thing which is mentioned in this holy *Guru Granth Sahib* is the Naam. He says that without the Naam your liberation will not happen, you will not achieve liberation without the Naam. Giving up the Path of the Naam, no matter on what path you go on, no matter what practices you do, you will have to repent at the end.

Guru Amar Dev Ji Maharaj has said, “Giving up the Path of Naam, forgetting the Path of the Naam, if you go on any other path, in the end you will repent.”

So whatever other path you follow, giving up the Path of the Naam, we repent in the end. If we wear saffron-colored clothes or white-colored clothes or blue-colored clothes, all these clothes have a connection only with our body. It doesn't have anything to do with our soul.

So in this holy *Guru Granth Sahib* the glory of the Satsang is there, the glory of the perfect Master is there, and the importance and the glory of the Naam is there.

The importance of the human birth is also included in this holy *Guru Granth Sahib*. He says, “We can fulfill the purpose for which we have gotten the human birth only if we do the meditation of the Naam.”

Guru Arjan Dev Ji Maharaj says, “The human birth has been given the greatest honor out of the eighty-four lakhs of births of creatures. If he misses on this step, he comes and goes and suffers a lot.”

Kabir Sahib says, “The human birth is very precious. One does not get it again and again. It is like fruit: when it ripens, it falls down from the tree and it does not go back to the tree. In the same way, once we lose this human birth, we do not get it again.”

Like a brave warrior, like a very courageous warrior, Guru Arjan Dev Ji fearlessly has written, has compiled this bani. In this bani the use of any kind of intoxicants is also prohibited. It is not written in the bani that one can eat the meat. Eating of meat and using any kind of intoxicants is also prohibited.

Guru Arjan Dev Ji Maharaj very lovingly says. “All the creatures look the same. There is no one outside [God’s sight].” So this bani is for the entire creation, for everyone. Anyone can read this bani and take advantage of it.

Don’t you think that this holy *Guru Granth Sahib* only belongs to the people of the East and the people of the West cannot take advantage of it, or they cannot get any benefit from it. No, it is not like that. Anyone who reads this bani without feeling any discrimination or without feeling any duality can take advantage of it, can benefit from it. Whoever will read this with much faith and whoever will understand it and will follow it, will be able to take out the pearls and the diamonds to make his life.

Guru Angad Dev Ji Maharaj has said, “The Naam whom I glorify and whose importance I sing cannot be written. It does not come in any writing or reading or singing.” Baba Sawan Singh Ji also used to say, “Naam is like the unwritten law and the unspoken language.”

Dear Ones, Guru Angad Dev Ji Maharaj said, “One has to see without his eyes and one has to hear without his ears. One has to speak without his tongue and one has to work without his hands and one has to walk without his feet and Nanak says that in this way after killing ourselves, after rising above our own selves, we have to go and meet with our beloved Husband.”

These eyes which are made of flesh cannot see that Naam, because these eyes do not have the light of their own. These eyes see things only in the light of the sun or the moon or any of the outer sources of light.

The place where there are none of these things, the sun, the moon, or any other source of light, at that place many times you would have seen that even these eyes cannot see anything over there. It is all darkness there. And many times you might be in the position where there is no source of light and you have to go in the dark.

The reader of *Guru Granth Sahib* will never go and stretch out his hand in front of the false or imperfect master because it is like the Philosopher’s Stone. It is like a test because it talks about all the things that [explain] how we can know about the perfect Master.

Maharaj Kirpal used to tell why people nowadays are hating the guru-dom. It is because everywhere people have opened their shops. He used to say, “Everyone calls himself perfect, no one says, ‘I am the lesser one.’” It is not the fault of those hypocrite and false masters. It is our fault. We do not test; we do not understand; we do not find out for ourselves whether one is perfect or not.

Often I have said that before going to the feet of any Master, first of all find out about his history and read his history. Find out whether he has done any sacrifice in search for God Almighty or not, whether he has spent ten or twenty years in meditation in search for God or not. Often, I also say this: “One cannot realize God Almighty by indulging in the pleasures and enjoying all the things of this world. In order to realize Him, one has to work very hard in the meditation.”

The perfect Master has done some sacrifice in His life; He has done something in His life.

Kabir Sahib says, “The whole world is very happy because they eat and sleep, but unhappy is Kabir because he remains hungry and he stays awake.”

I have often told you about Baba Bishan Das, that like you cut the soap, you make the soap go through a very sharp wire, in the same way, He also made me go through that sharp wire and how difficult that was. I do believe, I do agree that it was very torturous, it was very difficult, but He was the one who made my life.

Dear Ones, first of all He made me reduce my intake of food. It is very difficult to reduce the amount of food which you eat. Those who have done that they know how difficult it is. Sufi Saint Farid Sahib has written, “O Farid, hunger is worse than death. One eats at night, but next morning once again he feels hungry and he feels like eating.”

After making me reduce the food intake then Baba Bishan Das kept me on milk. He did not do this for months, He made me do this for years. After the milk, He gave me a bit of clarified butter, a little bit of ghee and He kept me on that for a long time. Afterwards He made me drink warm water with some salt in it.

Many times I would cry out and I would become very perturbed. I would cry out and I would say, “Baba Ji, I feel like I am going to die.” He would say, “No, you are not going to lose anything, you are not going to die. In fact, now you are going to live.”

This is why I say that in the beginning the practices are very difficult to do. It is very difficult to go through and reach the earlier planes, but afterwards it becomes very easy. One gets the confidence and then it gets very easy to go in the higher planes.

I have enjoyed good health in my life up to the age of sixty years. I had not sought the help of any doctor up to the age of sixty years. Only after crossing sixty, I had to use the doctor. This is because I had reduced my food intake. Because of eating very little in the beginning, the place of my stomach has become very small and I cannot eat too much. That is why when I speak a lot, when I talk a lot, I feel the weakness and that is why I need to rest a lot because I have not eaten a lot of food in my life.

I have told Mr. Oberoi also that I used to feel as if there was some spring in my body. But in 1984, when the riots happened, it had such a bad effect on my soul that I lost a lot of blood, and now I feel as if that spring has gone out of my body.

By remaining hungry I have even spoiled the taste of my tongue. For me, even parshad, the halvah also tastes the same as the other foods taste.

My dear daughter Balwant, who does the cooking for me, she was very young when she came to me. She had been cooking for me, and many times, if she would not put salt in the food or if she would not put sugar in the tea, I would still eat that. I would still drink

that without complaining, without even noticing that. When she would realize that she had made a mistake, that she had not put salt in the food or sugar in the tea, then she would feel like crying and she would ask me, “Why didn’t You ask for the salt and sugar?” I would tell her, “Dear Daughter, it is not in my control, because to me everything tastes the same and I do not notice whether a thing has salt in it or not or whether a thing has sugar in it or not.” This is because I have spoiled the taste of my tongue while remaining hungry.

Everyone knows Balwant because she went on one of the tours to the West and the dear ones who have gone to Rajasthan might have seen her bringing food for me. She is a very good daughter and she does a lot of meditation also. When I went on the first tour she became very sad. She went out of the ashram and was sitting there and my beloved Master Kirpal Singh gave her the physical darshan and consoled her by saying, “What happened if Sant Ji has gone abroad? Don’t worry, He is always with you.” So He gave her that darshan.

She wrote her experience in a letter, how Master Kirpal gave her His darshan and that letter was even read in front of the sangat.

We people say that the Master does not protect us. But if we live up to what the Master tells us, if we walk on the Path which the Master has shown to us, then definitely, not only us, but He also protects every single member of our family. He comes and takes care of them.

All the Masters and the Prophets belong to us. Guru Nanak and all the ten Gurus, They also belong to us. But They belong to those who follow the Path which those Masters have shown to us and those who live up to the teachings of those Masters.

So in the holy *Guru Granth Sahib* it is written that all the Masters and the Prophets are ours. The Masters do not feel any difference and there is no discrimination because all the Masters are like friends. They come from the same source and when they go back, They go and merge into the same source.

But our condition is this: we go on doing the reading but we do not live up to that, we do not follow what we have read. If we do not change our habits, then what is the use of bowing down, and what is the use of reading the same thing over and over again? Many big gyanis and scholars cannot understand the writings of this holy *Guru Granth Sahib* because every single word of this holy *Guru Granth Sahib* is worth billions and trillions. The bani which is going to change our life, which is going to improve our life, can we buy that bani? Can we buy those words paying any amount of money?

Nowhere in this holy *Guru Granth Sahib* is it written that you will get the liberation just by reading this holy *Guru Granth Sahib*. Of course, it is written that by doing what is written in the *Guru Granth Sahib*, by doing what the *Guru Granth Sahib* is asking you to do, you will receive the liberation.

In this holy *Guru Granth Sahib*, Guru Arjan Dev Ji Maharaj has written, “All the Simritis, Vedas, and Puranas say this aloud: ‘Except for the Naam, everything else is the useless thing.’”

“The treasure of the Naam resides within the Masters. In the company of the Masters the darkness of unhappiness and disease goes away.”

There is a lot more which can be said about the holy *Guru Granth Sahib*, but the time is very short, very little. So we should lovingly and faithfully read this holy *Guru Granth Sahib*, because all the Masters, all the ten Sikh Gurus, whatever They taught, Their teachings are included in this and this is the essence of Spirituality.

I have seen this with my own eyes how when Master Sawan Singh Ji used to explain the bani, many people who used to just read the bani, when they would understand the meaning of the bani, they would cry. They would say, “Oh, so great and so pure and holy is the bani of Guru Nanak Dev Ji Maharaj and what have we [been doing] with this? Just like you put some water in the mouth and [spit] it out, in the same way all day long we have just been reading the bani and throwing it out, without understanding what the bani is teaching.

When my beloved Gurudev Master Kirpal came to my home for the very first time, at that time, the program of Satsang was going on, because right from my childhood the program of Satsang had always been going on. So at that time also we had the Satsang. Through the words of the Gurbani, from the holy *Guru Granth Sahib*, Master Kirpal Singh sent me this message, He gave me this hint, that Guru Arjan Dev Ji has written, “He Who has sent you into this world, now He Himself is calling you. So very happily and easily through me you come back to the home.”

When master Pratap Singh, who was Master Kirpal Singh’s pathi, read this particular line of *Guru Granth Sahib*, I understood that it was a direct message for my soul, for myself, and I understood that God Almighty, Who had sent me this word, now He Himself had come in the form of beloved Lord Kirpal to take me back.

1997 April/May: If You Can Carry Your Own Burden

This question and answer talk was given at the S.K.A. Retreat, near Sampla, India, on March 21, 1997.

SANT JI: Salutations unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal Who, having mercy upon the poor souls, showering Their grace upon the poor souls, have given the gift of Their devotion and allowed the opportunity to do Their devotion, and also to sing Their glory.

QUESTION: Beloved Sant Ji, recently there have been a number of messages with references like “The hawk of death may snatch us at any moment,” or “We may not get this precious opportunity again.” Many disciples understand from this that You are trying to awaken us so that we may really begin to do the devotion through spending more time in remembrance and through keeping the diaries to improve our lives. Others, however, have gotten very worried that this means You are leaving soon. They announce that, and then rumors begin to fly all around the world. Still others talk about how we, the disciples, can or should take on part of Your suffering so that You may be relieved. Would You care to comment as to what would be the correct, loving, respectful, and helpful attitude as regards all of this?

SANT JI: Well, it is a very good question. The reality is that all of the Saints have said such things, keeping that feeling in front of Them. And I have also said these things keeping the same feeling which the earlier Saints had in front of Them. Dear Children, I have not come here to tell you anything new.

You know that Guru Teg Bahadur Ji said that when we are a child gradually that childhood goes away, and when we become adolescents then, at that time, if for a moment we think that we should get our childhood back – we can only think about that. But once we have lost our childhood it doesn't come back to us. In the same way when we get to old age, when we have become older, then if we think that we should become young again, become adolescents once again, it is not possible, because once you lose that state then you do not get it back.

Guru Teg Bahadur Ji has said, "Childhood, adolescence, and old age – do not understand any of these things as the reality. Guru Nanak says that you should understand and accept the reality." Guru Teg Bahadur Ji said, "Rama was the incarnate of Brahma and even He did not live in this world forever. Ravana, who had progressed very much in science – and also it is said that he had a very big family – even he did not live here forever."

The life in this world is like a dream. When you are having the dream everything seems to be very real, but when you open your eyes, when you get up from your sleep, then nothing is real. It was only a dream. In the same way, life in this world is not real. It is just like a dream of the night. "Rama went; Ravana, who had a very big family went. Nanak says, 'No one is permanent in this world. The life in this world is like a dream.'"

Guru Arjan Dev Ji Maharaj said, "We are the foolish ones, and we have got attached to the illusion. All our life long we go on doing that work which is imperfect and which cannot be completed. We have forgotten the real work. We have forgotten the real perfect work which is meeting with God Almighty. Instead we have become fond of the imperfect and the unreal work."

Kabir Sahib said, "When the leaf gets cut off from the branch of the tree, the wind blows it away." That particular leaf doesn't come back and get attached to the same branch.

Some people were carrying a coffin – somebody had died so they were taking him to the cremation ground – so looking at them Guru Nanak Sahib, in order to awaken the souls, said, "Awake, awake, awake, O Traveler. See that the other traveler is going!"

Yaksha asked Udhistra, "What is the most surprising thing in this world?" He replied, "The most surprising thing in this world is that we see with our own eyes these people leaving this world, and even we ourselves give them our shoulder and take them to the graveyard or to the cremation ground, but still we believe that death is only for those who have died and it is not going to come to us." Sufi Saint Farid Sahib said, "I used to believe that I am the only one who was affected by this pain of birth and death. But I did the Simran given to me by the Master, and with His grace I got above the nine openings of the body. I went to the Eye Center, and furthermore I went into Par Brahm, and over there also I meditated a lot. And when I went in the Banwar Gupha, after reaching there I saw that the entire Creation which the Lord Almighty has created is suffering from this sickness or this disease of birth and death. If there is anyone who is saved from this, it is God Almighty Himself. Otherwise everyone has this pain of birth and death."

Farid Sahib says, "I thought that only I had this pain. But the entire world is suffering from this pain. When I got to the higher planes and looked around, I saw that in every house the same fire was burning." He says that a crane was sitting on the bank of the river. He was catching frogs and fish, and he was playing with them. He would take his

prey in his beak and he would throw it upward, and again he would catch it with his beak. He was playing like that when all of a sudden a hawk came there and attacked him. The crane did not know that the hawk was looking at him and that the hawk was going to come. It came without giving any warning – it came all of a sudden.

The crane was sitting on the bank of the river, but while he was playing, all of a sudden a hawk came and attacked him. When the hawk of God Almighty attacks us, then all the plays and all the fun which we are having are forgotten. Those who do not remain aware of that “hawk” which comes to everyone, those who forget this, they always find it very difficult when that hawk attacks them.

Dear Ones, every one remembers the materials of the world. Who remembers Death? Even if we do not remember Death, still when the time comes, Death comes and shows us His face. The Lord of Death cannot be avoided by any temptations or by any power, or ruling, or anything like that, and He is very punctual about the time. At the fixed time He definitely comes to us.

The Lord of Death comes while the two lamps are still burning. He extinguishes both the lamps and He takes over the fort of the body.

The person who is about to die sees with his own eyes that the Lord of Death has come, because he can see Him coming. When He extinguishes both the lamps, when He closes both the eyes, and when He takes the soul out of the body, at that time nobody can see Him doing that. So the people who are sitting around us, our relatives, our friends cannot help us. How can they help us when they don't know what is happening with us? The Lord of Death is seen only by the person for whom the Lord of Death has come. The people sitting around him cannot do anything but weep and cry after he dies.

Dear Ones, the kings in India were very powerful; they were very strong. And I had the opportunity of witnessing the death of three kings with my own eyes. I am not saying this from hearsay. I have seen this with my own eyes. They had hundreds of guards around them, but no one could say from which direction the Lord of Death came and took those kings away. We ourselves took them to the cremation grounds and reduced them to a handful of ashes.

The state of Kapurthala used to be called as the Paris of India. And when the king of Kapurthala died, I myself took him to the cremation ground. It was very beautiful, it had so many beautiful trees all around. And at that place we reduced him to a handful of ashes. I myself sang this bhajan written by Ravi Das, which says, “A day comes when a person comes into this world, and a day comes when he leaves this world. No one lives in this world forever. No one is permanent here.”

A couple of years ago when we were coming back from Kullu Manali, on the way back I showed Gurmel all those places where I had been: the school and the palaces of the king where I was working with him. And I showed him the cremation ground and even the palace where the kings used to be. Now there is no one there – no one to even look after that place. And I even showed him the cremation ground where those kings were cremated.

Kabir Sahib says, “Kal is such a mighty one that even though you may have warriors standing by your side, but still He would take you out from among them, and they would

just stand there repenting. All the salutes and homage which we offer to the person who has departed is only for showing off to the people, it is only for the name's sake. Because we do not know what that Lord of Death is doing with that soul.

Well my Master, my Beloved Gurudev, told me, "Look here. We have not come to live in this world forever. The time which has passed will not come back." Even in the bhajan you read: "The time which has passed does not come back. This is what Kirpal makes Ajaib understand." Dear Ones, only those who have not seen death are afraid of death. Those who have not seen death, if you even mention death in front of them, they get nervous, they get perturbed, and they say, "Don't talk about death in front of me."

Saints do not die; They return to Their home. Of course the body dies and the body takes birth. But the Power which works within the body of the Saints is neither born nor does It die; It neither comes nor goes. Do you understand that Beloved Kirpal or Master Sawan are dead? They are still living. They lived in the past, and even thousands of years ago They lived, and They will live in the future also. They give life to hundreds of thousands of people, They give life to millions of people, and They always live. Guru Nanak Sahib says, "God Almighty is immovable, He is indestructible, and those who mingle in Him also become indestructible like God Almighty is."

All the Saints Who come into this world awaken us, the ones who are sleeping in the deep sleep of attachment. They come to awaken us, and They tell us, "You should do the work for which you have come into this world. You have not come here to live forever. You are like a traveler, and this is an opportunity which you have been given to do the devotion, so you should get up and you should do your devotion."

Dear Ones, I can give you many more examples, I can give you more quotes of many different Saints. All the Saints have talked about death. They have even said, "We do not know when the bell of death may ring."

Now coming to those people who make the prophecies and who talk about this. First of all, I would like to thank those dear ones, those people, who had concern for my health and those who showed their sympathy towards my health. But Dear Children, even the small children would think twice before saying things like this – those who talk about my leaving. Those who talk about my leaving, do they think that they will live in this world forever? Do they think that they will not leave this world? How do they know if they will go after me or before me?

Dear Children, if a satsangi can carry his own burden that is more than enough for him. Those who say that they are carrying the burden of the Saint, that they are sharing the sufferings of the Master, they are in the great mistake. Dear Ones, I can tell you this thing for sure that such people are hungry for name and fame, and only so that people may praise them do they make such statements and say such things to the people in the sangat.

With the grace of God Sawan and with the grace of God Kirpal I saw in my within both of them as great Gods. And even outwardly also I saw them as God. And I never saw or heard either of Them making any prophecy or saying things about any other person leaving: "He will leave at this time," or "He will leave at that time." Nor did They talk about Their own leaving. In fact, Master Sawan Singh Ji used to say those who make the prophecies or those who say these kind of things, they do that only for the fact that they

are craving for name and fame, only so that the other people may come and praise them. And He used to say that we should never believe in such prophecies because it is the mean people who make the prophecies.

Maharaj Kirpal had given the program of Satsangs in various countries. And I know at least about Ghana, that He had made the program to go there [in 1972], but He left the tour and He came back [to India] and He did not make any prophecy. He did not tell people that He was going to leave soon.

Many times in the Satsangs I have said that whatever pain and happiness, whatever comforts or discomforts, come to the Masters in the Will of the Lord, They always accept them and They do not make any excuses in going through the sufferings. They do not say, “But . . .,” and They do not say, “Why?” They always accept them gladly and lovingly. Even if They are going to meet with an accident or even if They are going to lose a lot after getting up from one place, even if They know that, still They do not avoid that time. They always live in the Will of God Almighty and They teach us the same thing. The Master lives in the Will of God and we should live in the Will of the Master.

Dear Ones, just imagine that if the Masters were to give such hints, or were to make such prophecies about leaving and all that – there are many dear ones, those who go within and who have been blessed by the Master with unbreakable love for the Master. So if the Masters were to make such prophecies or if They were to give such hints, do you think that those dear ones will live? They will die just thinking about it.

They will die from the grief of it. When Master Sawan Singh Ji left the body, many people got the experience that He was going to leave before He died, and about two hundred people ended their life [from grief].¹ Somebody jumped in the well, and somebody jumped in the river. [So] Master Kirpal did not let anyone know that He was leaving. Not even Tai Ji who used to cook food for Him knew that He was going to leave. She was under this illusion that, “Now Master is perfectly all right.”

Dear Ones, not everyone in the sangat is like a jackal. There are some tigers also. It is not [the case] that everyone who comes here or who goes on tour, or those who attend the programs, that they just come here and close their eyes and go without receiving anything. There are many dear ones in your sangat, in your group, who go very far inside in their within, but they do not show it off to the other people outside. They do not talk about all these things. Their humility is very unique and, in fact, you cannot even recognize them – that they are the ones who are going in the within. They do not talk about such things. They do not make such statements. And they always remain quiet. They are very humble.

Dear Ones, whenever I initiate anyone I put that soul in the jholi of Lord Kirpal and Sawan. They are the only Ones Who can share my suffering. They are the only Ones

¹ *QUESTION: Maybe my question is not very important, but it is lurking in my mind for quite a long time. I read in a book that when Master Sawan Singh left the body, many of His disciples committed suicide; and I was wondering what happened to those disciples. SANT JI: Master Sawan Singh was very strict and He was very much against those people who committed suicide. He used to say that those people who committed suicide will never be forgiven; Master will hang them. – from Sant Bani. Nov. 1982. p. 32*

Who can take on my burden. There is no one else who can share my sufferings or who can take on my burden. However, if you would do your Bhajan and Simran I will have to carry less karmas. It will surely help me, and my health will remain better.

People had asked Master Sawan Singh, “It is written in your horoscope that You will live up to a hundred years, but it seems like You are preparing to leave now?” So Master Sawan Singh said, “Yes, if you will allow me to work without any disturbance, then I may live up to a hundred years. And if you will meditate more it will help me. Also if you will not write me letters in which you write about the worldly things, then it is possible that I may live longer.” We know that Master Sawan Singh left ten years early. Similarly Master Kirpal went on saying this all His life long, “Meditate, meditate. Do not feed your body until you have fed your soul with the food of meditation.” He also left fourteen years early.

Well, I am very thankful to the dear one who asked this question. It is good that he asked this question. No Saint has ever said that we will live in this world forever. All the Saints have said, “One day we have to leave this world, and we do not know when that moment will come when we will have to leave this complete world, this full world.”

Suthra was a very fearless fakir and He lived a very long life. From the time of Guru Har Gobind until the time of Guru Gobind Singh He was there, and He used to meditate a lot and He had attained the highest status. He was a perfect being. We got many humorous things from Him.

Once it is said that He spent a night in some religious place. Over there a newly-wed couple came to ask for the blessing. (You know that when we get married we often go to the religious places to ask for a blessing.) So that newly-wed couple went there to seek the blessing. Usually people carry some sweets, some money, and things like that to offer to the deity that they worship. So when they went there, they offered some money on a plate which Suthra gave to the priest there, and the priest gave that newly-wed couple a blessing, saying, “May you live for four ages!”

When that couple turned towards Suthra for His blessings, “Look here,” He told the bride, “You are going to die.” And he told the groom, “One day you are also going to die.” They got upset and said, “Well, *haiya fakira*, why are you doing this? Why are you cursing us?” He said, “I am telling you the truth. This is what will happen. And for saying the false things, the untrue things, the priest is there whom we have given the money and he has given you the false blessings!”

So Dear Ones, one day we all have to leave this world. Everyone has to die. Those people who make the prophecies of other people leaving, they forget that they also have to leave this world. As long as Lord Almighty Kirpal will continue showering His grace upon me, and as long as He makes me do the seva for the sangat, I am very happy serving the sangat. *If you will do your Bhajan and Simran then definitely it will help me.* I would like to tell you that you should not believe in such prophecies. You should not believe in those people who make such prophecies. You should do more Bhajan and Simran. This is my only message for all of you.

I received a cable at the Ashram, a very long cable, and Gurmel read it, and the people there were affected by it. It took me many days to convince them that nothing like that is

going to happen. And it had a very bad effect on the sangat also. So the dear ones should not make such prophecies. They should not talk like this; instead they should do more Bhajan and Simran. As a matter of fact, everyone should always be prepared, because it is always much better to leave whenever the call comes.

[At this point Sant Ji said, “Aacha,” and stopped. He then asked Gurmel and Pappu to sing *Kirpal Yahi Sandesh Deta.*]

1997 June: Don't Make the False Excuses

This question & answer talk was given on March 18, 1997, at the S.K.A. Retreat near Sampla, India.

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

QUESTION: At work, frequently people give us gifts. We are worried by it, and we don't want to receive them. But when we want to reject them, people feel offended. How can we handle that situation, and what are its karmic implications?

[Pappu says to Sant Ji: “Actually there is another question which I think is similar to this.”] Is the give and take between satsangis, either financial or physical, good?

SANT JI: Yesterday in the Satsang it was said that man has come into this world and he has to live in this world, and from the very beginning man has been living along with the other people. So it is very important for us to get along with the other people in this world. We have to live in harmony and with the love of other people. We cannot live in this world comfortably if we go into the finest details of these kinds of things. We cannot live comfortably if we just go on splitting hairs. So if you are in a situation where people offer you a gift, and if you do not feel like taking it or using it for yourself, you may accept it from them lovingly, and then you may pass it on to somebody else whom you love.

The question is of greed. Do not be greedy and keep those presents with you. And also do not tell other people that you have received or you are receiving so many gifts from other people. If you will show off to people, if you will tell other people that you have received so many gifts, it would be like you are telling them that they should also give you the gifts. It is a way of telling them that you like receiving gifts. So don't do that. If anyone gives you a gift, you can give it to someone who really needs it. And also, it is of no use to give or pass on that gift to someone who already has so many gifts or so many things like that.

As a matter of fact, there is a deep secret behind giving the gifts. Do you know with what expectations or with what hope that person is giving you the gift? And what karmas are involved in that? So the best thing in that situation is that you should pass that on to someone who needs it. The more you can abstain from accepting gifts, the better it will be for you.

The other question was about the give and take between the satsangis. In response to this, I would like to tell you one very interesting incident which happened in the lifetime of Guru Gobind Singh between two disciples. There were two disciples of Guru Gobind Singh by the names Lohara Singh and Allam Singh. They got involved in some dealings of give and take between themselves. Lohara Singh asked for some money from Allam Singh to do some business, and he said, “We do not need to do anything in writing, we do not need to write an agreement on paper because our Master is there in between us, and He is the witness, He is the guarantee.” Some satsangis are very innocent, they are naive, and they understand that every satsangi or every person who comes to the Master has the same amount of faith as they have. But every person who comes to the perfect Master has his own background, and his faith and devotion for the Master also depends on the background of his past karmas. Those who have had a very good background, those who have had very good karmas in the past, when they come to the Master, they understand His greatness, and they sacrifice everything at the feet of the Master. Their faith in the Master is so much that if anyone asked them to do anything in the name of their Master, they would do it at once.

So like that, Allam Singh was a very innocent, a very faithful disciple of Guru Gobind Singh. So when Lohara Singh said that the Master is our guarantee, then Allam Singh gave him the money, having faith in his Master. After Lohara Singh was supposed to give that money back to Allam Singh, and when he did not return it, whenever they would meet in the Satsang, Allam Singh would ask Lohara Singh to give him the money, and Lohara Singh would always make one or another excuse. When it became too long a time, when it became too much, and when Allam Singh went on insisting for the return of his money, once Lohara Singh even frightened him by saying, “What is wrong if one disciple of the Master takes the money of the other disciple of the Master? We are brothers in faith, and there is nothing wrong if I have taken your money.”

Now when Guru Gobind Singh heard that, He thought, “This is a great injustice. It is not a good thing between the disciples.” He asked Lohara Singh why he was doing that. Instead of confessing that he was doing a mistake, he said, “Well, I am just following what You have written in the Bani. Because in the Bani it is written, and the first part of that verse says, ‘There are many in this world who take other people’s things, and after taking, they just refuse to pay back.’” So Guru Gobind Singh Ji said, “You should read the second part of that Bani also, which says, ‘Those who take the things from the other people and refuse to pay them back, they are the foolish ones.’”

Now it was very difficult for Lohara Singh to admit that he was a foolish one in front of the whole sangat. But still, he looked at the sangat and he said, “You see, Master, all these people are sitting here, all the sangat is sitting here. The first part of the Bani is applicable to me, that is for me. And the second part of the Bani can be acceptable to the rest of the people.” So it is much better if we can avoid the give and take or the financial dealings between the satsangis.

Master Sawan Singh Ji used to caution the satsangis regarding the give and take of money. He used to [warn] the dear ones from doing that. He used to say that it is a very dangerous dealing, because when the person who has borrowed the money is not able to return the money on time, then people start talking about their being disciples, and they say, “You see that he is a disciple of the Master and he has taken my money.” So that brings a bad name to the Master also.

If the money is not returned on time, which sometimes happens when you borrow the money – sometimes it is very difficult to pay the money back on time – so when that happens, then the love between the disciples finishes.

Many dear ones come to me asking my permission to do business together. I never approve of that, I never give them the permission, because I tell them, “You see, dear ones, today you love each other, but tomorrow when you will get into the business together, then you will become the opponents of each other. You will fight with each other, and then it will not be a good thing. So it is much better if you do the business alone, individually.”

There is so much more which I can say in response to this question, but lovingly, I would like to advise all the dear ones that it is much better if all the satsangis would stand on their own feet, and the more they can abstain from borrowing from other people, the better it will be for them.

You read in the history of Master Kirpal Singh how in His life, He never accepted a bribe. Even though His family always pressured Him to take the outside money or the bribes, He said, “No, I will never do that, and even if you don’t want to give me anything for my own expenses, that is fine. I will limit my expenses, but don’t ask me to accept that kind of money.” So because He did not accept the bribes, once it so happened that He did not have any money left. He was left with only two rupees, and there was still one more week before He was going to get His salary. He did not borrow from anyone, even though at that time there were many people in the sangat of Master Sawan Singh who used to go to see Master Kirpal Singh, but still He did not borrow from them. He did not get into any kind of dealings with them. He preferred to just buy chick peas [to eat], and He passed His whole week just on two rupees.

We should learn from His example. He used to say that when you take anything from a satsangi or a non-satsangi, when you borrow anything from anyone, in the morning when you sit for the meditation, you don’t meditate: you remember the person who has given you the money. So it does affect your meditation if you are dealing with anyone, if you have borrowed money or if you have taken money from anyone.

Master Kirpal Singh was a shining star in this world. In the bhajan it is written, “He who is controlled by greed is like a star which does not have any light in it.” We people do have the human form, and we look like the other human beings, but because of the greed, we are like that star which does not have any light in it. But Master Kirpal Singh was that shining star which was above greed and was not affected by it.

QUESTION: How can one get rid of the habit of smoking if one is addicted to it and has got depression because of the lack of nicotine?

SANT JI: Well, Dear Ones, it is a very interesting question, and I feel like laughing a lot in response to this question. [Sant Ji chuckles] The people who are addicted to any kind of addiction, be it smoking or anything else, they have made many stories which suit them. They convince their family members, they convince their friends and the other people near them, and instead of confessing that they are involved in the bad habit, and instead of making the efforts to give that habit up, they have made many comments and stories which suit them and which convince other people that what they are doing is the only way they can live their life.

There was an initiate of Master Kirpal Singh, and I feel very sorry talking about this. Master Kirpal Singh went and stayed in his home two times, along with many other satsangis. One of their sons got into the bad habit of drinking wine. It is very easy to get into any kind of bad habit but very difficult to give it up. So he became so much addicted to wine that it affected his body, and his body started becoming weak. About twenty days ago, the family brought that boy to me. He had formed this story: he had convinced his family that he was not drinking the wine by himself; it was some hidden power who was making him drink the wine. So the family believed in him and they brought him to me and they requested that I should release him from that hidden power.

I told him, “Look here, O Dear One, if that hidden power is bringing the wine and making you drink that wine, then I will guard against that. I will even be there in my hidden form and I will not let that hidden power come to you. But if you are paying for the wine, and if you are sending someone to bring the wine for you, then I am sorry, it is not my responsibility. But if there is some hidden power who is making you drink the wine, then I will stop that power from coming to you.” So when I told him that he laughed, and he said, “Yes, it is my mistake, it is my fault. I am addicted to the wine, and I do it myself.”

So this is what happens to people who are addicted to any kind of thing. In order to justify themselves, in order to justify their addiction, they form such stories that if they don't use that, or they don't smoke, or they don't drink, this thing happens or that thing happens. This is only to convince the other people; this is only to justify their bad habit. They do not make any efforts to give their bad habit up.

Dear Ones, I had a friend in the army. He would lie down very peacefully in the morning on his bed, but then all of a sudden he would light up a cigarette, and then he would start coughing, and then he would become very restless. So he would cough and he would become restless only after lighting up the cigarette. So I used to tell him, “Why don't you just leave your mother alone.” (I used to call the cigarette as his mother.) So that friend of mine, whose name was Yosalam, instead of confessing that it was his bad habit, he also had made this couplet to justify that what he was doing was right. He used to say that there was a Sikh who went to the heavens, and when he got to the heavens, he was asked if he had brought any tobacco with him. The Sikh replied, “No, I didn't use the tobacco, because not even the horse of my Master entered the field of tobacco.” Yosalam said that the man was sent back from the heavens because he did not have the tobacco with him.

Sugandha Puran is one of the eighteen Puranas; it is a very precious Purana. In that Purana, all of the herbs are mentioned. So in that Purana, Brahma was giving the knowledge of all the herbs to Rishi Narada. So after telling him about the qualities and

the properties of all the herbs, when Brahma came to the herb of tobacco, Brahma said that no one will use this herb in the Golden Age, the Silver Age, or the Copper Age. But when the fourth age will come, the Iron Age, then people will consume this herb a lot.

Brahma told Narada, “In the Iron Age, people will do a lot of religious deeds, they will do a lot of austerities, and they will do a lot of japas and tapas, and they will give a lot of donations and things like that, and they will do many good deeds. But because of their use of tobacco, all their good deeds will be reduced to ashes; all their good deeds will finish, just because they will also consume, they will also use this tobacco. If any Brahmin who has learned a lot and who is a scholar, if after getting all the knowledge, if he will use this tobacco, he will become a pig, or he will be incarnated as the pig of the village. And those who will give him any donations, those who will give the donations to such a Brahmin, they will also be incarnated as a pig.”

There is another Purana called Naskit Puran, written by the Naskit Rishi out of the eighteen puranas. It is said that Naskit Rishi had the knowledge of many of his previous births. So he has written that those who consume the tobacco, they will be born again in this world in the form of the jackals. And all night long they will go on howling in the jungle.

Kabir Sahib has said that those who use the hemp plant, those who drink the liquor, those who eat the fish, and those who are addicted to the drugs and other things, even if they do all the good deeds like donating, and even if they go to the places of pilgrimage, all their good deeds will be of no use. They will not be counted anywhere if they are using all those things which were mentioned earlier.

Guru Gobind Singh Ji was going along with some of His disciples. He was riding on horseback, and after reaching a certain place, as they were approaching some field, the horse stopped and did not want to go any further. So Guru Gobind Singh asked His disciples to go and find out what the reason was. So they told Him that there was a tobacco field there. So not even the horse of Guru Gobind Singh wanted to go into the tobacco field. So Guru Gobind Singh Ji cautioned His disciples. He said that they should never use tobacco, and in fact, “He who will use this, he who will consume the tobacco will not be my disciple.”

There is a state of Sangli near Bombay, and the king of that state of Sangli was an initiate of Master Sawan Singh. Once, upon his invitation, Master Sawan Singh visited the State of Sangli. So the King of Sangli, took Master Sawan Singh to show Him all the land he had. So he showed Him where his lots of land were, where different kinds of things were growing, but when they reached the lot where the tobacco was growing, Master Sawan Singh did not put His feet in that lot of land. He said. “When the horse of my great Master, Guru Gobind Singh, did not enter the field of tobacco, how can I go there?” So there are two things which we learn from this incident of Master Sawan Singh. One is that we come to know how much respect and appreciation Master Sawan Singh had for the Master Who had been in this world previously, how much love and respect He had for the earlier Masters. And the other thing which we can learn from this is that when Master Sawan Singh did not enter the land where the tobacco was being grown, we should not consume that – satsangis should never allow the smoke of the tobacco to go in their body.

Dear Ones, now even the doctors have proved and they have cautioned us, they have told us how many diseases we can get by smoking. And in many countries, they have banned smoking tobacco in public places.

Well, even in the city of Delhi they have put this prohibition on smoking tobacco in public places. This place where we are sitting is in the state of Haryana, where there is a total prohibition on liquor. So there was a cartoon in one of the newspapers very recently about a guy, one of the kind of people who justify their addiction by saying one or another thing. So there was a cartoon and he was holding a cigarette in one hand and a bottle of wine in the other hand, and the cartoon said, “If you want to smoke cigarettes, come to Haryana, and if you want to drink wine, go to Delhi.”

Baba Bishan Das, from Whom I got the secret of the first Two Words – and I am ever grateful to Him, I am ever indebted to Him, because He laid the foundation of my life – He used to tell this joke. He used to say that there was one donkey in a tobacco field, and he was picking up the grass and eating the grass and not touching the tobacco leaves. Someone, who saw him picking only the grass and not eating or touching the tobacco leaves, asked him, “Mr. Donkey, why is it that you are not eating the tobacco leaves? Why are you only picking up the grass?” The donkey replied, “Well, I have heard that those who use tobacco, those who smoke tobacco, they become donkeys in their next lifetime, and I am already a donkey.”

Dear Children, ever since this Creation was created, God Almighty has been sending the Rishis, Munis, Masters, Saints, and the Prophets into this world to put the limitations and to give us the knowledge of the things which are healthy for us, which are good for us. And through Their scriptures, through Their books and through Their words, They have given us the knowledge of those things which we should use and those which we should not use.

Those Masters have said this aloud, They have said that if anyone has gained anything from drinking wine, or from smoking tobacco, or from eating meat, or by gambling, or by any of those kinds of bad deeds, they should come and tell us. You gain nothing from consuming the liquor and smoking the tobacco. Of course, you do lose your body, you do lose your glory, you lose your money, and also people criticize you because that is a bad deed which you are doing.

The questions of all the dear ones were very good, very beneficial, for the whole sangat, and I hope that we the satsangis will try to give up all the bad deeds, all the addictions. We should not make false excuses, we should not form false stories, to justify our addiction; instead we should make the efforts and give them up.

The reality is that when the Master gives us the Initiation, He sits at our Eye Center in the Form of the Shabd, and He does not leave us until He takes us back to our Real Home. The Master proves this: that He does not leave us until He takes us back to our Real Home, in our lifetime itself. So the place where the Beloved Master is residing, if we put the liquor in there, if we put the tobacco smoke in there, do you think that we are being respectful to the Master? It is like insulting the Master. So we should make our life purer, because when we will make our life purer, only then will we progress in our meditations.

1997 July: He Takes Care of Every Need

This question & answer session, was given March 22, 1996, at the S.K.A. Retreat, near Sampla, India.

QUESTION: Master, I have this doubt of whether You have said that no initiate of Yours returns to this plane after leaving the body in this life. Please clear this up for me.

SANT JI: Salutations unto the feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who have had mercy on us, Who have showered grace upon us and given us the opportunities to sing Their glory.

Dear Ones, no teacher wishes from his heart that his student should fail in the exams and repeat the classes again and again. He cannot be called a teacher if he wishes that his students should repeat the class again and again. But the student who does not obey the teacher, just consider, whose fault is it? Is it the fault of the teacher or the student?

Dear Ones, I was a teacher of the signals [in the army], and if I found any weak student, I would explain to him again and again, and eventually he would pass.

I am not the only one who says that my initiates will not return to this plane. All of the perfect Masters, the Param Sants, Who have come into this world in the past, They all have wished, They all have said that no disciple of Theirs would come back into this world of suffering, because what is there on this plane except for the sufferings?

Kabir Sahib said, “What can the poor Master do if the disciples have faults in them?” If you blow air in the hollow bamboo, it doesn’t stay there, so where is the fault? So if the disciple is not cooperating with the Master, if he has turned his back toward the Master, what is the fault of the Master?

I will repeat the words of my beloved Master in response to this question. And that is enough for the sangat. Dear Ones, he who has gone in the within and seen the glory of his Master in his within, for him it is very difficult to live in this world after his Master has left this world. And when he is asked to do the work, when he is asked to give out the message of the truth, it becomes even more difficult for him to do that. After the Master has left this physical plane, he understands himself as the sinner one, and he thinks that whatever breath he is taking is a sin. The way the Master makes him understand, the way the Master convinces him to do the work after He has left this physical plane, that scene is worth watching.

Dear Ones, Bhai Sunder Das, whose stories you have read in the book written by Mr. Oberoi, had attended that Satsang in which there were twenty or twenty-five other people also in the sangat of Baba Sawan Singh. Feeling much pain and becoming very emotional, Master Sawan Singh had said, “What can I say about how much the souls are forgetful?” Many initiates of Guru Nanak are also sitting here, and even that person who had made the sons of Guru Gobind Singh get arrested by the police and who was the cause of the burial of the sons of Guru Gobind Singh in the wall, even he is sitting here in the Satsang.” Master Sawan Singh said that in one of the Satsangs.

So suppose fifteen or twenty dear ones are sitting in the Satsang and our Satguru says something like that, how would we feel in our heart? Bhai Sunder Das said, “All the dear

ones who were sitting there were awestruck; they all wondered: have we done so many faults?”

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

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

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

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

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

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

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

QUESTION: Beloved, I was very fortunate to spend some months with Master Kirpal Singh in India. I was surprised to see disciples ignore the requests He made. Over the years, I have witnessed this in your mission also, when disciples have requested and persuaded You to change Your Will to comply with their wishes. My question is: At what cost is it to You when this occurs?

SANT JI: [Sant Ji chuckles] You can think about this yourself. You see that when we are a child, at that time we do certain things which are not good for us. We put our hand in the fire, we try to catch a snake, and things like that. Since it is the responsibility of the parents to make our life, they always try to keep us from doing those things, because the child is an ignorant one; he doesn't know what is good or bad for Him. But the parents have the knowledge and they know what is good for the child. So they try to explain to the child why he should not be doing those things which he is doing. Sometimes the child gets upset and then he becomes sad.

In the same way, if the Master were to work according to the wishes of the disciples, He could never liberate the souls, no matter how many births they take. Because the disciples ask for worldly things, which are not permanent. They are the forgetful ones, and the Master knows everything.

The Master knows better than us. And from the court where you get everything, even without asking, what is the need to ask for anything? Even though I never asked any worldly thing from my Beloved Master, but still, I can say there was no worldly thing, there was nothing which I was not given. He took care of all my needs and even now, when He is not on this physical plane, He is still taking care of me. I remember how He used to tell the people, "You should take care of my Sadh." Even now He is taking such good care of me, and He is providing me with everything I need.

Dear Ones, he is not a disciple, he cannot be worthy of being called as a disciple of the Master, who tells or who wishes that the Master should work according to his [desires]. He should always be making this prayer, he should always be requesting to the Master. "O Master, may I always live in Your Will."

The reality is that we do not know what is good for us, whether riches are good for us or poverty is good for us, or sickness is good for us, or good health is good for us. We do not even know whether the pains are good for us or the happiness is good for us, even though outwardly we all seek the happiness; we all ask for the comforts. But we do ask for the happiness, even though we don't know what is good for us. So Dear Ones, when we do not know what is good for us, then why not remain happy in His Will? Why not bow down to Him and His Will?

Two people came to see beloved Master in my home. And they had to return soon, because they were in the service. But Master told them not to go back. It was very hard for them to accept that, because they were very afraid of their officer. Later on we found out that the bus which they would have been riding on met with an accident, and no one in that bus was saved, or if they were saved, they had very serious injuries. Then they realized that Master wanted to save them, and that is why He told them not to go on that bus.

There are many hymns written by Guru Arjan Dev Ji Maharaj in the holy *Guru Granth*. And you may read them and you will see how much love and how much faith He had in His Master. He said, "O Lord, Your Will is very sweet. Nanak asks for the Naam."

Dear Ones, you know that the disciple who is close to the Master and who does the meditation is always opposed by the other people. Master Kirpal Singh also had to face that opposition. One person wrote many letters, and he posted those letters from different

places opposing Master Kirpal Singh. And many other times He was criticized, but He did not say anything to Master Sawan Singh, even though He continued seeing Him. One day Master Sawan Singh told Tai Ji, “I don’t know what His heart is made of; He does not say even a word, even though He is so much opposed.” So why did He not react to the opposition that He was getting from people? Because He knew that everything is happening in the Will of the Master. The Master knows everything, and He accepted the Will of the Master. So Dear Ones, when He accepted the Will of the Master, Master Sawan Singh also did not hide anything from Him.

Dear Ones, I say this from the depth of my heart. If I were to impose my wishes, the wishes of my heart on the Master, I would not have started doing this work of giving the Initiation. I would not have done the seva in His mission. Because I had done the devotion in such a way that I suffered hunger and thirst. I did the devotion thinking that I would get peace, that I would always remain connected with God Almighty. I did not do the devotion for doing what I am doing now, because Master Kirpal had told me everything that He went through. Whatever happened with Him, the same things are happening with me, also. I always wanted to run away from this, because I was hearing from Him, what He was going through.

Dear Ones, remaining hungry, I have spoiled the taste of my tongue. I have never tried good foods, I have never tried wearing good clothes. And there is no question of me watching any plays or any games or any other kind of entertainment, even though in my father’s home where I was born and where I was brought up, there was no dearth of anything. There was no lacking of the love there, there was no lacking of the money there. My father did so much, wishing that I would find my heart in my home and that I would remain attached there.

Dear Ones, when I go abroad to do the seva of the dear ones, no one can say that they have seen me wandering or visiting the beaches or doing the sightseeing in the cities and like that. Pappu has been with me for a very long time, and he does not need to spare me; if he has seen any worldly thing in me, he can say that to my face. If he has seen any worldly thing or if he sees any taste of the food, or any plays or games or things like that, he can say that to my face. I always say that the people who are traveling with me, who have been with me for so long, if they have found anything in me like that, they can tell that to me to my face. Or I will tell them what they have been doing, because I have seen them doing so much. But who can say anything regarding me, because I have not done anything like that, and they haven’t seen any worldly thing.

I do have a habit which I try to give up, but so far I have not been successful in doing that. And that is that I try to help the dying people. If anyone is going to do an abortion, I try to help that person so that the abortion doesn’t happen. Many times in doing that, I have even had to sell my property to help the people. Sometimes I try to make the efforts to give this habit up, but still I have not been successful in doing that.

QUESTION: Master, at the beginning of Your mission, You used to say that the Master does not necessarily come at the time of the disciple’s death, that He would come depending on the disciple’s behavior. This made me feel a little confused, because at the time of the Initiation, we are given the warranty that He will come at the moment of our death. Could you clarify this doubt? Thank you.

SANT JI: [Sant Ji chuckles] Well, you don't need to be sad. In the answer which I gave for the first question, this thing is covered; this thing is answered.

Well, Dear Children, all of your questions were very good. Sometimes in answering some of the questions I become emotional. I can't control myself, and I get swept away in the emotions. But the reality is that I am speaking as He is making me speak. And I do know this fact that on my back, on my head, that great Power, Beloved Lord Kirpal, is there. He has been protecting me, and He has been protecting everyone. And as He had told me that He will be responsible for the people who will receive the Initiation from me, so that is why I know that He is protecting me, and that He will protect all the dear ones who are initiated. That is why after giving the Initiation, I become worriless, because I know that He on whom there is such a great power, Master Kirpal, that He does not need to worry about anything. He has been showering grace upon us, and He will shower His grace upon us.

Once a girl was singing a bhajan in front of Master Sawan Singh, which said that the owner of the sangat will liberate us Himself. Master Sawan Singh Ji said, "You should not sing that bhajan, because if you will sing that bhajan the sangat will give up meditating." [Sant Ji chuckles] It is your work to do the Bhajan and Simran, and you should do your meditations. If the Master will take you Himself, if the Master liberates you Himself, then you will feel much pain. But if you will do your Bhajan and Simran, then it will become easier for you to go along with the Master.

Then there was another woman who started singing this bhajan, which said that, the Master will Himself take me, the one who is weeping and crying with the pain. So the dear ones are also like this, and when the dear ones make such requests, when they sing such bhajans for the Master, the Masters also tell us the reality in Their own strict way.

1997 October: Give First Priority to Meditation

This question and answer session was given on February 17, 1996, at the S.K.A. Retreat near Sampla, India.

QUESTION: Master, could You please talk about the Master-disciple relationship before one has manifested Your Radiant Form inside?

SANT JI: Salutations unto the feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who showering Their limitless grace upon us, the separated souls, the forgetful souls, the souls who are being drowned in this ocean of life. Graciously They chose us, They found us, and They have united us and have made us do Their devotion.

Dear Ones, the reality is that when we turn our face from the passions and the indulgences of this world, when we rise above the nine openings of the body and go within, the experience which we get over there can be understood and can be had only by our soul. Our mind and intellect cannot have any understanding about the experience which our soul gets over there.

When the soul tastes the nectar of love over there, then she becomes absorbed, she mingles in that love, and this question of what is the relationship between the disciple and the Master is answered by itself over there. Before that we always remain involved in our mental pursuits. We always go on thinking: "How would the Master have given me the

Initiation if I had not gone to receive Initiation from Him?” or “If I had not known about the Master from a certain person, how would I have come across the Master and how would He have given me the Initiation?” We always remain the mental wrestlers and we always remain involved in our mental thinking.

After reaching her destination, the soul herself comes to know what is the relationship between her and the Master. And then she also understands what the job of the Master is and how the Master has been given the job by God Almighty to search for His souls and how going to different places, the Master searches and finds His lost souls. For the perfect Master distance does not make any difference, and also the caste of the person, or the place, or the other things do not make any difference to Him because He has been given the job by God Almighty to collect His souls. He goes to far and near places, He cuts all the attachments and all the bonds, and He finds His lost souls.

He Himself searches for His souls. Either He Himself goes to that soul or He Himself makes someone as a medium, as a means, through which He calls that soul toward Him.

Sometimes the representatives also wonder how to make the decision, how to decide if a certain person who is asking for the Initiation is ready for the Initiation or not – even though they are told the basic requirements, and that if anyone fulfills these basic requirements, then you can convey the Initiation instructions to them. But the reality is that unless God Almighty sits within a person, unless He creates the yearning within them to do the devotion of God, and unless He Himself moves the key within them, no one can come to the Master and ask for Initiation.

The representatives are told on the outer level to decide about the person, whether he should be given the Initiation or not, because they have still not reached that place where they can, looking at the person, easily say if that person is ready for the Initiation or not. It is like not all the clouds have the rainbows in them. Rare are the clouds which have the rainbows in them. In the same way, Masters are the only Ones who, looking at the forehead of a person, can say if he has been encouraged and inspired, if he has been chosen by God Almighty to do His devotion or not. When any person comes in front of the Masters, They can easily tell if that person is ready for the Initiation.

Guru Ramdas said that only he on whose forehead that Word of God is written comes to the Satguru. Only the Saints can read that Word which is written on the forehead of a person who is going to be initiated or who is supposed to get the Initiation and do the devotion. Otherwise in the within, how can you recognize the souls? Saints are the competent Ones, and They are the only Ones Who know how to read that Word which has been written on the forehead of the person.

That Word is not written in any worldly language, in any worldly script. In the army I got the opportunity to cremate many dead bodies, and over there we would [sometimes] find a special kind of sign on the forehead of the skulls of the dead bodies. At that time, since I did not have any knowledge of that Word, we used to have our own estimates about that special sign or that special Word, but when I came to Beloved Lord Kirpal, and when He made me competent in reading that Word, then I came to realize that the dead bodies which I had cremated, some of them also had had that Word which God Almighty puts on the forehead of the chosen souls.

So Guru Sahib said that those on whose forehead that Word of the Lord is written come to the Satguru, and Master lights up the lamp of knowledge and removes the darkness of ignorance from within such a soul. Only those in whose forehead that Word is written, that grace of God is written, come in contact with the Master, and the Master lights up their lamp of knowledge. He gives them the Naam and He removes the darkness of ignorance. You know that when there is all light within, then you can see all the things very clearly. Once your within becomes illuminated, then you are able to search for and you are able to find that precious treasure, that gem of Naam, which cannot be stolen by anyone, which cannot be burned by any fire, which cannot be taken away by anyone. So that is why Guru Sahib says here that unless God Almighty writes that Word on your forehead, you cannot come to the Master and cannot remove the darkness of ignorance and cannot get the gem of Naam.

Nanak said, “O Nanak, by meditating on the Naam, one realizes God Almighty.” So after getting the Naam from the perfect Master, we do not have to just keep it, we have to work hard on it, we have to meditate upon it. Even in the worldly work, we need to work very hard if we want to progress, if we want to gain anything. In the same way, Spirituality also demands a lot of hard work. For years, you have to work very hard. So after receiving the Naam from the perfect Master, you don’t have to just sit upon it, you have to meditate upon it and work very hard for it.

Dear Ones, it is the responsibility of the pilot to take the people who have boarded the plane to their destination, and there is no doubt in the fact that once you have gotten the Naam from the perfect Master you will be liberated, you will be taken across. But who are the brave ones? Only those who meditate upon that Naam. They gain the pleasure of the Master and please the Master very much, if they do their meditations.

QUESTION: Master, I just want to make sure I understand something. The Simran is the only medicine to improve our lives and by doing it, love for the Master develops. Is that right?

SANT JI: Often you may have sung this bhajan, that “*Kirpal gives only this message, And even the wind tells the same thing: that if you keep on doing the Simran the destination will come to you by itself,*” So Simran is the only medicine for all the sicknesses, and Simran is the only thing which will take you to your destination,

Also in the bhajan of Guru Arjan Dev Ji Maharaj you sing: “Do the Simran of God Almighty with your every breath so that the worries of your mind may come to an end,” He says you do not know what is going to happen and you always keep worrying about it, and in order to remove those worries, or to remove all the other difficulties, you should do the Simran with your every single breath. Don’t let even one breath go without doing the Simran. When you breathe in, do the Simran, and even when you breathe out, you should do the Simran. Guru Arjan Dev Ji Maharaj said that the Formless Lord is present within every Simran.

QUESTION: When leaving off Simran and beginning Bhajan practice, if one feels one is being pulled down, and hearing the Sound Current becomes difficult, can one leave off Bhajan practice and repeat the Five Names again, until one has returned to the Light again? Or should one stay with Bhajan practice only and attempt to deepen one’s meditation in this way?

SANT JI: Dear Ones, the reality is that the dear ones don't understand the importance of doing the Simran. If you were to do the Simran all the time, whether you are sitting or standing, walking or talking, even if you are in the toilet and you are doing the Simran, then when you will sit for the meditation, you will not have to struggle with the Simran. If you have completed the course of the Simran by doing the Simran at other times, then what will happen? The moment you will sit down for the meditation, your body will become empty, you will rise above your body-consciousness, and your attention will go straight to the Eye Center into the Light. Then you will not have to worry about doing the Simran, because you would have already completed the course of your Simran, and then you will also start hearing the Sound Current. Unless you have completed the course of Simran, even if you are able to bring your attention to the Eye Center, even if you are able to hear the Sound Current, that Sound will not pull you up because of the lack of Simran. And you may feel that somebody is pulling you down. No one is pulling you down; it is only because of the lack of Simran that you are not able to hold your attention at the Eye Center. So that is why, it is always suggested that you should do the Simran all the time, so that when you sit for the meditation, your attention may go right up to the Eye Center into the Light.

Dear Ones, the magnet pulls a piece of iron toward itself only when the iron comes within range of the magnet. Even though the magnet is still powerful, but unless the iron comes in the range of the magnet, it does not get pulled by the magnet. In the same way, once the iron gets in touch with the magnet, it can be removed only when you remove it; otherwise, by itself, it cannot be removed from the magnet. In the same way, when the soul, after doing the Simran, concentrates and goes in the range of the Shabd – because the Shabd is coming from above our head – so when the soul goes into the range of the Shabd, then the Shabd Himself pulls the soul toward Him. Until we concentrate, even though we may hear the Shabd during the day, or when we are walking or doing other things, we may still hear the Sound, and also during the night time, we may hear the Sound, but unless we have concentrated at the Eye Center, that Shabd does not pull our soul up. But we should keep doing the Bhajan practice after doing the Simran. We must every day sit in the Bhajan practice and listen to the Sound Current.

QUESTION: Dear Master, how can we best make and keep our hearts like iron?

SANT JI: We require meditation in order to make our heart, our within, strong like iron. Often I remind you of the words of Beloved Lord Kirpal, and once again I will repeat those words, as He used to say, “Just as we need good food for the nourishment of our bodies, in the same way, we need the meditation for nourishing our souls.” If we eat good quality food and fruits, we make our bodies very strong and healthy. In the same way, if we keep giving the food of meditation to our soul, our soul will also become very strong.

The reality is that if we keep ourselves away from doing the sins, if we keep ourselves away from indulging in the pleasures, then our heart becomes very strong. When we indulge in the pleasures and we do the bad things, our sins make us weak from within. A weak heart is like a gourd, and our sins, our bad deeds, go on frightening us from our within.

A weak-hearted person will criticize and will be jealous of others, because a weak-hearted person cannot stand somebody else being praised.

Since the heart of the Saints is strong, that is why They even accept and forgive Their critics. They never respond to Their critic in the tone of criticism. Either They respond in love or They just laugh at the criticism.

When, with the orders of Aurangzeb, the Mogul Emperor, Sarmad was being executed – you know that when someone is being hanged, then his head is covered with a piece of cloth – so when He was being covered with that hood, He said, “O dear one, I recognize You in any form You come, and I welcome You.” He said that because even in the person who was executing Him, He saw His Beloved Master, and that is why He said, “I welcome You. You come to me in any form You want.”

You may read the histories of all the past Masters, Those Who were tortured by the rulers of that time. Some were thrown in the hot fire, some were made to sit on the hot coals, and some were put in the hot, boiling water. So you may read the histories of those past Masters, and you will find that They never got upset at those who were killing Them. Instead They prayed to God Almighty saying, “O Lord, kindly forgive them because they do not know what bad karma they are doing.” They never cursed anyone for the bad deeds they were doing to Them.

We people are weak-hearted, and that is why if we have done any good to anyone, and if there is any misunderstanding between us and that person, see how we go on taunting that person, see how we go on blaming that person, and we always go on singing our own praises.

Dear Ones, there is a great secret behind this fact that the Masters never curse anyone, because the jiva is going to get liberation only after coming back to the same Master, only after coming back to the same door. That is why the Masters never curse anyone, because the Masters know that this jiva is going to get liberation only after coming to Them. So that is why if They were to curse anyone, with which mouth could They ask for forgiveness for that soul from God Almighty? The jivas can say very easily, “O Master, forgive me.” But how could the Masters, if They had cursed that jiva, pray to God Almighty to forgive that soul?

The Mahatmas Whose Inner Eyes are opened always say that the Light is the same, the practices are the same; They come back changing the bodies.

The soul is the same, and if the same soul comes back into this world again and again, that soul cannot be cut by any knife, it cannot be destroyed by anything, it cannot be burned in any fire. In the same way, the Shabd also can never be destroyed. The Shabd also comes back into this world again and again in different bodies, and it is the Shabd who connects us with God Almighty.

Guru Arjan Dev Ji Maharaj said that no matter in how many bodies a jiva goes, unless he comes to the Satguru, he cannot get the Naam. Once again he will have to come to the Satguru and devote himself to the meditation of the Naam, and only then will he get the liberation. So Guru Arjan Dev Ji Maharaj said that no matter in how many bodies we go, we will not get liberation unless we come to the perfect Master. When we will come back to the perfect Master, we will have to do the same thing – just like now we have got the Simran and we are asked to do the meditation. Only by doing the meditation can we get the liberation, so no matter how many bodies we go into, but finally, our liberation will

happen only when we will come to the perfect Master and do the meditation of Naam given to us by Him.

QUESTION: Dear Sant Ji, unless I misunderstood You, during the last Question and Answer session, You said that loving husbands, wives, sons, and daughters is the love of the Negative Power. Yet You say that marriage is no bar to spirituality, and that we should love, appreciate, and respect our spouse. Also, we should love and care for children in a very special way. These seem to be two opposing views, and this has always confused me. Could you please clear this up for me?

SANT JI: We make all these loves as the love of the Negative Power because we make all these relations, we make all these loves as everything, and we forget our real goal, our real work of the meditation of the Shabd Naam.

Saints have been married and also They have been the renunciates, but Their teachings are the same. They have said that marriage does not interfere with Spirituality. The children don't say, "Don't meditate," the wife never says, "Don't meditate," or the husband never says, "Don't meditate." It is only because we go away from the love that we have difficulties with each other; we start fighting with each other. Master Kirpal Singh Ji used to say that if you throw a little bit of love in any family, that family will become like a heaven. So if you really love each other, will you not meditate more? Will you not meditate more if there will be love in your family?

Saints explain to us that we should live like a water fowl lives in water. You know that a water fowl lives in water, eats there, does everything over there, but whenever she leaves the water, she flies out with the dry wings. In the same way, we should be living in this world, but we should give the importance, the first priority, to the meditation and to the Master.

Dear Ones, in the scriptures, the Rishis and Munis were ridiculed because they ran away from their responsibilities toward their families. They went into the forest, they ran away from their family responsibilities, but outside of the family they had to do the same things [to maintain themselves], and that is why they became the cause of people laughing at them.

What do most people do? They don't get married because they don't want to attend to the responsibilities, and instead they go on committing adultery with so many different people. If they say that they are not getting married because they don't want to get the love of the Negative Power, they are wrong, because instead of getting married, they are doing a bad thing, they are committing adultery, and they are adding to the burden which they have to carry.

That is why in Spirituality, in the Path of the Masters, marriage is not considered to be a bad thing. Because if you are married, then your mind will remain quiet, and you will be sure, you will know that you have everything. If you are not married, then always your mind will go on bothering you; you will always go on desiring other people, and in that way mind will always keep you restless. Guru Nanak Sahib said that rare are the ones, maybe one out of millions, who get the Bhajan or the meditation of the Naam of Lord. Rare are they who, without getting married, would remain in this world and get the meditation of the Naam and go back becoming successful.

Guru Nanak Sahib even said, “If you don’t lose the vital fluid even in the state of the dream, only then you can be called as the brave one. Blessed is the life of such a person who does not lose his vital fluid, even in the dreams.”

But what is our condition? We are married, but still in the state of the dreams, we go on doing the same bad things, and when dear ones tell me about that, I feel embarrassed.

So the question was about the love of the Negative Power. Our love becomes that of the Negative Power when we remain limited only for the family and the children, and we give up doing our devotion and our meditation. If we give the first priority to meditation, then the few days which we have to spend with our family, we will live with the family in a very easy way and also go back to our Real Home by doing the meditation.

You may have heard the story of Sringi Rishi many times, and once again I will tell you this story. Right from his childhood, with the thoughts of being a renunciate, he left his home and went into the forest and he started living there all by himself, and he would not eat anything. He would practice his meditation or devotion, and he would lick one part of a tree just once a day and that was all. So he would only live off the air, he would not eat or drink anything, and he became very famous. Now the king of that place, King Dasrath, did not have any children, so he asked the astrologists how he could have children. They said, “There is only one way: if Sringi Rishi comes and performs a yajna, only then there is a hope that you may get some children.” So King Dasrath wanted Sringi Rishi to come into the city and perform the yajna, but Sringi Rishi was so much devoted to his practices that he did not want to come into the city. No matter what King Dasrath did, but still Sringi Rishi would not agree to come to the city.

So then King Dasrath announced a reward and one woman came forward and said, “I can bring Sringi Rishi to the city to perform the yajna.” So King Dasrath told her to go and try. “If you will become successful in bringing him to the city, then you can have whatever you will ask for.” That woman went in the forest disguising herself as a woman sadhu, and she stayed at a distance, and she observed what Sringi Rishi was doing all day and how he was living. She saw that once a day he licked a tree, so at the place where he would lick, she pasted some honey, and Sringi Rishi liked that sweetness very much, and instead of licking there once, he started licking there twice. So when the woman saw that, she put even more honey over there and then gradually some good, nourishing food, and gradually Sringi Rishi also started talking with that woman, thinking that she has all these nourishing and sweet things. So she presented halvah and some other good things to him, and when he started eating those good foods, he became healthier, he got the strength in his body, and then the woman was there, so they indulged, and as a result, many children were born.

After some time, that woman told Sringi Rishi, “Now it is too hard for us to survive in the forest because of the children, so we should move to the city.” Whenever I tell this story, I always laugh – because the way Sringi Rishi came into the city carrying his children was similar to what most of the American dear ones do when they have several children. They carry the children, one is in a backpack, one is in the front; so like that, Sringi Rishi came to the city with so many children, and he performed the yajna. But somebody taunted him and said, “We have heard so much glory of Sringi Rishi, but look at him; he has so many children.”

He was very brave. When he heard that taunt, he realized what a great mistake he had done. So he left that place and ran back to the forest and started doing his devotion there.

So what I mean to say is that even the great Rishis and Munis were not spared by this. So that is why the Masters always lovingly explain to us that we don't have to give up our families, we don't have to give up our worldly relations. We have to understand the reality of them. We have to understand how much we should get attached to them. We should not become attached to them; we should attend to our responsibilities. But our first importance, our first priority, should be the Master and the meditation. We should, while living with the family, remain detached from them.

Dear Ones, there is no need to be confused about this. Neither the children are bad, nor the wife is bad, nor the husband is bad. They all are very good, but we must understand the reality. We should understand Who is the One Who will go with us: the One Who will go with us is the Master and His Naam.

Should the fragrance of the love not come out from your within? Should your neighbors not know that you go to a perfect Master? If you go to Satsang, if you go to the Masters, and do the meditation, and still the husband and wife fight with each other, and are not in harmony, if there are difficulties with the children, what will the neighbors think of you? Will they take your example? Will they be inspired to come to the Master? What will they think about you?

Don't the Masters tell us that we should love our neighbors as we expect to be loved? Are the family members, the children, and the wife not included in that? It is our responsibility to love everyone and to respect everyone.

Dear Ones, in the beginning I said that if we do the meditation, if we go within, if we vacate the nine openings, then we understand all these riddles ourselves.

1997 November: Working in the Will of God

This question and answer talk was given December 16, 1995, at the S.K.A. Retreat, near Sampla, India.

QUESTION: Why is it that some initiates of Kirpal do not have any desire to seek the Guru successor, the old friend in a new coat, and some others could not find peace until they could find him?

SANT JI: Salutations unto the feet of Supreme Father Almighty Lords Sawan and Kirpal Who, showering Their limitless grace upon us, have given us the opportunity to sit in Their remembrance and sing Their glory.

Dear Ones, always in the Satsang I have said, and reading the writings of all the Param Sants, we come to know, that every soul has his own angle of vision. Every soul has his own karmas and according to his karmas, the program of his day-to-day life is made. As Master Sawan Singh Ji used to say, "There are six things which are written in our destiny and all the souls come with that written destiny. And according to that destiny we get richness, poverty, good health, sickness, pains, and happiness." Everything happens in our life at the appropriate time, at the determined time. But since we are the ignorant ones, we do not know why this thing has happened in our life, why this event has taken

place in our life, and that is why we become confused. But all the things which happen in our life are all predetermined according to our own karmas of our past lifetime.

When we see that all the events which are taking place in our life are according to the Will of God, and that everything is happening at its fixed time, everything is working in the Will of God, in the same way, this thing also is predetermined: it is determined for every single person whether he will get to the perfect Master in this lifetime or not, and after getting to the perfect Master, whether he will get the Initiation from Him or not, and whether he will have any faith in Him. In this lifetime, should he be brought to the Master or should he not be brought to the Master? All these things are also predetermined. Even if the Master comes and starts living in our neighborhood, but if it is not written in our destiny, if our time has not yet come, we will not be able to take any advantage of His [presence].

I will tell you the story of Guru Nanak and Baba Buddha. Baba Buddha used to raise cattle. And once Guru Nanak Sahib, accompanied by Bhai Bala and Mardana, were going by – in those days since there were not so many good means of transportation, they used to travel by walking. So once they were walking and they came to the place, which was like a wilderness, where Baba Buddha used to graze his cattle. Guru Nanak Sahib sat there and then Baba Buddha, whose name in his childhood was Buddha, came there. He thought that Guru Nanak was some holy man, so he offered to bring things for Him. He said, “If You wish, I could bring the milk of my goats. I could get something for You from my home.” So when Guru Nanak Sahib heard him saying all those wise things, He said, “You are very young in age, but you talk like an old man, like an elder man.” So from then on Guru Nanak Sahib gave him the name of Baba Buddha.

Baba Buddha was a person who had the privilege of living a very long life, and he used to perform the ceremony of putting the tilak mark, which is like a saffron mark, on the forehead of the successor, up to the sixth Master, the sixth Sikh Guru. And even though there were so many people after Guru Nanak Sahib left who were not interested in seeking Guru Nanak’s successor, and it went on happening after every Master left the body, but Baba Buddha was the one who always recognized the successor. He was always present there to do the tilak ceremony of all the Masters up to the sixth Guru.

The people of the village where Bhai Lehna used to live used to worship the goddess Jiwalaji, and Bhai Lehna was also a very sincere devotee of goddess Jiwalaji. But once it so happened that he met with an initiate of Guru Nanak, and Bhai Lehna asked him about the Master. So that initiate of Guru Nanak told him about the greatness of the Master and how if one worships the Master and does the meditation of the Naam given by the perfect Master, that includes the worship and the devotion of all the gods and goddesses, and how all these gods and goddesses were nowhere in comparison to the perfect Master, Who is the incarnate of the Shabd Naam.

After Bhai Lehna heard about the greatness of the Master, once when he was on a pilgrimage to the place where they have a temple of goddess Jiwalaji, on the way he passed Kartarpur, the place where Guru Nanak Sahib used to live. Bhai Lehna thought, “Before going to my destination, I should go and at least see Guru Nanak Dev,” because he had heard about Him. When Bhai Lehna went and saw Guru Nanak, just by exchanging his glance with Guru Nanak he was stunned. He was so impressed and he felt

that this was the place where he should be. He forgot all his attachment to all the things which he was doing before with the goddess, and he fell at the feet of Guru Nanak.

Guru Nanak Sahib asked him what his name was. He said, “My name is Lehna.” In the Punjabi language “Lehna” means that “I have to receive.” So Guru Nanak Sahib said, “If your name is ‘Lehna’ then I have to give to you. If you are the one to receive, then I have to give to you.” After that, whatever seva Guru Nanak Sahib gave to him, Bhai Lehna always did that with all his love and sincerity.

And he did so much devotion of Guru Nanak Dev that once Guru Nanak Sahib called him and He said, “I am so pleased with your seva and now I will make you a part of my body.” And from then onward, Guru Nanak Sahib gave him the name of Angad. So from Bhai Lehna, he became Guru Angad.

Perfect Masters know everything that is going to happen. And Guru Nanak Sahib also knew that after He would leave, Guru Angad would not be appreciated and respected by His sons, by His family, and the people over there. So some time before He left the body, He told Guru Angad to go back to His own village. So Guru Angad returned to His village.

After that Guru Nanak’s son, Sri Chand – who was not initiated by Guru Nanak Dev, he was initiated by Abinashi Muni, who had initiation of Two Words and belonged to the sect of Udasis – so Sri Chand had the initiation from Abinashi Muni, so he also had a gaddhi, he also ran a path parallel to the path of Guru Angad, even though he was not initiated by Guru Nanak.

So this thing has always been going on. It is not a new thing that some people go to the successors and others don’t go to the successors. This has been going on for ages and ages. There are some fortunate souls who will not find any peace and contentment unless they go and find the successor of the perfect Master. But there are many who don’t want to go, or those who don’t have the desire to seek the successor of the perfect Master, and it is all according to their own fate, to their destiny. Those in whose forehead it is written that they will go to the successor of the perfect Master, only they are brought to His feet. Otherwise, the other people, they just wander here and there.

Baba Amolak Das had the initiation from Baba Sri Chand, because Baba Sri Chand also lived a very long life, and so did Baba Amolak Das. He lived for maybe 140 or 150 years. Baba Bishan Das also got the inner secret from Baba Amolak Das. I vaguely remember seeing Baba Amolak Das, what his face looked like. I had the opportunity to serve him; I served him some milk. So I am third in the order after Baba Sri Chand to receive the initiation into the Two Words.

Dear Ones, regarding Sri Chand, I am not telling you anything from the books. Whatever I have seen myself, face-to-face, I am telling you.

Baba Amolak Das initiated only two people, Baba Bishan Das and King Bupinder Singh of Patiala. And this is true that through His blessings – it was like a boon from Baba Amolak Das – Hira Singh got the kingdom of the State of Nabha. The place where Baba Amolak Das used to live was halfway between a village called Beruki and on the other side there was this town or State of Nabha. And Hira Singh, who later on became the King of Nabha State, used to be a very poor person. He used to have a camel cart on

which he used to take the loads from the village Beruki to the town of Nabha. But he was so devoted that every time he would go by Baba Amolak Das' place, he would go and first bow down at Baba Amolak Das and then he would go on to Nabha. And on the way back also, he would not miss going to Baba Amolak Das and seeing Him there.

This went on for a long time, and one day Baba Amolak Das told Hira Singh, "Hira Singh, ask whatever you want, you may ask for it." Hira Singh replied, "O Lord, I have everything; You have given me everything." But Baba Amolak Das said, "No, you should ask for something and it will be given to you." Again Hira Singh said the same thing. So three times he said that he was very content with whatever he had. But such is the Will of the Master Saints, and when They come in Their Will and if They want to give something to the disciple, They will give it. So Baba Amolak Das said, "Should I not make you the King of the State of Nabha"?

Usually what happens when a Master is giving a boon? When He is showering His grace and giving the blessings to somebody, the people around Him don't believe in Him. They think that He is just saying this for nothing and it has no value, that it has no meaning. But that was the reality. So when people around Him heard that Baba Amolak Das was saying, "I'll make you the King of the State of Nabha," after that, all Hira Singh's friends started making fun of him. In the marketplace they would always say, "Okay, let us go and put our load on the camel cart of the King of Nabha." But it so happened that when Bhagwan Singh, who was the King of Nabha, left the body, he did not have any son, he did not leave anyone as a successor.

At that time, India was ruled by the British, and they were very just rulers. So what happens is that if there is no successor, they try to find someone who is the closest relative. In the city of Hardwar, where people go to perform the final rites and throw the ashes in the River Ganges, there the accounts are kept; they have the names of all the family members, all of the ancestors and like that. So from there, the British found that Hira Singh was the closest relative of the departed King Bhagwan Singh, and because of this justice of the British rulers, Hira Singh was made the king of the State of Nabha. And this is true that Hira Singh was an illiterate. He did not even know how to sign his name, but he became the leader of all the kings of the States of India.

I have done many Satsangs on the writings of Bhai Gurdas but because of the lack of time it still has not been published by Sant Bani Ashram. But in those discourses you will find the answers to such kind of questions. Bhai Gurdas was the uncle of Guru Arjan Dev, and he also lived in the time of three Masters: Guru Ramdas, Guru Arjan Dev, and Guru Har Gobind. He left his body only in the time of Guru Har Gobind, and He was also like Baba Buddha, one of those who recognized the successor of the Satgurus. Because those who go within, those who do the meditation and go within, they are the only ones who know where the Light of their Master is working.

So when, after Guru Ramdas left the body, there was a controversy over the successorship and there was a fight between the brothers, the sons of Guru Ram Das, Bhai Gurdas and Baba Buddha were the only ones who helped in solving this problem of the successorship.

So Dear Ones, many people get stuck in forming the parties; they get stuck in "I" and "mine" and I-hood. But all the Masters have said that the Truth never perishes, Truth

never loses its existence; there are always some people who recognize the Truth. As Master Kirpal used to say, “It is the same Light. It is only that one bulb fuses and another replaces that fused bulb, but the Light which is coming is the same.”

QUESTION: Sant Ji, I read again in an old *Sant Bani Magazine* the story Russell Perkins told of when You had him meditate alone with you at 77RB in May 1976. It is an inspiring account. In this account, Russell tells of the pain he experienced and how much better he was able to concentrate by sitting perfectly still and straight. You told him that if he practiced sitting perfectly still and straight for ten to fifteen days regularly, the pain would not be a problem and that he would not fall asleep in meditation and the spiritual progress would be accelerated. Would You please comment further on this? It would appear that many of us, especially me, would benefit from being able to handle pain better, to not fall asleep in meditation, and to progress spiritually faster.

SANT JI: What can I tell you about that time? Because the time when I met with Russell Perkins was such that I myself was very sad; I was very perturbed. I would come out from my room only for one hour in twenty-four hours. And the first meeting which I had with Russell Perkins, at that time, in that meeting, I was only able to rebuke him. Some sweet words, some sour words, that is the only thing I could do with him in the very first meeting which I had with him.

It is true that if he had, if that person had, even a little bit of weakness in him, the way I behaved with him, he would not have come back to me; he would not have stood in front of me. Because he had been hearing things like: “He will not see anyone; He doesn’t allow anyone to come to His place.” From Ganganagar he was getting only this message. The group leaders and the people who knew me over there, they had also told him that there is no use of going there because I will not allow him there. But looking at his devotion, looking at his eagerness, the group leader, Jagir Singh said, “We cannot go against His wishes, but because of your devotion” – he agreed to send his son with Russell so that he might come and see me.

When he came, at that time, the sevadar who used to live with me had never seen any Westerner before. He became so nervous seeing the Westerners that he ran upstairs to me and told me, “The Westerners have come!” So I told him, “Don’t worry. Go and make them sit, and then I will call them.” So when I called them, at that time, it was such a time, everyone was so nervous, that Kulwant, who was accompanying Russell, in his nervousness, when I asked him to introduce all the people, instead of introducing Linda, his wife, as his wife, he said that Linda was Russell’s wife.

So Dear Ones, if someone sits at the door of the Master, becoming stubborn and devoted, then the Master also has to give something to him. So it was because of his eagerness that he got what he got. As Master Kirpal Singh Ji used to say, “If we have already prepared ourselves, then we don’t have to go through so much pain, we don’t feel so much pain.” It is like if you try to lift up a piece of silken cloth from a thorny bush, if you do it all at once, using all your force, then you will tear the piece of cloth into pieces. But if you do it gradually, slowly, then you can easily remove it from the thorns. In the same way, before going to the Master, if you are prepared, then you don’t have to go through all this pain.

So whatever happened with Russell Perkins, the attention which he got was because of his devotion, because of his sincerity – he got so many other things which are not written in that account. It is very difficult to make the heart like Russell's.

And the reality is that it is very difficult to make a Sadhu also like this: He who does not want to see anyone, He who does not want to meet anyone. And this is a reality that if we become stubborn and if we go and meet that Sadhu, and if we have the sincerity, and if we are searching for Him, then we will definitely benefit from Him and then no doubt will remain there.

When Makhan Shah Labana went to search for Guru Teg Bahadur, and when he recognized Him, he went onto the rooftop and he shouted, "I have found the Guru, I have found the Guru!" And this is a fact that at that time there were twenty-two claimants to the successorship and they also were there and they all were claiming that they were the Master. But when Makhan Shah Labana found Guru Teg Bahadur, he proclaimed Him all over the world and no doubt remained in his mind.

Guru Teg Bahadur belonged to the Sodhi family. And when it was said that the true Master is at the place called Baba Bakala then all the members of the Sodhi family sent their preachers over there. But the one who has to recognize, the one who has to search for the True Master, he will go and find the True One, no matter what happens.

Before coming to me, Russell Perkins had met many other dear ones who had made him sit on the dais and had served him tea and had given him a lot of respect. But this poor fakir did not have any worldly dais for him, nor did He give any worldly respect or any name and fame to him. I think that if Russell Perkins had been hungry for the name and fame and for the worldly things, then he would never have come to me. Because he could easily have gotten better places to stay than with me, he could have got better food than what I could offer to him – because from me, he only got the rebukes.

Kabir Sahib says, "It is better to have a fight or a duel with the Sadhu than to have a union with a worldly person." Because even in the duel, even in quarreling and fighting, the Sadhu will give us something, because at that time, the stream of the Shabd will be flowing in the Master, in the Sadhu, even in a more powerful way. So even while quarreling, He would give us something.

As Master Sawan Singh Ji used to say, "When a potter hits a pot from outside, he puts his other hand on the inside to give support." So even if we are quarreling with the Master, still we are gaining, we are benefiting, because He is giving to us even in that quarrel.

So Dear Ones, when the dear one becomes still, the Master, the Sadhu, is always ready, He is always willing to give. The question is of the receiver. Because to bring out a Sadhu like me and take Him out in this world, such a Sadhu Who has been sitting underground, it was not an easy thing.

So it was all due to the courage of Russell Perkins, Doris Matthijetz, Kent Bicknell, Anne Wiggins, David Wiggins, and all the other dear ones. It was because of their love, support, and their courage that I was brought out into this world, because I had already made up my mind that, "What do I have to take from this world? Let me just sit underground and do the meditation."

I remember very well, once Doris showed me many pictures telling me that it will be like this, or this will be like that. She showed me many pictures. And at that time, I was laughing very much in my within. And when we went to Florida, we met Jonas [Gerard] over there, who asked me if I had ever seen such an airport. So I told him that if you go within, you will find millions of such airports, even better than this one, if you go in the within.

So Dear Ones, we should also sit in the meditation, making our mind like Russell Perkins, because the grace of the Master is for everyone. So we should also take the encouragement and the inspiration from the account of that dear one.

What can I say regarding the glory and praise of my beloved Master? Mother Millie herself told me how Master Kirpal had told her, “He Who is going to work after me will need a mother very badly in this world.” And Master Kirpal had drunk from the same cup from which Mother Millie had drunk her tea, and He had said, “You will have to be His mother, and you will have to take care of Him.” And as long as Mother Millie lived in this world, she served me, she took care of me like a very devoted mother; like a very loving mother, she took care of me.

Mother Millie came to 77 RB Ashram, and she told me that she had such orders, and I said, “Yes, I do need a mother.” After that, she was always a loving mother, and she took very good care of me. Whenever I went to Sant Bani Ashram or to the other places, wherever she would be, after the Satsang, until she would come and kiss me good night, she would not feel any contentment. So she was like a real mother and very loving mother to me.

Dear Ones, I was brought up in the Indian culture, where kissing is understood as a very bad thing, but whenever she would come near me, I would always put myself in front of her. No matter how many people were there of the sangat, but I would always allow her to kiss me.

When we went to Nanaimo, Pappu’s grandmother, who left her body in Canada, came there and she came close to Pappu to give him a kiss, and Pappu moved backward. I told him, “Pappu, let her do that. She is only giving you a kiss.” I mean, it is not in the [habits] of we Indians, because according to our culture, kissing is considered to be a bad thing.

So what can I say in the praises of my Beloved Master? He is the One Who gives us the recognition; He is the One Who makes us recognize Him. On the earth there is Kirpal, in the water there is Kirpal, in the sky there is Kirpal. Kirpal is the One Who comes, Kirpal is the One Who protects. Everywhere there is Kirpal.

There are many great Rishis and Munis, but even they could not sing the praises of the Master. Guru Nanak Sahib says, “How we can praise the Master? Because Master is the One Who is capable of doing everything. He is the Omnipotent One.” In India, still there are many people alive – many of them have died, but still there are many people alive – who had been told by my Beloved Master, “You should take care of my Sadhu.”

As I have often said, the mother who gave birth to me. I did not see her, and the mother who brought me up, who took care of me, she loved me very much, and I was also attached to her love so much so that I did not have any other attachment, I did not love

anyone else like I loved my mother. And it was very difficult for me to give up the love and attachment for my mother.

But when I met Beloved Lord Kirpal, the love which He gave me was such that it became very easy for me to give up the love and the attachment to my mother. He gave me so much love that I became the intoxicated one in that love, and I forgot everything. I forgot the entire world, I forgot everything. I only remembered Him, because His love was such that I cannot describe it with words. It cannot be talked about, it can only be felt in the soul. That was something which my soul experienced, which my soul felt, and I can only say a few words about it, but I cannot truly describe the love which I received from my Beloved Lord Kirpal.

This was the reason, when He went away from my eyes, when He departed from this world, that it became very unbearable for me to live in this world. It is not that I am not seeing Him now or that He is not with me. I am seeing Him now also, and He is always with me. But He who goes within, and He Who has manifested the Form of the Master within Him, He realizes, He knows what is the value, what is the worth of the physical darshan of the Master. Only He knows how many sins are cut, how many karmas are paid off, just by having the darshan of the physical form of the Master. So when He left the body, it became very unbearable for me to live, even though He is still with me, He is always with me, guiding and protecting me. I had not attended to any worldly responsibility, because my father was responsible for everything, and I was always happy looking at him doing all the worldly things and taking care of all the responsibilities. So just imagine the condition of the person who had not been responsible for anything worldly, if he is made responsible for the entire Spirituality, how would he feel? So now when He is not in front of us and when He has made me responsible for His dear ones, for the Spirituality, then it is difficult, because I had not been like this.

But the love which I got from Him, I can never forget that. Always I keep remembering His love, and I always wish that He was in front of me. The true disciple who has gone within and has seen the greatness and glory of the Master within, he will never wish to wear the turban of His Master. He will never wish that he should live even for a moment after the Master leaves this world. In fact, he would always wish that he should die, that he should leave this world in the lifetime of his Master.

There is a very famous saying, which goes like this, “If one leaves the body in the bed of his Beloved, his bones or his ashes go to the heavens.” So the true disciple always wishes that, while his Master is still in the physical form, is still in the physical body, he should leave this world, so that he may not have to embrace the pain of separation after his Master has left.

Dear Ones, I am saying this from the depth of my heart that I am not making you meditate, becoming a Master. I am, in fact, meditating with you like a devotee, a disciple of Master Kirpal, and I am meditating with you like that.

If I was like a “Master” of the present time, then I would be taking you all around India, making you stay in the nice hotels and then return you here after doing all the sight-seeing and things like the other people are doing nowadays. And if I went to the U.S., I would not give any pain to my knees, and I would not make your knees hurt either. I would just take you to the beaches and to go sight-seeing, if I had been meditating, or

making you meditate, “becoming” the Master. Because still I understand that I am a very lowly disciple or lowly initiate of Master Kirpal.

Truly, I am telling you that all the meditation which you are doing over here and (when I go to your country), the meditation which you do over there, you will always gain. You will benefit from it. At the end, you will realize how much you have gained by meditating with a disciple of Master Kirpal, how much you have gained from meditating with a Sadhu.

Guru Arjan Dev Ji Maharaj says that our true company, our true sitting is when we sit with those who do the meditation of the Naam. He says that our union, our sitting, with those who do the meditation of Naam is the true one. Only that sitting, or only that union, will be counted in our devotion. Guru Nanak Sahib says, “Never go in the company of, never sit with those who are lost in their own selves and those who don’t do the devotion of God. Even if one is born in a high family, even if one is a very clever and a smart person, even if one is very handsome, Nanak says, call him as the dead one, if he doesn’t have the love for God Almighty within his heart.”

1997 December: The Dust of the Feet of the Master

This question and answer talk was given February 11, 1997 at the S.K.A. Retreat, near Sampla, India.

QUESTION: What is the dust of the feet of the Satguru?

SANT JI: It is a very good question. I hope that everyone will listen to this with much attention, because all the Saints have sung the glory of the dust of the feet of the Master, both the internal and the external.

Dear Ones, if we do not get the external dust of the feet of the Master, we cannot get the yearning, we cannot get the motivation, to go in the within. If we do not appreciate the dust of the outer feet of the Master, we cannot go within ourselves, because the ABC of Spirituality starts only from the body of the Master.

If we could contemplate on the Form of the All-Pervading One, if we could get the dust of the Feet of the All-Pervading One, then it [would be] a different thing, but since we have not seen that All-Pervading God, how can we love Him, how can we receive the dust of the Feet of God Almighty? Because you know that we can only love him whom we see with our own eyes.

God Almighty is All-Pervading; He is Unreachable; He is Unaccessible; He cannot be seen with these eyes. He is Unseen and He knows about our weakness. He knows that we cannot comprehend Him, we cannot see Him, we cannot reach Him with the physical eyes which we have. So that is why He had pity on us and He became merciful. He is an Ocean of Grace, so that Ocean came in His full force, and that is why He assumed the human form and He came into this world: in order to give us that dust of His feet, He took the human form. He came and he lived among us, because He knows that we cannot comprehend Him, we cannot see Him, because He is Unseen and Unreachable.

In all the banis of Guru Arjan Dev Ji Maharaj, the love for the form of the Master is overflowing. He writes, “I do not get satisfaction even after looking at the form of my beloved Master again and again.”

The Saints never allow us to take the dust of Their feet outwardly, and They are not pleased when we make the efforts to do that, because if They were to allow us to do that, [then] everyone, all the dear ones, would do that, and They do not like that. But still the dear ones, whenever they get the opportunity, they always grab it, they always take the dust of the feet of the Master, because they know that a great secret, a great mercy, lies in the dust of the feet of the Master.

Earlier also this question has been asked, and in response to this question I have often quoted the poem which I wrote for beloved Lord Kirpal. I have also told you about that incident, and that is why still I say that if Lord Almighty Kirpal were to come in His physical form now, I would ask for the dust of His feet. But you know that such is the law of Nature, such is the law made by God Almighty, that once anyone has left this world, once anyone has withdrawn from the physical body, he cannot come back into this world in the same body, be he a Master, a Prophet, or any spiritual teacher. Once he has left this world, he cannot come back into the same body again.

Many times I got the blessed opportunity of walking along with Master Kirpal in my own field, and it was something very enjoyable; I always liked it very much. It was very pleasing to me also because to walk with Him was like walking with God Almighty.

Often, becoming pleased with me, He would allow me to ride with Him in the car, and I would become very glad. I would become very pleased because at that time I would feel as if I was riding in the ship of His Naam, and I was going Home. And at that time He would also become very pleased, and He would tell me many things of this world. He would tell me many things which had happened to Him, and He told me many things which were going to happen in the future. Those things, those matters, were not of the worldly nature for me. They were more than the spiritual matters, and I enjoyed those talks very much. He told me many things of the past and He told me many things of the future, and in that way He touched my heart.

With me also some dear ones do this whenever they go out with me. But how can I stop them, because I myself have done that? Many times I was very patient and I did not dare take the dust of the feet of the Master, but when I could not control myself anymore, and when I would try to take the dust of the feet of my Master, He would tell me not to do that. And then I would say this poem which I have often quoted here also. It says, “O my Beloved, I feel like taking the fresh dust of Your fresh footprint, because, O Beloved One, Your Five Shabds have shot me dead, and They have liberated me.”

Dear Ones, I have preserved the dust of the feet of my beloved Master very safely and with much respect, and the other thing which I am preserving is that sheet which had the honor of being used by the Great Lord, Master Sawan Singh. The purpose of preserving those things is that whenever I see those things it makes the memory fresh. Master Kirpal gave me one coat, and with much respect, I often wear it when I go on the tours. I gave one of the coats which beloved Lord Kirpal gave to me to Russell Perkins, and in that way I have shared His love with Russell Perkins.

Dear Ones, this is the glory of the dust of the outer feet of the Master. Those who value the dust of the outer feet of the Master, those who value and appreciate the outer things of the Master, and those who make those outer things of the Master an essential part of their life, and those who respect them, only they get this yearning to go within and seek the

inner dust of the feet of the Master. Only they have the desire to go within and remove the cataract from their eyes and open their inner eyes, and see the Radiant Form of the Master within.

Guru Arjan Dev Ji Maharaj did not ask for any worldly wealth from His Master: He did not ask for any successorship; He did not ask for any sons or daughters or worldly wealth and riches. He asked only for one thing: “Nanak says, ‘I have only one desire, that You make me the dust of the feet of the Masters.’” Always in Satsang you are told that when we withdraw from all over the body – when we rise above body-consciousness and, after rising above the nine openings of the body, when we come to the Eye Center by doing the Simran, and when, after removing all the physical vestures and rising above the physical, astral, and causal covers, we remain seated at the Eye Center over there, the Radiant Form of the Master is manifested. This is the place where we get the Inner Feet of the Master and we get the dust of the Inner Feet of the Master. This is the place where our beloved Master makes us hear the inner Sound of the Shabd. Outwardly, we are only made to practice to hear that Shabd; but when we really go inside, when we reach the Eye Center, only over there the Master makes us catch hold of that Shabd. He tells us, “This is the Shabd which will take you to your Real Home.” You cannot break away from that Shabd. Once you have heard that Shabd, once you have heard that Sound Current, no matter what happens, you cannot give up listening to that Shabd. Once you have reached there, after that, your direction changes, and no trap of the Negative Power can trap you into this world. In fact, one reaches that Eye Center, one reaches that place, only after breaking away from all the traps and making oneself free from the clutches of the Negative Power.

Guru Gobind Singh Ji has described this by saying, “If one were to meditate with one-pointed attention even for one moment, then he would not fall into the trap of the Negative Power. If one would reach there and meditate with one-pointed attention, no trap, nothing of the Negative Power, can bother him.” In the holy book of the Muslims, the Koran, it is written, “If one were to hear the Sound or the Voice of the Son of God, even the dead bodies would rise up in their graves.” Dear Ones, it is the same Sound, it is the same Voice of God Almighty which is sounding in our forehead at our Eye Center. The only difference is the words. Different Masters have described that Sound of God in Their own ways and in different words.

In one of His hymns Guru Nanak Sahib has written, “These are the signs of the Iron Age: in the Iron Age, people will call a dead person as a living being, and the one who is going, they will call him as the one who is coming.”

Those who are awakened in God Almighty and those who are absorbed in God Almighty, of them the worldly people say, “He is dead as far as we are concerned;” and those who are dead in respect to God Almighty, those who come and get involved in the world, people say, “Now he is living in this world.” Guru Nanak Sahib says, “I have seen this with my own eyes, that in the Iron Age, one who is absorbed in God Almighty, who has become one with God Almighty, people will criticize Him.” So one who goes and mixes Himself with God Almighty, one who mingles in God Almighty, people criticize such a Mahatma and they give Him a hard time.

Tulsi Sahib says, “Moment after moment, bring back the attention, your thoughts which are running away in this world” – because every moment, all of our thoughts, all our attention, is going all over the world. So that is why Tulsi Sahib says, “Bring them back, withdraw them from all the outer things, all the worldly things, and bring your attention to the Eye Center.” “This is the best way to purify your bodies. Simran is the best broom which removes the rust of our mind. Simran is the only way through which we can clean our within.”

When our wandering mind ceases to wander and comes to the Eye Center and remains still there, then with the grace of the Master and with devotion towards the Master, we get the dust of the Inner Feet of the Master. This is what Tulsi Sahib says.

You may call it Light, you may call it Radiance; the Masters have called it as the dust of the Feet of the Master.

So all the Saints have sung the glory of the dust of the Inner Feet of the Master. In fact, we become the real disciples of the Master only when we reach the Inner Feet of the Master. It is our duty to reach up to the Feet of the Master, and after that the Master Himself takes us to plane after plane, and He takes us to our destination.

I often tell the dear ones who are just initiated, “I am very glad that you have received the Holy Initiation, and now it is your responsibility to dive deep into this Ocean of Grace and bring out the Pearl of Naam.” So, when we get the Initiation, when we do the meditation, we have the opportunity – and this is the work which we are supposed to do. We need to dive deep into the Ocean. Our Beloved Master is that Ocean, and we have to bring out the Pearl of Naam. Those who have reached there, their condition becomes like the condition of Bhai Satti Das and Matthi Das, who were asked to deny their Master. They were tempted and they were threatened by the authorities in the city of Delhi, but still they did not want to give up the Path of the Master. They gladly accepted being cut by a saw. One of them had his head cut off in front of his Master, but they did not want to give up the Path of the Master, because they had seen what is the value of the dust of the Inner Feet of the Master.

Dear Ones, why do we get nervous very easily? Why do we get lost from this Path of the Masters, and why do we lose faith in the Masters? Only because we do not meditate, and only because we do not see that Reality in our within by going within, only because we do not see that Reality with our own eyes. This is the Eternal Truth: the disciple goes across only with the grace of the Master, and only with that spark of Naam which the Master Himself has earned. The Master gives us His own earned Naam, and only with the support of that Naam He takes us across. Still, the disciple is asked to do the meditation – a lot of emphasis is put on doing the meditation – because the Master wants that, while the Master is still in the body, the disciple should be able to go within and see the Reality with his own eyes.

Dear Ones, it is the mother who in the first place creates love within the child. The child does not know that she is his mother; it is the mother who makes the child know that she is his mother. First of all through the eyes she transmits her love into the child, and afterwards, as the child goes on growing up, goes on developing, she goes on creating more love within the child for herself. When the child learns to speak, the mother is teaching her how to speak, and the day when the child has uttered her first word, she

becomes very happy, and she goes and shares her happiness and her pleasure with her neighbors. She goes and tells them, “Today my child has spoken this word,” and you are very well aware how happy the mother becomes when she sees that her child is growing up.

In His bani, Guru Nanak Sahib has written, “No matter how many mistakes or how many faults a child does, the mother doesn’t remember them; she always forgives.” Lord Almighty has kept a lot of patience in the mother, and many times it happens that because of the innocence, and because the child does not know that it hurts, he throws stones, or he may even hit his mother, not realizing that it may hurt her. But still the mother does not mind that, and she is always very patient and she is always very loving, and she never remembers if the child has done anything wrong to her. This is because Lord Almighty has put a lot of patience and love within the mother.

So Dear Ones, within the disciples also, it is the Master Who first installs the love. The disciple does not have any awareness of the love; it is the Master Who first puts the love within the disciple. He Himself comes, and He Himself gives the recognition to the disciple. Master Kirpal Singh Ji used to say, “The blind person does not have the ability to go and catch hold of the person who can see. Unless the person who has the eyes reaches out to the blind person and offers his help, the blind person cannot catch hold of the hand of the person who can see.” Just think about this for yourself. Who told Master Kirpal Singh about you? [Think about] how and why He went to all the places, He even went to the bottom of the seas, He went to so many different places, and He collected all of us. He Himself knew about all of us, and that is why He Himself came. He went to many different places and He found us.

Paltu Sahib said, “Only in order to liberate the souls, They travel in so many different countries; otherwise They do not have any other interest. Only for the sake of the souls, They go through so many sufferings.”

Dear children, it is not a child’s play to travel so much in an old body, in the old age, and that also without any self-interest and without asking for any compensation. Who wants to do all this selflessly? It is only the Master Who does that, because Master loves us all, He likes us all. The Masters know everyone, but rare are the people, few are the people, who really love the Master. Dear Ones, you know that the Master wishes only one thing from the disciple, and that is that the disciple should do the meditation and bring that meditation to Him.

When the child learns to speak the language of the mother, the mother becomes very happy. In the same way, when the disciples sit in meditation, when the disciples do what the Master is teaching them, the Masters also become very happy and Their happiness, Their pleasure, can be known only by Them. If, within someone, that inner dust of the Inner Feet of the Master is manifested, he does not waver, he does not lose his faith. Even if the whole world were to turn against him, but still he does not lose his patience, he does not lose his faith and devotion.

Such a being doesn’t mind if pain comes to him or happiness comes to him, because he understands that everything is coming from his Beloved Master, and that is why they don’t mind either the pains or the happiness. You may read the life sketch of Sarmad and you will see that when His end-time came, and when He was going to be hanged at that

time, they normally cover the head with a black piece of cloth. So when they were doing that, Sarmad said, “Why do you cover my head with this black piece of cloth? I know you and I welcome you, I am ready to go with you.”

Dear Ones, we are talking about a very great thing – the highest thing – the dust of the Inner Feet of the Master. But I will tell you one thing, and that is that when we rise above the nine openings of the body and when we go beyond the physical, astral, and causal bodies and covers, over there, the difference between the genders is finished. Over there it doesn't matter if one is man or woman, and over there it does not even matter if one is from South Africa, from America, or India, or any other place, because over there it is only one soul, and all the souls are the same. So once we reach Par Brahm, and once we have risen above all these physical, astral, and causal covers, then our understanding is changed, and we see everyone as only one soul, and it doesn't matter to which country or to which part of the world they belong.

But when you go even beyond that – the Mahatma Who has reached Sach Khand, His angle of vision changes completely, and He sees Lord Almighty, He sees the presence of God Almighty within each one of us.

Many dear ones came to Guru Arjan Dev Ji Maharaj and told Him, “Master, in India it is believed that if you go to the sixty-eight places of pilgrimage in the month of Magh (which is like January), and if you go and bathe over there in the holy waters, then you get a lot of benefit. So, like every other person is doing, we should also do some kind of bathing in the holy waters so that we may also get some benefit.” So, addressing them, Guru Arjan Dev Ji Maharaj wrote this hymn and He said, “In the month of Magh, you should go in the company of the Sadhus, and you should bathe in the dust of the Inner Feet of the Master.” He said, “That is the real beneficial thing: if you would go in the company of the Masters, if you would go in the company of the Saints, you should ask for the dust of the Inner Feet of the Master, and over there, in Par Brahm, you should bathe in that dust, and only that kind of bathing, that kind of pilgrimage, will be acceptable. The dirt of birth after birth will be removed over there, and from your mind, the egoism will go away.”

He says, “What will you gain? What will happen to you if you will bathe in the dust of the Feet of the Master? The dirt which you have accumulated over many of your past lives – the birth after birth [in which] you have been collecting dirt on your mind – that dirt will be removed and you will become clean and pure; and the egoism, the pride, which does not leave you alone, which always bothers you, that also will go away.”

Dear Ones, we know that in our old age, almost every organ of our body becomes unhealthy or refuses to work, and the passions also leave us one by one. Egoism is the only thing which does not leave us alone, which does not surrender to us. It surrenders only when we take our last breath.

You know how many different kinds of egoism we are affected by, and how many kinds of egoism are bothering us. Suppose we have some amount of wealth: we become very proud about the wealth, and even though we know that it is not going to go with us, still we say that we are the richest of all. Suppose if God Almighty has given us some beauty, we think that we are the most beautiful one, we are the most handsome one in this world. God Almighty has created us by Himself; maybe for other people He had sent some paid

laborers to create them [laughter], but He chose to create us with His Own hands. We do not understand anyone else as like us, and we have that kind of pride. But we know that when we are down with a fever for a couple of days, our face becomes like the face of a frog, and then we lose all the beauty and all the glory of our face. So Dear Ones, what is the use of having the ego, what is the use of being proud of that thing which is not going to be with us forever, which is not going to go with us after this world? So that is why Guru Arjan Dev Ji Maharaj said, “If you would go into Par Brahm, and if you would bathe in that pool in Par Brahm, in the dust of the Feet of the Master, only then this egoism, only then this pride, will leave you alone.”

What more should you do? He says, “You yourself should do the meditation of the Naam, and those who come to you, you should make them do the same; you should give them the gift of Naam and you should make them do the meditation of Naam. Naam is such a thing that will cut our births and deaths; Naam is such a thing that will give us eternal peace and happiness, and Naam is the only thing which will go with us from this world. Naam is such a precious wealth which cannot be robbed by any robbers, which cannot be burned in any fire, which cannot be washed away by any water. It is permanent. It is eternal. And It is the only wealth, It is the only thing which we will carry with us when we will leave this world. So that is why He says, “After reaching there and after bathing in that pond of Par Brahm, do the meditation of Naam and make the other people do the same.”

QUESTION: Dear Master, I have heard that You wrote some of the bhajans that we sing, when You were a child. How old were You when You began writing bhajans? Please comment on Your inspiration to write these beautiful bhajans when You were so young. Thank you.

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

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

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

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

She used to tell me many stories from her life, and she used to tell me very good things about doing the devotion. She would tell me that one should do the meditation, one should do the devotion, “because that is the only thing which will go with us. Otherwise, nothing else from this world will go with us.” She also used to say, “Unfortunate are the ones who do not get up early in the morning to do the devotion of God.” So she would say that to me, and when she would find me not sleeping at night, she would get upset at me and she would say, “Why [are you] not sleeping?” So I would reply, “But Mother,

you yourself have said that they are the unfortunate ones who do not get up in the morning to do the devotion.” Dear Ones, the mother has a very great effect on the life of the child. The encouragement or the inspiration to do the devotion of God Almighty which I got came to me from my mother.

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

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

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

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

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

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

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

Almighty Lord Kirpal, showering so much grace, and having so much mercy upon us, came into this world, and He told us that God Almighty was within us. He made us realize Him, He connected us with Him. That is why day and night, with every single

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

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

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

Okay, goodnight everybody.

1998

1998 January: On Simran and Yearning

This question and answer talk was given on February 14, 1997, at the S.K.A. Retreat, near Sampla, India.

[Sant Ji was asked a question about Simran which was not recorded on the tape.]

SANT JI: Salutations unto the Feet of Almighty Lords Sawan and Kirpal Who, having mercy upon our souls, have showered Their grace upon us, and have given us the opportunity to remember Them, and have allowed us to sit in Their remembrance.

Supreme Father Kirpal used to say that when you have to sit for meditation, before sitting for meditation, you should sing at least one bhajan which you like the most. Even though all the bhajans are very good, they all talk about the love of the Master, and they all create the yearning for the Master, you should choose one bhajan which your soul likes the most and which you like to sing. So you should sing that bhajan which creates the yearning within you while singing the bhajan and then you should sit for meditation. When you sit for meditation, the yearning you have had, which you have developed while singing the bhajan, should be maintained.

In fact not only should it be maintained it should be increased many-fold. Because when you are sitting in meditation, you have developed the yearning, you have confessed to the Master all your faults and all your sins, and you have apologized to Him, you have asked for forgiveness and you have become humble. So you have to maintain that, so that the request that you are making to the Master may be complemented.

When you go inside, when you remain seated at the Eye Center and do the Simran, you should not think that the Master is not there or that the Master is not aware of what you are doing or what you are saying to Him. Because as you have been told at the time of Initiation, that when the Master gives us the Initiation, right from that time, He sits within us and He is always waiting for us. He is always aware of our every single thought. And in fact, whenever we sit for the meditation, He is waiting for us to get to the Eye Center so that He can drag us inside. So just imagine, will you turn your back to the One Who is waiting for you? If you really love Him, then definitely you will make every single effort, every possible effort, to go and meet him. Since your Beloved Master is waiting for you inside, you should not turn back, you should not lose the yearning, you should develop more and more yearning while doing the Simran. In fact, you should maintain the yearning which you have gotten while singing the bhajan, and when you do the Simran you should continue doing the Simran with the same yearning.

Often I have said that love, whether it is physical or spiritual, the feelings in both those loves are the same, and the dealing is also the same in both, whether it is a physical love or a spiritual love. In both the physical and the spiritual love a lover doesn't feel like sleeping, and he is always craving for his beloved. In the physical love, when you are in love with someone, you are always waiting for that person, you are always craving for that person, you cannot go to sleep at night. You always go on thinking, "I wish that he was here," or "I wish that she was here." If that person comes to you then your joy knows no bounds.

In the same way, if you really love the Master, if the love for the Master is very strong in your within, a dear one always goes on planning things, thinking about things and he always thinks, “If the Master were to come here, I would tell Him this, I would tell Him that. I would go at once and embrace Him. I would express my love in so many different ways.” So if you really love the Master, then you will always think about Him, and you will definitely maintain the craving and yearning for Him.

Dear Ones, many people, many men and women, boys and girls, come to me and tell me about their love and the affection they have for each other, and in that way they come close to each other in front of me and they express their love for each other. Rarely do I meet with someone who expresses his love for the Master. It doesn't mean that there is no one who tells me about his love for the Master. There are dear ones who come to me and tell me how much love they have for the Master and how much gratitude they have for the Master.

I have told you the story of Sussi and Poono and that story was printed in *Sant Bani Magazine*. It is possible that most of you may have read that story. In that story I said that it is written in the history that for twelve years in the separation of her beloved Sussi did not eat well; she did not sleep and she was always waiting for her beloved. Finally, when she came across her beloved, when they finally met, she fell asleep and while she was still asleep, Poono was taken away by some other people. Once again they were separated. When she woke up and she did not find Poono there, she went all over the desert looking for him and she met with her death in the desert. So you see that if she had maintained the yearning which she had – if she had not fallen asleep – she would not have been separated from her beloved once again.

If you have made the efforts to develop yearning within you, if you have worked hard for many months and if before sitting for meditation you have sung a bhajan and if you have developed the yearning within you, but if you become lazy after you start doing the meditation and if you do not maintain that yearning, then your Poono, your Beloved One, will also be hidden behind the lust, greed, anger, attachment, and egoism. If your yearning is not there, if you are not awake over there, then it is possible that the mind and the other passions may take you away from the meditation. It is possible that the mind will make you involved in the indulgences and in the passions, and in that way your Beloved One may be hidden behind all these passions.

Guru Arjan Dev Ji Maharaj says, “You should always go on going forwards and you should never look back. You should never think about the world.” If you will maintain this, if you will go on going forward, then as Guru Arjan Dev Ji Maharaj lovingly says, “You will not be born in this world again.”

When Sohni saw the unbaked pot, she knew that if she would take that unbaked pot and try to [float] across the river using that pot which was not baked, she would definitely meet with her death, but still she was not stopped. She thought, “My love is stainless and I should maintain its purity. I should maintain the promise which I have made to my beloved.” That is why, even though she knew that she would be meeting her death because the unbaked pot [would break] but still she did that.

So all those who have been in love with their Master, in the Path of the Masters, those who have maintained their love, they know that the love is always stainless and they

never allow anything to stain that love. You know that when you are in the love of the Master, your Master is sitting at the Eye Center, and if, at the time of doing the Simran, instead of doing the Simran and maintaining the yearning, you are allowing the bad thoughts to come up, then what are you doing? You are doing that in front of your Beloved Master, because He is sitting within you. So when you are allowing the bad thoughts to come during the meditation, are you not insulting your Master? You are being disrespectful to Him when you are not maintaining the yearning at the time of the Simran, when you are allowing your mind to create the bad thoughts.

Suppose there is a young boy who is sitting near a store: you will not dare to go there and steal even a small booklet, because you are afraid of that young boy and you are scared that if you try to steal anything from over there, he will beat you, or he will call somebody else. We don't understand the presence of the Master as even that important or that real, as much as we understand the importance or the reality of that young boy sitting in the store. This is the reason that while the Master is still sitting within us we are doing all kind of bad deeds, we are allowing the bad thoughts to come into our mind.

Sometimes we think that Master is in India, sometimes we say that He is gone on the Tour, or He is sleeping, or He is somewhere else, and in that way we think, "Oh, who is looking at us? Let us do whatever we want to do." So those dear ones who think that the Master is not looking at them, and those who think that Master is in India or that He has gone somewhere else, how can they get any benefit from the Master?

You know that when the Master is protecting the souls who are leaving the body, it happens many times that many dear ones happen to leave the body at one time [in different places]. The people around them say that the Master came there to protect those souls, even though at that time the Master may have been sitting somewhere else doing the Satsang and the people there also say that the Master was right there in front of them. So the Master is always everywhere, and He always protects His souls. And those who understand that the Master is not aware of our thoughts, or those who think, "Since He is not present physically here in front of us, He is not aware of our actions," they are under a great illusion and they can never gain any benefit from the Master.

This is the reality: Even though it has been many years since Master Sawan Singh has left this world and went back to Sach Khand, and in the same way, it has been many years since Beloved Lord Kirpal also went back to Sach Khand, leaving this physical world behind, but still you will find many people, even those who were not Initiated, but if there is someone in their family who is initiated, and if they talk about the Master, they also feel the presence of the Master whenever anyone is leaving the body. They say, "Yes, we felt the presence of the Master. We saw that the Master came and He protected the soul."

When I go to the West, many dear ones' parents come to see me, and even when I go to Bombay, many dear ones' parents come to see me, They tell me, "We have come to see You because You have done so good for our children and that is why we are here to see You." They have the yearning within them, and that is why they come to see me. Don't you think that God Almighty will reward them for the yearning that they have for the Master Power?

Everyone has his own vessel, everyone has his own receptivity, and this is the main thing which I want to tell you in response to this question. Your yearning should never

decrease, it should never even decrease when you are sleeping, when you are talking, when you are walking, when you are doing anything. When you are doing anything your yearning should never decrease: it should always go on increasing, it should always be maintained.

Dear Ones, don't you yearn for the world and the worldly things even when you are sleeping? Even during sleep you have dreams of this world, you are chasing after worldly things. So if you had the yearning for the Master, would you not have the dreams of the Master? Of course, yes, definitely, you will have the dreams of the Master if you are yearning for Him.

QUESTION: Sant Ji, You speak of the importance of going within and seeing the Master's Form while the Master is still in the physical body. Could You comment on this in more detail?

SANT JI: All the Saints have said, "The work which we are supposed to do tomorrow, it is much better if you do it today." Because who knows if the breath we have taken in will come out or not? Who knows if we will get this time again or not?

Dear Ones, often I have told you about one particular sect of people who came into existence after Guru Gobind Singh. It was even called by Guru Gobind Singh as the "Beloved Army." They were the army men of Guru Gobind Singh. They were called Nehungs.

There is a story that once a nehung had climbed up to get some branches of a neem tree. He was all dressed up with his shoes and armor and everything. Someone asked him what he was doing up there in his full uniform. He said, "Well, I have come up here to get some branches of this tree."

They said, "Well, at least you could have taken off your shoes." So the nehung replied. "But what if God Almighty calls me from there? Will I tell Him to wait one minute while I go put on my shoes?"

So in the same way, Dear Ones, when the Angel of Death comes to you, will He give you more time? Will He tell you, "Okay, you go and complete the things you want to do, then I will come and take you"? He will not give you any time: so that is why whatever work you are supposed to do, you should do it right away.

You see, if a child, when given some work to do in the schools, says that he will do that work after going to his home, it is possible that when he gets to his home he may have some other things to do. So if he finishes the job that he has been given by the teacher, right in front of the teacher, will it not be better? It is possible that he may have some difficulty in doing that work, and if he is doing it in front of his teacher, the teacher can help him also.

Dear Ones, we were three boys who went to the school, and when the teacher gave us a lesson in Urdu because in those days they used to teach the Urdu language – so when the teacher gave us a lesson in Urdu to learn, two of us started learning that lesson, but the third one was from a weaver's family and he did not want to study, so he went and he sat on the wall.

When the teacher came back, he saw that the third boy was sitting on the wall. He said, “Well why don’t you study? Why aren’t you studying?”

The boy said, “Well, why do you bother; I will study myself.”

So the teacher got upset and he said, “Well, come here and catch hold of your ears” [to indicate that he repented his impudence.] But instead, the boy caught hold of the ears of our teacher.

So the teacher got more upset and he slapped him – because in those days in India the teachers used to slap the students if they would do something like this. So that boy became upset and he left the school right then, and after that he never came back to the school.

After we went into the army, when we used to come back home from the army, that boy, who had by then grown up, would come to us and ask us for clothes because he was living a very poor life. He would ask us for clothes and he would claim to be our class fellow. Even though he had only gone to the school with us for one day, but he would say that he was our class fellow.

So what I mean to say is that if he also had studied like we did he would also have made his life good. He would have made his life good and he would have lived comfortably, but he did not go to the school, and that is why he did not make his life. He worked all his life as a laborer and finally he died like that without living a decent life.

What I mean to say is that whatever work you are given, whether you are studying in school or you are studying Spirituality from the Master, it is much better for you to do the work which your Master, which your teacher, has asked you to do while the teacher is still in front of you.

Dear Ones, I have seen that there were many dear ones initiated by Master Sawan who used to see Master Kirpal Singh as the Form of Master Sawan Singh. But there were many who had this pride, who had this ego, and they used to say, “We are your brothers-in-faith.”

Master Kirpal always used to say, “God does not have any brother-in-faith, if He has anyone, He has only God; He does not have any equal. If anyone would become anything, he will become only God, not His brother.”

Dear Ones, we should never become the thieves of meditation. Kabir Sahib said, “Whatever you have to do tomorrow, do it today. Whatever you have to do today, do it right away.” Because if you will go on procrastinating or postponing the work, who knows when your time will come. And in that way you will have to leave this place without completing the work which you have been given.

Dear Ones, when I used to study the signals, there was a lot of reading and writing involved in that. Every night I would go to sleep only after finishing the work which I was given to do. I never thought, I never said, that I would do this later on. Whatever work was given to me by my teachers, I finished that and then I went to bed.

In the same way, when beloved Baba Bishan Das gave me the first Two Words, and when He gave me the work of the meditation to do, until I became successful in that I did

not sleep very well. I left the rest and sleep on one side and I gave the importance, the priority, to the work which my Master had given to me.

Gurmel Singh, who is sitting here, has been seeing me since his childhood and he knows – you can ask him – that until I perfected the lesson which Lord Almighty Kirpal had given to me I did not go out, I did not see anyone, nor did I meet with anyone. Maybe every once in a while I may have gone out, but otherwise I always remained in the underground room and I continued doing my meditation until I perfected the lesson given to me by the Master.

Dear Friends, could I have earned the pleasure of my Beloved Master, which I earned in His lifetime, after He left? When He became very pleased when I did my meditation, He said, “I am very grateful that at least one of my disciples has completed, has passed this examination.” So the pleasure which I got from Him while He was still in the body, do you think I would have got that if I had perfected myself after He had left?

So Dear Ones, do not postpone the work, do not procrastinate it for tomorrow. How can I tell you not to manifest the Master within yourself, while the Master is still in the body? – because I myself have done that. How can I tell you, “Do this some other time” or “Do this later on”? – because I myself have done that in my life, and that is why I am telling you that whatever work you are supposed to do tomorrow, you should do it today. You should never postpone the meditation, you should never become lazy in doing the meditation. You should do it right away.

We spend a lot of time, we make a lot of effort, in beautifying ourselves. I say that, in the same way, we should also try to beautify our soul, we should try to clean ourselves also. We should not make ourselves dirty even in the thoughts. To think about lust, or even to allow lust to come into your thoughts is a very bad thing, because it defiles your soul, it makes your soul very dirty. So we do not know how much time is left and that is why we should not rely on the [future]. Whatever we have to do, we should do it now.

The lives of the Masters are the examples and lovingly the Masters tell us that we should adopt their example. They say, first of all, your earnings should be very pure and holy. You should work sincerely and then you should do your meditation. You should keep your body pure, because the more the body is pure, the more the mind will become pure. As your mind will become pure, the soul will also become pure, and when the soul will become pure, you will definitely become successful in the meditation which you will do.”

In front of many dear ones, Master Sawan Singh said toward His end time, “Dear Ones, if anyone owes anything to me, I forgive him for that, he doesn’t have to give me anything. And if I owe anything to anyone he should please stand up and I will give him that.” He said, “All my life I have used only the car of the sangat, the fuel of the sangat for the car, and the vegetables of the sangat. Other than these three things I have not used even one penny of the sangat for my own self. Whatever earnings I had, I contributed those also to the sangat.”

I have seen Master Kirpal Singh also doing that. The Perfect Saints reduce Their expenses and whatever amount of money They have access to, or whatever They earn. They limit Their expenses and They live on only that much money, and still They are

able to save something. And from Their own savings, from Their own earnings, They still help the poor and the needy ones.

In the court of Their Master, in the work of Their Master, the Masters have done a lot of seva physically, and with Their mind also They have done a lot of seva by doing the Simran. They do the seva with Their mind, and They have even contributed in the court of Their Masters, in the work of their Masters with Their wealth. Much more than that capacity, whatever They have, They have surrendered all that for the cause of the Master. They do that because the wealth which we use for the cause of the Master, the wealth which we surrender to the Master, that becomes pure and holy and we get the reward for it.

Kabir Sahib says, “We have to do it with our own hands, we have to send it with our own hands, and we have to eat it with our own hands. No one has been born in this world who will send things to us after we leave this world.” So Dear Ones, do not wait for tomorrow, make the efforts from your side so that you may become perfect while the Master is still in the body.

Master is very pleased when he sees that his children have become successful. There are many dear ones, many children of the Master who have manifested the stream of the Sound Current, the stream of the Shabd within them while the Master is still in the body.

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

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

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

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

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

Master always looks at the souls and this is the reason why He never makes any mistake, He never forgets the soul after giving Initiation to that particular soul. You see that only because of that, the Master goes and recognizes His soul. Many times it happens that the

soul goes into some other planes, or even to the hells, so the Master goes there and He recognizes His soul and He brings him back. If there is any sign on that soul, only then the Master is able to trace him and only then is the Master able to recognize him. If there was no sign on the soul how could the Master trace him?

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

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

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

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

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

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

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

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

He used to put a lot of emphasis on contemplating on the Form of the Master. He used to say that, sitting in the Satsang you have the best opportunity to develop the concentration on the Form of the Master. For an hour, or an hour-and-a-half, while you are sitting for

Satsang you can look at the form of the Master and contemplate on it. And you should be so much absorbed and so much concentrated in looking at the form of the Master that you should not even be aware of the pathi who is sitting right next to the Master. And if the Master is talking to anyone, even then you should not be looking at that person: your attention should be only at the Master.

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

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

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

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

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

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

my life. And I would like to tell all of you, that you should appreciate the time which you have got, so that you may also make your life successful.

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

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

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

1998 February: Master's Grace is Always Flowing

This question and answer session was given December 29, 1982 at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Some of my friends want to live a very quiet and meditative life and deepen their inner relationship with the Master, and so they left off their work in the world and they just stay at home very quietly and say Simran and do a lot of meditation. But it also means that they don't have the money to come to be with the physical Master, and I wonder what the Master has to say about that. Is there a time when it is indeed better to stay home and just be very quiet and meditative?

SANT JI: Indeed it is very good to meditate, and I appreciate this. But sometimes what happens to such people is that the mind deceives them. What happens is that after some years, when such people start doing any worldly thing, people play jokes on them, and they become the subjects of taunts and criticism by the people. That is why it is always better to do the worldly work, earn one's livelihood by honest means, and side-by-side do the meditation. This will be much better.

This is my personal experience. I have also come across many people who leave the world and do the meditation for many years. But when their mind deceives them, he throws them from the top of the mountain.

This is an incident of some thirty or thirty-five years back. It happened in the village where Baba Bishan Das used to live. There was one man whose name was Ikam Das. About twenty or twenty-five years before I met him, he left his home. He went into the wilderness to do the devotion of God. So after spending twenty or twenty-five years in the wilderness and giving up the worldly life for that many years, he came back and his mind deceived him. His mind told him that since he has come into this world, he should enjoy the worldly life, too. People told him not to do that. Baba Bishan Das also told him not to do that. Baba Bishan Das told him, “Now you will not be able to be a worldly man, because you have become very old.” At that time he was about seventy years old, but still he wanted to get married. So he got married, but he could not maintain that marriage, and so that marriage was not successful. He got married again, but since he was very old and the wife was very young, still he could not do anything. So what happened? His wife used to use him to carry the load of vegetables to the nearby market where they would go to sell the products of their field.

Once it so happened that when I was going to see Baba Bishan Das, I saw him on the way. When I had seen him [previously], he had good health. But after his marriages he had become very weak, so I could not recognize him. But he recognized me. He said, “Ajaib Singh, don’t go very soon, because I want to see you, I want to talk to you. So wait for me until I come back from the marketplace.” I went to Baba Bishan Das to have His darshan, and I was still sitting there when he came back after delivering the vegetables to the market. And he told me, “Ajaib Singh, I want to tell you one thing, that you should not get married. I have told everyone in this village not to get married, and I was looking for you, and now that I have seen you, I am telling you not to get married.”

I told him, “Look, Ikam Das, still you are not giving me the right advice. It is not a bad thing to get married. One should get married – if he needs to be married – at the right time. You should advise me, ‘Don’t get married at my age. Don’t get married at this old age.’”

Baba Bishan Das told him, “Ikam Das, you spent so many years in the wilderness pretending as if doing the devotion of Lord, and when you came back into the world, you wanted to live a worldly life. That is why you are neither a worldly person, nor are you a spiritual person.”

Sant Mat does not inspire us to remain idle and do nothing. Sant Mat teaches us to work hard, earn our own livelihood, and then do our devotion. If we will not work for our livelihood and if we will live on the other peoples’ earnings, what will happen? Whatever meditation we will have done, our meditation will go into the account of the person who is supporting us. And what will we get in return? We will get the anger, criticism, and all the bad qualities of the person who is supporting us. That is why Sant Mat teaches us to work hard, earn our livelihood, and then do the devotion. Because if we will earn our livelihood by honest means, and if we will support our children and our family with the money which we have earned ourselves, it will have a very good effect on our meditations, as well as on our children.

One who works hard supports himself, and he can support many other people as well. That is why we should not remain idle. We should work hard and then do the devotion. If we leave the world and sit quietly in our home for the meditation, you know that mind is a very swift horse, and he wanders everywhere in the world. Even when we are sitting for the meditation, our mind may plan and make us think that we should do some work, we should find some job in the world. He may make us realize that it is not a good thing that we are sitting in the meditation. So one should always spare himself from the tricks of the mind, and one should work hard, earn his own livelihood, and then do the meditation.

When I did the meditation of the Two Words given by Baba Bishan Das for eighteen years, I used to work very hard in the fields. All day long I would go on working in the field and make my body and mind tired, so that when I would sit for meditation, my mind would not play any tricks on me. I would stay up in the night and utilize the nights for doing the meditation, whereas in the daytime, I would work very hard in the field doing my own farming. Here also, when Master gave me the orders to meditate, I planted this orchard at that time. All day long, whenever I would find the need, I would come in the field and I would work hard with my own hands. I never sat idle or became lazy. I would

always make my mind and body tired so much by doing all this outer work that when I would sit for the meditation, my mind would not play any tricks on me.

QUESTION: Sant Ji, in our country it's the rule [that] if the woman is divorced from her husband and she is over sixty years of age, she can't share his pension. My husband doesn't support me. We are living apart. And so in our country, the woman who is divorced from the husband gets [a welfare] pension. Should I accept that?

SANT JI: It is better to stand on our own feet. It is best to earn our own livelihood; but if in case we can not do that, and if we get help from the government or from the social security or anything like that, we should meditate more. Satsangis should meditate more, because the money which one gets from the government, the help in the form of the social security, that money is also of the people, and one has to definitely pay to those whose money he is using. So that is why if any satsangi is getting that type of help, he should meditate more, so that he may not have the bad effect of the people whose money he is taking.

QUESTION: Concerning the paradox between grace and our will to do things, it seems at times when we can't manifest what we want, that the grace is not there to do so. Can this be a trick of the mind, that the grace is always there, and it's just our will that's lacking? Or are there times when the Master will withdraw the grace to humble us or to let us know who's really in control?

SANT JI: There is no time when the Master is not showering His grace on His children. But sometimes what happens when we people do some work, we do not think about it seriously, we do not seek the guidance of any of our good friends. That is why we do not become successful in those works, even though the grace of the Master is there.

Satsangis should never think, not even in a state of forgetfulness, that Satguru's grace is not on them or that Satguru is not gracious on them. Satguru showers all His grace on the disciples all the time, even when a satsangi is sleeping or when he is awake. Only the satsangi sleeps; the Master does not sleep. He is always awake, and with His every single breath He showers His grace on the disciples. So that is why the satsangis should never think that they are not getting the grace of the Master. There is no time when Master is not showering His grace.

I will explain this to you by giving this example. Suppose there is a worldly father. The worldly father always thinks that his child should become a better person, he should be a very good person in this society. But the son does not pay any attention to what the father is saying; he does many bad things. But still the father is having a lot of patience, and he always tries to explain the things to the son, but the son does not understand. Suppose that son makes a grave mistake and he goes to jail. Still the father is very patient and loving, and he hires a lawyer and tries to fight in the court and tries to get his son released. He always tries to do the things better for the son. So just imagine: if a worldly father does all these things for his worldly son, our Almighty Father, our Supreme Father, Who has left His eternal home of happiness and has come down into this world assuming the human body and is suffering a lot for us, don't you think that He will do all these things for us? He is always ready to shower His grace on us. But what happens? You know that if a child is trying to touch the fire, even though he has the desire to do that, since the parents know that it is not good for him to do that, they know that if he touches

the fire he will burn his hands, that is why the mother will hold him and tell him not to touch the fire. Or if the child is trying to touch a piece of coal, the father will say, “Don’t do that.” The father knows that if the child touches the coal, his hands will become dirty. That is why he always tries to stop the child, from doing all these things, even though the child is trying to do that.

What happens is that we don’t know what is good for us, or what is bad for us. That is why when we desire anything, when we ask for anything, and if that does not happen, we blame the Master. We say that the grace of the Master was not there. That is not true. The grace of the Master is always flowing toward us, but on many occasions since we don’t know what is good or bad for us, and since our Master does know what is good or bad for us, that is why He does not let us do the things which we desire: because we don’t know that it was bad for us. Gradually, after some time, we come to know that the thing which we were going to do was not good for us, and we get the right understanding afterward.

So I want to explain to you that there is no time when Master is not gracious on us, but because we don’t know what is good or bad for us, that is why many times we do not feel the grace of the Master in the things which we want to do, because it is not appropriate for us to have those things.

When Satguru comes He makes us understand these things through the Satsangs; He teaches us how to make our worldly life comfortable. He tells us, “Loving each other, make your home a heaven, because this is a stepping stone for your spiritual life. If your home life, if your worldly life is comfortable and harmonious, only then you can do your meditation.” Our Master does not want us to be unhappy and miserable in this world; if we are unhappy and depressed, our Master is also affected by that, because He is sitting within us. That is why He tells us to make our worldly life easier and comfortable, because we can meditate and go within only if our outer life is comfortable. If we have difficulties and problems in our outer life, we can never progress in the meditations. That is why, always lovingly through the Satsangs, He tells us how to make our home life a heaven. He tells us, “The Master Who is sitting in you in the Form of the Shabd is definitely affected by your pains and problems. You should never think that when you are unhappy, He is not affected by that. He is definitely affected by that because He is sitting within you.”

That is why Saints and Masters always tell us to go within, manifest the Master, and find out what is the Will of the Master for you. Always do anything you want, but first take the order from the Master. First you should know whether it is the Will of the Master or not. Because Master never wants us to do anything bad. When the disciples go away from Sant Mat, when they leave the principles of Sant Mat and start doing the other things, Master becomes very unhappy. He says, “What are these forgetful children doing?” And He is always unhappy and affected by the pains and problems of the dear ones. That is why you should do meditation, go within, and manifest the Master within you, so that you may know whether the things which you are doing are acceptable in the eyes of the Master or not, whether it is in the Will of the Master or not, that you are doing those things.

Kabir Sahib said, “If the dear ones are unhappy, I am also unhappy.” Guru Gobind Singh Maharaj said, “O Lord, grant the happiness and comforts to all my disciples and to their families.”

When we go away from the principles of Sant Mat, we create problems and difficulties for the Masters. That is why we should never go away from the principles of Sant Mat. We should mold our lives according to the teachings of Sant Mat. We should never understand, we should never think, that Master is not gracious on us. Master is always gracious on us. Guru Nanak Sahib says, “I sacrifice myself on such a Master Who showers His grace on me, breath after breath. He Himself is a Liberated One, and He liberates others.”

QUESTION: Having no power over the Satguru, and existing only by His mercy, begging for one drop of love, can you open our hearts and tell us of the beauty and love of Kirpal?

SANT JI: I agree that we have no power over the Satguru. But when I sang this bhajan in front of Beloved Master, He told me, “No, that is not true. Those who meditate definitely have power over the Master. They can control the Master. Because the obedient children can even tie the father with ropes. They can do anything, because they have controlled their father in their love. There is nothing impossible for them because they have manifested the Master; and they have controlled the Master in their love.” That is why it is not true that we have no power over the Satguru. Those who meditate and go within, they have the power over Satguru. Whatever they want, Satguru will do for them.

Satguru knows what is there in our hearts, because He is sitting within us. Once I had made some pickle [chutney], and I had even prepared food, and then the thought came into my heart that when the sister of Guru Nanak had made a chapati for Him, because that chapati had become very beautiful and very good, she thought, “My brother, Guru Nanak, should come and eat this.” Even though at that time Guru Nanak was living far away, but still He appeared there to eat the chapati because his sister had remembered Him with love. So I thought that like Guru Nanak came to quench the thirst of His sister, is it possible that my Master may come and fulfill my desire? I have the desire that my Master should come and eat the [chutney] which I have made and the food which I have prepared. And it is true that after that, Master sent one person, whose name was Ramlal. He came and informed me that Master was coming there for lunch. And because I had desired that Master should come and eat the food there, even though there was no schedule but still Master came there and He ate that [chutney], He ate the food. And I have mentioned many times in the Satsang that Master told me, “Your [chutney] is very delicious; and now that I have eaten your salt, I will have to be true to your salt, and I will have to give you something.” I was a very fortunate one that Master, Who was residing within me, heard my plea and knew my desire, and He came to fulfill my desire.

The Form of the Supreme Father Kirpal cannot be described in words. As Kabir Sahib said, “The dumb person cannot describe the sweetness of the jaggery; he can only express his happiness that he has eaten something sweet by dancing. He can never speak because he does not have any tongue; he is dumb.” In the same way, the Form of the Master, Supreme Father Kirpal, can never be described in words. No matter if you write millions

of scriptures in the praise and the glory of the Form of the Master, but still you cannot describe His glory in its full sense, its full extent. It is something which is worth seeing.

I can tell you only this thing, that this world is a dense forest of sensual pleasures in which the mind and soul are being kicked and knocked. When the mind and soul get some perfect Master and, by doing the meditation according to the instructions of the Master, when both mind and soul after stilling themselves at the Eye Center with the grace of the Master, when they go in the beyond and reach the Radiant Form of the Master, there they see the attractive Form of the Beloved Master. Then both the mind and soul are attracted by that Radiant Form of the Master, just as a piece of iron is attracted toward a magnet. When our soul and mind come in the range of the Shabd, they are at once attracted and pulled by the Radiant Form of the Master. And then we come to realize what is the position of our Master and what respect our Master is getting in the higher planes. There we come to know how these opposing powers, which were bothering us in this world, pay homage to our Master and how they have become the slave of our Master. And only then the true love and true faith in the Master is created within us.

QUESTION: First, why are the hours of 3:00 to 6:00 in the morning the best hours to meditate? Second, in the meditation instructions You said that when our mind wanders from the Third Eye, when our attention wanders, we lose a lot of our strength, and I was wondering: is that physical strength, and does that also apply throughout the day? Third, Master Kirpal used to say that when we see Light in meditation, that that's the only time that we are progressing in our meditation, that it would make us progress. I was wondering what that process is? How does seeing the Light make us advance spiritually?

SANT JI: [Sant Ji chuckles] Well, Hazur Maharaj Kirpal threw a lot of light on this matter, regarding the early morning hours for meditation. One reason is that by sleeping, we forget all our daily thoughts which we have been thinking throughout the day. We have forgotten them by sleeping, and our body becomes lighter by sleeping. And the other thing is that since our consciousness, our soul, our attention, has recently or at that time entered in the body when we woke up, that is why those who meditate in the early morning hours are able to withdraw from the body, are able to take their soul up easily.

Another reason is that at that time in the houses or the streets, not many people are awake, so there is not much noise or disturbance. That is why it is recommended that the meditator should take advantage of that time.

Now, regarding what strength do we lose if we let our mind and soul come in the nine openings. You know that our inner journey starts from the Eye Center and we have to go upward. But if instead of going upward, we let our mind and soul come downward into the nine openings, what happens? When our mind and soul go in the nine openings, then we start having thoughts of the world. And when we will have those thoughts, we will naturally have the desires of the world. And when we will have the desires, we will definitely do one or another thing to fulfill that desire. And you know that when we act to fulfill our desires, what do we do? We definitely lose our strength.

Now, regarding the Light – in Sant Mat, our job is to go into the Light, because this Light is the Light of the Almighty Lord, and the Light is Life. That is why we have to go into the Light, and when we go into the Light we progress.

God has manifested this Light from Sach Khand, and it is burning in all the planes. So when we see the Light, when we go into the Light, gradually by traveling in the Light, we come nearer to our Real Home, Sach Khand. When we have the Light, when we are in the Light, we will not lose our way. On the first day in Satsang I said that there is a lot of darkness in the within, and unless we have the Light of Master, we cannot progress. So when we have the Light, when we see the Light, or go into the Light, we progress.

QUESTION: Would You like to use this blanket?

SANT JI: [much laughter, including Sant Ji] Thank you, I have enough clothes. I thank you for your sympathy.

QUESTION: Is it disrespectful if, after the morning meditation, we follow You to Your stairs and watch You go up the steps?

SANT JI: [Sant Ji laughs] Well, you have to please your mind, whether it is appropriate or not. The question is to get the darshan of the Master, and for that, no matter what you have to do, everything is respectful.

[Sant Ji laughs while Pappu translates this.]

I will tell you an incident of Master Sawan Singh and His very devoted disciple, Mastana Ji of Baluchisthan, which I saw with my own eyes. In those days there was no electricity in the Satsang Hall, at the place where Baba Sawan Singh Ji used to live. So in the summertime, they used to have [large] fans, which they would move with their hands. One person was doing that to Baba Sawan Singh, and Mastana Ji was there. He had the desire, “Let me go and fan my Master.” He thought, “Is that person superior to me, or has he more right on my Master that only he is allowed to do that seva? Why shouldn’t I go and do that?” But there were many other people who were not allowing Mastana Ji to go in front of Baba Sawan Singh and do that job. So He was very much upset, and then He thought, “Baba Sawan Singh always says in the Satsang that a dear one should never be stopped by anything, even if he is living in a place where there are many snakes, and if on the way there are many lions and tigers – no matter how many obstacles there are in the way, the dear one should never be stopped by or be afraid of anything when he is going to have the darshan of the Master.” He thought, “When Master says all these things, why should I worry, why should I just stay here? I should go and kick that person out and take the fan and do that seva.” So somehow He got the way [to the front] and He pushed that person. He was trying to get the fan from him, but the other person was also very stubborn. He did not want to give that fan to Mastana Ji, and they both started fighting. Now both of them were very strong, and nobody wanted to just let go of the fan, so ultimately both of them fell onto Baba Sawan Singh [Who was sitting] on the bed.

Then Baba Sawan Singh Ji became upset, and He said, “Well, Mastana, why don’t you give him the fan?” He replied, “Master, that person is not giving me the fan. Why should I give the fan to him?” So when both of them were fighting, Baba Sawan Singh Ji became very upset and He said, “Mastana Ji, you go and jump in the well. You are disturbing me a lot.”

Mastana Ji had wanted to hear some words, He had wanted the order of the Master. So when Master Sawan Singh said, “Go and jump in the well,” He at once went to the well which was near the Satsang Hall and He jumped into it. When Master Sawan Singh Ji

came to know about that, He at once ran to the well, and they threw a rope into the well, and Baba Sawan Singh told Mastana Ji to hold that rope and come out. But underneath the water, Baba Sawan Singh was holding Mastana Ji up, and He was not letting Him drown. And Mastana Ji knew that, that Master Sawan Singh was protecting Him. So He said, “Well, I will not do that. I am obeying Your order, You told me to go and jump in the well, now why are You trying to rescue me?”

Anyway, when Mastana Ji came out, He used to say, “One should never get stopped by any obstacle when he is going to have the darshan of the Master. And even if one has to sacrifice a very big thing on the way to the Master, for having the darshan of the Master, he should understand that sacrifice as the little one, and he should never let anyone stop him from going to have the darshan of the Master.”

Mahatma Chattardas also had the Initiation from Baba Sawan Singh, and in His writing He has written that the Master is not bothered by the world, and because He is in the love of His Master, that is why He does not care for the love of the people, and that is why usually He does not let many people come near Him. But the disciple, the dear one, the lover of the Master, even if He gets the opportunity to have the darshan of the shadow of the Master from a distance, still he understands himself as the most fortunate one. If somehow he gets the opportunity to have the darshan of the Master face-to-face, even from a distance, still he will understand that he is has gotten a very big kingdom or that he is one of the most fortunate ones.

Once when Master Kirpal Singh Ji was resting in my house in the room on the top floor, two dear ones I don't know from where they climbed the stairs – they came and opened the door. As soon as Master Kirpal saw them, He became upset and He said, “Why don't you let me rest?” Hearing that, one dear one told the other, “Look, did you get the parshad, isn't it very tasty?” And they both were very happy to have the darshan of the Master. So I mean to say that the dear one needs only the darshan. No matter in which way he gets it, he is desirous of the darshan. So whatever he has to suffer in order to get the darshan of the Master, he is ready to accept that.

1998 March: The Foundation of Spirituality: Love, Faith and Firm Determination

This question and answer session was given December 26, 1982 at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Sant Ji, could you give us some suggestions about dealing with discord in a group of people. I'm thinking particularly of my family and of our satsang. [Pappu asks for clarification.] Disagreements and arguments and things like that – how to help when those come up in a family or in a satsang group.

SANT JI: I think in 1977 I gave a discourse on this subject in Sant Bani Ashram, which is on tape as well as in the magazine. I think you should find that tape and listen to it.²

² See “The Enemy Within,” Ch. 17, in *The Ambrosial Hour*, also *Sant Bani Magazine*, July/August, 1986

Satguru Power has a lot of sympathy for the satsangis, that is why He always tries to make the satsangis peaceful and in harmony. Satguru Power always becomes very happy when He sees the satsangis living in a peaceful state, and that is why He always tries to make them peaceful. Because when our minds are peaceful and quiet, then we get a lot of help in doing our meditations. Whether it is a family or a satsang group, it is always very important to keep our mind peaceful.

Ever since our soul has left the realm of peace, the Home of our Supreme Father, she has not found any peace, she has not experienced any peace. Instead she has been carrying the burdens of the sufferings and pains and problems of this world.

From childhood until old age man goes on dreaming of peace and happiness, but he never finds any peace or happiness because the Negative Power is bothering everyone. When the Negative Power comes to bother us, then we can handle it, but [even] before the Negative Power comes, the mind is bothering us a lot. You know how the mind is bothering everybody. He is separating the husband from the wife, he is making us fight with each other. You know how only because of the mind one religion is fighting with the other religion, how one country is fighting with the other country. So everyone has become a toy in the hands of the mind, and they all are being bothered by him and that is why they don't have any peace.

Whether it is a satsangi family, a satsang group, a school, or any institution, if we all come to realize that we all have only one Father, and we all belong to one Home, then we may start learning. And then we may know how to become peaceful, and then we can become peaceful.

QUESTION: Sant Ji, for the past seven years I have been separated from my husband, and in that time I haven't committed adultery or anything like that, but I have on occasion masturbated. And I'm wondering, for women especially, You haven't really said very much about the damage that's done when women engage in sexual acts of different kinds. For men You've said that if they lose semen they are losing the power of Ojas and there's a great loss. But for women, what can You tell us that can give us more information on why not to do these things?

SANT JI: Women need to preserve the vital fluid as much as the men need to. As men experience a loss by losing their vital fluid, in the same way, women also lose the same power.

Because as men have the desire, in the same way, women also have the same kind of desire. And as men have the vital fluid in their bodies, in the same way, women also have the vital fluid in them.

But many doctors, as well as most women, don't know this, that they also have the vital fluid. Suppose there was no vital fluid in a woman: she would never have gotten the desire of lust.

I have said this a lot, that people lose a lot more vital fluid by masturbating. They may lose a little when a man and woman indulge, but if they are masturbating, they lose a lot of vital fluid. And the other damage is that the veins in which the vital fluid is made, and through which it flows out, they also are damaged if the people are masturbating.

Masturbation eventually leads to many diseases in old age. That is why in the Hindu Shastras it is written that masturbation is a great sin. It is like throwing the vital fluid in the fire, because the vital fluid is the main element in the creation of babies. And just imagine: one drop of your vital fluid can create one baby, who can create many other babies, so it has been considered as the main element in the creation of this world. That is why in the Hindu Shastras it is written that those who masturbate, those who waste their vital fluid with their hands or by artificial means are doing a grave sin.

Of course, everyone should abstain from lust, but it is worse to masturbate.

Don't go for the little pleasure you may get by indulging in this lust. Always consider the consequences of your unchaste deed; just think about the diseases which you may get by indulging in this way.

Guru Arjan Dev Ji Maharaj says that just for a little bit of pleasure a man suffers a lot for many days; he comes back into this world again and again.

Guru Arjan Dev Ji has written that one gets the pain for one crore days, which is about thirty-three thousand years.

Now you can very well imagine and think and decide about it – who will [want to] be the foolish person who will enjoy for a little bit and, just for a little bit of pleasure, will suffer for thirty-three thousand years? Because the more you indulge in lust, the more disease you get in the end. If we indulge more in lust, in our old age we will get more disease.

A satsangi should always sit in meditation when such a wave of lust comes within him. He should always hide himself behind the Form of the Master. You know that if any trouble is going to come, the child goes and hides himself behind the mother. In the same way, when you see the wave of lust coming, at once go and hide yourself behind the Form of the Master at the Eye Center. At once take your attention into the Light and start doing your meditation. Then that wave of lust will go away and it will not bother you any more, and you will get peace.

If you put more wood on a burning fire, the flame will increase. It will never be extinguished; you can never satisfy the fire. In the same way, obeying your mind, if you will indulge more, your mind will not get any satisfaction. He will ask for more and more; and the desire will become more and more, and it will create a lot of heat in your body. And every now and then your mind will make you do that. He is like a competent lawyer sitting within you, and he may tell you, "Well, do it now and don't do it later on." But later on also he will make you do the same thing. Whenever he will get the opportunity, whether it is in the morning, in the afternoon, or in the night, he will always make you indulge in this and he will make you his slave.

I get the opportunity of meeting many people and sometimes when I hear about people's lives, I feel sorry for them. Because when I hear how they have spoiled their lives it is a matter of great sorrow for me. What people do, right from their childhood, even before the vital fluid has started forming in their bodies they are involved in lust – they talk about lust, and they get involved in lust. So that is why before they come into their youth, they become old. What happens when a child knows about lust and thinks about it and gets involved in it? In his youth he starts losing his vital fluid faster than it is made in the body. When he sleeps, and when he wakes up, all his clothes are wet. So gradually, when

he loses a lot of vital fluid, he becomes old very soon. Later on when he gets a lot of diseases because of the loss of energy, then he goes to the doctor and tries to replace the vital fluid with medicines. He gets some help, but the medicines produce a lot of heat in the body. The person does not abstain from the unchaste deeds. Instead of abstaining from the unchaste deeds, instead of maintaining the chastity, he goes on taking the medicines and he goes on indulging in lust.

In the present time, which we call as the age of progress, you know that lust is promoted a lot through the television, radio, movies, and newspapers. Lust is talked about everywhere, and you will be surprised to know that most of the advertisements are regarding the pills for energy to replace the vital fluid. And in many different ways the doctors are inspiring people to indulge in lust more and more.

Why do Saints and Mahatmas emphasize living a life of loyalty between the husband and the wife? Why do They tell us to abstain from the sexual pleasures? And why do They tell us to maintain chastity and purity in our lives? This is something which we all should think about.

If a woman can maintain her love for one husband in her life, that is enough. In the same way, if one can maintain the love for one Master in his lifetime, that is enough. Because the woman who makes many husbands and who tries to love many different husbands never finds any peace or happiness. She becomes restless; she becomes sad and depressed. But if she is loyal to only one husband, only one person, then she gets the eternal happiness.

When you are bothered by lust on this plane, when men cannot control themselves when looking at the physical women, and when women cannot control themselves when looking at the physical men, just imagine what will become of you, what will happen, when you go into the astral plane and you meet the astral men and women? They are more beautiful, more radiant, than the men and women are here. If you are not able to control your emotions your lust in this physical plane, what will you do when you go to the astral plane?

When the pleasures of this physical plane are bothering us and we are finding no peace in them, do you think that we will be able to get peace and happiness when we get the astral bodies and astral organs of senses?

Your Master, your Friend, wants to take you to Sach Khand. But when you are not able to control yourself in this physical plane, how will you control yourself when you go to the astral world? Don't think that it is all a story. This is a fact: when we leave this physical plane we go to the astral plane. And the astral plane is exactly like the physical plane. The only difference is that there the bodies are astral and everything is in the astral form. There also we have many different places, many different bodies. If we have not controlled ourselves, if we have not maintained purity in this physical plane, how are we going to maintain purity and chastity in the astral plane?

Always remember, if you will get absorbed in unchaste thoughts, at the time of your death they will bother you. The unchaste thoughts will not allow you to think about your Master or to remember your Master at the time of death. At the time of death the unchaste thoughts will come again and bother you.

Once I got the opportunity of visiting a ninety-year-old man when he was on his death bed. When I went to visit him, he was unconscious. When I held his hand, at once he woke up and he asked me, “Are you tying the thread on my wrist?” In India it is a custom that when a boy gets married they tie a thread on his wrist. So he thought that I had come to tie a thread on his wrist to get him married again. So he asked me, “Are you going to get me married again?”

Just think, he was ninety years old and he was on his death bed, but still because of his unchaste thoughts, he was thinking that he was going to marry once again. So if you have unchaste thoughts deep in your mind, then at the time of death they will bother you and they will not allow you to remember the Master.

Regarding how important or how valuable the vital fluid is, I gave many discourses on the banis of Guru Nanak and Kabir while I was at Sant Bani Ashram, which are on the tapes and in the magazine. You should find those and you should listen to them, you should read those, and you will realize how important, how valuable the vital fluid is for everyone.³

In the Path of the Masters there are not different teachings for the men and women. The teachings of Sant Mat are the same for both men and women, because within both of them the same Path of the Master is existing, and they both are given the same Naam, the same Initiation, and they both have the same practices to go back to the Real Home.

Kabir Sahib said, “Listen, O men and women, to the true words of the Master. In this world there are many poisonous fruits. Don’t taste them.” The Negative Power has [covered the poison with sugar] and He is tempting the people. Kabir Sahib says, “Don’t say, ‘Let us taste it once and then we will not eat it.’ Don’t do it, because once you taste this poisonous fruit, once you get the bad smell of this unchaste deed in your brain, it will bother you over and over again, and you will never be able to get rid of it.”

Masturbation is a very bad habit and it is very difficult to get rid of it. In the army there was a boy from the Punjab, whose name was Guru Dev Singh, and he had this habit. He became very weak. He was not able to function properly, he was not able to run with us, he was not able to do any work because of his weak body. But he did not stop doing this bad habit. Once our officer asked, “What is wrong with Guru Dev Singh? Why is he becoming so weak?” Since I knew about his habit, I told the officer that he was masturbating, that he had this bad habit. So that officer told me to watch him and make sure that he did not do that again. You know, how can one guard someone who is involved in this bad habit? I tried to guard him, but whenever he would go to bed, in his bed he would do that. So I told the officer that I cannot guard him because he finds one or the other way to masturbate. Gradually he became so weak that he was not able to move properly and the government had to fire him, and he lost his job. So I mean to say that when you have this bad habit, it is very difficult to get rid of it. So that is why one should be very careful and never form such a habit which may result in disease or problems.

QUESTION: Are all the five dacoits as difficult to get rid of? If lust goes first then is every one [of the dacoits] going to be just as bad in time?

³ Further comments are in the following issues: “Dance, Mind., Dance,” Oct. 1977; “On Sheel or Continence,” Oct. 1979, also in Streams in the Desert, Ch. 20; “Always Mind is the Obstacle,” Sept. 1983.

SANT JI: [After hearing the question, Sant Ji laughs.] For those who do not meditate, the dacoits are very mighty and very powerful and they make those people their slaves. But for those who meditate, they are nothing, they are very weak. The dacoits do not bother those who meditate.

Yesterday in the Satsang I said that when you progress in meditation and reach the Feet of the Master, when you reach Trikuti in Brahm, there these powers, one by one, will go from you. They will come and tell you, “Now I cannot live with you any more.” Because when the owner of the house wakes up, then all the dacoits find no place in the house. Lust will tell you, “I am going,” and in the place of lust will come continence or chastity.

Guru Arjan Dev Ji Maharaj said that these five dacoits bother the people of the world, whereas to the devotees of the Almighty Lord they bow down.

You know that if you surrender to your enemies, if you surrender to the dacoits who have come to plunder the valuable things in your home, they will take all your belongings, and it is possible that before leaving your home, they may even beat you. But if you do not surrender to them, if you are strong and you say, “Okay, come on!” if you try to fight with them, then they will know that you are stronger and they will run away. If you chase them, they will run away. In the same way, if we will wake up and if we are determined to fight with the five dacoits, they will not bother you. You will be able to chase them away. That is why Kabir Sahib said, “In this city of the body, you should keep the Light of the Shabd glowing all the time. Because in this city of the body the thieves come.” He even called all these five passions as the dacoits. He said, “Burn the Light of the Shabd within you and always remain awake because the dacoits come into your city to plunder you. When they see that you are awake and that there is Light in the house, they will not enter the house and bother you.”

QUESTION: If lust only departs when we reach Trikuti, and if we can't progress in our meditation until we get rid of lust, what hope is there for us?

SANT JI: [After hearing this question, Sant Ji laughs.] Supreme Father Kirpal always used to say, “What a man has done, a man can do.”

This is the thought of a weak mind. The weak person is always afraid of the other person. Even if he is stronger than the other person. still because of his weak thoughts, he always thinks that he is weaker than the other person.

In Rajasthan there is a saying that once a trader – traders are not usually very strong – defeated one of the farmers, who usually are very strong. The trader sat on the farmer, and the farmer who was underneath said, “Well, let me come up and then I will show you.”

You have the strong Master with you, and on your back is the strong hand of the Master. Why should you think that you will never go inside, that you will never go within, that you will never rise above?

You should have firm determination to go in the within, and you should have love and affection for the Master. You should have faith in Him. These three things are the stepping stones, they are the foundation of your Spirituality. If you have all these three things: love, and faith in the Master, and firm determination, then there is no question of not going within.

Make your determination a little bit stronger and try to rise above. That will also help you a lot. And go within just a little bit and then you will see how the flames of love are burning in your within. Reach the Eye Center and then you will see how your Master is waiting for you. Master never wants to delay our journey to Him. He is always ready to pull us up. At least be attentive to Him, look at Him. Take one step toward Him and He will come down fifty steps to take you above. If you have firm determination, love and affection for Him, and faith in Him, then definitely He will take you up.

QUESTION: Master, many times I feel like I have very little or no love for You. I feel like I have a really hard time trying to reach the Eye Center, to try to do something good, or to do what You ask. I am wondering, how can I get over that phase?

SANT JI: Just now I have said that first of all we need to have love and faith in the Master. These are very important things. Unless we have all of these, we cannot go within.

QUESTION: Is the Form of the Master, which resides within the disciple from the time of Initiation, always doing the Simran within the disciple?

SANT JI: Yes, it is the same Form of the Master. The Form of the Master never changes. In fact, that Form of the Master has come into this world only so that we may develop our love for the Inner Form of the Master, which is residing within us. Because we can love only the person, only the power, which we have seen with our own eyes that is why Master has come in the physical form, and He is residing in front of us also. The same Form is also residing in our within. The Master tells us, “I am sitting within you in this Form. You develop the love and rise above and go within.” The Form of the Master never changes until the Master takes us to our Real Home. It always remains the same.

QUESTION: When the Master says, “Remember the Form of the Master,” is this the Inner Form or is it the outer form? And if it’s the outer form, is it visualizing the Master from His physical picture, or remembrance of Him in the physical form?

SANT JI: You do not have to think about the picture of the Master. You have to remember the physical form of the Master. Just now I said that there is no difference between the inner and the outer form. As you see the outer form of the Master, the Inner Form of the Master is also exactly the same.

The picture does not have any life in it. The Form of the Master has Life in it, and that is why when you will remember the Form of the Master, it is possible that you may talk with that Form of the Master, like I am talking with you, and if you will put any question to Him, He will reply.

The only difference is that the Inner Form or the Shabd Form of the Master is more beautiful; it is more radiant. That is why sometimes when you see that Form in dreams or in visions, for many days you remember that Form, for many days you feel the happiness coming out of that experience. This is because the Inner Form, or the Shabd Form, is more beautiful and more radiant.

When our mind and soul get purified and when we perfect our Simran, after that, we find the same attraction and same pleasure and same happiness by looking at the outer form of the Master also. Because when we have purified our mind and soul and have perfected our Simran, then we don’t find any difference between the inner and the outer form of the

Master. As the Inner Form is beautiful and it gives us happiness and we are attracted to it, in the same way, once we have purified our mind and soul and perfected the Simran, the outer form of the Master also attracts us. And then we don't feel like going away from the outer form of the Master even for a moment.

Those who became fond of the outer darshan of the Masters, those who got intoxication from the darshan of the outer form of the Master, they never tried to go away from the form of the Master, and they always tried to live near the Master. They always said, "O my Beloved, I feel like sitting in front of You always and looking at Your beautiful form."

Those who develop faith in the outer form of the Master, they also get intoxication and pleasure by looking at the form of the Master. And if you would tell such people, "God is standing in back of you," they would not want to give up the darshan of their Master in order to see God. Because they know that their God is the Master, and they are seeing the Master with their open eyes, and they have faith in the form of the Master. Regarding myself, I have said this many times that I did not close my eyes when I was told, "If anyone wants to see God, he should close his eyes." I did not close my eyes because I was seeing my God, my Beloved Kirpal, with my open eyes. I told them, "When I am seeing my Lord in front of me with my open eyes – I see Him moving and talking and doing everything – why do I need to close my eyes? – because I don't want to see any other God except for my Master."

Master has manifested the Naam, and Sach Khand is the Home of Master. Those who get attached to their Master, only they manifest the Naam and go to Sach Khand. Those who understand that Master, Almighty Lord and Sach Khand are three different things, if they try to get themselves attached to Almighty Lord or to Sach Khand without getting attached to the Master, they always remain in confusion.

Hazrat Bahu said, "May every cell of my body become an eye so that I may behold the form of my Master. And after looking at my Master so much, still I will not get any contentment." Further, He said, "If every single hair of my body becomes an eye, and if I get the opportunity of looking at the Master with so many eyes, still I will not get any satisfaction; still I will find one more way to have the darshan of my Master, because for me the darshan of my Master is worth more than millions of pilgrimages."

From childhood Ajaib had this desire of seeing the attractive, beautiful form of Kirpal. And when the time came and when the attractive form of Beloved Kirpal came in front of Ajaib, he sacrificed himself on that form, and he said, "Ajaib is like a moth which flew to the Light of Kirpal and sacrificed himself on the Light of Kirpal." Master used to say that the coming of the dear soul, or the loving soul, to the Master is like bringing dry gun powder in contact with fire. As the dry gun powder at once explodes when it is brought in contact with fire, in the same way, when the dear or loving soul comes to the perfect Master, that soul sacrifices everything on the Master and becomes of the Master.

So the first step in order to become successful in this Path is that we have to love the Master. We have to have faith in the Master, and we have to have so much love and faith in Him.

Kabir Sahib said about His Master, “O Master, when You will come in my sight, I will close my eyes so that I may not see any other thing except You. And moreover, I will keep You shut in my eyes, in my sight, and I will not let You see anybody else except me.”

Swami Ji Maharaj praised His Master by saying these words: “If anyone may see the Form of my Master, may he become attracted and may he sacrifice everything for Him.”

Mahatma Chattardas has said, “There are many beautiful people in the world but the Form of the Master is the Unique One.”

He says that in order to get the darshan of the Beloved One, many people became sad and depressed. They went into the forest and they made their homes in the forest. They worked very hard and emaciated their bodies and became very weak, just for the darshan of the Beloved. But when the Beloved did not give them His darshan, they became depressed.

Guru Arjan Dev Ji Maharaj also sings the praise of His Master, and about the value of darshan He says, “I desire to have the darshan of my Master for twenty-four hours a day. When I don’t see Him, I am like a madman. When I see Him, when I have His darshan, I become sane.” Once when my Supreme Father Kirpal came to my place, He was wearing a light-weight blanket like a shawl which is called kumbli, and I said these words: “‘Kumbli, kumbli,’ everybody says, ‘Kumbli,’ and I see You wearing this kumbli. Ask my heart and you will know how beautiful You seem to me.” When I said this He was very pleased and He embraced me. Whenever I would say anything like this He would embrace me. He would become so happy and He would caress me like the father caresses the child of forty days old. He made me sit on His lap, and He loved me very much.

I never called Him using the word “Master” or “Hazur.” Usually I used to call Him as the Beautiful One.

I was a very fortunate one whom Master has given the opportunity of serving Him. The flour, the wheat, the clarified butter, all used to go from this place for Him. And whenever He came here and would want to take anything with Him personally, He would say, “Your Beautiful One needs this, so give me this.”

I used to do the farming with my own hands in the field from which I used to send wheat for the Master. And I used to take care of the cow which gave the milk to make the clarified butter for the Master. And I always felt that I was the most fortunate one, and I would always wonder, “What good deed have I done because of which I have been given this opportunity to serve my beautiful Master?”

When the faith in the Master and the love for the Master resides within the disciple, then all the meditation, Bhajan and Simran are done. And after that the disciple takes everything that happens in his life as the Will of the Master. Because he knows that everything is being done by the Master. He does not possess anything; he says, “Nothing belongs to me, it is all of the Master.” He understands that his body, mind, and soul: everything is of the Master. He does not understand that he is the owner of all these things because he knows that his beautiful Master has taken over all these things.

Our minds do not trust, and that is why we never believe. We say, “How can a man become God?” But this is true – that God has always come in the form of man. and He

has lived among men, and He has told us about the Real Home, and He creates the desire within us to go back to the Real Home.

1998 April: He Always Protects the Disciple

This question and answer session was given September 25, 1983 at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

SANT JI: Okay, now you can ask your questions.

QUESTION: I have two questions. One is that when a soul commits a sin which seems small and she is so badly punished, first in hell and then again in this world by having a bad life or a body of a low creation – why is this sin, which is committed in maybe half an hour over here, punished over there for maybe over a thousand years? For example, I heard on a satsang tape that indulging in lust one time has an effect thirty-three thousand years long. This is the first question.

SANT JI: [Sant Ji chuckles after hearing the question.] You know that the Laws of Nature are such that they cannot be changed. The Laws of Nature are imitated in this world and that is why the laws which people have made in this world are also unchangeable.

The Laws of Nature cannot be challenged. It is better for us to bow down in front of the Laws of Nature and accept them. It is better for us to remain in the will of Nature. You know that if there were no severe punishments for the sins which we do, there would have been corruption everywhere in this Creation. Nobody would allow another person to live in peace, and nobody would bother to respect other people.

Here, if a thief steals someone's things, it takes him only a few moments to steal things which the other person would have earned or collected by working so many days or months. In the same way, it takes about twenty or twenty-one years for a child to grow up and become a young boy. If someone murders him, it takes only a moment to kill that person, but just consider how much his mother had to suffer while giving birth to that child. Consider how much effort and how much time was spent in bringing that boy up. It takes only one minute, or even less than that, to shoot that boy, but just consider for how long that boy had worked hard, and the efforts his parents made to raise that boy.

In order to keep the souls in His control, God has created hells, heavens and many other planes. And even after going to the hells and heavens and the other planes, and even after suffering a lot as a reaction of her deeds, still the soul says, "No, it is not like that. I will not be punished for this small sin which I am doing." But she does not realize that God is within her all the time and He is watching every single deed that the soul is doing.

The seed of a tree is a very small thing; it looks very small. But you know that out of that seed come the leaves, the branches, the trunk, and finally it becomes a very big tree. If we go on discussing and arguing about this – about how is it possible to bring out leaves, branches and trunks from that little seed – it is like splitting hairs and we will get nothing out of it. But if we think about it and if we consider how that seed grows and how the branches, trunk and leaves come out from that seed, we know that when we nourish the seed, all these things come out.

Master Sawan Singh Ji used to tell a story very often about a man who, while he was walking, did not see that there was a well and he fell into that well. When another person who was passing by heard the cry of the person who was in the well, he tried to help him by putting a rope down the well. He told him to catch hold of it and to climb the rope and come out. But instead of holding that rope and coming out, the person who was in the well started asking questions: “Who made this well?” and “Who broke the fence around this well?” and “How many more people can fit in this well?” He started asking such foolish questions. At first the person who was trying to help him was very patient and loving; he answered some of his questions, but when he asked, “How many more people can fit in this well?” the helper became angry and he threw down the rope, saying, “Many more fools like you can fit in this well!”

Just think, if that man who was in the well had first climbed out from there with the help of the other person, it would have been much better for him. After coming out, he could have asked many questions about the well, and the person who was helping him would have been very happy to answer all his questions. But that person did not first come out; he did not solve his problem first. Instead, he was worried about other people.

So in the same way, we all are in the deep well of this life. We don't have any idea how deep this well is and we don't know how to come out from it. Masters have come into this world and graciously They have taught us how to come out of this well. So if we satsangis all meditate and obey the commandments of the Master, go within, open the inner veil and go in front of our Shabd Master and ask Him these questions it will be much better for us. If we ask such questions, without coming out of this well of the life into which we all have fallen, it is not less than foolish, because we are not less than the person who was in the well, who did not want to come out, and who instead went on asking questions.

QUESTION: May I ask the second question then?

SANT JI: Sure. [Much laughter]

QUESTION: I'm sorry for this second [question]; it's a little rebellious. In South America, Master said that if by mistake the soul of a disciple is taken to hell by the Angels of Death, the Master comes and liberates the soul. Now how can that be? – that in the Kingdom of the perfect God and in the law of equilibrium that there can be a mistake? That makes me disappointed and even a little bit uncomfortable and angry. If God Almighty is perfect and everything is in His Will, then how can there be a mistake? I'm afraid I'd be the one the Angels of Death will grab and put in the hells by mistake.

SANT JI: You did not try to understand what I was trying to say in that Satsang.

[Questioner responds, “I'm sorry.”]

SANT JI: The soul does not make any mistake when she reaches Sach Khand, but when we come down from Sach Khand into this world, when we are in the human body, we make mistakes. And because we are living in the kingdom of the Negative Power, if because of our mistakes and bad deeds, the Negative Power takes our soul and puts her into the hell, the Master is still a gracious Being. And because He has initiated us, it becomes His responsibility and duty to liberate us. That is why He goes into the hell and brings us back from the clutches of the Negative Power.

But I would say that the son who carries his own burden, who works for his own self, can be a good son, can be a loyal son to the father.

In Sant Mat also the same principle applies. We should also become good sons of our Master, of our Father. No doubt the Master is happy carrying our burden on His shoulders, but it is not good for us to put all our burden on the Master. Always remember, as both Master Sawan Singh and Master Kirpal Singh used to say, that the Negative Power does not give any concession. He does not spare any karma. Either the disciple has to pay the karma or the Master has to pay it.

About the condition of the disciples, we already know that whenever we are a little bit sick, if we have even a little bit of fever, we always pray to Master and tell Him to lift that pain up from our body. Because Master loves us, He does not mind carrying that burden on His body. But we should never do such karmas whose burden our Master will have to carry. Although He will not complain in carrying the burden, it is not good for us to go on putting the burden on the Master.

Master Sawan Singh Ji used to tell a story about a soul who went into hell. He used to say, “Baba Ji ordered me to go to the hell to bring that soul back from the hell and when I went there, I asked that soul if she could remember the Simran. She replied that ‘No,’ she could not remember the Simran. And then I asked her if she was hearing the Sound Current, to which she also replied that she was not hearing it. So then I told her to follow my voice. And when she followed my voice, gradually she told me that she could now remember the Simran and the Sound was also coming. And following that Sound and my voice, she came out of the hell and then she reported, ‘Now I can see how the souls are suffering in this hell.’”

You see that the disciples make the mistakes and by their mistakes, they go to the hell. And since the Masters are gracious Beings, that is why, in order to liberate the souls, to liberate the disciples, the Masters have to go in the hells.

QUESTION: Could you explain, do you need to see the living Master within before you can reach the different levels?

SANT JI: This is something which all of you should remember, that unless you manifest your Master in your within, you cannot reach the different levels. You can never even dream of going in the higher planes. Because it is the Master Who will take you to the different planes, to the different levels, in the inner journey, in the inner world. You cannot go there by yourselves.

Swami Ji Maharaj said, “The Shabd will open to you with the grace of the Master and the mighty Master will pull your soul up.”

QUESTION: Does Master ever allow one family member to share the burden and suffering of another family member if they pray for that? I was wondering, because I’ve been praying for my son, who is so sick. When I left America and when I came here, I got very sick and was going through a lot of suffering and wondered if that could maybe alleviate what my son was going through.

SANT JI: The thing is that if the prayer is made with a sincere heart, sometimes it is heard and it works. But regarding this, Master Sawan Singh Ji used to tell a very interesting story about one old woman whose granddaughter was always sick. Because

that girl used to remain sick a lot that old woman would always request Almighty Lord, saying, “O Lord, may I have the pain of this girl and may I suffer on her account.” Many times she would even say, “May the Angel of Death come and take me instead of her.” Once it so happened that a cow came from outside and it was looking for some food in the kitchen. She put her mouth into the pots, one after another. The cow’s head got stuck in one pot and then the cow could not see anything, so she was running here and there in the kitchen. You know that the bottom of the pot was black. When that old woman saw that beast, she thought that it was the Angel of Death for whom she had been praying. So at once she said, “No, no, no! I am not the one for whom You have come! You have come for the other one and she is in the other room.”

So the thing is that we may say outwardly that we are ready to suffer the pain of our family members, but you know that when the pain comes, it is very difficult to bear. It is very difficult to suffer the pain on the body. We cannot even suffer the pain of our own karmas, what to talk about suffering the pains of others’ karmas. Outwardly we may say that we are ready, but when the pain comes, only then do we know how difficult it is.

It will be better to meditate than to pray like this, because your meditation will help your son very much. It is like a part of worry in which you are involved.

QUESTION: You say that when one meditates, you shouldn’t think, but I find that it is very sweet to remember You, and so I was wondering whether this is something that disturbs the meditation or whether it is counted as valuable remembrance.

SANT JI: Well, it is good to remember the Master, but it is much better to remember what the Master is saying and what the Master has told us to do. That is why Master Kirpal used to say, “Respect my words more than my body.”

QUESTION: So, when I meditate I can’t think of You?

SANT JI: Instead of that, do Simran, because if you will do Simran, you will come closer to me.

QUESTION: For me, it is easier to think of You.

SANT JI: [Sant Ji laughs.] But it is very important to obey what the Master is saying. You should do Simran.

QUESTION: When You answered the second question it came to my mind, something we were talking about amongst ourselves, and that is we shouldn’t put too much burden on the Master. I would like to know . . . how far can one expect You to take care of things, and how much are we allowed to decide for ourselves, remembering also that we have to surrender in time to the Master?

SANT JI: You should read *Sant Bani Magazine* and the writings of Master Kirpal. You will get a lot more knowledge about these things in those books.

QUESTION: What does Master not know about us?

SANT JI: [Sant Ji laughs.] It is a matter of understanding. Master knows everything about us, but He does not exhibit His qualities. He does not show that He knows everything about us. Master Sawan Singh Ji used to say that Masters know everything, but still They

behave like an innocent child. Even though the Master knows everything about us, still He likes to hear from us, because He wants us to form the habit of speaking the truth.

Regarding this, Master Sawan Singh used to give an example of a woman in Peshawar who used to have knowledge of many men and women in her area. She would sit outside her home and whenever any man or woman would pass by her house, she would taunt them. She would say, “You have come from that woman,” or, “You have come from that man,” and she would point out their bad qualities. It so happened that after some time, nobody wanted to go through that street where her house was.

So Master Sawan Singh Ji used to say that if, like that woman, Saints also start pointing out the bad qualities which we all have, then nobody would go to the Saints. Nobody would even want to come near the Saints. In the same way, if They go on telling our good qualities and praising us, then also there is the danger of egoism coming. When egoism comes, then all the good qualities leave us; and if a disciple is praised a lot by the Master, egoism will come and he will go away from Sant Mat. So that is why Masters neither point out our bad qualities, nor do They praise us. Even though They know everything, but still They don't point out our bad qualities.

QUESTION: She would like to know how come Master never comes and eats with us, or chats with us, or comes for a walk with us.

SANT JI: [Sant Ji laughs.] Well, I always eat with you, I always walk with you. I'm always with you, I always love you. If you don't understand and feel that, it is not in my control.

Once food was being distributed to the sangat and Master Sawan Singh was sitting among them, and at the same time, the sevadar who used to cook food for Master Sawan Singh had also fixed some food for Him. After fixing His food she came and she told Master Sawan Singh that the food was ready and He should come and eat it, otherwise it would get cold. At that time, all the people to whom the food was given were sitting in the remembrance of the Master, and they were offering the food internally to the Master, like we do before we start eating – we remember the Master. So Master Sawan Singh told that sevadar, “You see, all these people are offering their food to me. Now, without eating, I am content, I am satisfied, so I don't need to eat any other food.”

At the time of eating, or before going to bed, or when we are going out for a walk, or doing anything like that, we should develop the habit of remembering the Master. If we will remember the Master at the time of eating, or before going to bed, or walking or relaxing, many times you will feel Him sitting with you, eating with you, talking with you, and walking with you. And if you develop such a habit then you will be saved from many sins which you may do unknowingly. If you have made the habit of remembering the Master all the time, before eating or before sleeping, then many times you will see that if you are about to do any bad deed, He will hold your hand and He will save you from committing that deed.

Master is a gracious Being and He protects the disciples moment after moment; when He sees us eating, only then does He become happy. There is no time when the Master is not paying attention to the disciple. He is always with the disciple, but our mind is not content. Our mind does not believe that Master is always with us.

I have told many stories about Sunder Das, the initiate of Master Sawan Singh who used to live with me. He had a brother, whose name was Jagar Singh. His brother had the habit of smoking the hookah. So once Sunder Das requested Master Sawan Singh for him. He said, “My brother does not give up this bad habit of smoking. You should shower grace on him.” So Master Sawan Singh asked him why he was not giving up the habit of smoking. He replied, “I don’t feel like smoking when I come into Your presence, but otherwise, whenever I am away from You, I always feel like smoking and I fall into that bad habit.”

So Master Sawan Singh told him, “Okay, you promise that you will not smoke in my presence,” to which he said, “Yes, I promise that from now on I will never smoke in Your presence.” After that, once when he went to Ganganagar, he had left his hookah in his home, so he went to a shop to buy some cigarettes. In that cigarette shop there was a big mirror. So while he was asking for the cigarettes he saw in the mirror the Form of Master Sawan Singh. Master Sawan Singh was holding a stick and He was about to hit him. So when he saw that Form of Master Sawan Singh, he remembered his promise and he didn’t buy the cigarettes. After that, when he went back to his home, again he started feeling like smoking the hookah, so he filled up that pipe and took that hookah and he started going to his fields. On his way he saw Master Sawan Singh with a stick. He wanted him to throw that hookah away, but he did not throw it away, so Master Sawan Singh hit him with that stick and he fell down, and the hookah was broken. Many people came there; they thought that maybe some ghost had attacked him, because they could not find anyone there who had hit him. But he said, “No, no ghost has come. It was my Master, Master Sawan Singh. Because I had promised that I would never smoke in His presence and I was going to smoke in His presence. That is why He came and He punished me.” And then he told them the incident which had happened in Ganganagar also.

When Jagar Singh used to come to the Kunichuk [ashram], many times he used to tell his story of the hookah and he used to tell the sangat how the Master is always with the disciple.

So after giving the Initiation the Master does not become careless. He always remains with the disciple. He is always within the disciple, and He always protects him.

1998 May: Remain Attentive to the Master

This question and answer session was given November 28, 1983 at Sant Bani Ashram, Rajasthan, India.

QUESTION: Master, what is the meaning of the aura of a person? What does the color mean? You know that sometimes the color is different. And also sometimes the size and the radius is different, and so what is the meaning of that? And what relation does it have with spirituality?

SANT JI: We do not see the aura, the light around a person’s body, for every person. We can see the real light only around the body of the perfect Being, and that also only when our attention gets attuned with the attention of that person. Mostly it happens during the Satsang, when we are looking at the Master and our attention is attuned with the attention of the Master – only then we see the aura.

Even with the Saints, we see the auras, according to our own feelings. Guru Nanak Sahib said, “Whatever feelings we have, we see the image of God accordingly.” Generally, people see the circular aura of the Master only when they sit in front of the Master, withdrawing from all the outer thoughts. Many dear ones had the good fortune of experiencing this with our great Master Kirpal.

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

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

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

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

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

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

Once an old woman who was an initiate of Baba Sawan Singh went to visit that house in Amritsar. So according to that rite which the Sikh people perform, she also went around the house where Guru Arjan Dev used to live. In her mind she did not find any difference between Baba Sawan Singh and the past Masters Who had come. We satsangis do not

find any difference between the past Masters and our present Master, because we know that whether that Power came in the body of Guru Nanak or Kabir, or any other Mahatma, in our Master also, the same Power is working. So that is why whenever we remember the past Masters, we have the same spirit as when we remember our own Master.

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

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

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

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

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

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

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

QUESTION: Master, I heard in one Satsang that Kal, or the Negative Power, has the right to ask for an arm, an eye or any part of the Master. Is this due to our own faults and shortcomings that we make?

SANT JI: Master Sawan Singh Ji used to say that the Negative Power does not let any person go from this world without paying even the smallest karma, even a karma one-tenth of a sesame seed, even that small karma. All the karmas which are done in the realm of the Negative Power must be paid off, either by the Master or by the disciple. And you already know the condition of the disciples, how capable they are of paying off their karmas. If they get even a little bit of fever, they go on praying to the Master to remove that fever. Not only will they themselves pray to the Master to remove their fever, but they will also have a couple of other people pray to the Master for them.

So when the disciple is praying to the Master, the Master has to pay off his karma. And when He pays off the karmas of the disciples, He has to pay those karmas with His body and the Negative Power has the full right to ask for anything from the Master. It is like if someone owes some money to another person: if that person comes to collect that money, the debtor has to give whatever he has. If that person asks for his car, or animals, or anything in his house, he has to pay. The person who is in debt does not have any choice. In the same way, when the Master has to pay the karmas of the disciples, He does not have any choice. Whatever the Negative Power asks from Him, He has to give.

Dear Children, when you people come to see me in the interviews or when you write me letters, you would have realized that not one, not even hundreds, but thousands of people all request that I should bless them and I should bless their children – not only their children, but I should also bless their grandchildren. So you can see how much burden we put on our Master. We even put on His shoulders the responsibilities of those people who never like to come in the Satsang and who never even like to talk about the Path, even of those people who don't like the Masters. And after requesting the Master to carry all that burden, we tell Him that we cannot do the meditation: for that also we want Him to help us.

Now Master is a very gracious Being; He has come into this world to shower His grace on us. So when we pray to Him like this, when we have all these requests for Him, He quietly and lovingly accepts our requests and He suffers on account of our karmas. Because in the kingdom of the Negative Power in which we are living, there is judgment. Whatever one has sown, one has to reap that. Whatever one has done, one has to suffer the consequences of that. In the kingdom of the Positive Power there is no judgment, because it is the kingdom of all-forgiveness. But in this kingdom of the Negative Power there is no forgiveness; there is judgment. And that is why whatever deeds or karmas are done in this kingdom of the Negative Power must be paid off.

Once Master Sawan Singh was talking with some community leaders and some of His leading sevadars. One person told Master Sawan Singh, “Master, it is written in Your horoscope that You will live for a hundred years. Is that true?” Master Sawan Singh Ji said, “Yes, I will live for a hundred years, but only if people let me work peacefully, only if people do not write painful letters to me and if they write only about meditation, only if people do not make me carry a lot of burden of their karmas.” The meditators know that Master Sawan Singh Ji left ten years before He was supposed to go. He left this world at

the age of ninety years. In the same way, those who meditate know how Master Kirpal Singh also left fourteen years early.

In Ganganagar it became the practice that if anybody became sick, people would sit in meditation and pray to Master to remove the sickness. I saw this for a couple of days and then I told people that it is a very bad thing, because we cannot carry our own burden, we cannot do the meditation, and we want our Master to carry the burden of our little sicknesses also. When I said that, most of the people didn't like it, but some people who were the real lovers of the Master and those who loved Him very much, they accepted it.

Once when Master Kirpal came to the ashram, a couple came with a young girl and they asked me if they could see Master because they wanted Him to shower grace on that little girl because she cried all night. I told them, "Either you should take this girl to some doctor or you should see if she is hungry in the night. You should take care of her." I lovingly advised them not to put that burden on Master, but they felt very bad and they thought that I was not letting them see the Master. So this is our condition. We want our Master to take care of our children, we don't want to do anything ourselves, and we want our Master to carry all our burden.

Once Master Sawan Singh became very ill, so one dear one asked Him, "Master, is it because of Your own karma or are You paying off the karma of some disciple?" At that time Master Sawan Singh was sick because He was paying off the karma of that same dear one who had asked that question. Master Sawan Singh replied, "No, this is the karma of one of my disciples."

Many times I have said this, that many times it happens that the Master is paying off the karma of some dear one, and the same dear one feels bad and starts having doubts about why the Master has to suffer so much.

Satguru is a very gracious Being; He is very merciful. He will extend all feasible help to you even without your asking for it. Like the mother becomes pleased only after feeding her child, in the same way our Master becomes satisfied or pleased only after taking care of us.

QUESTION: Master, some days ago you were talking about the pitiful condition of that initiate who leaves his own Master and receives initiation from a different master. What happens to that initiate at the moment of his death? What happens to his soul?

SANT JI: [Sant Ji laughs.] Satguru takes those dear ones who are initiated by Him back to the Real Home. But you know that those who try to travel in two boats, they suffer.

1998 June: On Facing the Difficulties

This question and answer session was given November 25, 1983 at Sant Bani Ashram, Rajasthan, India.

QUESTION: Your Holiness, is Jesus Christ a true Master?

SANT JI: We respect all the Saints because They all have given the message of Truth. Even now we can see that Power after going in our within.

Swami Ji Maharaj says that we should have the connection with the living Power of God; we should have the connection with the living Master of the present time. The past

Masters, Whom we remember with much love, because we did not go in Their company, we did not get any Initiation from Them and They did not take any of our responsibilities on Their shoulders. They took the disciples who went in Their company and received Initiation from Them, back to the Real Home, after making them Their own Form. But since we have not gone in Their company and we did not get Initiation from Them, that is why our connection should be with the living Master Who has initiated us. By obeying His commandments and by living according to His instructions, we can go in the within and become His Form and go back to our Real Home.

Further, Swami Ji Maharaj said, “Don’t rely on the Masters Who came in the past; I say this for your benefit. Search for the living Master; I say this for your benefit.”

Master Sawan Singh Ji generally used to give the example in His Satsangs about the four living things which can be beneficial for us. He used to say that only the living Master can give us the knowledge of Shabd Naam, and if we are sick only the living doctor can treat us. In the same way, only a living husband can produce children, and only a living teacher can give us an education.

Master Sawan Singh Ji used to say that no doubt Lukhman Hakim and Dunvatur were great doctors of Ayurveda. They were such great doctors that they could even put life into a dead body. But if we think that they will come and give us a treatment for our sickness, that is not possible. If we want to get rid of our sickness, we need to go to a doctor who is living and get treatment from him. We will have to go to a living doctor and get our body checked up and receive a treatment.

In the same way, there was a king called Gunga Singh in this area of Rajasthan. He died about forty years ago. He was a very just king and he used to have a weighing balance on his table. He used to say, “I always give the judgment after weighing it.” He used to say, “God may forgive a corrupt officer, but I will never forgive him.” And this is true, that when his own son made some mistake he also was not spared. He was very famous for his judgments. But if we say that our disputes should be settled by him, that he should give judgment for our problems, that is not possible because he is not living. In order to get our problems settled we need to go to the magistrate of the time and get our lawsuits settled.

In the same way, Master Sawan Singh Ji used to say that in the place called Ujain there was a very righteous king, King Vikramajit. If any girl says that she will indulge with King Vikramajit and have a good baby from him, that is not possible. Because he is not living she will have to go and find a husband of the time, a living husband.

In the same way, if we insist on getting our children educated by the teachers who left this world thousands of years ago, that is not possible. We need a living teacher. We have respect for all the past Masters and we bow down to everyone. But our connection is with our living Master, Who has given us the knowledge of Shabd Naam and Who has become responsible for us.

In His Satsangs Baba Sawan Singh Ji used to say that when He would go to see His Master, Baba Jaimal Singh, He would often meet a priest at the Beas train station, who would always ask him, “Tell me, who is greater: Baba Jaimal Singh, Kabir Sahib, or Jesus Christ?” Baba Sawan Singh Ji always told him, “You bring Kabir Sahib and Jesus

Christ in front of me and then I will tell you who is greater.” The priest would reply that he could not do that. So Baba Sawan Singh Ji used to say, “Since I have not seen Them of course, I have heard about Them – but since I have seen only Baba Jaimal Singh, I cannot say who is greater.”

My uncles always used to argue with me a lot about the Master. Once when I visited, they asked me if I had seen God. I told them, “Yes, I have seen God Who is six feet tall, Who is moving and walking and talking like the other people, and Who has become responsible for my liberation.” Hearing that, they would say that I have gone mad. Then I would tell them, “Repeating the name of Kirpal Singh, many sinners have gotten liberation. Ajaib says, ‘Do not give up the company of Kirpal Singh.’”

QUESTION: Master, why is it that some initiates immediately after receiving Initiation, or a short time after receiving Initiation, will start having to face a lot of problems, many difficulties?

SANT JI: [Sant Ji laughs] The same question was asked by the disciples of Prophet Mohammed and it is in their holy book, the Koran. They asked Prophet Mohammed, “Why it is that when somebody tries to walk on the Path of God he has to face so many difficulties? And why is it that those people who enjoy the world and do bad things in the world do not have to face any difficulties?”

This question is like a trick of the mind, because our mind always finds an excuse for not doing the devotion. Our mind always wants us to go away from the meditation.

Anyway, Prophet Mohammed replied very lovingly. He said that when anyone gets Initiation, the Master becomes responsible for his liberation and He always wants that His initiate, His disciple, should not be given one more birth in this world. And since the soul has done so many karmas in her past lifetimes, and before going back to the Real Home all the karmas [have to] be paid off, that is why some karmas are paid off by the Master and some are paid off by the disciples. So that is why after the dear one gets the Initiation he has to face the difficulties, because by facing the difficulties and having the problems he is paying off the karmas of his previous births. The dear one has collected the karmas from many births and when he has to pay off all the karmas in one birth, then it is natural that he will have to face many difficulties every day.

On the other hand, those people who do not have the Master, those who do not do the devotion of Lord, do not seem to be facing as many difficulties as the devotees, because God has not taken their responsibility, the responsibility of their liberation. And since they are going to go into the cycle of eighty-four lakhs births and deaths, and since they are not even going to get the human body again, that is why they are allowed to enjoy the fruit of all their past good karmas. While enjoying the fruits of their past good karmas they do bad karmas, which takes them into the cycle of eighty-four lakhs births and deaths. For them God has decided that they will not get any other human body. That is why whatever they do, it all goes smoothly and they don't face any difficulty. God does not want them to pay off their past karmas, because God has not chosen liberation for them. Whereas for the devotees God has chosen liberation, and that is why in order to pay off their karmas, the problems and the difficulties are thrown in front of them.

That is why it always seems that the worldly people live very happily and smoothly in this world, and the devotees, the satsangis, always have to face the difficulties. But this is something we all should understand, that the satsangis are not going to come back again into this world to suffer the pains.

This is my personal experience: this happened in my own life. Once Master Kirpal was going to visit my ashram and one or two days ahead of time He sent some of His people in advance to the ashram. When they came to the ashram I had a very high fever, so seeing my condition, they did not ask me anything, they went to Ganganagar and sent a cable to Master Kirpal saying that I was sick. As soon as they sent the cable my fever went away, and on the other side Master Kirpal started having such a high fever. The fever was so high that He had to postpone His program. And for this poor soul He suffered very much. So He did not come on the day we were expecting Him.

So the next day, when He did come, His face was yellow, He was very sick and very weak, and He needed some help to get out of His car. When I learned that the dear ones had sent the cable to Master Kirpal, I became upset at them and I asked them why they had done that, because I did not want my Master to suffer for my karmas. So when Master Kirpal came He was told that I had not been interested in sending the cable; Master Kirpal then rebuked the other people. So I mean to say that Masters always take the burden of the karmas of the disciples on Their bodies, because They are determined to liberate Their disciples in this lifetime.

Udo was a devotee of Lord Krishna. Once Udo asked Lord Krishna, “What does the Master give to that disciple with whom He is pleased?” Lord Krishna replied that Master gives three things to the disciple with whom He is pleased: either He sends him sickness, or He gives him the problem of unemployment, or he is criticized and taunted in the world. [Sant Ji and the disciples laugh as this is translated.]

When I left my property in Punjab and came to Kunichuk, I bought some land there. But in those days there was not enough water over there. So when one of my brothers from a distant relation came to see me, the sevadars, or the people who used to live with me, showed him all the property I had bought. But he was not pleased to see all that because he knew that I had left such a good property in Punjab and had come to live in the sand of Rajasthan. So because he did not appreciate what I had done, he did not speak even one word of appreciation in front of my sevadars. So they complained; they said, “Your brother is not happy to see your property.” I replied, “I have not done any good thing, so why should he be happy?” And he criticized me for leaving good property and coming to Rajasthan to live there.

When the canals were built in that Kunichuk area, the land became fruitful and we made a very good house over there, and life became more comfortable. But when I met Master Kirpal, after seeing all the comfortable property I had, He told me to abandon that right away. He told me not to take even the animals from there. And He ordered me to come to this place, 16 PS, and meditate. And because I made that sudden move from Kunichuk to 16 PS, my relatives used to think that I was mad. They used to say that Kirpal Singh had done some kind of magic on me.

But the true devotees, the true lovers, do not pay any attention if they are criticized or taunted by the people. In fact, they grow more in the devotion when they are criticized. It

is like the wick of the lamp which gives more light when it is trimmed off. In the same way, if the real devotees, the real lovers, of Master are criticized by the people, or if they are given more suffering, they become more devoted to the Master. Because the true lovers always tell their mind, “This is the reaction of your own karma; you are paying this for your own karma.” They tell their mind, “Be grateful to the Master, because He is helping you to pay off this karma in your lifetime.” That is why the real devotees, the real lovers, of Master do not mind if they have to face difficulties and problems, because they know that it is coming from the Master.

The real lovers do not let their faith decrease no matter how many difficulties they have to face. When Master Sawan Singh broke his leg in the army by falling [while mounting] his horse, Bibi Rukko was very much worried for him. Baba Jaimal Singh told Bibi Rukko that Baba Sawan Singh had to suffer the consequence of one karma for five years, but Swami Ji Maharaj had graciously reduced that punishment, that karma, to five months. Master always reduces the pain from the gallows to a pin prick. You know that Masters do so much for the disciples, but still we are the ungrateful souls. We break our faith in the Master, we lose our faith in the Master when any problem comes to us.

We have not come into Sant Mat only to suffer the pains or only to enjoy the happiness. Saints tell us that in Sant Mat you should rise above the pains and happiness. They teach us how to rise above the pains and happiness and go to the Real Home where there is no pain or happiness, where there is no birth or death, where there is all peace.

Saints do not tempt us to go in the heavens and They do not frighten us with the hells. They inspire us to go to our Real Home, Sach Khand. Kabir Sahib says, “What is hell? What is heaven? Saints condemn both of them. We do not worry about either one of them because, by the grace of our Master, we are going to the Real Home.”

QUESTION: Dear Sant Ji, why did Swami Ji smoke the hookah, the water pipe? I wonder If it’s not a bad thing for a person who reads about it; they will think that it is allowed to do that on the Path.

SANT JI: [Sant Ji laughs heartily] First of all, the thing is that the competent ones do not have the stain of these bad qualities. And in His bani Swami Ji did not advise us to smoke the hookah; He advised us only to do the devotion of Naam.

The truth is that Saints always do such things which keep the unwanted people away from Them. Because only They know who should be given the liberation, who should be brought near Them, and who should be kept away from Them. When any soul, any person, goes to a Saint, He reads the account of his karmas very well.

Swami Ji Maharaj used to live in the city of Agra, which was very crowded. And since the dear ones used to prepare the langar every day for the dear ones, many unwanted people would come there to eat the food. They were not initiated and they were not interested in doing the meditation. But since the food was given out there free of charge, that is why they would always come there to eat the food. And after eating the food they would say many untrue things about Swami Ji Maharaj. Swami Ji Maharaj did not mind that, because you know that as we need some guard to protect our wealth, in the same way, the critics are like the guards who protect our meditation.

But when it became too much, when too many unwanted people started coming to eat at the langar, once after the food was prepared Swami Ji Maharaj came to bless it. He took some water in His mouth and He threw that water from His mouth on the food. When the dear ones, the lovers of Swami Ji Maharaj, saw that they became very grateful to Swami Ji Maharaj, because He had made that food as parshad. They said, “We are very grateful today that our Master has made such good parshad for us.” But the other people, those who did not have any knowledge about Swami Ji Maharaj, and those who had come there only to eat the food, went away without taking the food because they thought that Swami Ji Maharaj had made the food dirty. This happened many years ago, but still people say that the Masters of this Path contaminate the food before They give it to the sangat.

Sawan Singh Ji was also asked this question many times. But Swami Ji Maharaj did that only once, and that was only to keep those unwanted people away from the Satsang. No Master ever spits in the food which is prepared for the sangat. Instead, for that food He prays to Almighty Lord, “O Lord, we have made this food in Your Name for the dear ones. May You accept this food so that it may be distributed among Your children.” So sometimes Saints do such things so that the unwanted people, the people who don’t belong to the Satsang, may not come near Them.

In the previous village [77 RB] there used to live a man who used to drink a lot of alcohol. His wife always used to tell him that he should go to Master Kirpal and get Initiation from Him. He knew that if he would go to Master Kirpal, He would tell him to give up drinking wine, which he didn’t want to do at that time. So he told his wife, “Look at this guy” – he mentioned me – “Look at Sant Ji: when he got Initiation from Master Kirpal he had to leave his home. If I will go and take Initiation from Him it is possible that I will also have to leave this home.” So he never got Initiation. [Sant Ji laughs]

So Swami Ji Maharaj has written so many good things in His books, about the Satsang, about Sach Khand, about Naam. We should read those and we should take advantage of those, and we should not worry about what things He did to keep the people away from Him.

Well, you can also do what Swami Ji Maharaj did after becoming what Swami Ji Maharaj was.

Those satsangis who have the bad habit of smoking the hookah or smoking tobacco, if they are asked by any non-satsangi why they are smoking tobacco, in order to hide their bad quality they always say that Swami Ji Maharaj also used to smoke the hookah. [Sant Ji and the disciples laugh.] Master Sawan Singh Ji used to say that those people, in order to hide their bad qualities, do not mention the good qualities of the Master, but they always talk about the bad qualities.

Swami Ji Maharaj said, “Why do you worry about what Master did? Do what Master tells you.”

Such great souls are innocent souls; They are above all these kinds of bad qualities. They have been given so much Power by Almighty God. How can we compete with Them?

Once when Guru Gobind Singh went to the area of Malvah, He killed a white vulture. That vulture had not done anything bad to Guru Gobind Singh, but still He killed him. So the disciples who were accompanying Guru Gobind Singh were surprised and they asked

Him why He had killed that innocent creature. Guru Gobind Singh told them, “If you want to know why I killed him, you go and see whether that vulture has one eye or two eyes.” Then Guru Gobind Singh told them that in his past life that vulture was a king who had raped one girl. And that girl had cursed him by saying, “Since you have eaten this dirt that is why in your next lifetime you will become such a creature who will always eat the dirt. And you will be liberated only when you are seen by some perfect Master.” So when the disciples of Guru Gobind Singh went to see the eye of the vulture they found that he had only one eye. Guru Gobind Singh told them that today that king had come in His sight and according to the law He had to kill him to give him the liberation.

1998 July/August: Everything Lies in His Eyes

This morning darshan talk was given May 17, 1977, at Sant Bani Ashram, Sanbornton, NH.

QUESTION: Sant Ji, You have already begun Your mission as the Satguru, and already it seems that we are creating difficulties for You, like in giving you pain and causing You to suffer. Could You please tell us specifically what it is that we are doing so we may not do that again?

SANT JI: There is no suffering in it. The duty which Hazur has given to me, I am doing that. If I understand any difficulty or suffering in it, that means that I am not obeying my Master’s orders. You can help me by this, by carrying out the orders of Master, only by doing more and more meditation. And if we will do more and more meditation, Master will be pleased with all of us.

In the army many people were not obeying the commandments, the laws of the army. Looking at their condition, I was always remembering this thing, that the servant should never make any excuses. Whatever work he has been given, he should do that. And here also the same thing applies, that the servant should not make any excuse. I can tell you only one thing to do – much meditation.

QUESTION: Sant Ji, first I thank You for everything You’ve done for me since You’ve been here, which is a great deal. I have a question on Simran. I was able to keep repeating the Words, but I didn’t feel like I was able to give them devotion, or love, or attention. I just repeated them, and repeated them, and repeated them, but not with real love and attention. I just couldn’t put my attention into it. Is there some way I can give the charged Words the attention and give You the attention?

SANT JI: If you will not give attention to the Words of Simran, your mind will easily make you forget the Simran, and after some time your mind will wander in the world and only your tongue will go on repeating the Names. So it is required to do Simran will full attention. Always, doing Simran, you should check your mind – whether your mind is doing Simran or thinking about something else. And if you will not give attention to the Words, mind will easily make you forget the Simran.

Very often I have said about my childhood, and even when I was in the army, because I was born in a Sikh family and it is natural that whatever the parents are doing, the children will also do the same. So, it is one type of law among the Sikhs that anyone who does not read the five writings from the holy book cannot be called a “Sikh.” So, many

people are reading the five writings from the *Guru Granth Sahib*. But instead of five readings, I was reading ten writings, because I was very fond of the *Guru Granth Sahib*.

But when I started reading, only for the first five or six minutes would I remember: “Yes, I am doing this repetition, I am doing this reading.” But after that I would forget everything and my mind would go somewhere else. But still my tongue went on reading and reading – until five or six minutes before the end when I again remembered: “Now I am doing the reading.”

But still I was reading a lot of writings, ten writings from the *Guru Granth Sahib*. So when I met Baba Bishan Das, the first question He asked me was, “Well, you have been reading so much from the *Guru Granth Sahib*, is your mind still?” So I was very much confused. I told Him, “I don’t understand why it is so, that I am reading a lot but still my mind is not still. In the beginning I remember that I am doing this work, but later that work keeps going on, but I am not remembering, my mind is not there, and only at the end I again remember that I am doing this work.” So Baba Bishan Das told me, “Unless you read with full attention, unless you keep all your mind in the reading, your mind cannot be still. No matter if your tongue goes on repeating the words, your mind will never be still.” So unless we do Simran with full attention to each Word, we cannot still our mind.

You see, because we are not doing Simran attentively, that is why we are easily falling asleep. And some dear ones here also, when they sit for meditation, they do the Simran for some time and after that, because they are not giving any attention to the Simran, they sleep, and when they get up, they look here and there, and when they see other people sitting for meditation, again they close their eyes and again they start it. This is because they are not giving any attention to the Simran. If they had given attention to the Simran in the beginning, they would not have fallen asleep.

QUESTION: If you are around people who are criticizing or fighting and you do the Simran, are you protected?

SANT JI: Yes. Don’t give any attention to them. Go on doing your work.

QUESTION: In Spiritual Elixir, Master Kirpal says that if you have a dream about the Master and it’s good, then that qualifies it as a valid experience. Is there anything else to add to that? It seems so little to qualify it.

SANT JI: You see, you will not have the dream of Master very often. When our thoughts are very much purified, and when our soul is going above our body during sleep, only then will we have a dream of that Sat Purush. Because Master will never come down into the lower chakras of the body. So when we are sleeping, we are not aware of Him. But when our soul goes above, only then will we have the dream of Sat Purush. But it is not very often.

You see, dreams are the reaction of the thoughts which we have during the daytime. And when we have any bad thoughts, even for just a few moments, then also that reacts very badly and we have that type of dream. You see how much meditation we are doing here, how much we remember our Master – but still we do not have His dream daily.

Sometimes people do not have a dream of Master for one year or two years, and some souls have the dreams of Master once in a while. It does not happen very often. In the

beginning Master comes only in dreams. After that, when the disciple is satisfied, He comes in meditation. Sometimes in our dreams Master tells us many hints regarding meditation, and sometimes Master gives us warnings, also.

QUESTION: About the private interview with Sant Ji: could You please talk about becoming more receptive to the Inner Master so that we may not demand every moment of Your life for questions that we may have? It seems to me that we are constantly taking You our little worldly problems, and we come to You with more worldly problems than spiritual problems. I just don't want to see what happened to Kirpal Singh happen to You; He left fourteen years early.

SANT JI: It is true that only one person out of hundreds comes with spiritual questions. Otherwise, everybody has their worldly, petty questions, which have nothing to do with Spirituality. And there is no doubt that when they ask their questions, I feel sorry and I become sad.

Master Sawan Singh Ji said, "If you will bring worldly questions to me and will not meditate, I might go earlier. And if you will do more meditation and [only] ask about the spiritual affairs, then there is some chance that I might live for a long time."

So we should try to bring questions about meditation, because we also can solve the worldly questions because you have to spend your life [in the world], and you have to deal with your work. So it would be better if people bring questions about meditation.

QUESTION: I hear the Sound much better in the morning, so I was wondering If I should do Bhajan only in the morning for a couple of hours and not do Bhajan during the rest of the day.

SANT JI: That's all right.

QUESTION: One thing that confused me a little: I'm really happy to be remembering You in Your presence and to be thinking about You, but I'm an initiate of Kirpal. Is it okay that I'm thinking a lot about You?

SANT JI: It's okay. Because the fire is the same: those who come near fire can remove their cold. I have come here only to unite you and connect you with Kirpal.

QUESTION: Master, many times in meditation I sit and see Your face looking at me and feel a lot of grace and love. Sometimes I've wondered if it's my imagination that visualizes Your face or if You are really sending me Your grace and love. And then other times I think that if I'm meditating maybe I should be trying to see the Light, rather than dwelling on and looking at Your face.

SANT JI: Often I have given the example of a tortoise. She lays her eggs on dry land and sitting in the water, with her attention, she is hatching her eggs. Similarly, Satguru's attention is always toward all His disciples. No matter how far away they live, but still His attention is always towards them. Masters have a lot of disciples and everybody in Master's sangat feels that He is giving much attention only to them and that Master is always giving them love and grace, and not to anyone else.

QUESTION: Master, I don't know if the older initiates have this problem, but being a new initiate, I have trouble keeping my mind on the Simran. I was always curious to know the meaning of the Five Words, and I thought that during Initiation one would be

told the meaning. Sometimes I think maybe that would help me to keep my attention on it – if I could dwell on the meaning of the Words, and then as I progressed, possibly that would just be part of it.

SANT JI: You see, first of all, we have to give attention to the Simran, and as we progress the meaning of the Words will be open to us. Because these Five Charged Words are the names of the Lords of the planes through which we have to pass. Outwardly these Words have no meaning. Unless we cross those planes and meet those Powers inside, we cannot know the real meaning of those Words.

You are a musician and you might know that if someone brings a harmonium to you and if, without allowing you to play it, he tells you that it has so many strings, that if you will do this, it will [make this sound] – but unless you practice that [instrument], how can you know its real meaning, the real thing? So it is the same here: first we are to do the Simran without giving any attention to its meaning or anything like that. And when we will do Simran and rise above, we will meet all these five Lords. These Names are the names of the Lords of the planes through which we are to take our soul.

You see, just as there are many countries outwardly – England, America, Africa, India – in the same way, inside also there are many regions, many countries; there are many astral and causal regions. If anyone asks us, “What is the meaning of America?” what can we say? Only that it is the name of a country. But when we come into America, only then we know it’s real meaning, that this is America.

QUESTION: What percentage of time should we spend in Bhajan?

SANT JI: Very often I have replied to this question, and because some new dear ones are coming, that is why I am again repeating this: you should devote one-fourth of your time in meditation to Bhajan and three-fourths to Simran.

QUESTION: There were some children that Master Kirpal Singh had Initiated only into the Sound Current. What should they do further to get the Five Names?

SANT JI: If they are twelve or thirteen years old, they can take Initiation.

QUESTION: Master, in the morning when I’m sitting with You, after we’ve started meditating, I’m thinking I don’t want to sit and meditate. I just want to sit and look at You. Is that wrong? [much laughter]

SANT JI: Many people have this disease. [much laughter] But the thing is that for one hour you should close your eyes. That’s why I am daily repeating, “Close your eyes.” You should try to sit for one hour, closing your eyes.

QUESTION: Once when we were at darshan with Master Kirpal in India, during the whole darshan nobody asked any questions or said anything. We just sat in silence, and it was very beautiful. I would like to know if it would put undue stress on Sant Ji If we could just sit like that for a few minutes before He leaves. I’m wondering about. . . just the silence.

SANT JI: This is up to you people. I will complete my time. [Sant Ji and the sangat laugh] I will sit here for my time and when the time is up, I will go. If you want me to give answers to your questions, I am ready to do that. If you want to keep quiet and just

sit here, then also it's all right. But in the latter case, you will enjoy more attention; that is true.

It is not true that if you will not ask me any question, I will just get up and go away. [Sangat laughs] Instead, I will sit here and if you can keep quiet and just get the maximum advantage of the attention, that will be very good for you.

The questions and answers are very helpful to those people whose minds are not satisfied. Unless they ask questions, and unless they solve all their problems, they cannot sit for meditation. That's why I always welcome people who ask questions.

Regarding myself, from my very childhood I have always kept my mind free from all the questions. I had done many practices before coming to this Path, and whatever anybody was telling me to do, I was doing that. The important thing is to do the practices which Master has told us to do, that is to do Simran and to listen to the Shabd Dhun. When we will do Simran and our soul rises above body consciousness and connects with the Shabd Dhun, then the Shabd will pull the soul right up. Then there is no question of asking any question.

Now, because of the lacking of Simran, people are listening to the Shabd Dhun, but still that Sound does not pull them up.

QUESTION: When Master was here in 1972 I was having some trouble with my meditations, and I was very discouraged. I just went to Him and He asked me if I was doing one thing, which was, was I looking out or in? And I said, "In." And He said, Well, I should look out, and that cleared it completely. It was a very simple thing. I wonder if You could sometime give us just brief meditation instructions? I wonder if that might help us, in case we have forgotten something or there's something that we may be doing wrong.

SANT JI: Well, those who have any doubts about meditation, or those who have any confusion about whether they are doing it wrong or right, they can come in the private interviews and they can ask. There I will be able to explain to them very clearly about the meditation.

QUESTION: I was wondering if Master could explain why sometimes He will give darshan to people when He passes by them – He looks straight into their eyes – and when He gets to other people, He turns the other way, and He just doesn't look at them.

SANT JI: You see, from my side I am always looking at everybody. But see what the people are doing here: they are standing on both sides. Physically, how can I look at both sides at one time? If people stand on one side only, or in one line only, then that is possible. [Sangat chuckles]

QUESTION: Should I think of desiring darshan or only of deserving it?

SANT JI: Both things. Mahatma Chattur Das said, "Always for the twenty-four hours in my heart there is a desire to have the darshan of my Beloved."

QUESTION: On planning to go to India: if you spend a lot of time [with Master] while Master is here, is it necessary to go to India to see Him within the next year?

SANT JI: No, it is not necessary. In the evening Satsang today I will comment on a hymn by Kabir Sahib, and this question will be answered very clearly in that Satsang.

QUESTION: Last night there was a movie of Baba Sawan Singh, and one person touched Baba Sawan Singh's feet. The next person came and He shook His cane and would not let that person touch His feet. Similarly, when I was in Delhi, many people came and tried to touch Your feet and You asked each one politely not to do this. One woman came up and You very sternly told her not to do this. What is the benefit of the disciple touching the Saint's feet, and is it at all harmful to the Saint if an impure soul touches His feet?

SANT JI: You see, it is harmful for the person who is allowing other people to touch his feet because he has to give something if anybody touches his feet. So it is not good to touch the feet. For the Saints it makes no difference, but for the ordinary people it is not good to allow other people to touch their feet. And the other thing is that nowadays Saints do not allow the disciples to touch Their feet because everything comes through the eyes and there is nothing in the feet.

Master Sawan Singh Ji used to tell about one – [The tape stopped recording; a short story is missing.] and that was because of that. So after that he realized his mistake. But nowadays in America nobody is interested in doing that. But in India unless the people touch the feet of the Master, they cannot be satisfied. But still, Saints do not allow them to touch Their feet because They want to maintain the discipline. If They allow anybody to touch Their feet, everybody will do that, and in that way discipline cannot be maintained.

This practice is common among the so-called sadhus in India, those who are not the real Sadhus. Many people come and bow down at their feet and touch their feet, and they don't mind that. But when the people come to any real Sadhu and do the same, the perfect Sadhus, the real Sadhus, don't like that. So the satsangis should not do anything like this. They should always look into the eyes of the Master, because Master used to say that if you want to get anything from any Saint, look into His eyes. There is nothing in His feet; everything lies in His eyes.

1998 September: Continue Doing Your Work

This question and answer session was given December 1, 1983, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Beloved Master, if Master is All-Consciousness, then how come sometimes He asks us questions whose answers He should know? – for example, asking an initiate if he is initiated or not.

SANT JI: What you say is correct, but Saints never exhibit Their qualities, because They live in this world like the innocent people, those who know nothing.

Almighty God made several promises to the Negative Power: that the Saints will never exhibit Their qualities; that wherever the Negative Power gives birth to the soul, that soul will be content in that; that Saints will never perform any miracles to attract the souls; and that whenever the Saints will liberate the souls, that will happen only after making them meditate on Naam; and that the souls will not have any knowledge about their past

lives. So these were the promises which Almighty God made to the Negative Power, and because of those promises, even though Saints know everything, still They do not show that They know everything.

Master Sawan Singh Ji used to say that it is an ordinary thing for a Saint, or for one who has done the meditation, to give an eye to a blind person or a leg to a crippled person. And by showing only these ordinary miracles They could attract the whole town, the whole city, and everyone would come to get the Naam. But even though the Saints are capable of doing that, Saints never do such things. They do not make use of Their supernatural powers because They understand that earning the supernatural powers is like earning illegal money. Guru Arjan Dev Ji Maharaj said that the supernatural powers are the slaves of those who meditate.

QUESTION: Master, for married initiates whose wife is not initiated, in the years before, they have indulged with their wife like ordinary people, but once they have received Initiation, then it becomes important for them to obey the law of chastity. So it becomes very difficult for them. What should be done in that case?

SANT JI: The thing is that if one of the companions – no matter if it is the wife or the husband – if that person does the meditation of Naam with full devotion and love for the Master, the other person also gets affected by his good company and he also becomes a satsangi.

If the initiate is shaky in his faith and if he is not strong in his devotion, how can he have a good effect on the other person? So the satsangis should rise above this; they should become strong in their devotion. The satsangis have more responsibilities, because they are the ones who have to liberate their families.

QUESTION: Master, there are some people, like some doctors or psychiatrists or others like that, who have to deal with other people due to their profession. What precautions should they take so that they won't take the karmas of the people that they treat?

SANT JI: It is not a bad thing to give treatment to other people, and it is not a bad thing to keep in contact with other people. Whenever those people are dealing with their patients, they should have their faith in the Master; they should have best wishes for them.

QUESTION: Master, with all respect, I have a question about Your first answer. What is the limit of the natural and the supernatural? For example, I heard about Master Kirpal that once while He was doing a Satsang, He grabbed a bullet. It was something that was happening in a different place, and so He was saving someone by grabbing it, so the disciple wouldn't be killed by that bullet.

SANT JI: You should understand this thing. That was not a miracle performed by Master Kirpal. He did that only to save the life of His disciple. And very often I have said that Master even sacrifices His own life in order to save the life of His disciple. He grabbed the bullet, not to perform any miracle and to impress the people: He did that only to save His disciple. And He Himself did not make publicity out of this. If this news came out, it must have been through one of His disciples or through the person to whom this happened. This is a very ordinary thing for a Master to do; it is not a miracle.

The question which I was answering was about All-Consciousness and miracles, and the question which you have brought up is regarding the grace of the Master.

Such incidents often happen between the Master and the disciple. Many times it has been experienced that the Master saves the disciple from the burning fire, and still He will not tell the disciple that He has done that for him. And since He has to pay that karma, that is why He will either get some wound or some scratch on His body, but He never complains that He has to suffer on account of the karmas of His disciple. He does not even tell that disciple, whose karma He is suffering, that He has done a favor for him.

In that incident Master only grabbed a bullet, but when I used to go to see Master Sawan Singh, He used to tell me, “The One Who has to initiate you will come to your home Himself.” So whenever I would meet Mastana Ji, an initiate of Baba Sawan Singh who used to visit the area of Rajasthan very often, I would ask Him, “Are you that person who is going to initiate me and about whom Master Sawan Singh said that He will come to my home Himself?” He replied, “No, I am not that One, but He will come to your home. He has done so much meditation that if He puts His hands up between two firing cannons, He can stop both of them.” So Masters have done a lot of meditation and for Them such things are very ordinary. So that incident in which Master grabbed the bullet was an ordinary thing.

I have written a bhajan – and you will read that when it is published – in which I say, “If the bullets are firing, Kirpal saves us, grabbing the bullets.”

The grace of the Master cannot be described in words. If the Master does not protect the disciple, if He does not take care of the disciple, who else is there who would protect and take care of the disciple? But He does all these things from behind the veil. Of course, those who have real love and yearning for the Master, to them He gives the darshan. For them He appears and does all the work for them.

QUESTION: Master, sometimes I have felt pity for lepers and for very poor people and beggars, and I have given them some money. But what kind of karma ties me to them? Is it okay to do that?

SANT JI: The thing is that Guru Nanak Sahib has said that before donating, we should always think about it, and we should donate carefully. Kabir Sahib also said that those who give donations without the Master, and those who move the rosary without the guidance of the Master, their donation is not accepted. You may read the Vedas and Puranas; they also say the same thing.

Swami Ji Maharaj used to say that Master is not hungry for the donations of the disciples, because He has received a lot of wealth from His Master. But He accepts the donation of His disciples so that He may make the donation of the disciple useful. And by donating through the Master we gain the pleasure of Master without paying anything. Because only the Master knows at which place He has to spend the money of the disciple and how to make it successful.

QUESTION: My first question is: On what plane is the Third Eye opened? And on which plane do we die while living? And how can we know when we have died while living? And are the children who see their Third Eye special children?

SANT JI: When we go within we come to know ourselves on which plane we are, and reaching which plan our Inner Eye gets open, and on which plane we die while living. This is not something which can be talked about: this is something which we have to experience. When the meditator goes within his body, he knows everything by himself.

If having rock candy in our hand we go on asking, “Is it sweet?” or “When will it taste sweet?” – we cannot understand and know about its sweetness unless we eat it. When we put that rock candy in our mouth and chew it with our teeth, only then will we come to know that it is sweet. In the same way, when we will go in the within, only then we will come to know what is in the within and what happens when we get there. You have been put on the Path and you have been given that medicine which, if you use it, you can go within and remove all the problems and see everything with your own eyes.

As far as children are concerned, most children don't have scattered thoughts and they can concentrate very easily, much easier than the parents can. So that is why many times it happens that the faith of the parents is shaky, but because of their concentration the children have developed so much faith in the Master that very often they see the Master.

QUESTION: Master, is the coming of the souls to this world limited? Do they just keep on coming, souls and souls into the world?

SANT JI: [Sant Ji laughs.] You should read the book, *Anurag Sagar*. You should read it carefully; you will get the answers to such questions there.

QUESTION: Master, how come we don't do the Bhajan practice with You like we do the meditation [of the Simran]?

SANT JI: There is no law that no one can sit for the Bhajan practice in the meditation [sittings with me]. It is up to the dear ones. If they want to sit for the Sound practice, they are welcome. During the meditation, many dear ones do sit for the Bhajan practice and hear the Shabd, because everybody who is sitting in the meditation hall is busy doing his work. [Sant Ji laughs.]

QUESTION: Master, when we are meditating in a group and we hear some people snoring, should we just let them snore, or should we wake them up?

SANT JI: [There is much laughter, including Sant Ji.] I do not say these words before we sit for the meditation here, but whenever I make people meditate in the bigger groups, or when I go to Delhi, or outside, in my instructions before the meditation I also include this instruction: “Since everybody is busy doing his own work, you should not pay any attention to what other people do. You should do only your work.” So I think that it will be much better if you will continue doing your work, and you will not pay any attention to the person who is snoring.

Dear children, that person who is snoring is already being deceived by his mind, and if we are paying attention to him, it means that our mind is deceiving us, also. If we are removing our attention from the Naam and paying attention to him, it means that like him we are also being deceived.

Satsangis should not pay any attention to their surroundings. They should try to forget themselves when they sit for meditation and they should concentrate at the Eye Center.

When you forget yourself completely and concentrate at the Eye Center, you will not know what is happening even with the person who is sitting right next to you.

I have sympathy for the soul who sleeps during the meditation. The reason I don't tell him to get up during the meditation is because I am afraid that if I will tell him to get up, he may speak out which may disturb the other people. So that is why it is always better not to pay any attention to the other people. In fact, we should learn from them. The thing which we should learn is that we should know how the mind is deceiving us, and how he does not let any opportunity go out of his hands without utilizing it, and how, whenever he gets the opportunity, he brings illusion, lust, anger, sleep, attachment, and things like that. Who does the mind attack with all these things? Only those who do not do the meditation. Swami Ji Maharaj has written a very beautiful hymn regarding this, saying, "Those who are the thieves of meditation, only they are affected by lust, anger, sleep, and attachment." Many times I have commented on this hymn.

Swami Ji Maharaj said, "Those who are the thieves of meditation, they always suffer. Laziness and sleep bother them; they always remain in the illusion."

I hope that if someone falls asleep in the group, you will not pay any attention to him. There are many dear ones in this group who are going very high in their meditation. Why don't you look at them? Why don't you pay attention to them? What if one poor soul falls asleep during the meditation? You should take the example of those who are going very high in meditation and try to become like them.

QUESTION: Beloved Master, although I know You know everything, but sometimes I feel the need to tell You some things. Is it okay for me to tell them to You, or should I do Simran instead of doing that?

SANT JI: [Sant Ji laughs.] You should do Simran, because Simran itself answers all the questions.

I have often said this, that the Shabd and the soul have the same language in which they communicate. They don't need any translator, because they both speak in their own language.

Also, I have said this very often, that for a Param Sant it is an ordinary thing to speak in the language of the disciple. But They do not perform such miracles, because They live in this world like the innocent beings. But when the disciple comes on the level of the soul, and when the Shabd has to talk to the soul, there the Master talks with the disciple in his language.

You know that many people write to me and in the letters they say, "Master, you said this thing to us or that thing to us." They never say that Pappu was present there or Elvia was present there to translate. Because they hear the Master in their own language, that is why they say that Master said such things to them.

When I first went to Sant Bani Ashram in North America, I said this, that the place where the Shabd talks to the soul, no translator is needed there, because they both speak in their own language. I am very glad that Supreme Father Kirpal is making these words of mine true. I receive many letters from dear ones from your country and from the other countries in which they talk about their experiences with the Master – how Master told

them this thing and that thing, and how Master was present there during an operation, and how He helped and instructed the doctors, and things like that.

QUESTION: Does the position which one takes during the meditation have an affect on the meditation?

SANT JI: You should sit in such a position in which you can sit for longer periods, in which you can sit comfortably without moving. The most comfortable and natural position is the cross-legged position.

QUESTION: Master, why should the body be cremated only three days after the person has died?

SANT JI: It is different for different countries, for different religions. In India, what to talk about keeping the dead body for three days, they don't even want to keep the body for three hours. [Much laughter.]

QUESTION: Master, is it possible that when you go within, you can be stopped at a certain point, for a certain period of time, before you go ahead?

SANT JI: It depends upon the concentration of the dear one. If you are doing the Simran with full concentration and with full love, yearning and devotion for the Master, there is no power in the within which can stop your soul while going up. It goes faster than the speed of a bullet. Except for your worldly thoughts, there is no other thing in the within which can stop you from going up.

QUESTION: Master, if during sleep semen comes out, does that mean that victory over lust is close, or is it still far away?

SANT JI: Well, those whose semen has become very thin, they have this disease. [Sant Ji laughs.] This does not demonstrate the closeness of the victory. This is because of the mistakes one has done in his childhood, which bother [affect] him all his life long. But the meditator should not lose any semen during sleep. If he is a real meditator, he will never lose it.

Guru Nanak Sahib says that such souls come in this world whose body does not get confused, even in sleep. He means to say that maya cannot have any bad effect on those who do not lose their energy during sleep. In this world, men are the form of maya for women, and women are the form of maya for men. But such maya cannot have any effect on such souls who have never lost their energy.

1998 October: Few Get the Opportunity

This question and answer session was given January 11, 1983, in Bombay, India.

QUESTION: When we go home we miss Master's darshan very much. I'm wondering if we can get Master's darshan through a video?

SANT JI: My only purpose in making you meditate daily is that you may solve this problem, because in the within is the real thing; outside there is only the copy or the image of it. And if you do your meditation daily and go in the within and have the inner darshan of the Master, then you will not have any problem, you will not feel any lacking

of the outer darshan. Videos may make you remember the Master, but they cannot give you the real darshan of the Master.

Why not meditate with love and faith in the Master? And as long as Master is in the physical body, why don't we fulfill the purpose for which He has come into the body? Why not fulfill our ambition to go within and have the inner darshan of the Master, so that whenever we want to have His darshan, we may go within and have it?

We should never think, not even in the state of forgetfulness, that Master is living in India and we are living far away from Him. And we should never think that He is the body. We should always remember this: that He is Shabd and He has come into this world only to explain the things to us. And when He gives us Initiation, He takes His seat at our Eye Center and He always waits for us.

Things have progressed very much, and I really appreciate the work that the video people are doing. They help you remember the Master. But we should never think that we can have the darshan of the Master through the video machines. or that we can solve our problem through the use of machines. We have to go within and manifest the Master within us if we want to solve this problem.

QUESTION: Master has said that until we perfect our Simran, the Sound Current cannot pull our souls up. Would You talk to us about the benefit of doing the practice of Bhajan even before we've perfected our Simran?

SANT JI: We should never think, not even Its benefit is that it helps us maintain interest in listening to the Sound Current. Because eventually our soul has to climb, using the Sound Current, and go back to the Real Home. So before the Shabd pulls our soul up, we should develop the habit of listening to the Sound Current.

Many times the Sound is so melodious and so sweet that the mind gets intoxication. That is why it is very important for us to listen to the Sound Current – so that our mind may get peace, our mind may come under our control, and it may always remain intoxicated with the Sound Current.

QUESTION: My question is about children. They have a lot of will power and sometimes they're very stubborn, just to be stubborn. And I wonder, what's a good way to deal with it?

SANT JI: In this the best thing to do is to have patience, because children are innocent souls and the parents should have a lot of patience in dealing with the children.

Once a similar type of question was asked by Emperor Akbar to his very dear minister, Birbal. He asked Birbal, "Tell me, how easy is it to bring up a child?" Birbal replied, "Your Majesty, to bring up a child is the most difficult job in this world. Because children are innocent: they don't know what is right or what is wrong, and they don't have any knowledge of the things of the world. It is very hard to convince them to do anything. So I would say that it is the most difficult work in the world to take care of the children." But Emperor Akbar replied, "I don't believe that; I don't agree with you. Because no doubt children don't know anything, but whatever they ask for, you give them, and that's all. They will do whatever you want them to do. The only thing you have to do is always fulfill their desires."

Birbal replied, “Well, you cannot always fulfill their desires, because they don’t know what they are asking for.” Emperor Akbar said, “No, I don’t agree with that. You should prove this, that it is the most difficult work in the world.” Birbal said, “Okay. Now I will become your child and you become my parent. Then let’s see how easy it is for you to take care of me, to fulfill my desires.”

So Birbal pretended he was the son of Emperor Akbar and he started asking for things. First, he said, “Father, I want an elephant.” Now you know that Emperor Akbar was an emperor, he was the king of everything, so it was not difficult for him to get an elephant. So an elephant was brought. And then Birbal said, “Now I want a small glass.” A glass was brought. Then Birbal said, “Okay, father, I want to put this elephant in this glass.”

Now Emperor Akbar said, “How is that possible? The glass is too small and the elephant is very big! How is it possible?” He tried to convince him that it was not possible. But Birbal said, “No, I want to do that! Otherwise I will weep.”

So Emperor Akbar tried in many other ways to convince him that it was not possible. But Birbal wouldn’t accept that and he started weeping. Finally Emperor Akbar said, “Now I agree with you that it is a very difficult thing [to take care of a child]. But what is the solution for this?” Birbal replied that the parents should have a lot of patience. Because if they have patience and if they keep trying to convince the children, if they keep trying to raise them in a good way, in the end they will become successful in taking care of their children.

So that is why I will say that no doubt it is the most difficult job in the world to take care of the children, but unless we have patience there is no way out of this problem. I agree that children are stubborn and that they have the will power. But if you have patience, you can win their hearts. If you keep trying, patiently, eventually you will become successful, and then they will do whatever you want them to do.

Children are very innocent souls. Many times they will even ask questions which are very embarrassing. Even though the parents know the answer to their question, still they are not able to reply. In my childhood once I asked my mother how I was born. Even though my mother knew the answer to that question. she replied, “I got you from a beggar. I gave her some wheat flour and she gave you to me.” And even after I grew up, they always used to play a joke on me. Whenever a beggar would come, she would say, “Look at your mother! She gave you to me and now she has come back.”

Guru Nanak Sahib presents Himself as a very innocent infant in front of His Lord. He says, “O Lord, I am Your child. Why don’t You forgive my faults? Whatever faults I have done, I did them all in my innocence. I didn’t know what to do and what not to do. You are my Father, You are my Lord. You should forgive my faults.” The mother does not remember the faults her child has done, because if she were to remember all the faults and mistakes which her children do, she would never be able to take care of her children, she would never be able to rear her children.

The worldly people have so many expectations from their children, so many hopes they have on the children. But you know that the Satguru, the Master does not have any interest, nor desire anything from His children. He does not have any expectations, nor any hope from His children, yet still He has so much love and patience for His children.

He does not mind the faults and mistakes that His children are doing, and He always goes on forgiving them. He does not have any [personal] interest in taking care of His children; His only interest is to take the souls back to Sach Khand. Paying no attention to the faults and mistakes of His child. He waits for the time when the child will improve his condition. He has a lot of patience, and eventually He takes the soul back to Sach Khand.

So just as He does not pay attention to our faults, just as He has a lot of patience for us – He always gives us a long rope; He always waits for us; He always goes on forgiving us we should also make our minds the same way. We should also have a lot of patience like the Master has for us. We should always forgive our children if they are doing any faults, because they are innocent. So we should pay no attention to the faults of the children, and having a lot of patience, we should take care of them.

QUESTION: Master, when we admit our mistakes to the Master in our diary, does that reduce the karmic burden of those mistakes, in addition to inspiring us not to repeat them?

SANT JI: Yes, by admitting our faults we definitely get free from the burden of that karma, provided that you don't repeat it. Because even in this world, if we make a mistake once and ask for forgiveness, even the worldly person will forgive you once. And you know that in the Court of the Lord there is a lot of forgiveness. So if we ask the Master for forgiveness after committing a mistake once, He will definitely forgive us.

Regarding keeping the diary, I have said many times elaborately that you should not keep the diary as if you are doing a rite and ritual. You should not make a mistake and note it down in the diary and again do it the next day. Once you have made a mistake, once you have realized that the thing which you did was a mistake, you should never repeat it.

QUESTION: We ask the Master's forgiveness for sins that we commit. Does the Master take the burden of that karma on His physical body?

SANT JI: I have said this many times, repeating the words of Master Sawan Singh: He used to say that the Negative Power does not spare even one karma. All the karmas which are done in Kal's land have to be paid. Either the Master pays off that karma or the disciple does. You know that if a disciple gets even a thorn in his foot, he will pray to Master to remove that pain. He cannot bear even that much pain. He always asks the Master for help.

You know that Masters are free from all disease. They don't have any karmas to pay because They have come into this world to liberate the souls and to pay off their karmas. They don't have any karmas of Their own. But why do They suffer from diseases? Why do They suffer from sicknesses? This is only because of the karmas or sins of the disciples. Many times it happens that the Masters leave Their body much earlier than They are supposed to, because of the sins of Their disciples' karmas.

Always remember that whatever karma is created in this world has to be paid, whether the disciple pays it or the Master pays it. Tulsi Sahib also said that the law of karma cannot be altered. This world is being maintained by this law of karma. Whatever you sow, so shall you reap.

QUESTION: Master, in the last Sant Bani there was a parable given about a monkey and a goat and a woman. The goat didn't eat the food, but the monkey ate the food and

smear the food on the goat's mouth. When the lady came in, she beat the goat. Who was the woman that was beating the goat?

SANT JI: [much laughter, including Sant Ji] You see that we people don't try to understand what is being said in that story. Instead of understanding what Master wants to say, we try to split hairs, and we cannot do that.

Saints and Mahatmas lovingly try to make us understand through the parables and stories. They use so many stories and parables just to make us understand what we are supposed to do. But instead of understanding it, we just try to fight over unnecessary things, which is of no use.

Many times I have said this, that almost all the questions which you people ask me now, almost all of them have either been published in *Sant Bani Magazine* or are answered in the Satsangs. So whenever you hear the Satsang or read *Sant Bani Magazine*, you should read very carefully. Because whatever questions you have, they all are answered in the magazine. So you should be very careful in reading the magazine.

QUESTION: Master says that it's a very great thing for us to awaken the Spirituality within our children. And I was wondering if He can give us any examples as to how we as parents can do things with our children to spark that fire within them.

SANT JI: Yesterday in the children's Satsang, I told the story of Sheikh Farid and his mother. You should also try to become like that; you should take that as an example.

QUESTION: Do children hear the Sound Current when they're born, and then the world's noises come in and block out the Sound Current?

SANT JI: In the womb of the mother, the soul is preserved and nourished with the support of the Shabd. The soul is connected with the Shabd and she has the Shabd in the form of Light and Sound. And whatever happens, she grows up in the womb of the mother with the support of the Shabd.

You know that when a baby is born, he sees the outer light and hears the outer sound. And you will notice that whenever any baby is born, he cries a lot. This is only because the babies get disconnected from the inner Light and Sound. In the womb of the mother, where the soul is preserved and nourished with the support of the Shabd, she cries and prays to Almighty God, "O Lord, bring me out of this prison and I will do Your devotion. I will remember You day and night, and I will always worship You."

So when the soul is brought out, when the baby comes out, he cries. In the olden days, and even now, when a baby cries, sometimes people hold a light in front of him, and looking at that light, the baby stops crying. Or sometimes people play a musical instrument or they make some noise so that the attention of the baby is diverted to the sound, and then the baby stops crying. It means that when the soul was in the womb, she was having the Light as well as the Sound.

QUESTION: When it comes to doing our work in the world, when we look on that as seva – for instance, our jobs, and also work we want to do in our communities to make them the kind of place we would like to see – is that seva? Or does seva only apply to doing the Master's work?

SANT JI: The works we do in our community or in the world are counted as good deeds and we get the benefit. But as far as seva is concerned, the real seva is doing Bhajan and Simran. And we do that for the uplift-ment of our soul and to practice the Path which makes us liberated ones.

We know that we are born in a society, we live in a society, and it is our responsibility to work in this society. Saints don't say that you should not give any attention to your society, that you should not live in your society. They don't tell us that. But we should try to give as little time as possible to our community and as much time as possible to our meditation. Because there are many other people who can do the job of serving the community and the world, but only a few people get the opportunity to do the meditation of Shabd Naam. This comes to only a few people.

QUESTION: Can you say something about the seva we are doing right here?

SANT JI: I have said a lot about doing the seva, and that is why earlier I advised you that you should read the *Sant Bani Magazines*. Because during the last Tour I said a lot about doing seva, the seva which we do in the langar. It is one of the best sevas.

By doing physical seva our body becomes pure. And by doing the seva of Simran, our mind becomes pure.

Seva is after all seva, whether you do it here or back at your home. When you are serving in the cause of the Master, when you are serving the dear ones because of your Master, you definitely get the benefit of it. Whether you do the seva here – because here also the langar of the Master is being done – or back in your home, whenever you are serving in the cause of Master, you do get the benefit. Many people are able to meditate and remember the Master with the efforts of a few people. So the people who are serving benefit from the meditations of the people whom they are helping to meditate.

You know that a very few people made the efforts and showed me their love, and as a result the Bombay program was made and the other dear ones try to take advantage of this program. And that is why I give them the program every year. There are a few disciples of Baba Somanath Ji and a few disciples of Master Kirpal Singh Ji [here], and because of their efforts and seva we all are sitting here together and sharing the love of the Master. We all are doing the seva in one way or another.

Guru Nanak Sahib says that if we do the seva in this world, we get its benefit in this world as well as in the world beyond. because in the Court of the Lord. the Lord loves us and embraces us. Those who get the opportunity of doing the seva of the langar are the most fortunate ones, because not everyone gets this blessed opportunity of doing the seva. They are the most fortunate ones who get the opportunity to serve in the langar of the Master. And I will say that even more fortunate are those who take advantage of the seva done by the dear ones and who spend their time in meditation.

You know that we people might do seva for one or two hours. or for a couple of days. But under whose guidance are we serving the Master Power? We should see how much They work. They don't get any time of Their own; They don't have any free time for Themselves, because They are always doing one or another type of seva. Sometimes They write letters; sometimes They give interviews; and sometimes They are taking care of the souls. They always go on serving the Master Power. Even after doing all that seva.

They don't expect anything in return. Their only interest is that those who are serving the Master Power under Their guidance should get a lot of wealth of Spirituality by remaining in the Sangat for as much time as possible.

QUESTION: Could You tell us a little story about Baba Somanath Ji?

SANT JI: There is a book which has all the stories about Baba Somanath Ji. Chris McMahan will tell you some stories from that book.

Master Sawan Singh Ji made my meeting with Baba Somanath possible. It was a very brief meeting. From my childhood I had been searching for God. I had performed many types of austerities. and I did so many things. In the same way. Baba Somanath had also spent a major part of His life searching. He also performed many austerities and did many practices. When He finally came to Baba Sawan Singh, His search was completed, and He got the knowledge of God.

QUESTION: Is it all right to ask the Master to sing His song to the Sangat?

SANT JI: Well, now I don't have that voice which can sing songs, so please excuse me for that. But I'm conveying that to Pappu and he will sing a song. [Pappu translated the bhajan *Satguru Ji Darash Dikhao*, then led the sangat in singing it.]

1998 November/December: He Is Completely Yours

This question and answer session was given March 3, 1982, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Master, it's very wonderful to be here, and – if it pleases You – could You tell us about taking refuge in the Master?

SANT JI: I am also very pleased to see all of you. I am pleased with all of you internally, as well as externally. As far as taking refuge in the Master is concerned, I will tell you that we can do that only when we forget ourselves completely, and only when we start doing the things which please the Master.

QUESTION: In doing Simran, I find that the hardest part of it is mentally pronouncing the first name, I have talked with several other satsangis who have the same problem. Is there an internal reason for that, or is it just my poor pronunciation?

SANT JI: We should have love and faith in the Master within ourselves, and if we have both those things the pronunciation becomes all right by itself.

QUESTION: Last night You said that Master Kirpal was a great Saint [and that] He had liberated even some animals, and I was wondering when You said that He liberated these animals, where did He take them? Did He take them to Sach Khand? [much laughter, including Sant Ji]

SANT JI: When the question comes up [regarding] liberating [humans], it means that Master liberates the souls and takes them to the Real Home, Sach Khand. But when the Master liberates or takes care of the souls of the animals, it means that He liberates their souls from that animal body and gives them the human body in which He then gives them the Naam Initiation and then takes them to Sach Khand. Naam is like a visa with which we can enter the kingdom of Sach Khand.

It may be possible for someone to count the stars in the sky, but it is impossible for anyone to count the examples or to count the grace of the Master. Masters come into this world to liberate the souls and They liberate anyone who comes in Their contact. Whether they ride on any animal, whether they touch or they do anything with an animal – all those animals, all those beings, come under Their protection and they get liberated from their bodies, and they go to the Real Home. Because Masters come into this world only for the sake of the souls, only to liberate the souls.

Now we are sitting on the level of the mind, and between us and the Master there is the great wall of mind, [so] we are not able to know how the Masters liberate the souls. When we cross this wall, when we remove the wall of mind from between us and the Master, only then do we realize how He is working on different levels and how He liberates the souls. Only then do we believe in Him – that He has come as the liberator.

QUESTION: Sant Ji, You always tell us that it's the Master Who brings us to Your side, it's the Master Who does the meditation. What causes us to turn away from the Master? Why do we turn our heads from You?

SANT JI: Always I have said that your Friend is within you and your enemies are also within you. Your Friend is always inspiring you to do the good things, whereas your enemies are always encouraging you to do the bad things. The Master is your Friend and your mind is the enemy. Both these things are within you, and like competent lawyers they both are giving you various excuses and making you do the things according to their wishes. The Master is always inspiring you to do the good things: He is always telling you to go to the Master, to do the meditation, to keep your life pure, and things like that. But the mind is always telling you, "What is the use of going to the Master?" and, "There is no need to meditate now because you still have a long life to live and you will meditate later on." So when we are obeying the mind it means that we are turning away from the Master. Both these powers are within you and they are inspiring you from your within. You should look in your own self and see how many times you have obeyed your mind and how many times you have followed the Master.

Kabir Sahib has said, "O man, your Friend is within you, as well as your enemy."

Master is not the body. Master is at the same time with body and without body. As the Form of the Shabd He is all-pervading and He is not the body. But because He has assumed the human body, that is why He has the human body and we see Him in His body. When Master gives the Initiation He sits within the disciple in the Form of the Shabd, and He always tells us that these are the dangerous things and you should not play with them, you should not do these things. And many times Master warns us and He tells us which things we should not do. Not even for one moment does He leave us alone. Always He is telling us about the good things which we must do and about the bad things which we must not do.

I had a friend whose name was Kher Singh. He was not an initiate, but he had the good fortune to have the darshan of beloved Master. Since he believed in the Sikh religion and he was involved in doing the rites and rituals, and the outer things of the Sikh religion, he was not attracted to the Path. But still, he was a good friend of mine.

Once during the night time, he had a vision in which he saw Master Kirpal. Master told him, “Don’t go to Punjab. If you go to Punjab you will become sick and you will get so sick that people will have to carry you back to your place and very soon you will leave this world. But if you postpone your visit to Punjab, if you don’t go to Punjab, then it is possible that you may live for some more time.”

The next morning when he woke up he was very happy and he told me about his vision. He told me that he had a dream in which he had seen my Master and Master had told him all those things, and he was very grateful to Master because He told him that he was going to become sick and he should not go to Punjab. Then he said, “I am very sorry that I did not take any advantage of that great Power, that I did not take Naam Initiation from Him.” At that time he repented. But mind is such a thing that even after seeing the Truth, even after understanding a lot, he does not want to do what is good for us, and that is why he forgot after some days what he was supposed to do.

When he told me about his vision, I told him lovingly, “Dear one, this is not a dream. Masters graciously give us Their visions and we understand them as dreams. But in fact, they are not dreams.” I told him that we get the dreams only when our soul goes down into the lower chakras, and as a result we get the worldly dreams in which we do not get any satisfaction, we do not get any happiness. All the worldly dreams, which we have from the lower chakras, end in sadness and we do not get any happiness from them.

But when we have any vision of the Master during sleep, at that time Master pulls our soul up to the higher planes and by pulling our soul up into the higher planes, Master wants to purify our soul and He wants to tell us the Truth and the real things which are going to happen in our life. But it is a pity that we do not understand the visions which Master graciously gives us. We understand them as ordinary dreams and that is why we do not take any advantage of them and we don’t understand them.

Masters are always looking for the occasion when They can pull our soul up and purify us, because They have come into this world to purify our souls and to take our souls back to the Real Home. Whenever during the day our mind is quiet and we do not have a lot of tension in our mind and when we do not have a lot of thoughts in our mind, then during the night, because of the quietness of our mind during the day, Master finds it very easy to pull our soul up. Pulling our soul up into the higher planes, He gives us His vision and graciously He tells us the things which we must know. Many times this happens with satsangis, but people don’t understand that and they understand these experiences as dreams.

So I explained all these things to him and at that time he believed. But later on his mind told him that he should go to visit some other place. Twenty-five miles from here there is a town called Suratgarh. He went there, and even though he knew that Master had told him not to go to Punjab, something happened over there and he decided to go to Punjab. So he took a train and went to Punjab. As soon as he entered the State of Punjab, in the Faridkot area, he became sick. He had gone there to visit his sister, and when he became sick, at once he realized that he had made a mistake, and whatever Master had told him had come true. So when his sister told him that she would take him to the doctor, he said, “No, don’t take me to any doctor. I don’t want any medicine. Take me at once to Rajasthan.”

So he was brought back to Rajasthan, and then he told me. “Whatever Master said is now coming true. Now I am going to leave. I have only one request, that when I leave the body You should sit with me. I will leave the body with this thought, that I am repenting because I did not take Initiation from the Master; I did not take any advantage of His grace, even though He was so gracious to me. But I request of You that You should sit with me, so that I may pass happily.” At that time when he left the body, I was sitting with him, his two sons, his wife – we all were sitting with him, and he left the body happily and peacefully, saying that Master had come to take his soul up.

So the meaning of telling all these stories is that the Master is so gracious that it is His job to give the warnings to the disciples whom He has initiated. But besides that, He also gives the warnings and the visions to the non-initiates. Those who have a little bit of faith in Him, they are always under the protection of the Master, and they always get the hints during the visions or the sleep. Whenever their mind is quiet, they always get the visions of the Masters and the Masters always tell them the truth.

Both the sons of Kher Singh used to come to see me and now also they are coming. And the daughter-in-law of Kher Singh, whose name was Jagiv Kaur, used to prepare food for Master whenever He would come to visit me. One day it so happened that while she was talking with Master, she asked Him, “When You graciously told my father-in-law what was going to happen to him, when he knew that he was going to become sick and that he would die as a result of that sickness, why did he not believe in You, why did he not obey the orders?”

Master Kirpal told her that because of the mind the soul does not want to obey what the Masters tell them. And the other thing is that whatever is written in their fate, that must happen. Nobody can erase the writing of the Creator and whatever was written for him by Almighty God, that was going to happen. That is why he did not believe in the vision, that is why he did not obey the commandments.

And Kher Singh’s daughter-in-law was very much surprised that someone would not obey the order of the Master when the Master had told him that this would cost him his life. So Master lovingly told her, “Well, if you don’t understand this, I am telling you that you will die after falling down from your own tractor: your tractor will run over you and you will die as a result. If you want to do anything for yourself, you can try to save yourself.”

At that time the Kher Singh family did not have any tractor and they thought that it was all impossible because when they didn’t even have a tractor, what was the possibility of getting run over by a tractor? So they did not believe in that. But after some years Kher Singh’s son bought a tractor and they brought it to my place so that I might bless that tractor.

Then I reminded Jagiv Kaur about what Master had said about the tractor, and she said, “Well, what could I do? When they wanted to buy it, I told them they could buy it. But I will be very careful, I will not ride on that tractor.” I said, “Okay, whatever you want, you can do that, but I am pretty sure what will happen, because whatever my beloved Master has uttered, that must come true. Because Saints do not say any useless things; whatever They say always comes true.”

When I was on the first Tour, at Sant Bani Ashram I received a letter which said that Jagiv Kaur had died because she fell from the tractor and the tractor ran over her body, and she left the body right there. I became very sorry for her and I came to realize at that time also, that whatever my Master had said, that had come true.

I mean to say this, that many times Master gives us these warnings. They do not make any prophecies, They do not want to change whatever is written in our fate, but sometimes in Their will, lovingly They give us the warning so that we may know what is going to happen to us and we may do some things which may prepare us to accept the will of God.

It is a pity that the mind of the worldly people is like the neck of the tortoise. Sometimes it is inside, sometimes it is outside. It does not remain stable at one place. Our mind can believe in the Master and obey His commandment only if it becomes still, but because it is not stable, it does not obey the orders of the Master.

QUESTION: Why is it that so much power is given, so much is demonstrated, inside by the Master, but outside, when we're in His presence, He is [not] very demonstrative, or not wanting to tell us a lot of things about our lives? Why is it that He doesn't talk to us much about our personal lives, except for a few minutes, but inside He talks to us a lot?

SANT JI: You know that outwardly the Master does not have so much time as you would expect from Him, and that is why you do not get as much time with Him as you want to, because He has to give time to all the dear ones. But internally He is completely yours and you can talk to Him all night, you can talk to Him as much as you want, because He is always within you and there is nobody else in your within to share Him with you. You are the only one who owns Him in the within. And because He has taken the job of awakening your soul, that is why He is within you, and whenever you are awakened, whenever you look in your within, He is over there and you can talk to Him and ask Him anything you want, as much as you can.

Kabir said, "O Lord, when You will come into my sight, I will close my eyes so that neither I will see anything except You, nor will I let You see anyone else." We should also make our condition like that of Kabir. Whenever we see the Master, we should have Him in our within, in our vision, and after having Him in our sight, we should close our eyes from everything else so that we may not look at any other thing. And at the same time, we should not let our Master look at anybody else except us.

QUESTION: Every day as the meditation starts, You say to still the mind. How do you do that? [Sant Ji chuckles.]

SANT JI: I said that as we clean the house and remove all the dirt from the house using the broom, in the same way, when we sit for meditation we should clean our within, we should remove all the worldly thoughts from our mind. When we do that what will happen? Our mind will become quiet.

You see that when you have to talk with any of your friends or when you are to do any of your business, you keep your mind quiet and you don't have any other thought going on in your mind except the thoughts which you are going to talk about with your friend, because you want to talk completely with your friend and you don't want to miss anything.

If you are asking him anything, you don't want to miss anything, so you put all your attention on your friend, and you put all your attention on the conversation which you are having, and you don't let your mind wander here and there. In the same way, when you sit for meditation, if you think that your Master is your best friend and while you are dealing with Him your mind should be concentrated on Him and you should not have any worldly thought, you should not have any thought going on in your mind except the thoughts for the Master – if you make your mind like that, only then you can make your mind quiet and communicate with the Master completely. If you are having worldly thoughts in your mind when you are sitting for meditation, you cannot communicate with Him completely.

You know that when you have invited any friend or relative and he is going to come to your house, you clean it very well, so that he may not criticize your house and so that he may like it and will feel welcome over there. In the same way, when you sit for the meditation, everyone should have this thought in their mind: "I am sitting in order to talk with my Master Who is going to come into my heart, come into my within now, and I should keep my home, my within clean." If it is not clean, the Master will not come there. If it is clean, the Master will definitely come there. Just think, if your within is not clean, how can the Master come? – because He is very clean, He is very pure, and He does not manifest in a dirty place. Master definitely comes to us when we sit for meditation, but when He finds us dirty, He does not enter in our within, He stays away.

If we will keep our thoughts pure, it will be very easy for us to do the Simran. The more pure our thoughts [become], the easier it will become for us to do the Simran. And when our Simran is happening correctly and completely, then Master will manifest within us without our even requesting Him. Whenever He sees us doing Simran, He will at once appear in our within. Master used to say that God is in search of a man. Who is a man? He is a man who has risen above the mind and the organs of senses, and who has withdrawn his soul from everything and has attached it with the Shabd. He who has risen above all the worldly things and has manifested God within him is a man. God is always in search of such a man.

We all say that we are men, that we are human beings, but who are called as men in Sant Mat? Only those who have risen above the worldly pleasures. Those who have become dirty with the worldly pleasures and the worldly things are not called men. You read the writing of Kabir Sahib where He says that God was making the animal, but by mistake He made the man. The intellect and the qualities which the man has are the same as those of the animals. The only difference is that instead of a tail and horns, he has a beard and moustache.

Guru Nanak Sahib said that people get up to do the bad acts, but when the time for meditating on Naam comes, they always keep sleeping. When we have to do any worldly thing, when we have to remain [awake] for the worldly greed and attachment, we don't know where our sleep has gone, we do not feel sleepy. But when we have to sit for the meditation, we feel sleepy, we feel drowsy. Sometimes we say that we have pain in the body, sometimes we complain about this and that, and always the sleep and things bother us. But when we have to do the worldly things, then we don't know where all these problems go.

QUESTION: What is the reason when children are initiated, they are given the Sound before the Simran?

SANT JI: This is because the thoughts of the children are not so spread out, and their attention is also not so spread out in the world. That is why they catch the Sound Current easily. That is why they are given Sound Initiation before the Simran.

Master Sawan Singh Ji used to say that children are innocent souls, and their souls have not become dirty with the worldly pleasures, and that is why many times it happens that the parents, even though they are initiated, are not successful in opening their inner vision, but the children have already opened their vision, and many times they talk with the Master and they have high experiences.

QUESTION: Can you talk about keeping our thoughts pure? Do you mean no worldly thoughts, or just no bad thoughts? [Sant Ji chuckles again.]

SANT JI: No worldly thought is pure. Whenever you think any worldly thought, it will always take you into the world, into the things of the world, which will eventually take you into the worldly pleasures and the worldly things, and that will make the thought impure. Suppose you are thinking about your worldly business, or your education, or going to school and things like that. Only for a couple of minutes in the beginning you might be thinking about those things, but later on your mind will take you in such a direction that you will be thinking of the worldly pleasures and the worldly things which are not very pure.

The book of the mind never comes to an end. Whenever this book of the mind gets opened, no matter how much time you spend in reading it, it will never come to an end. You go on reading it during the day, and even in the night you will be reading it. Whatever thoughts you have during the day, they get transformed and they come in the form of dreams during the night. Again the next morning it continues like that. It never comes to an end.

My mother had a brother-in-faith and he used to do some sort of practices which we didn't know at that time. We would see that during the night he would leave a lantern beside him and he would sit for some sort of practice. He had a sharp needle in his hand and whenever any bad thought would come, he would say, "Okay, you have come; let me beat you," or "Let me punish you with this needle." And again after some time, he would say, "Okay, you have also come; let me chase you away with this needle." We didn't know what he was talking about. So in the morning when he would drink his tea, we would go and climb on his shoulders because we were very [young] – and we used to copy him. We used to say, "Yes uncle, should we also give you the punishment with this needle?" And he said, "Yes, now you are playing jokes on me, but when you grow up, when you will have to struggle with your mind, it is possible that you may make a bigger needle than I have."

We did not know at that time what he was talking about, but later on, when I had to struggle with the mind, then I realized how he was having a hard time with the mind, how the thoughts were bothering him, and in order to remove those thoughts he was using that needle and he was sitting up all night doing his practices. So I am telling you that if we have an attitude like he had towards the mind – if we always go on punishing the mind,

and rebuking him, and chasing the thoughts away – it is possible that we may be able to keep our soul attached to the Shabd and it is possible that we may become successful.

If anyone would listen to what he was saying during the night, they would think that many people were coming to visit him, and he did not like them, and he was trying to chase them away. But he used to sleep alone and nobody would go into his room. It was only [because of] the thoughts which he was chasing away, that he was saying, “Yes, you have come, you have come” – like that. So he was removing his thoughts by saying that.

QUESTION: In the holy books it is written that Masters are all-knowing, and I believe that. But in the physical body Masters very often are surprised. saying, “This I did not know,” “this is new for me,” and “I want to know, how does it work?”

SANT JI: No doubt Saints know everything, but outwardly They do not exhibit Their qualities, because in this world They remain like an innocent child and They do not tell people that They know everything.

Last night I was listening to a taped letter which Pappu’s father sent to me from Canada, in which he said, “You always say that Saints never perform any miracles, but how can I believe that when whatever You are doing is all miracle?” People always say things like that, [according to] whatever has happened with them, but Saints say, “No, we are not performing any miracles.” Even though They do good things for other people, still They remain like an innocent child and They say that They are nothing. They always say that it is the grace of the Master, and They always give the honor to the other people. They do not accept anything for themselves, because They know that in this world there is no place for the ego. So They always say, “We have done nothing.” Even though They do everything and They know everything, but still They say, “We don’t know anything.”

I have seen this many times with my Master: when people would come to Him and praise Him for something which He had done. He would just say, “Hmmm. hmmm. Yes, you have done this, not me.” I mean to say that He would not even be pleased when people would praise Him to His face.

1999

1999 January: Climbing the Ladder of Love

This previously unpublished question and answer session was given December 1, 1981, at Sant Bani Ashram, Rajasthan, India.

QUESTION: I would like to ask the Master – many of us have small children – what is the best way to guide our children toward the Path? We have to send them to school, but it is a strange atmosphere there; it is not the same as the Path. At what age should we send them to school, and what other things can we do to help them?

SANT JI: The parents should leave a strong impression on their children. It is up to the parents to leave a good or bad impression on them. That is why, from the very beginning, you should tell them about vegetarianism; you should be a good example for them, and gradually you can tell them about the Path.

Parents are the first teachers for the children. Guru Arjan Dev Ji Maharaj said, “My Master is my parents, my Master is my mother, my Master is my Lord.”

Baba Farid was a Param Sant and His bani is also included in the *Guru Granth Sahib*. He got the yearning for, and the love of doing the devotion of God from His mother.

Farid Sahib’s mother used to give him very good teachings. She used to tell him the benefit of practicing the Path of the Masters, she used to tell him the qualities of Almighty God and the benefit of doing the devotion of God, and she used to inspire him to come to the Path of the Masters and do the devotion.

In the beginning, when his mother would tell him that God is our only friend and sympathizer and that we should do His devotion, he would laugh and say, “Mother, will God give me sugar if I do His devotion?” – because you know that sugar is sweet and children like to eat sweet things. Then his mother would tell him, “Yes, if we do the devotion of God, God will become pleased with us and He will give us sugar and many other sweet things.”

So every morning after cleaning her house, she would tell him to sit down to do the meditation of God because she herself meditated and she knew how one can do the devotion of God; she herself was connected in the within. That is why when she would tell her son Farid to sit down for meditation, he would again say, “Will God give me sugar?” and she would lovingly reply, “Yes, God will give you sugar. You sit down for meditation.”

He would sit down and meditate, and when his mother thought, “Now this is enough time for him,” she would put some sugar candy under his prayer mat so that he would be convinced that God really gives sugar when we do His devotion. In that way, when he gradually developed interest in meditating, his mother gave him her attention and took his soul up. After that, all the time he would take his prayer mat and sit down for meditation and he would say to his mother, “Let me sit down and get some sugar from God.” He did so much meditation because he was inspired by his mother, and then he said, “Mother, sugar, jaggery, rock candy, milk all these things are sweet, but God is sweeter than all

these things.” So the meaning of saying this is that it was because of Baba Farid’s mother that he became a Param Sant.

In Rajasthan there is a saying: as the parents are, so are the children. This is true not only for human beings, but even for the animals. There was a crown prince of one state who fell in love with the princess of another state. Both of them wanted to get married, but because in India the parents choose the brides, they could not get married without asking the permission of their parents. When the crown prince asked permission from his father, he replied, “No, that girl is not fit for you,” and he refused. When the princess learned about that, she suggested that both of them should run away from their homes, go to some other state, get married, and start living there. She said that she would bring a camel and late at night both of them could run away and leave their country. So the prince agreed, and one night the princess brought a camel and both of them left their palaces and went out of that state.

On the way, there was a small stream and when they reached it with the camel, that princess said, “Pull the reins, otherwise this camel will sit in the water.” At once she added that her mother also had the same habit. When the crown prince heard that – that even the animals have the habits of their parents, he thought, “Now we are doing this bad thing: we are running away from our homes, and later on when we have children, they will also follow [our example], and in that way we will be criticized.” In India if anybody’s daughter runs away from home and marries someone whom the father does not like, it is a very bad thing for that father. People criticize him a lot.

So he realized that it was not a good thing that they were running away to get married without the permission of their parents. He changed his mind and he told the princess, “I have forgotten something very important and we should go back to my palace and get it.” The princess did not know that he had changed his mind, so she said, “Okay, let us go back and then we will continue.” But when the prince reached his palace he said, “I am sorry that I was going to make a terrible mistake by running away from my home. When I hear that even the animals have the impression of their parents, I am afraid that if we will run away then later on our children will also copy us, and that will be very painful to us. It is better for us to forget each other and live with our families.”

The meaning of telling this story is that even the animals have the impression and the habits of their parents. So whatever impression you will leave on your children, whatever habits you will show your children, they will also acquire the same. That is why the parents should become a good example for their children, because they have to learn from you. If you do bad things, they will also do bad things. If you do good things, they will also learn to do good things. It is in the hands of the parents to make the lives of the children good.

The Vedas, Shastras and the other holy books are written by the great Masters of the past, and they mention the relationship between the man and woman. They say that the union of man and woman is not only for enjoying lust; it is for living together and making life easier for one another. As far as producing children is concerned, they say that whenever you have to conceive a child, you should have good thoughts in your mind. If the parents have good thoughts during the conception and birth of the child, the children will have

very good lives – because even the thoughts of the parents have a direct effect on the coming souls.

But nowadays our young people spoil their lives in the schools and colleges: they indulge in lust a lot, in drugs, and in all these things, and before getting into the married life, they ruin their lives. So when they start their married life, either their balance of mind is not there or they don't have the physical strength. And that is why they think that the union of man and woman is only for indulging in lust. They don't understand the real importance of the union of man and woman.

When the woman is pregnant, both the man and woman should leave off indulging in lust, because it has a very bad effect on the coming soul. Actually, they should not indulge in lust for three years after the child is born. If the woman gets pregnant again before three years, her milk becomes sour and the child who is born is very weak.

Even the birds and animals observe limits and they also maintain chastity. You know that when the cows get pregnant, after that the bull is always near them but still they don't indulge. It is the same for the birds and the other animals. But man is the only being who does not observe any limits. He does not even see whether the woman is pregnant, and that if he indulges, it will be very bad for the coming child. That is why Kabir Sahib said, "The dog is unchaste only one month per year, and the rest of the year he maintains chastity. But man is always lustful; he indulges in lust for all the six seasons and twelve months."

Those who want to have good children, and those who want to get happiness from the children should have good thoughts while they are conceiving the children. And always keeping their thoughts pure and good, they should take care of their children.

Farid Sahib says, "The farmer is sowing useless things, but he is expecting dates and other fruits. How can you get a woolen blanket if you are weaving cotton?"

We do not know the value and taste of maintaining a chaste life. If we had known the taste of maintaining chastity, then we would have given up all the pleasures and indulgences. Maintenance of chastity at any age is fruitful. Even if in old age you maintain chastity, you will get a lot of benefit from it. And if you can do it while you are young, then the benefit of it cannot be described in words.

So your question was about how to take good care of the children and how to guide them towards the good things. So I would like to advise all those who have children that first of all you should make your lives good. Give your children good teachings. Tell them about the benefit of attending Satsang. Tell them about the Path. Tell them about being vegetarian. Tell them about the effects of the bad things and the benefits of the good things. If you want them to become good, first of all you should become good.

QUESTION: Master, I would like to ask You how You found out the relation between human affection and Divine Love.

SANT JI: These things cannot be described in words. But I will tell you that the Divine Love is something which the soul feels, and we cannot feel that unless we go within. Human affection is a creation of the mind, which can change into hatred at any time. So the Divine Love is the only true love.

But love begins from the human level. First of all, we have love outwardly and then we get the Divine Love. Because in the beginning, when we see the Master in His physical form, we start loving Him physically, on the human level. And later on, when we take our soul up and when our soul sees the Master Who is in the form of the Shabd, our soul starts loving the Shabd, and that is the pure Divine Love, and it is permanent. And once we get that Love, we can never lose it. So human affection, or human love, is the beginning of the ladder which leads us to the Divine Love.

QUESTION: Then, according to our, faith, one affection originates in the mind and the other originates in the soul?

SANT JI: Yes.

QUESTION: Are the karmas related to human affection? In other words, you get human affection because of karma?

SANT JI: Yes, love and enmity are due to our past karmas. We like those people and always have love for those with whom we have had very good relations in the past. And we can never get along with those people with whom we have had very bad relations in the past.

QUESTION: Master, I would like to ask You if the weight of our karmas was related to the trouble that You had with Your eyesight.⁴

SANT JI: Saints do not say, “We have done this or that for you.” They are always happy in accepting the pain and happiness which comes from God. You should know that Saints are free from all the karmas, because when our soul transcends all these three vestures – after withdrawing from the physical, astral, and causal planes – when our soul reaches Par Brahm, she becomes free from all the karmas. Saints come from an even higher plane, and that is why They are free from the karmas. But whenever a disciple has any difficulty, whom will he remember? He will always remember His Master; and when he remembers the Master, the Master will have to help him and take some of his karmas.

Once some dear ones asked Master Sawan Singh, “We have heard that You are going to live for one hundred years on this physical plane. Is that true?” Master Sawan Singh replied. “Yes, that is true. If you will let me do my work and meditation without bothering me with your pains and sufferings, I may live for one hundred years. But if you will bother me with all your sufferings, then I may leave earlier.”

The Negative Power does not spare even one karma without it being paid for. Either the disciple has to pay it, or the Master Who has taken responsibility for that disciple has to pay it. And moreover, the Master of the disciple cannot make any excuses in paying off that karma. In whatever way the Negative Power wants that karma to be paid, the Master will have to pay it in that way. So if the disciples are strong enough to bear the pains of the karmas which they have to pay off, they will never request their Master to help them. But since the disciples are not that strong, that is why they always go on praying to the Master to free them from the sufferings. That is why the Master has to take the karmas of the disciples on His body.

⁴ See also the Dec. 1981 issue of *Sant Bani Magazine*, page 19.

The Masters do not tell the disciples, “I have taken your karma on my body.” They silently and quietly suffer the karma of the disciple. Those who did the meditation and who were going within, they knew that because of all this Master Sawan Singh left the body ten years early, and Master Kirpal Singh left the body fourteen years early.

During the Second World Tour, I went to one place to see a dear couple. They had everything from the Master; they were very rich. But they didn’t have any children, so they requested the Master to give them a child. Master heard their plea and He blessed them with a child within a year. So they wrote me a letter, saying that they have been blessed with a child, but now the problem is that the child cries a lot, and they would like Master to make that child quiet. [Master chuckles.] I mean to say that we people don’t know what to ask from the Master. First we ask for things from the Master, and when Master gives them to us, then we ask Him to do many other things. Instead of doing our work ourselves, we put so much of our work on the Master’s shoulders. Is there any work which we don’t want our Master to do for us? We want our Master to do every single thing for us.

There was a man, a satsangi, whose wife had left him. That dear one showed so much love to me that he used to write me a letter every day, without waiting for my reply. He requested me to bring his wife back to him, and I told him, “Don’t worry. If it is in God’s will, she will come back to you.” After some time, with Master’s grace, both of them started living together. Later when they both came to India, they told me that they were very pleased with me. But they said that when they had been separated, they were remembering me a lot, but now that they are together, their minds tell them, “What is the use of remembering the Master when our problem is solved?” [Master chuckles.] So when people get everything they want, they forget the Master.

If I were to tell you the stories of all the dear ones, I could go on for days and nights. You should know that Saints never complain about all these things because They have been given this work to do by God and They are happy in doing that. They always work wholeheartedly and tirelessly for their disciples, because it is Their job.

God has kept so much grace within the Saint, and a Saint always showers His grace on the disciples. And for the sake of the disciple He would never hesitate even to jump into the fire, because He has been given so much grace by God and He is the Form of graciousness.

Once there was a disciple of a Saint who climbed a date tree. When he reached the top he looked at the ground and he became afraid that he was going to fall down. So he started praying to His Master. “O Master, please bring me down safely. If You will do that I will donate twenty-five bed sheets in Your langar.” So remembering the Master, he started coming down, and when he reached halfway, he looked at the ground and he said, “Well, Master does not need twenty-five bed sheets, I’ll donate twelve bed sheets if He brings me down safely.” So as he gradually came down, he went on reducing the number of the bed sheets, and at the end only one was left. So he took one bed sheet to the Master and told Him the whole story: how he had promised that he would donate twenty-five bed sheets, and then he promised to give twelve bed sheets, and now only one was left. The Master replied, “Well, dear one, God has given me a lot, and I don’t even need this one.

If you want, you can take it.” So the disciple replied, “You see my mind is even wanting to have this one bed sheet and is not becoming grateful to You.”

So the meaning of saying this is that when we are in any pain or suffering, we remember the Master, we request Him to remove our pain, and when He does that, we forget Him and we don't even remember His name.

Te amo. [Much laughter.]

1999 February: Why Not Do the Meditation?

This question and answer session was given December 4, 1981, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Master, in a married couple of initiates who do not have any children, is it a good idea to abstain from having any children, or is it all right to have them?

SANT JI: The Power which has created this Creation creates the desire within us for having children if we are married. And it is natural for married couples to have a desire for children if they don't have any.

But Saints and Mahatmas do not tell us that we should have children, and They don't even say that we should not have children. It is completely up to us. They tell us that if you can take care of the children, if you can carry the burden of the children, then you may have them. If you cannot take care of them, then it is better not to have them. It is completely up to the desire of the husband and wife.

But I would like to tell you that one American lady came to see me at the Ashram in 77 RB. She asked me if the desire which she had of having more and more children was okay or not. I told her, “What can I say? You will know by yourself.” I saw her the next year when I went to America. By that time she had given birth to twins. She came to see me and she told me that it was very difficult for her to take care of them, and she told me that if she gets twins every time, it will be difficult for her to take care of them.

We cannot get more children just by thinking about having them. That is why instead of thinking about having more children, we should think about doing Simran. And we should know that we will get children only if it is written in our karmas and only if we have karmas to finish off with any soul. If we are married, and if we have a real desire for children, and if our past karmas allow that, we will definitely have children.

If we give a donation while having some desire to be fulfilled, or if we do the devotion of God having some desire which we want to be fulfilled, we will have to come back in this world to get those desires fulfilled. So that is why Saints always tell us not to give a donation while having desires, and not to do the devotion of the Lord in order to fulfill your desires. You should always do both these things selflessly.

Mahatma Trilochan was a great meditator Mahatma. He said that with whatever desire we die, we have to come back to fulfill that desire. He said that if we always think about having children all our life, then at the time of our death again we will have the same desire, the same thought. So in order to fulfill that desire we will come back in the body of a pig – because the pig is the animal which gives birth to many children. Since I don't have the complete knowledge about that animal, I cannot tell you for sure, but I have

heard that she gives birth to twelve piglets at one time, and she gives birth three or four times a year.

Then He said that if anyone dies with the desire of indulging in worldly pleasures, he will come back in the body of a prostitute. If a man has these unchaste thoughts about indulging with women all his life, and if he dies with that thought, or if a woman dies with the thought of indulging with her husband or another man, then they will come back in the body of a prostitute, and they will never get satisfied, even after indulging with so many people.

If anyone worries about making many big buildings and big houses, and if at the time of death he has the same thoughts, then he will come in the body of a ghost and will live in those buildings.

Those who remember maya or worldly wealth at the time of their death, and those who die worrying that they didn't collect enough wealth, they will come back in the body of a snake.

Those who remember Almighty Lord at the time of their death, Trilochan says that God gets manifested within them and they go to the Real Home.

Saints and Mahatmas lovingly explain to us that long before our body was created, our pralabdha karmas, our fate karmas, were written down. All the events of our life whether we would get richness or poverty, sickness or good health, happiness or pains – all these things were written in our fate. We have come into this world to suffer the consequences of our past karmas. Whatever we are going to get in this life – whether it is loss or profit in our business, whether it is name and fame or hatred in our society, the number of children we have all these things are written in our fate, and we will get them according to that. Since there is no way to change our fate karma, why not do the meditation so that we may receive all that we have come to suffer for without complaining, and we may not make any new karmas?

Tulsi Das said that first our pralabdha karmas were made, then our body was made. Tulsi said that this creation is incredible, but the mind does not want to believe in it.

QUESTION: Master, if it is with that karma we come into the world, why do we continue to make negative karmas in ignorance? And why is it that there are persons who are privileged and they are born Masters like You?

SANT JI: This is because when we get the human birth, we create more new karmas than we suffer the consequences of our old karmas. That is why at the end of every birth, a great amount of karmas still remain there without being paid, and in order to pay them off, we again come back.

Saints know that the souls are ignorant, and that they are making the karmas in ignorance, but at least the souls know that whatever they sow, they will have to reap that. We all know at least this principle, that if we sow chilies, we cannot harvest sugar cane. That is why Masters always tell us that whatever karmas you are doing, be very careful in doing them, because you are the one who is going to suffer the consequences.

Saints and Mahatmas, those Who come from the highest planes, do not have any connections or any give-and-take in this world. That is why They don't have any karmas

which can keep Them in the body. The veil of maya is on Them also for some time, but when the appropriate time comes, with a little effort, that veil of maya is lifted up. But They are not affected by the maya.

The Gurumukh and manmukh cannot get along with each other because their paths are different, like water and oil. They are like two sons of the same father, one who passes the examination and the other who fails the examination.

The God of the Saint is the same as the God of the satsangis. The only difference is that Saints do not do any bad karmas while God is watching, and They appreciate God, whereas the satsangis do not appreciate God, and they are not afraid of God even as much as they are afraid of a ten year old boy. And even though God is watching over them, they do not hesitate to do any bad karma.

When I went to Baba Bishan Das, in my innocence I asked Him, “Is God really within me?” At that time Baba Bishan Das changed my name and He told me, “Ajaib Singh, He Who is speaking through you, ask Him Who He is.”

QUESTION: Master, if the Masters do not come into the world with any karma, why do They work so much in meditation?

SANT JI: They do this to give a demonstration to the people of the world. If They do not meditate, how can They demonstrate to us? He who does not work himself, how can he teach others to work?

Saints and Mahatmas do not tell us to sit idle. They tell us to work hard, because those who work hard always get success.

Kabir Sahib was a Param Sant and He was the first Saint to come into this world. Even though He was a perfect Master from birth, when He came into this world He worked very hard, and He even maintained the reputation of taking someone as His Master. He took Ramananda as His Master. No doubt, Ramananda was not perfect and he was really liberated by Kabir Sahib, but still, to maintain the reputation, Kabir took Ramananda as His Master.

Read the history of any Mahatma Who has achieved the highest status and you will find that all of Them worked very hard in meditation. Guru Nanak Sahib used to sit on stones and pebbles; He worked very hard for eleven years in meditation. In the same way, Swami Ji Maharaj meditated for seventeen or eighteen years, sitting in a dark, small, room. In the same way, Baba Jaimal Singh and our Masters Sawan Singh and Kirpal Singh also worked very hard in meditation.

QUESTION: Master, is it a good idea for initiated persons to meditate with persons who are not initiated, or those who practice other techniques of meditation?

SANT JI: Well, the non-initiates should know what practices you are doing and they should keep quiet and not disturb you while you are meditating. Because you know that when you are meditating, if somebody is sitting there disturbing you – if he is coughing or creating other noises – then it will disturb your meditation. If the non-initiates can sit there quietly or do their practices without disturbing you, or without making any noises, then it is all right.

QUESTION: Master, can we reduce the karmas that are assigned to us through meditating with the help of the Master?

SANT JI: Yes. Many of our karmas get finished off by doing the meditation, and moreover, our soul gets the strength to bear the sufferings of our past karmas. The satsangi meditators do not get excited when they are having the happiness, nor do they become sad when they have to suffer. They do not forget their Master in any case. And when they are suffering, they understand that those moments are better than the moments of happiness, because in the moments of suffering they are paying off their karmas.

I have had the opportunity to visit many satsangis at the time of death. At the time of his death, when you ask a satsangi who has done a lot of meditation if he needs anything of the world, or if he has any desire, he will say, “No,” he does not have any difficulty and he does not want anything of the world. He will express his happiness, because then he knows that he is going back to his Home.

QUESTION: Master, could You explain more about free will and being under the Master’s will? [Sant Ji asks for clarification.] If at any time I’m going to make a decision and I have placed my life at the feet of the Master, He will force me to make the decision that is correct, so that I will be under His will. While if I am under free will it will be my decision, not the Master’s decision.

SANT JI: The satsangi who surrenders himself to the Master does not have any free will of himself.

QUESTION: The satsangis know that from the time of Initiation the Master is within us. But we have come from very far away for the Master’s darshan. What effect does the Master’s darshan have on our soul?

SANT JI: The poor satsangis do not know the importance of having the physical darshan of the Master, or the benefit of having the darshan of the body of the Master.

The truth is that the Master has a physical body only to explain things to us. Only through His physical body He tells us, “I am sitting within you in this Form, and when you go within you will find me in this same Form.” If we do not have the physical form of the Master, we cannot decide our goal in the within, and we can never go within and see Him in His Form there. Right now, because we are functioning through the physical body, that is why we see Master in His physical form. But when we go in our astral body, we start seeing the Master in His astral Form. When we go to Brahm, we see Him in the Form of the Shabd. When we go to Par Brahm, we see Him in the Form of the pure and clear Shabd. And in Sach Khand, we see Him in the Form of Total, Complete, Pure Light. When we see the Master in His inner Forms, only then we realize the importance of having the darshan of the physical form of the Master. Only then do we realize that if we did not have the privilege of having the darshan of the physical form of the Master, we would never have been able to go within and see Him in His different Forms.

Guru Arjan Dev Ji Maharaj said, “I am not satisfied even after looking at the physical form of the Master for many times.”

When Guru Nanak Sahib left the physical body, Guru Angad Dev, Who later on guided the sangat, said, “It is better to die before the Beloved One. Curse on the life which is lived after the departure of the Beloved.”

When the Master of Hazrat Bahu left this world, He said, “O Bahu, I will always have this pain of separation, and I will die in this pain.”

In the same way, when Master Sawan Singh’s Master, Baba Jaimal Singh, left the body, one day in the Satsang Master Sawan Singh remembered Him a lot and wept a lot in His remembrance. He was ready to sacrifice all that He had [for His darshan.]

[There was a break in the tape at this point.] [When Baba Sawan Singh, Kirpal Singh’s Master, left the body] in the separation Kirpal left everything, and went into the forest of Rishikesh.

In the same way, I cannot describe what happened to me when Master Kirpal left the body. You already know what happened to me. Leaving everything, and with torn clothes, I was wandering here and there like a madman. When Pathi Ji found me, and he brought me to 77 RB, I told him that I would come only on one condition – that nobody should come and bother me. I told him that nobody from the West or the East should come and see me, and I would meet all the villagers only for one hour a day.

I didn’t know the world, I didn’t know Delhi, and I had not known anybody. I didn’t even know Pappu and his family. I didn’t know anyone from the West, because Kirpal had closed my eyes in respect to the world and He had opened my eyes to the within; and I had spent my time sitting in the underground room.

Dr. Molina, a meditator from your country [Colombia], is sitting right here and you can ask him lovingly if he had heard about me or known about me outwardly, or if he had seen me in Delhi or in any other place. When Russell Perkins came to see me, only he knows how pleased or displeased I was by his coming. I did not want to come [out] in this world, because I was thinking, “Now what is left with me when my Beloved has left the body?” I used to think that since my Master had left the body, Who will make me sit in His lap, Who will put His hand on my head, and Who will give me food to eat?

I am the person Who didn’t close my eyes when Master told people to close their eyes if they wanted to see God. Everybody closed their eyes, but I didn’t. One dear one complained to Master that I was not closing my eyes. When Master asked me, I told Him, “Why should I close my eyes when, in front of me, I see my Lord Who is six feet tall, and Who I see moving and talking to people?”

You can come from far away, and you can spend a lot of money, and you are still able to see me physically. But look at me: no matter how much money I spend, no matter how much I travel, I will never be able to see my Lord Kirpal in His physical form. And I feel this pain all the time.

It does not mean that Master Kirpal is far away from me. He is within me, and He is listening to my every plea, and He is giving me everything I need. But the thing is that I cannot see Him moving and walking and talking. I cannot sit in His lap, and I cannot do all the things which I used to do when He was in His physical form.

On the thirteenth of October I had a very serious accident. It was not our fault because we were driving on our side, and we even left fifteen feet of the road for the other people, but still some farmers came and they hit our car with their tractor. Even though nobody was hurt in that accident, I became unconscious, and when I came back to my consciousness, my heart was broken and I felt so sorry. When I looked at the world, I thought, “Why

didn't Master Kirpal keep me with Him in the inner planes? Why did He send me [back] into this world?"

You are the fortunate ones because you can have the darshan of your Master by spending a lot of money and traveling so far. But I am an unfortunate one because I cannot have the privilege of the darshan of the Master. I was woriless when He was living in this world, but now when I cannot see Him physically I have so many worries.

Friends, do not ask about my pains and wounds, because Kirpal has given me this pain of separation, and He has left me weeping.

All the souls who do the meditation and who have gone in their within know the importance of the physical form of the Master. Only they know what benefit they get from the darshan of the Master. We worldly people do not know the importance of the darshan of the Master.

1999 February: The Things Love Knows

Sant Kirpal Singh Ji

*This question and answer session, reprinted from **Sat Sandesh**, May 1976, was given by Master Kirpal Singh in Miami, Fla., on the morning of Jan. 7, 1964, just prior to leaving for Panama, the next stop on the Second World Tour.*

QUESTION: Master, I have a question for the future in dealing with others ready to come on the Path. In all kindness I say this, because I am confused about it for future actions. You tell the groups that when the people come and they are initiated, they do not have to leave their faith, their religion. When we become initiated, we become Satsangis, but not all want to remain always. They may come perhaps for the Satsang; but are they permitted to go and remain in their religions, that they may draw others unto them? Because even I have been told many times, "Well, you are now a Satsangi; you must forget all this and put it aside." How can we help someone else, unless they want to ask us a few of these questions, and we want to witness for You, so as to draw them when the fruit is ripe? They're going to say this to me: "Well, we have the Sound Current, too, and it's the same thing." I have to be able to tell them. "Well, Om is not the same as our Master Power. And perhaps your soul is not ready. If you're ready, your soul will be hungry to come." I can't drop all those acquaintances, can I, Master; must I? I must help them with love and draw them, if they're willing to come and willing to listen and want to know. I can't close the door completely. Also, I think, in my Initiation papers, it was stated, "You must not be in other faiths any longer. If you want to become an initiate, you must remain in Satsang." I'm a little confused about this, because other people are going to want to know the same from me. How can I bring them?

MASTER KIRPAL: Bring me that application form, please.

COMMENT (from another initiate): It doesn't say that. That's what we were told.

QUESTION: It doesn't say that, no. This is verbally said to us.

MASTER KIRPAL: All right. I will reply to you. Anything more? That's all right.

I hope you have heard my talks. If you have followed them, you will know that I clearly say that there are two aspects of religion: one is the outer, the other is the inner. We have

taken steps as an outer aspect of religion: the reading of scriptures, saying of prayers and performance of certain rites and rituals. Their scope and what they are meant for have been explained to you. The reading of scriptures, if rightly understood, with someone who knows the Way, creates an interest to know God. And it ends there. The saying of prayers and the performance of rites and rituals are meant for developing love and devotion in us for God. These are good actions; and they have their own reactions as good results. They are meant for the preparation of the ground for the other way, which is higher: the way which is to be taken up when you rise above body-consciousness. All these actions pertain to the body. They are meant for the preparation of the ground. Remain in some religion. But if you remain in any religion and only take the preliminary steps and not the higher ones, you will not derive the full benefit from following that religion.

A true Christian is one who sees the Light of God. And all others have been defined in the same way. So, what you have been given is not religion, but Spirituality. Do you follow me? Spirituality is not religion. Religion is a social body, or school, which we have joined to attain spirituality. What is spirituality? It is the self-analysis of the soul from the mind and the outgoing faculties; knowing oneself; and being in tune with God. This is what is, strictly speaking, spirituality. It is no spiritualism, no spiritism, no mesmerism, no hypnotism. So why do you follow the first step, when you have been given the higher step?

Some man came up to me yesterday and told me that he is putting in three hours a day for Hatha Yoga. He asked me what he should do. I said, “Well, go on doing Hatha Yoga; that will lead you to having a good body. Why not give some time to make your body fit? But not three hours: say, half an hour – something to make your body fit. And give the remaining two and one-half hours for this higher purpose.”

Do you follow my point? You have been given something within to be a true Christian. You have been given a contact with “the Word which is a lamp unto my feet, and a light on my path.” When God manifests in any human pole, He is the Light of the world. They are children of Light: when They come to the world, They give the Light to all and everyone. Do you follow my point?

So you are not to leave any religion, as a social body. But you have got something higher. Now, if you get something higher and still spend all your twenty-four hours on that and not on this, what have you got? What’s the use of having this? I’m not changing your religion. If I change it, I will have to form a new one and create new rules, new regulations and new rites. Why waste time on that? Remain in some religion. But to think that only because you are a Christian or a Hindu or a Mohammedan, you will be accepted at the Court of God, is one hundred percent wrong. Unless you become true to God – unless you come in contact with the Light of God and follow the universal religion of the Masters who came in the past – you cannot be accepted at the Court of God. Do you follow me now?

Remain where you are. Remain there, and let your relations continue. Go to the church; you will get the first step there, with due deference to it. But when they are taking the first step, you can utilize that time for a higher purpose. You have got the Way. You are not to hate them, you see. Love them. And since you have got something higher, tell them

in a friendly way, “This is something further on the way up, as given in our own scriptures.” You must make the point clear that this is the comparative value, with due deference to the religion. If not, you will have to create another religion. What for? Why not remain in those religions which have stood the test of time? Changing outer forms does not bring you closer to God, mind that – unless you follow the teachings of the Masters. Christ said, “If thine eye be single, thy whole body shall be full of Light.” Did He not say that? He said, “I am the Light of the world.” That Christ lived before Jesus, and after Him, too. Christ Power was the God Power that manifested at the human pole of the son of man. We have great respect for the son of man at whose pole that God Power worked. But it continues forever.

I gave a talk in a Unity Temple. I asked them, “What are your principles?” Then the minister gave me a book about who Christ was. And there it said, “Christ lived before Jesus.” Do you follow the difference between the two? God Power, God-into-expression Power, is “Word was made flesh and dwelt amongst us.” That God Power or Guru Power or Master Power or Christ Power is the same. It lives forever, before and after its manifestation. The Masters’ teachings have been universal.

So you have something diamond like. If you go on as if you have business in silver, you may do so if you like. But diamonds are more valuable. Go on with it, wherever you are. You may have a contact there; there is no hard-and-fast, rigid rule. If anyone has told you not to go – to leave off all that – I think they have not been able to explain fully what is meant.

QUESTION: Master, you just answered my question before I asked it.

MASTER KIRPAL: No, the facts remain. They will appeal to everybody. If you have something very valuable and you still go on with iron work, it is because of your values. That work has its value. They are good actions, and I’m not underrating them. But they are meant for the preparation of the ground. Use your good fortune in your search after God. God has given you a step further. It is God Who has given it. As I always say, it is God manifested in man who can give you a contact with Him.

So you have to love all. Tell your friends that you have found something else that was hidden before in our scriptures. They will come round. If you have to learn to hate them, then – where is the love? You say, “Love God and love everybody.”

But don’t be led away, mind that. You have something higher; don’t leave it for the sake of something of comparatively less value. What do we do? We stick to the outer casing of the walnut and ignore the kernel. Well, don’t do that. Do you follow my point?

I’ve made no religion – definitely not. Nor am I going to make any religion, so long as I am alive. If, after me, anyone does, he will be going astray of the point, I tell you. This is a Truth which is One; it has been experienced by one and all, ever since the world was created. Those who knew the Truth gave out in that way.

I am saying something very important that has already been explained to you so many times, and perhaps you know it already; but this is the question here: that we should not ignore the kernel by sticking to the outer covering of the walnut. Make the best use of the outer form. You are not to hate anyone, especially those in the school of thought where you have been. You have got something higher in that very school, which even the

ministers generally do not know. Surely, I'm not exaggerating. I've come in contact with the ministers of all religions: the majority of them are ignorant of these higher things, and that is why they never mention them. For that reason, you can tell them, "Here is something more that is in our own scriptures." In that case, they will also come round. They should not change their religion or outer forms – not in the least. But they may take a further step in their own religion, as given in their own scriptures.

So have love for all: for all those who are going on the higher way and for others. For God is also in them. When you've found a candle of light, "do not put it under a bushel, but place it where it can attract the attention of other seekers." You are in some church; I am in some church. If my brothers in the church are ignorant, I must say, "Here it is in our own scriptures." So you have to love: there should be no hatred for anyone. But don't ignore the diamond work and replace it with the copper or the iron or the silver. This is what I mean to say. I think that point is clear to you?

QUESTION: Yes. We can visit there, and then they'll say, "Where have you been?" Then we say, "I have found something better." If they are hungry, they will come.

MASTER KIRPAL: Tell them, "Here it is, in our own scriptures." I tell you honestly, even the bishops do not know what is what. It is so in the majority of all religions; I'm not speaking only of the Christian, but of other religions, too. Now men of other religions direct people to me: "For the inner, go to Him." They are supposed to be knowing God. If they know God, they must give it out. They simply tell you, "Go on with the first step; that will do." That is wrong, I tell you honestly. You have only a preliminary form and you go on believing that it will lead you to God after death. Well, "A bird in hand is better than two in the bush."

Have love for them. If you don't love them, how will they listen to you? By love you can make anyone understand. With hatred, no one will come near you. You will be defaming the work of your own movement – not movement, but revival, I would say, of the old truth that we have forgotten. I think this point is very clear?

As regards the reading of scriptures: In what I have written, to the best I know how, I have given a digest of the cream of the inner way up, as given in all scriptures – theoretically, by a parallel study of religions, and practically. So the cream is with you. You may read it first. I've given references to other scriptures, too, and you can quote them: "Here such and such also says that." What I have written is the basic principle that guides you directly. And then you can quote from other sources: "Lord Krishna says so; Christ says so; Buddha says so." But don't make those the basis, because they also form part of other things, too, such as their own religious rituals. On account of ignorance, they sometimes lay too much importance on the preparatory step and do not mention the inner one. So, what you have been given is the digest of the cream, and that is why it is given preference.

As regards *The Path of the Masters*: let there be no misunderstanding about it. Dr. Johnson was a missionary. He first went to India to find somebody and could not and went to preach. He came back. The second time he went, he had the good fortune to meet our Master [Baba Sawan Singh Ji.] He sat at His feet and learned something for six or seven years. I was there, too. He wrote this *Path* in manuscript form. His spirit was the same as a missionary: "Muslims don't know anything; Sikhs don't know anything;

Hindus are wrong; such and such men are wrong.” This is a very drastic way of putting it. He had made three copies of the manuscript. One was given to me; one was given to Sardar Bahadur Jagat Singh; the third was given to Professor Jag Mohan Lal. Professor Jag Mohan Lal never returned the manuscript. Sardar Bahadur returned it with too many strictures, and Dr. Johnson would not listen to him. (If you say to any man, “You are blind,” he won’t listen. But if you simply ask him, “Well, dear friend, when did you lose your eyesight?” perhaps he will listen to you.) Now the whole thing devolved on my shoulders. I told my Master, “He has written it in a missionary way.” Missionaries, you know, say, “That is wrong; ours is the only way, and all others are wrong.”

He said, “You may point it out to him.”

“All right.” I went to him. I told him, “Well, look here, dear Dr. Johnson; you’ve done a splendid work in bringing out this manuscript; but it appears that here and there, you were not in the full know of things. That is why you have not been able to do full justice to the work.”

“I would like to know.”

Then I gave him quotations from the Hindu, Mohammedan and all other literature. He revised it on those lines. There are some flaws there, but many things were set right. The manuscript never came to me after revision. But he revised the portion on Eastern religions, so that they are, I think, quite palatable. About the portion on Christianity, I told him, “Dr. Johnson, you must polish it down. It is put in a very drastic way.” What did he say? He said, “My brothers in the West won’t wake up unless I say it that way.” That missionary spirit was there. So, he did not revise it. I have found that the Christians do not relish that part. It is given in a very drastic way. Now they have revised it; a further revised copy has been issued.

So this is the true state of affairs. Now it is up to you to do what you like. Have something that you’ve got very directly; then you may refer to others and utilize them.

So, other parts of Dr. Johnson’s manuscript were rewritten: but people still don’t like the Christianity part. I saw one man who was going to be initiated and who read that, throw away the book and say, “I don’t want to be initiated.” Was it the fault of the Initiation or the Science? So you may read other books, if they are on the point. In what I have written you have something cut-and-dried as a basis. You may refer to others; there’s no harm.

Yes? What do you want to say?

QUESTION: I was going to say in regard to our diet, Master. Would you kindly explain, where do we stand on serums and shots and all that sort of thing?

MASTER KIRPAL: Serums?

QUESTION: From injections; hormones.

MASTER KIRPAL: Look here, there are ways of treatment. If there is something directly in it that is not permissible, avoid it that’s all. What can be done? Life cannot be prolonged by any man, by any doctor: it is already fixed. But you can help it in the other way.

Moreover, you'll find that's a very minimal quantity. Because its remedies are prepared in alcohol, you might say, in that case, that all of homeopathy should be avoided. The question is about the intoxication that it gives. That's very minimal: one drop; it cannot give you intoxication. But as a treatment, it does much good. So don't take it for the purpose of relishing it or anything like that. An injection is also based on the principle of homeopathy: a little thing flares up all the blood.

Avoid as much as you possibly can by having recourse to other things. If there is no other alternative, that's another thing. Yes?

QUESTION: Master, I know this really shouldn't happen to people who are seriously dedicated to you; but I would like for you to explain how best to deal with, and avert, personality clashes which periodically occur. I think most of us realize that if we follow the directives, we're not going to fight one another; but I would like a little elaboration on that, because it does occur.

MASTER KIRPAL: All right. You know that I always enjoin one and all – including group leaders – to keep diaries for self-introspection. If we live up to that, there can be no conflict. The first thing is, don't think evil of others: nonviolence. By your harsh words, you harm others. That is the main cause of the creation of hatred. I was just describing how you can say to a blind person, "Oh, blind man," or you can ask him, "Well, dear friend, when did you lose your sight?" There is a difference between the two. Is it not so? One is harming, the other is not. Similarly, if you find anything wrong in someone, tell him about it privately: "Dear friend, this does not appear to be right." Don't broadcast it; don't make parties. Don't go by the ears and the eyes of others. What do we do? First we do something, and those who are attached to us form a party; and they carry tales to others. Just as diseases arise by infection, that infection goes around, and there are parties.

Don't think evil; don't hear evil of others; don't see evil of others; don't speak evil of others. Then naturally, if there's anything wrong in others, point it out in a friendly way.

I think this is the main cause of conflict. We simply say, "We are in authority"; we say, "I will turn you out." Well, who are you to turn anybody out? This is the Satsang of the Master. All are attending for the sake of the Master. If anybody says this, he is not following the instructions of the Master. Those who have been placed in charge as group leaders are given the children for their custody and help. Do you see?

Also, love one another. If you love one another, errors may creep up, but love knows forgiveness and forgetfulness. I think if you follow this very principle, there can be no conflict. Our words should be kind. Kind words don't cost anything; but kind words must be imbued with humility. Sometimes, in our own zealousness, we say, "I can do, or undo, these things." These are the things that create all the trouble. Show appreciation for another's efforts – for whatever effort he has made, great or little. If you show appreciation, the other man will be encouraged to help you. He may have flaws. Those flaws may be pointed out separately, privately; not broadcasted, because that will make parties.

That is the cause of all the friction that has arisen for the sake of the Master. The group leaders in charge should treat you like mothers, I would say. They are not Masters, but

they have been selected to help you. They may also have some flaws. But the way [to deal with it] is not to go away. You can request to see them privately and tell them, “This appears not to be right.” I hope they will listen to it.

What is done cannot be undone. That is your own mistake. That has nothing to do with the teachings of the Masters. It is only because you don’t follow them that there is all this friction. If you follow them, you will love Master and all those who go to Him and love Him. Love knows service and sacrifice. If anything happens, love will beautify it, for love beautifies everything. Love knows forgiveness and forgetfulness. Is it not so? So, if you follow even this principle, there can be no conflict such as that.

Yes, you were saying something?

[Editor’s note: We omit here a series of comments and confessions about misunderstandings between one group leader and some others.]

MASTER KIRPAL: As I told you, if you find anything wrong, go to the person privately and clarify it. Don’t broadcast it. That makes parties; that is wrong. Don’t hear through the ears of others; don’t see through the eyes of others. Group leaders are there to help. They have great responsibility. All the same, they are helping you. They make arrangements; they sacrifice their time, sometimes their money and also their labor. They don’t want anything in return. But, with it all, I tell you, they clearly give you to understand that Master is Master; they are not Masters. Don’t mistake that. This they must clarify, if there is any question of it. If God has given someone eyes to see that the God-in-the-Master is everything, her eyes or his eyes have been opened. He sees that way; then he says, “Why don’t you see like that?” As I explained to you, everything has its value. Some things are of higher value; some of lower. The fact remains that it is like that.

So I would appreciate it if all of you who are group leaders, and others, would think that way. For what do you sacrifice your time and labor? For the higher purpose of knowing God. Suppose there is resentment between the two. He leaves the place and goes away. Then? This is not the fault of the Science; it is because we are all not perfect as yet; we are on the Way. Some have progressed more and others less; but we make an allowance for that.

Don’t forget to attend your group meetings, mind that. If you leave that off, then you’ll be led away. There this lesson is revived, mind that. Go to your churches; I don’t mind.

I will tell you one thing more: if you find truth anywhere else, tell me; I will also follow you. That’s all. Yes, please?

QUESTION: Master, something very unusual happened to me last night at one o’clock, while I was sleeping. I woke up and heard Your voice calling my name, very, very strong.

MASTER KIRPAL: Yes. That’s right.

QUESTION: Is that bad or good? I never heard anything like it in my life before, except knocking on doors or things like that; but Your voice was so clear, calling, that the whole room was like thunder.

MASTER KIRPAL: I tell you now. As I explained many times, the son of man is not the Master. The son of man is the human pole at which God as the Master works. And it is that God Power that goes around and awakens all those who are initiated. He even appears to those who have some background, although they do not know who is who. Do you see? This is God Power. When a man is initiated, that Master Power or God Power resides with him – call it Christ Power or Guru Power – and is ever guiding him to bring him up. If you turn your face to Him, He will be guiding you and speaking to you, by manifesting Himself and in other ways. If He does so once, twice or four times, and you don't care, you lose your chance. But still He's there: whenever you turn your face to Him, He's there.

QUESTION: But Master, Your voice was very clear; and after that, since I couldn't sleep all night, I had very funny and different things in the room.

MASTER KIRPAL: Then the best thing to do was to sit in meditation, that's all. Sometimes it happens that those who have not seen the outer form of the Master and have never heard about Him have had the manifestation of that Form years before meeting Him. And they are wondering what it is. They say when they meet me, "Oh, I saw you three years ago." It is God Power that appears. We are all in the make. That's all. Yes, please?

QUESTION: Master, when I go back now, I'll have certain questions to answer. Would You say that man was spiritually dead originally, and this whole thing is a return to becoming spiritually alive? And that after, according to the Christian scriptures, it shows that the covenant God people went tip – they were led – but this deadness was there, the spiritual deadness – and now the great secret is, the mist is taken out of the mystery. It's no more in a form; it's being given the grace; it is a universal thing and therefore it is now acceptable, as the sun shines on every flower, on any form, anything. Would that be the approach that You mean?

MASTER KIRPAL: I tell you. In the scriptures we sometimes find the words "the soul is dead." We find it in the Christian literature and in others, too. What do they mean? Guru Nanak said, "Only he is alive, O Nanak, who is conscious; who has become conscious of the Divine Plan; who knows, who sees, God. All others are dead." Do you follow me? Those whose attention is identified with all of the outside things. their attention is considered to be as dead; but it is really not dead. Do you see? This is what is meant by this in all scriptures. The soul is never dead; but when its whole attention is absorbed in outer things, in material things, it is defined as dead. It is already there; but it awakens if you withdraw it from the outside, that's all.

Anything else? Yes, please?

QUESTION: Are we to attempt to record the number of thought failures that we have in our diaries – the actual numbers for each one?

MASTER KIRPAL: Yes. Just as I explained it to you. What can you put in the columns? You can only give the number of failures. Just the number of failures will guide you. If you are falling down in that respect, try to weed it out the following day, that's all.

QUESTION: We know that we can still build karma if we're not very careful in this life. And there are many things that we still don't have clear in our minds. Among them is the question regarding animals.

We all love animals dearly, but there are those among us, throughout the country or the world, for that matter, who sometimes feel such compassion and sympathy for animals that have been neglected, that they take it upon themselves to try to feed and house these little creatures. Consequently, there are those who, in some cases, have many creatures that they house and feed. Then there is a complaint, perhaps in the neighborhood, regarding the party that takes on these little creatures. Now the question is, when a person takes these animals for love and care, or perhaps finds another home for them – when they have these many creatures – are they, by chance, taking on a karma that is the animals' karma? Are they taking that karma on themselves?

MASTER KIRPAL: Look here. Scriptures are very clear about it. We simply ruminate over them. Soul is in everybody; it is in animals, too. Love them for the God in them, for the soul in them, not as body. If you love man, why not love creatures – I mean, animals? If you love even serpents, they won't harm you. They have the soul in them. The pity it is that we love animals, but do not love our fellow brothers. Do you see?

There is no harm, you may join a movement to help animals; you may have pity on the animal kingdom. After all, they have no court to go to, to complain about the atrocities that are extended to them by man. That's all right. But should you, for that reason, hate all other men? Love all, but for the life, for the soul and God in them. If you do it for that sake, then naturally, "As you think, so you become." If you forget God, then wherever you are attached, there you will go. Is it not so? So love all, please: love God, love man, love animals, love birds. Experience shows that if you love snakes, even they won't harm you; they will come and sit by you. This happened so many times in the life histories of many Masters. It happened in my case, too. During a Satsang in Delhi, a cobra came up and stood on his tail in the presence of about two thousand people. They cried, "A cobra is here!"

"Oh, never mind," I said. He was looking at me throughout the one hour or so the talk lasted. When the talk was over, he sneaked away. And the people said, "Let us kill him."

"But why?" I said.

Do you see? They also have sense; they have got souls. So, love everybody. No one will harm you; even snakes won't harm you. Loving animals is good; love even snakes, love your enemies: love the God in them, for the soul in them – for that reason. Then there's no binding effect. If you love them for their own sake, you are bound.

Yes, you were saying something?

QUESTION: I have a policy of my own: I see many people today take animals into their homes and take them to bed with them.

MASTER KIRPAL: This is what I'm telling you. For the God and the soul in them, do what you can. But to love them more than men?

QUESTION: No. That's it. So, in other words, then, I'm doing the right thing when I don't want them in my bedroom or in my house, even.

MASTER KIRPAL: No, no, you see; give them facilities, that's all; bring them up.

QUESTION: Take care of them.

MASTER KIRPAL: This is what I say: we go too far. I tell you, there's a story in the Koran, the Mohammedan scriptures. There was a lover of God who always devoted all his time to his prayers. There was a bird in a tree close by, and the bird's voice was very sweet. What did the man do? He left his place and sat under the tree where he heard that voice. He would say his prayers, but his whole love was for the bird. And God told him, "Look here, you have loved the bird more than Me. I am leaving you."

Love all for the sake of God. Love one another for the sake of God in man. Then there's no harm. If anything goes wrong, go straight to the person privately. Meet him and clarify it before going to bed, because the next day something else about it might creep up. Forgive and forget, and go with a clean heart into the lap of God; that's the best thing. When we forget these things, trouble arises.

QUESTION: In other words, you love them in their place?

MASTER KIRPAL: Yes, surely.

COMMENT: Certain people attach too much importance to animals and forget their meditation. They don't know how to take care of people in the world.

MASTER KIRPAL: Oh, love them; as I told you, love the God and soul in them. But it is the highest duty to love God. Now, I told you that that bhakta spent all his life in prayer, but he became attached to the sweet voice of the bird and left his place and lived there. And God said, "Well, you have more love for that bird – not for Me." If you love him for His sake, then you are saved; otherwise, you are bound, that's all.

QUESTION: Master, a little further on that question. Now. If we love these animals for the love of God that is within them, too, since they are living souls also, is it possible for us in any way, in this great love that we have for those animals, to help them to go through their lives a little faster and perhaps go through their evolution?

MASTER KIRPAL: Look here, I tell you, your intellect is going too far into the thing now. I have told you, love all. Do your best for their love; bring them up; but don't forget your connection with God. In their service, if for the sake of the bird's voice, you leave God, that is not a wise thing to do. Mind your own business first. Charity begins at home. Develop love in yourself. Don't be wanting there. Then extend your love to everybody.

QUESTION: Yes, but Master, today they are taking animals and experimenting upon them, giving them cancer and all kinds of diseases. Has man got a right to do that?

MASTER KIRPAL: What do you mean by that? Well, help them. That's all you can do, to the best you know how.

QUESTION: Yes, but You know what the experimental laboratories are doing.

MASTER KIRPAL: That is done, you see, for the sake of saving man's life. That is higher life. A sin is done. A sin is done even by eating, by breathing. If doctors are not trained by giving animals those things, how can you be saved? For a higher thing you have to do it. But you cannot be absolved from the sin unless you become a conscious co-

worker of the Divine Plan. [There is a comment that the time is short, food is ready and the people are hungry.]

MASTER KIRPAL: No, before hunger, I have to tell them something very definite. Never mind. Perhaps I may meet you again physically or not; but now I will give you a few parting words. First of all, I wish that you would develop, from day to day, what you have got by the grace of God. That would please me most and please the God in me and the God overhead. Don't miss that. Leave all things and attend to God, every day, first. Be devoted; surrender to God in all your actions.

For that, two things are very important – I would say, three. First, love. God is love and we are love personified, and the way back to God is love. Whatever goes to develop your love for God, do it. Whatever goes to develop love for your own self, at the cost of the love for God, then leave it. Do you see?

Love knows service and sacrifice. Love beautifies everything. Love knows no burdens. Love knows giving, not taking. I'm saying these words to all, whether they are initiates, group leaders in charge or representatives. They are there to give, not to take anything. What do you give? What you know. Physically, also, do what you can to serve others; also give financially to the best you can; and all should share. First stand on your own legs, by honest means. Then maintain your families and try to help others who are needy, hungry and naked; and do it for the cause of God. Share something: there is no taxation, no imposition – it may be one cent.

This is one thing: love for all. If you have love for all, why is there not love between the brothers? You have been connected in a relationship which can never break, even after death: because you are all on the Way, the same Way – in direct contact with God. This is the first thing. When you know love, you cannot hate anybody. You will never think evil of others, never speak evil of others. You will never suffer to hear evil of others; you will never see evil in others. Love knows all these things. For want of this, there is all this trouble. You come to the Satsang for the sake of Master, not for the sake of A, B, C or D. All are there for the sake of God's work. Do you see? Stand on your own legs. Don't try to make further karmas by grabbing, by receiving, by exacting, from others. Those who are needy have their rights: give them. Those who are naked, help them. Where there is a good cause, give to it. This is the first thing for love.

Then comes sinless-ness: purity of thought; chastity. This is what is mostly needed. A married life has been defined in the scriptures; try to come up to that standard. When you are married to one, remain married to one; not everybody. I am sorry to say these words, because I find this almost everywhere. Women and gold: these two things are the greatest impediments on our way. Stick to what the scriptures say. Live on your earnings; don't depend on others. Help in the Cause; share with others who are needy; and have chaste lives.

And have kind words. If there is love, there are kind words – there is no harshness. If anything crops up, reconcile it before you go to sleep. Rest assured, this is what Masters have always enjoined. If any two brothers have not agreed, and there is still something wrong before they go to bed, they should not go to bed unless they have been reconciled. That is why the Bible says, "If you do not love your brothers whom you see, how can you

love God whom you do not see?” Christ said, “I give you a new commandment, That you love one another.”

Try to promote this cause of God: this is no man’s work, this is God’s work. You know you are convinced of the truth of it: perhaps you have had just a little experience of it, but it goes on further. That is the basic principle of all religions. Help, if you can, for the cause of God. Help others, the needy, the hungry, the naked. That you can do only if you simplify your lives, mind that. If you have too much to do and you cannot stand on your own legs, how can you help others? That is why I said in one of my circulars, “Simplify, simplify and simplify.” Share with others. So long as you have this body, always give. Don’t be like that – taking. Give. Such a man will command respect from everyone: a man who is chaste; who is not greedy; who has love for all; who has kind words imbued with humility. I think this is all I want of you. Adhere to this very thing, because man’s life is meant for knowing God.

Help will come to you unasked for. If the child is asleep, the mother has to take care of him. If any snake comes, the mother will kill herself rather than allow the snake to go near the child. So, that God Power, or the Christ Power, is with you on Initiation. That is the Guru Power or the Master Power. That will look after you. A child has full faith in his mother. Even if a lion comes, the child will run to the mother. That lion may eat up the mother, too, but the child has full faith in her. So if you have full faith, you can move mountains. Faith is the root cause of all religion.

And practically, you have seen: you have got something that is referred to in the scriptures. Develop it from day to day. I wish each one of you to be ambassadors of Truth. The harvest is much; laborers are wanted. But the laborers should be ideal ones. Try to be ideal. Everyone should be ideal. “An example is better than precept.” Saying things and not living up to them sets a bad example for others. Others won’t be guided; they won’t accept you. They will think, “Oh, he is doing everything. Women and gold affect him as much as they do me. Then why should I respect him?”

Not everyone can command respect. These are only two ways in which you can command respect from everybody, even from those whom you do not know: because your words will be charged with that life. In some cases, simple words you say affect others; and in other cases, you may give long yarns, and they do not affect anybody. What is the reason why? The life is not behind it. So be practical. If we try to reform ourselves, all the world over will be reformed. We reform others and don’t reform ourselves: that’s the reason why there is all this trouble. And this is all, I think, I can tell you. And my best wishes will be with you – the God in me, and my Master’s grace. You have, each one of you, been put on the Way. Develop it. That’s all I wish.

MR. KHANNA: Here I would like to express my gratitude to the Great Master⁵.

MASTER KIRPAL: There is no need of an expression of love. It is my duty – the God in me. Thank you for that. But I will be thankful to you, grateful to you, if each one of you will live up to what I’ve told you. I’ll be thankful. That’s all I can say.

⁵ Mr. Khanna first served Baba Sawan Singh, his Master, and later was one of Master Kirpal’s representatives.

MR. KHANNA: I'm also grateful to all the devotees here. They have been very kind and showed that the group will flourish here. But I don't agree with the Master on one point.

MASTER KIRPAL: Because you're greater than Master. [laughter] Well, don't give a misunderstanding, please.

MR. KHANNA: Because Master said that it might be His last coming.

MASTER KIRPAL: I have told you the correct thing. It is all up to God; don't overrule it.

MR. KHANNA: Yes, sir.

MASTER KIRPAL: Yes, that's all. Sometimes in our zealotry, we say so many things. Well, it is in the hands of God: no promise, please.

MR. KHANNA: Master will have much pity on us and will pay us more visits, because we need the Master very much more in America than in India.

MASTER KIRPAL: I have come only under the guidance of God. If He wills it, I will come a hundred times. This is His work that He will carry on. Of course, your wishes are appreciable; I quite appreciate them. But it is all in the hands of God. Who knows what will happen tomorrow, or during the day or night?

MR. KHANNA: Master is still young, and He can pay us visits enough.

MASTER KIRPAL: Well, the soul is always young. There is no question of that. The question is about God about His grace. If He wants it, I will come. If your wishes are there, God may agree.

MR. KHANNA: He will be paying us a visit soon. So we will all unite together and help His cause, financially, physically, morally and in every way: and that will bring great peace all over the world.

MASTER KIRPAL: My greatest pleasure will go to you who live up to what you are told to do, that's all: poor and rich, alike; higher and lower; group leaders, initiates and everybody. We are all equal; we are all brothers and sisters in God. It is the grace of God that helps you. That will also continue helping you, unasked for, without any compensation.

MR. KHANNA: ----- wants to say something.

MASTER KIRPAL: Yes, please. What have you to say now, like a madman?

GROUP LEADER: Thank you, Master, for calling me mad, because I'm madly in love with You. And the only way I can express myself is crazy, as I always do. And I want to thank You for glorifying our souls and diffusing Your tremendous light into all of these vessels. And that we should constantly see by Your grace and by Your power, that Your work should be glorified through us: because You said that all creation comes to glorify the works of God. And that we should all come with a sweet and tender heart to each.

MASTER KIRPAL: And God will appreciate all that. He wishes that His Name should be glorified.

It is God's grace. He gives as one is deserving. He can contain that much: and that is for all, not for one. But He is waiting for anyone who will turn his face up to Him, that's all.

The Father wishes every one of his children to stand on his own legs – to be more than himself.

MR. KHANNA: We are celebrating Master’s birth anniversary on January 25, 1964 in Washington...⁶

MASTER KIRPAL: The question of South America is decided? That’s the point.

MR. KHANNA: But still, we have until the 25th; so that leaves us –

MASTER KIRPAL: No, no, I tell you, if that is on, then it’s all right on the 25th. If that is eliminated, then the date will be earlier. That should be decided on. You can inform me later on.

Look here, I tell you – about the birthday question: I think initiates should celebrate the pleasure of meeting somebody in whom the God is manifested, every morning, with every breath. This is only historically that you will gather together to revive that lesson. The true celebration of the birthday is when you live up to what He says, that’s all. These generally become ceremonies. I think the greatest celebration of the birth lies in the fact that it is by my Master’s grace I was able to communicate these things to you. So, in the celebration of the day of birth, everything comes in. But celebrate it every day: remember Him, that’s all. Live up to it: that is, I think, the highest form of celebration of any Master’s birthday. And that is all I want.

MR. KHANNA: So we have fixed it on January 25th. In case of change we shall let you know.

MASTER KIRPAL: Yes.

MR. KHANNA: That will be the first time in history that a living Master’s birthday will be celebrated in America. So all those who would like to come are welcome.

MASTER KIRPAL: And bring al your friends, if you have any.⁷ He has good wishes, you see. He even has good wishes for your friends. That’s all right. For the true friend, a man has good wishes, is it not so? Yes? Mr. Perrin, do you have anything to say? We are grateful to you.

ANOTHER GROUP LEADER: I’m grateful to ---- , because it takes a big man to get up and say what he did. [This comment refers to the material that was cut – EDITOR.]

MASTER KIRPAL: Love knows no outer things. Heart speaks better to heart. I have regard – love – for both Mr. Perrin and his wife and for all others who are doing their best, selflessly, without letting anyone know. What did Christ say? “If your right hand does something, let the left hand not know of it.” And Mr. Perrin is one of that kind. He

⁶ Master Kirpal’s true physical birthday is Feb. 6th. This particular time was arranged so it could be celebrated in the West, before he returned to India.

⁷ This is a joking imitation of the phrase used repeatedly throughout Master’s tour by Mr. Khanna when he extended invitations. The reference was easily understood by the people gathered there and was the reason why they were laughing. This explains what Master says next.

does his service, I know, late at night; at one or two, he is washing the vessels of all of you. He does not say so to anybody. I have appreciation for all that. I have love for all. All right. Now give them food.

1999 March: Efforts and Grace Work Side by Side

This question and answer session was given October 31, 1982 at Sant Bani Ashram, Rajasthan, India.

QUESTION: Sant Ji, I've had several dreams of You. How do I know if they're just my mind or if You've come to me in my dreams?

SANT JI: I think that this question has been answered many times and I think it was published in the *Sant Bani Magazine* also. I would like to tell all of you that whenever you read the magazine you should read it carefully. Anyway, I will reply to this question again.

We get the dreams always on the level of mind and the organs of senses. When our soul is below the Eye Center, our daily activities change their form and we get dreams of them. In the worldly dreams we do not get any happiness, there is no joy, because they are the changed form of our day to day activities. Many times when we get the worldly dream, instead of getting any happiness or joy we become upset.

The lower level of the organs of senses is filled up with dirt and garbage. That is why when we get the dreams of a worldly nature we do not experience any peace or happiness.

Since Master is the highest being that is why He never goes down below the Eye Center. If He went below the Eye Center, at the level of the organs of senses, then we would have His dreams every day and we would not find any peace and happiness even after seeing Him in our dreams.

Master is a pure soul and He is not bound in the body. He is not dirty with the worldly pleasures, that is why He always tells us to abstain from the worldly pleasures and become pure. God is very pure and God sends the Master, Who is a great soul, making Him so pure that He is not affected by the worldly dirt. Even though He is living in the world but still He is not affected by the worldly pleasures and the [worldly] dirt. He always remains pure. That is why He emphasizes keeping our lives pure.

I'll give you an example: If there is a sleeping child who is being bothered by mosquitoes and flies, no matter how busy his mother is still she will take care of him. She will keep the flies and mosquitoes away from him and maybe she would put some mosquito net or a sheet on the boy, and if his face is dirty, she will clean that. The boy is sleeping and he does not know what is happening with him. He does not realize that his mother is taking care of him even when he is sleeping.

In the same way, Satguru never forgets us. After giving us Initiation He does not remain unaware of us. He always takes care of us; He always nourishes us.

What does the Master do when we are sleeping? You know that when we are asleep we are sleeping carelessly and we do not know about ourselves. We don't know what's happening near us when we are sleeping. We don't have any consciousness while we are

asleep. At that time Satguru is using His gracious sight and He is washing our soul. When He comes to us He has come to give us His grace, but since we have made our soul so dirty, all the grace which we receive during sleep is used up in washing our soul. If our soul were pure, whatever grace we would get from Him during sleep would take us right up. But since we are indulging in the worldly pleasures and doing all sorts of worldly things which make our soul dirty, that is why when we have the presence of the Master during sleep His grace is used up in cleaning our soul.

Sometimes when our mind has become quiet during sleep our Master pulls our soul up into the higher planes. He gives us a lot of experience and by getting those experiences one gets intoxication, one gets a lot of love and one likes that place very much. Many times during our dreams when our mind has become quiet the Master takes our soul up in the higher planes and He gives us many warnings, but since the disciple has not visited the higher planes in a state of consciousness and since he has not seen the Radiant Form of the Master in meditation, that is why he does not understand that and that is why he does not appreciate that experience. He thinks that like the other worldly dreams, it was also a dream in which he saw the Master. He does not understand that through that experience he was getting a lot of grace from the Master.

From South America I received a letter from an initiate who was in an automobile accident last month in which one person was even killed. Before he met with that accident he had received a warning from the Master many times, but he did not pay any attention to it. Later, when the accident happened, he realized that Master had been giving him a warning, but he did not pay any attention. Many times Master tells us what is going to happen, but since we are obeying our mind that is why we do not appreciate the warning of the Master; we do not understand what Master is telling us.

Just imagine if anything bad is going to happen with you and without accepting any fees or asking for anything in return Master travels thousands of miles and comes to you and tells you that this thing is going to happen to you and you should be aware of it – and if we do not understand that, if we take that experience as just a dream and if we do not take any action, take any precautionary measures, what other mistake could we make? And you can think, What more grace can a Master do for the disciple? He may travel thousands of miles to tell you that this is what is going to happen with you and you should do something to avoid this, and if we are not doing that, what else can we do as far as our mistake is concerned?

Many times I have explained that some Mahatmas are like the hen, some are like the tortoise, and some are like the cuckoo bird. The Mahatmas of the highest degree are like the cuckoo bird. You know that when the hen lays her eggs she sits on the eggs and hatches them, and if any egg goes [astray] she [retrieves] that egg and sits on it and in that way she hatches her eggs. In the same way, the tortoise lays her eggs on the ground and while living in the water, using her attention, she hatches her eggs. And you know that the cuckoo birds lay their eggs in the mountains in the winter and they come to the flat land to spend their winter because it is very cold in the mountains, and through their simran they hatch their eggs.

In the same way, the Mahatmas who are not of the highest degree can take care of the disciples only when they are near the disciples. But the Mahatmas of the highest degree

work like the cuckoo bird: distance does not make any difference to them. In one minute They can go to America just by remembering that place; in one minute They can come back to India. Distance does not make any difference. In fact, many times it happens that the Mahatmas of the highest degree may be giving Satsang and talking to [the] people at one place and at the same time They are taking care of the souls at some other place.

Hazrat Bahu said, “Although the Master is living hundreds of miles away from us, He has always kept us within His sight.” That is why Bhai Nand Lal said, “[For You] it is the question of Your one glance, and on my side it is the question of my whole life. Your one glance can liberate my whole life.” Guru Nanak Sahib said that with only one glance the Perfect Master can liberate us.

Such great souls are always ready to give us Their grace. Master Kirpal often used to say that the giver has no problem, since He has come into this world to give; the only problem is with the receivers. Now the question arises of our receptivity, and the question is of our faith in Him. It depends on how we appreciate, understand, and receive the grace of the Master.

Master Kirpal Singh Ji said that he used to see Master Sawan Singh’s Form in the within, seven years before he met Him physically. Just imagine if he also had understood [this] as we are understanding: if he also had not understood the Form of the Master, if he had not had faith in Master Sawan Singh he would have never become successful in his devotion.

Regarding myself I have said many times how I started seeing the Form of Swami Ji Maharaj a year before I met Master Kirpal Singh Ji, in which I would see Swami Ji Maharaj clean-shaven, and His hair was also short. He started appearing within me only a few months before I met Master Kirpal Singh in His real form. When I met Master Kirpal I told Him about all that I was seeing.

We people just go on fighting about the useless things and we do not realize that this Path is of love and devotion, this Path is of yearning, this Path is of purity.

Our efforts and the grace of the Master work side by side. If we make efforts we will definitely get the grace of the Master because He is sitting within us. He is not unjust. Whenever He sees us making the efforts He will at once open His door for us.

Swami Ji Maharaj said that the Shabd will get opened by the grace of the Master, and the mighty Master will pull your soul inward. The Master is always waiting at the Eye Center with the key to the door of the Real Home, and He is waiting for us. Why has He come into this world? He has come into this world carrying the key to the door of the Real Home for us; God has sent Him for our benefit. You can never enter the Kingdom of God if you do not have the grace of the Master. Without the grace and the help of the Master we cannot take even one step in the Path of the Masters.

There are two powers which work in our body. One is the mind and the other is the Power of Shabd Guru. When we meditate for a couple of days, or if we have abstained from indulging in the worldly pleasures, if we have not used the organs of senses a lot, if we have remained pure for a couple of days, then our mind will start working like a competent lawyer. He will tell us, “You have been doing this for such a long time and still you have not gotten any results.” And then he will create a feeling of hurriedness

within us. He will say, “You have wasted all your time and have gotten nowhere. You should have gotten the results soon after you started meditating.”

Just still yourself at the Eye Center even for a little bit. Then you will see how much the flames of love are burning within you. Then you will see how Master is waiting there and how He is ready to help you to fight with the five dacoits.

No doubt the five dacoits are very mighty and they have bothered the whole world, but you are not all alone in the battle with them. When you get to the Eye Center you have your Master with you. He is ready to help you and He is patting you on your back. He is telling you, He is inspiring you, to fight with them. As Guru Nanak Sahib said, “No doubt these five dacoits are great wrestlers, but you have the grace of the Master with you. Go ahead and fight with them.”

When the disciple gets to the Eye Center and when he gets to see the Master, after that he can always fight with the five dacoits because Master is there to inspire him. Master tells him, “Don’t be disappointed if you are defeated at [first]. Look at the condition of the ant: she is trying to climb the wall. Many times she falls down, but again she tries, and [eventually] one day she becomes successful in getting to the top. In the same way, don’t become disappointed if you are defeated. Keep on trying and one day, with the grace of the Master, you will definitely become successful.”

In India, in many places, when two wrestlers come together to fight, or when there is some competition, they beat a drum and that gives the inspiration to the people who are taking part in that competition. In the same way, when we come to the Eye Center and when we listen to the Shabd which is sounding there, our soul gets intoxicated and we get the inspiration to fight these dacoits and to go to the higher planes. Our soul starts dancing like a peacock starts dancing when it sees the clouds in the sky and it is about to rain.

QUESTION: How does meditation increase our love and devotion?

SANT JI: By doing it. [much, much laughter]

QUESTION: I know You’ve spoken on this before but I seem to need some more encouragement. I have been to India now – this is my fourth time – and as the time goes on I talk more and more; I know this is not good. Could you please encourage me a little more to control my tongue?

SANT JI: In Sant Mat talking too much has no importance and in the same way talking [very] little is also not important. You should talk only when you have to talk, only when it is very important. Otherwise, don’t involve yourself in useless talking. All the Saints have said that you should maintain discipline, that you should abstain from talking too much. I have seen many people who go on talking about useless things throughout the day and in the evening when they go back to their home they tell their children to give them [a] massage because they have a headache. Sometimes they take some medicines and they put a piece of cloth around their head to control the headache. They should think about this when they are talking. They get headaches only when they talk too much.

QUESTION: Sant Ji, there seems to be a lot written about chastity by the Masters, not much about chastity in dress. In our country there seems to be a problem of chastity in dress. This is what the young men say. I can’t find much written about it or discourses on

it. What can we [tell] the new initiates about it? Would Sant Ji comment on chastity in dress?

SANT JI: No one can satisfy lust by wearing different types of clothes, and there is no way to maintain chastity by wearing different types of clothes. If one could maintain chastity by wearing certain types of clothes then what was the use for the Masters to work so hard in maintaining chastity? The physical residence of lust, anger, greed, attachment and egoism is at the Eye Center and its astral [residence] is in Trikuti. So unless we rise above the Eye Center and unless we go beyond Trikuti and reach Daswan Dwar, we cannot control lust in any way.

Regarding choosing the clothes, one should dress according to what their society is wearing, because wherever you live, you have to live according to the [customs of the] people living there. As Guru Nanak Sahib said, “Somebody wears blue clothes, someone wears yellow, but one cannot control lust by wearing any particular type of clothes.” Unless we do the meditation of Shabd Naam we cannot maintain chastity.

QUESTION: Master, what are the twenty-five prakritis and other forces affecting the soul’s progress?

SANT JI: These are the natures which we have. Lust, anger, greed, attachment and egoism are the bigger forces, but the twenty-five prakritis are the twenty-five different natures, or you can call them attitudes, which we have. They are also in our within. You can even understand them as the powers of mind. You can even call them the desires, good or bad.

QUESTION: Sant Ji, in the West there’s an epidemic of many bad diseases – cancer, high blood pressure, circulatory problems – and many people die from these, more so in the West than the East. In treating people who are dying, doctors often have them on painkilling drugs and medication which leaves the patient quite groggy and foggy of mind, sleepy. If some satsangi who we know is hospitalized and it’s their end time and they’re treated by a doctor with medication which may leave their minds foggy – I was wondering – it’s probably important that they have a clear mind so that their Simran will be strong at their end time. Should their fellow satsangis ask the doctor to remove the drugs so that they will have a clear mind and be ready for the end time, or should they just let it be in the hands of the Master and not interfere in any way?

SANT JI: The diseases which you have mentioned are all over the world. It is not only in the West; in the East also many people are suffering and dying because of these diseases. Everywhere the doctors are using the same methods, almost the same methods, according to their understanding.

I have seen many people suffering with so many diseases, especially in the army when soldiers had been shot and they had many bullets in their body. The doctors used a lot of painkillers and other things which would make the body unconscious and the mind foggy in order to remove those bullets or to operate on them. It is very important for the doctors to make the patients’ minds unconscious, because when our mind stops having the power of thinking only then we will be able to get rid of the pain. So it is a must for the doctors to use the painkillers.

The wise doctors, mostly before giving their patients painkillers or before making them unconscious, tell them that they should remember God or that they should remember the One Whom they are worshipping. The satsangis know that they have to remember the Master. So mostly the wise doctors always tell the patients to remember God so that when they are made unconscious they may have the remembrance of God and God may help them.

During the Second World War, when Master Sawan Singh was still in the body, I saw many of His disciples who were in the army going through many types of treatments. I saw that when they were being operated upon they would always remember the Master and then they would have Master sitting with them or standing by their bed during the operation, and after the operation they would tell the people how the Master was there to take care of them and how they did not feel any pain. So if anything like that happens with any satsangi, what should he do? Before becoming unconscious, before taking the painkillers and the medicines which make one unconscious and the mind foggy, one should do the Simran of the Master and remember Him. When the dear one will repeat the Simran and will remember the Master, the Master will come there and He will take that disciple in His lap and sit there just as a mother takes her son and sits there with her son in her lap. Whenever you will remember the Master, Master will come there and He will help you.

I have seen many doctors who are so wise that many times before making the patient unconscious they ask him, “Do you have any Master or Pir or any Teacher? If so, you should remember Him.” So I think that if you will interfere in what the doctor is doing, how will he be able to do his work? The doctor does not have any enmity towards the patient. Whatever he is doing, whatever he is giving to the patient, is for his benefit. I have seen many doctors, those who are God-fearing, who before starting any major treatment always remember God and then they start working. No matter that they are not satsangis but I have seen many doctors, those who are very sensitive and God-fearing who, when they are doing the surgery, always remember God and they always say that God is the one who is going to cure the patient.

Guru Nanak Sahib said, “Only that treatment becomes successful in which God Himself is taking part.” Kabir Sahib said, “The doctor says, ‘I will do my best in giving the medicine and taking care of the patient, but the breathing, the life, is in the hands of God. Whenever it will please Him He will take these breaths out of the body. I cannot do anything as far as the breathing is concerned; I can only give the medicine.’”

QUESTION: When Sant Ji goes to South America, can people from the United States go there or are there restrictions?

SANT JI: Next month the group from South America is going to come and then we will talk about it and decide the dates and we’ll see what the arrangements there are. I don’t think there will be any restrictions, but we will inform you later on.

QUESTION: Last night You said that in many instances we should keep our love for the Master a secret so as not to cause problems with our friends and the society around us. At other times I’ve heard that we should shout the Path of Naam from the rooftops. I would like You to talk about the difference.

SANT JI: There is a little bit of a difference in understanding both things. There is a proverb which goes like this: If you have the Truth with you, even if you just dance in your courtyard, people from far away will know that you have the Truth. Only one who has made his soul very strong and who has manifested the Naam within him can shout the Path of Naam from the rooftops. Only he can tell people that he has got the Truth and that people should follow him. But we people are stuck in the world and are giving the example of the lovers, and we pretend as if we are the real lovers. We do not want to take even a single step in the Path of Love and still we expect the enjoyment just by talking about it.

I was talking about those weak souls who are even afraid of coming to the Satsang, those who think, “What will other people say if they know that I am going to the Satsang?” This was only when the dear ones start coming, in the beginning, and they are afraid of society and other people. This is only for them, that in the beginning they should love the Master in such a way that the other people may not know and may not bother them.

Try to remember in the beginning when you got the Initiation how much your mind was giving you trouble and how much pressure you were getting from other people. But now when you have become strong in the devotion, now you think that it is far better for you to go on singing the glory of Master without worrying about what the world says about you.

I have heard this from the blessed mouth of Baba Sawan Singh, that when he invited Baba Jaimal Singh to do the Satsang in his home he was afraid of the people. He thought that if Baba Jaimal Singh would comment on the bani of Swami Ji Maharaj, on the *Sar Bachan*, what would people think? People might think that he was no longer following the *Guru Granth Sahib*, that he had left the Sikh religion and that was why he was believing in the writing of some other Master.

That is why he requested Baba Jaimal Singh to comment on the *Guru Granth Sahib* and he himself brought the *Guru Granth Sahib* and had Baba Jaimal Singh give the Satsang on it. Sawan Singh wanted to please the people who were around him, that’s why he did that. But he used to say that in the evening when Bibi Rukko, the sevadar who was accompanying Baba Jaimal Singh, went up on the roof and started singing the hymns of Swami Ji Maharaj, for a few minutes in the beginning he felt embarrassed, but later on all his public shame and all his embarrassment went away.

1999 April: For Him, Everyone is Equal

This previously unpublished question and answer session was given January 15, 1983, in Bombay, India.

Editor’s note: In the Bombay programs, Sant Ji held a mid-day Satsang for westerners which Pappu translated into English, while the longer evening Satsangs, given in Punjabi, were not translated.

QUESTION: I’d like to thank the Master for being here – our being here and His being here. I have a question about watching Master, or listening to the Satsang we’ve had every night this week. I don’t understand the language, but I feel that it’s most important that I sit at attention and listen to Master’s every word and watch His every movement. I was wondering if this can be related to an external meditation in which I’d be sitting still

focusing on the Master's face, and if He is communicating with my soul or the souls of the satsangis as we watch Him, even though we don't understand His words?

SANT JI: No matter how much darshan of the Perfect Master we get, even if it is more and more, still it is [never enough]. Because through His darshan Master removes the dirt of ages and ages, of birth after birth. That is why, even if we spend a lot more time in the darshan of the Master, still we will say that it is not enough.

And I will say that it is better for those people who do not understand the language to sit there and have the darshan, because they are concentrating more than those who do understand the language. Those who understand the language sometimes move to this side or that side. Sometimes they look at their watch and see how much time is left. Sometimes they do other things, and they do not concentrate as much as the people who don't understand the language. [laughter]

So I think that it is better not to understand the language because the happiness which one gets by concentrating on the Form of the Master without understanding the language is greater than the happiness we get when we understand the language.

I am very grateful to my Supreme Father Kirpal Who also gave me such opportunities. I used to say in front of Him, "O my Beloved, it is my desire that I may sit in front of You always and see Your beautiful form."

As far as language is concerned, it is not difficult for a perfect Master to talk with a dear one in his language, but it is not in the Will of God that the Saints and Mahatmas should perform miracles in this world. That is why they do not do that; they do not perform any miracles. Otherwise, it is not difficult for Them to talk in the language of Their disciples; They can easily do this.

In one of the earlier messages, which was published in *Sant Bani Magazine*, I said that the place where soul meets Oversoul, or the place where soul talks to Shabd, there no Pappu is needed for translation. [Sangat laughs] Because the soul has to talk with Shabd in her own language and there nobody's help is needed.

It depends upon the receptivity of the people. It differs from person to person. Many times in interviews dear ones say, "We don't have any questions. Please let us sit in front of You and look at You and have Your darshan." They ask for that only because they get something from having the darshan of the Master. They enjoy looking at the Master more than they would enjoy talking with Him. Even in this group there are so many dear ones who did this. They prefer to keep quiet and have the darshan instead of talking.

If we understand the real value of darshan, and if we realize it, then every moment we can see unique and beautiful things.

QUESTION: I'd like to ask You a question about Simran. This morning when I was meditating, I did something different. I tried to concentrate better: I took one breath and I tried to do one Word with one breath, then let the breath out on the second Word. I tried that for a while, then afterwards I tried doing all five Words in one breath, and it wears out. [laughter] And I started visualizing waves, and I could feel Master Kirpal's presence kind of guiding me, like an orchestra conductor – one wave after another. Is it good to do the Simran one Word for each breath? Or should you do all the five Words with each breath in and then each breath out. Or does it make any difference?

SANT JI: If you will remain aware of your breathing, you will never become completely successful in doing the Simran. Because if you will do the Simran breathing in and breathing out, your attention will come in when you breathe in, and when you breathe out, your attention will go out. So it will come and go and in that way you will not be able to concentrate. No matter if after some time you get some intoxication and you love to do that; still you will never become completely successful, since your attention will always go into your breathing.

Whenever you sit for meditation, forget yourself completely and concentrate at the Eye Center. Your Simran should go on happening with your tongue of thought.

QUESTION: Sant Ji, I read in one of Master Kirpal's books that the lower beings, the plants and animals, couldn't make karma or didn't make karma, that they're only burning off karmas in those bodies. If this is true, I don't understand what the karma is that we're all working off in our human forms. Could you explain that?

SANT JI: Unless we pay off the karmas, we can never finish the karmas. And they are paying off their karmas. When all their karmas get paid off, then they get the human body.

QUESTION: When do the karmas get made?

SANT JI: When they come in the human body. [Pappu explains: Before getting those lower bodies they were in the human bodies, in which they made their karmas.]

If you think about the karmas we make, if we think about all the things which we do in our day-to-day life, if we sit down patiently and think about it, we may say that it is just a little act, or a little deed. But the consequences or the result of every single karma, every single deed you do, is very severe; it is very heavy to pay.

Regarding the karmas, Master Kirpal used to often quote the story of King Nero who burned the city of Rome and was enjoying playing the flute. You see that in the city there were so many souls, so many men, women, so many lower bodies animals and everything. How heavy or how a hard karma he made for himself!

QUESTION: In the morning Satsangs we've heard about Baba Somanath's first meeting with Master Sawan Singh. I was wondering if You could talk about Your first meeting with Kirpal, what Your experience was like.

SANT JI: My first meeting with Master Kirpal Singh – regarding that, everything has been published in *Sant Bani Magazine* and you should read that. Because it was not me who arranged that meeting: it was He Himself Who allowed me to meet Him. Because ever since my childhood I had this desire to meet the Master. I always was thinking, "Will I be that most fortunate one to meet some Master like Guru Nanak or Kabir?"

If you will read *Sant Bani Magazine* you will come to know how long the preparation was, and how long the yearning was there in my heart, and how my heart was burning and the thirst was there. And that is why Supreme Father Kirpal came down to quench my thirst; He came down to cool my heated heart.

QUESTION: In Mr. Oberoi's Satsang the other night, he said that a satsangi would have to answer to the Lord of Judgment if he went back to eating meat or things like that. That

seemed to contradict what was in the *Anurag Sagar*, because that book says that Kal doesn't have anything to do with satsangis.

SANT JI: It depends on the Will of the perfect Satguru. If He wants He can send the soul to the Lord of Judgment. If He wants He can forgive him.

Through the Satsangs, and even at the time of Initiation, Masters tell us that we should abstain from such things. We should not eat such things, and not do like that. Just imagine, if we will not obey the commandments of our Master, will He be pleased with us? He even gives His own earnings to the satsangi or to the child who is obeying His commandments. When He can do this, you can just imagine what else He can do when He sees anyone not obeying His commandments.

The Negative Power does not give any concession, He does not forgive any karmas which are made in this world. Either the disciple has to pay off that karma or the Master [has to].

The Lord of Judgment and the Negative Power cannot even touch the satsangis of the perfect Master, because it is a promise which They have made to the Master Saint that if They catch or if They imprison even one soul initiated by the perfect Master, the perfect Master will go and empty all the hells of the Negative Power. So that is why He never takes a chance; He never touches any satsangi of the perfect Master. And Master does not have such a Will to send his souls to the Lord of Judgment. He never sends the souls to the Lord of Judgment, because you know that if any child does not obey his father, the father does not send his child to anybody else for punishment. He himself punishes him. And the souls who do such bad karmas, Master forgives them and He does not let them go below the human body.

You know that if you transgress the laws of Nature, you must get punishment for that because you cannot challenge the laws of nature. Whatever wrong you have done in this world, you will have to suffer for that, you will have to get punishment for that. In the same way, Saints never want that in the world there should be corruption in Their name. That is why They never allow anyone to eat meat and drink wine and do such things. They want that the world should not be corrupted. Because if They allow Their satsangis to eat meat and drink wine and still say that it is good, it means that they are corrupting the whole of society. How can you follow the Master, how can you claim that you are doing the devotion of Lord and at the same time do all the things which the worldly people are doing?

You should read the book *The Ocean of Love* (the *Anurag Sagar of Kabir*) thoroughly and you will not find that it is written that Satguru sends those satsangis who eat meat and drink wine and do bad karmas to the Negative Power or to the Lord of Judgment. It is not written like this in there. It is written that Satguru never sends His disciples to the Lord of Judgment. But it does not say that He will forgive those who are eating meat and drinking wine.

What do we do when we read the banis or writings of the Masters? We do not understand the real essence as it is written there, but we twist the writings of the Master and we understand them according to our own convenience.

QUESTION: Master, I feel that [after] You shower grace on me my mind works extra hard. It seems like all I do is flare up and get very critical, and I feel like I'm always losing anything You give. Is that an illusion or is that the battle that we have to fight?

SANT JI: I have often said this, that the mind will not let any opportunity go out of his hand without utilizing it, because he is always with us.

When such an opportunity comes, when we know that the mind is going to attack us and he is going to make us lose our faith, at that time you should attack the mind. You should become careful and you should know that he is going to attack you. So at that time you should attack your mind back with your full force and with full Simran.

QUESTION: Master, with regards to attacking the mind, Guru Nanak said, "There is no high, no low: no good, no bad. It's all according to Your Will." If we, like a soldier, look at the mind and attack him, You're telling us to do something, realizing that this is our karma that we have to pay off. It's a lesson in life that we have to learn. If we don't take the credit or the blame, is that neh-karma?

[Pappu: Can you simplify your question?]

QUESTION: Does it make karma to not take the credit or the blame for any deeds that we commit?

SANT JI: I will try to explain this to you giving a worldly example. Suppose there is a thief and he has stolen some things. If he does not take credit for the deed which he has done, do you think that if he is caught he is not going to get the punishment for that? In the same way, if there is a murderer who says, "I am not taking credit for the deed which I have done," the government or the law will not forgive him: he will definitely get the punishment. So in this world, if you have done any bad deed, you will get the punishment for it; if you have done any good deed, you will get the prize for it.

QUESTION: Master, You have always done Your best to answer questions in relation to the disciple's relation to the living Master. I wondered If You could explain the [difference], if there is any, in the living Master's relationship to His own disciples, to the disciples of His own Master, and to the disciples of Baba Somanath Ji.

SANT JI: The difference is only in our understanding, because there is no difference for the Saints. They look at the souls of everyone and They know that the soul is innocent. All the bad faults or bad qualities are in the mind, and They never pay any attention to the mind. They look at the souls and there is no difference in that.

You know that the sun shines on every part of the creation. The sun never says, "I will not shine on this part or I will not shine on that religion or that community." He does not feel any difference and that is why he gives his radiance to everyone in this world.

In the same way, for the Mahatma who has reached Sach Khand, for Him no one is different, everybody in this world is equal. The only difference is that He takes the responsibility of those dear ones whom He has initiated and He is responsible for them. And other dear ones, the other people of the creation, those who have His darshan with love, those who believe in Him, those who are praising Him, He takes responsibility for them, also.

The other people – those who do not have His darshan with faith in Him, those who do not believe in Him, or those who do not hear Him they also get the grace of the Master, the only difference is that the Master does not become responsible for them.

The Master always bows down to the initiates of His own Master because He sees the Form of His own Master within each of the initiates of His Master. That is why I always bow down to those who are initiated by my Master, Kirpal Singh. Kabir Sahib said that those who understand a difference between one Saint and another, they will go to hell.

QUESTION: I feel that You try to increase the love we have for our own Master through the love we experience from You. Is that correct?

SANT JI: Yes, that is true.

1999 May: Satsangis Are Never Alone

This previously unpublished question and answer session was given September 29, 1980 at Sant Bani Ashram, Village 77 RB, Rajasthan, India.

SANT JI: Now, if anyone wants to ask any question, you may ask it.

QUESTION: When we're in the darshan line and we are getting darshan, I was wondering about focusing on the eyes of the Master. Should we focus on one eye or should we just keep our eyes focused on both eyes at once? It seems it's kind of difficult to keep our eyes on both eyes.

SANT JI: You know that the eyes are the windows of the soul and we all have only one soul in our within. So as a matter of fact it doesn't make a lot of difference if you look in one eye or both eyes, but you should try to look into both eyes. It is not a difficult thing. In the beginning it may seem difficult, but later on when you practice it, it becomes routine and then it is not so difficult.

He Who has to purify you will look into both your eyes and only His looking into your eyes is successful. Your looking into His eyes is not as useful as His looking into your eyes.

The sight of the perfect Saints is full of nectar. Whenever They stand in front of us and whenever They cast Their eyes or sight upon us, it makes no difference whether a man is standing in front of Them or a woman is standing in front of Them because They are looking only at the souls.

Hazrat Bahu said that if the perfect Master gives even one glance then He can liberate millions and billions of souls. No matter if millions or billions of intellectual people look at the people they cannot take anyone across the ocean of life, but the Masters' eyes have something different than the eyes of other people. That is why even [with only one glance] They can liberate many.

Hazur Maharaj Ji used to say that only the eyes give to the eyes. He even used to say that in the eyes of the Saint there is light, there is radiance, and when They look into our eyes They give us light and radiance, and that light and radiance is the only thing which gives support to our life and which liberates us.

Bhai Nand Lal told his Beloved Master, Guru Gobind Singh, “O Master, [for You] it is the matter of Your one glance [but for me] it is the question of my whole life.” By saying that he meant that even one glance or one [darshan] of his Master [could make] his life.

I requested my Beloved Master, “We are sitting on Your way and the cup of our eyes is empty and we are thirsty for Your nectarful darshan. When You come, when You pass this road on which we are sitting, fill up the cup of our eyes, for which You do not have to pay anything. We depend on You. You are our Beloved Kirpal. Why don’t You come and fill our eyes?”

I would say that whenever we get the opportunity of having the darshan we should not remember ourselves. We should not even know whether we are looking into one eye or into both eyes. We should be absorbed in the love of the person whose darshan we are getting so much that we will see only Him and we will not remember our own self. For as Master Swami Ji Maharaj also said, “When I have the darshan of my Master, I forget my body, I forget everything. I do not remain conscious of my own self.”

QUESTION: Sant Ji, every day before meditation You tell us that we should still our mind and not have thoughts in our mind, and You tell us to do constant Simran to help us to do that. I find it discouraging. It seems that no matter how strongly I put out the Simran, my mind gets even stronger. The thoughts keep coming up and I do Simran faster, and before I know it, the Simran and the mind are both going at the same time and soon the thoughts start to pull me away. Do You have any advice that might help those of us who are having that kind of problem?

SANT JI: Many times I have said that it is worse to surrender than to be actually defeated. So don’t surrender to your mind. Don’t be disappointed. Don’t be disheartened. Continue your struggle with the mind and keep attacking your mind with the Simran.

It is not a new thing that we are having this problem of the thoughts. For many ages before we came in this birth, in all our previous births, we had this problem of the thoughts. All the fantasies, all the thoughts which we are having, have brought us into this world again and again. This is one type of simran, and because we are in the habit of doing the worldly simran that is why the Masters have given us Their Simran which will cut the simran which we are doing right now – because only the Simran [of the Masters] will help us to remove the habit of doing the worldly simran, and only the contemplation of the Master will help us to remove the contemplation of the worldly things.

Mind is an agent of the Negative Power and he is doing his job honestly and he is very obedient to his Master, the Negative Power. As he is obedient and honest to his Master, in the same way it is our duty also to obey our Master and to be honest. We should do the work of our Master honestly, and that is: to do constant Simran.

What is the habit of the mind? It is the habit of the mind that whenever you start doing your meditation, at the same time mind also opens his ledger. He opens his book and he starts reading. If you pay attention to the mind and if you listen to him, then he may bring such a condition to you that only your body will be sitting here and you will be somewhere else. But if you don’t pay attention to the mind, if you don’t listen to what the mind is saying, then you will not have any problem with him.

Many times I have told this story, and it is even published in the magazine, but again I would like to tell it to you. Once a group of people came to me and they were meditating in front of me, and one of the dear ones slept [during] the meditation. When we woke him up and we asked him what he was doing instead of meditating, he reported that while he was sitting here for meditation his mind took him forty miles away to his old village where he was loading a trolley, and that trolley was stuck in the bushes, and when we woke him up he came back. You see, he was sitting in Rajasthan but his mind took him forty miles away to Punjab where he used to live. So this is the habit of the mind. He may take you to a very far away place. Even if you are sitting in the presence of the Master, still, playing his tricks, he can take you very far away if you obey his dictates.

You know how the mother takes care of her infant, how she is always taking good care of her infant. In the same way, we should take good care of our mind. We should always go on watching our mind. We should always introspect our mind, and after meditation we should analyze how much time we were [actually] sitting here doing the Simran, and when our mind took us out of the meditation mentally, and where he took us, and by playing which trick he fooled us and took us away – we should analyze how to prevent those tricks of the mind. If you will carefully introspect the doings of your mind during the meditation then you can easily become successful in controlling him.

Before Sukhdev Muni went to King Janak to get Initiation, he used to think, “How can a worldly person become the Master of a renunciate?” – because you know that Sukhdev Muni was a renunciate right from his birth, and whenever he used to ask his father, Ved Vyas, about Initiation, Ved Vyas would tell him. “King Janak is the only perfect Saint nowadays, but He is a King. You may think that He is a worldly person, but He is not, and He is the only one who can connect you with the Naam [and give you the] Initiation.” So whenever Sukhdev Muni would think about going to King Janak to get Initiation his mind would bring up this question, “How can a worldly person become the Master of a renunciate?” that is why, for many years, he did not go to see King Janak. But later on, when he realized that there was no other substitute for him, that he would have to go to the king to get Initiation, he finally went to see King Janak. On his way up to see Him he left his clothes and a metal cup in the courtyard of the king’s palace.

When Sukhdev Muni and King Janak were talking with each other, at that time, King Janak, because He was a perfect Saint, created such a Will to teach a good lesson to Sukhdev Muni. What He did was this: after some time an attendant came to King Janak and told Him that the cantonment [the army barracks] of that city was on fire. When King Janak heard that He did not react sharply. He didn’t do anything: He was not confused. He said. “It is the Will of God”; and that attendant went away.

Sukhdev Muni thought, “This person is not fit to be a king because the army is like the heart of the king. He should have gone to rescue the people who are in the fire; he should have done something to save them, but he doesn’t care. So that is why he is not fit to be the king.” After some time, when they were still talking, another person came and told King Janak, “Now the city is on fire.” King Janak again remained calm and quiet: He only said, “It is the Will of God.” Sukhdev Muni again had that negative thought. He thought, “He is the king and he must have a lot of things in his palace so that is why he thinks, ‘Why should I worry about the city and the people of my kingdom?’ But it is very bad that he doesn’t care for the other people. He is only bothered and concerned about his

own self. That is why he is only saying, ‘It is God’s Will,’ and doing nothing to save the other people.”

After some time another person came and said, “Your Highness, now even the palace is on fire. The courtyard of the palace is on fire.” At once Sukhdev Muni jumped up to save his clothes and his metal cup. Then King Janak held him by his hand and said. “Now you tell me – who is the renunciate, you or me? You left some clothes and some trivial things in my courtyard, and you are afraid that you will lose them if you don’t rush to take them. But you see that when the cantonment was on fire, when the city was on fire, I didn’t go to save them because I am not attached to them. So now you can decide who is a renunciate and who is not.”

Then Sukhdev Muni learned that in reality he was attached to the world and King Janak was not. Even though King Janak used to live like a worldly person, since He was a King and He had many obligations, many responsibilities, but in fact He was not attached to all those things. He was just performing His duty. So when he realized that King Janak was a perfect One, and that he should take Initiation from Him, he requested, “Master, now You should give me Initiation.”

But King Janak was not going to give him Initiation so easily. He told Sukhdev, “Well, I will give you Initiation, but first I will put you to some tests, and if you pass those tests, only then you will get the Initiation.”

King Janak gave Sukhdev Muni a cup full of oil and told him, “You take this oil, and holding this cup in your hand, go around the city. If you come back with the same amount of oil, without dropping even a single drop of this oil, only then will I understand that you can concentrate, and that you can do the meditation. And only then will I give you Initiation.” He said, “Mind that, if you drop even a single drop of oil on the ground, you should know that a person with an open sword is behind you, and he will cut off your head, so you should be very careful.”

When Sukhdev Muni took that cup of oil and went into the city, King Janak, at many places in the city, had arranged some distractions, such as dancers and other things. This was only to attract Sukhdev Muni’s attention. But Sukhdev Muni had the desire of realizing God, and he wanted to get the Initiation from the perfect Master, and since he knew that if he dropped the oil he would be killed, he was afraid of death also. So his mind didn’t tell him to look at all those things, all those distractions, and he was so concentrated in that cup of oil that even though he went all around the city he didn’t look at any other thing except that cup of oil. When he came back to King Janak having passed that test King Janak asked him, “Tell me, what did you see in the city? Did you like the city?” He said, “Let me tell you that I didn’t see anything in the city. I don’t know what was happening there, because I was afraid that I would be killed if I removed my attention from this cup of oil, so I was fully concentrated on this cup.”

Then King Janak said, “Now I see that you can concentrate in the meditation also. Later on, when you get Initiation, if you will have that much concentration in your meditation, only then will you become successful.” Later, after Sukhdev Muni passed many other tests, and when he got the Initiation, he was so much concentrated in his meditation that he became successful, and he also became a perfect Saint.

So if we also remember that death is hanging over our head, and we are not supposed to look at this or that place, if we remember and we have real yearning for God, then there is no question of our mind taking us away from our Simran. We will be absorbed in the Simran just as the attention of Sukhdev Muni was absorbed in that cup of oil.

Our head is filled with the enjoyments and the distractions of the world, and we always remember them. But if we are afraid of our Master, if we are afraid of our death, and if we remember that our main purpose for coming into this world is to realize God, then it will not be very difficult to take our mind away from the enjoyments and distractions of the world. We can easily put all our concentration and all our attention in the Simran only.

When I was in the army they used to show the movies once a week free of charge. Because of the grace of Almighty I was not given any duty [connected with the movies] and that is why I was not responsible for doing any work there and I didn't have anything to do with them. So when they would show the movies, instead of going to see the movies, I would let someone else go to see the movies and I would take his duty instead of him. When some people asked me, and even the head of the army asked me why I did not go to see the movies, I told them, "The poison will work even if you don't have to pay for the poison, still it will work on you if you use it. And I know that by watching movies the waves of the world come into the mind more, the mind gets more spread in the world, and when I will sit for meditation, instead of doing the work which I am supposed to do in meditation, I would start seeing all the things which are shown [in the movies] and I would think about them. But I am trying to go in the within; I am trying to see that living movie which is going on in my within. That is why I do not want to see these movies."

In my whole life I have seen only my own movie, at Sant Bani Ashram. That was the first time I ever saw [anything] on the screen. Before that, I never saw any movie. The reason for watching that movie was that I was curious to know how they were making the movies,⁸ because people bring their cameras and they stand in front of me, so I was curious to know what they were doing with all their work, and I just wanted to see how they were making the movies. That time in Sant Bani Ashram was the first that I saw a movie.

If anyone tried to inspire me to go to the movies, I would inspire him in return to go within and see the inner movie. I would tell him, "If you will go in the within and see the inner movie, then you will not like to see the outer movies."

If you go in the within even a little bit, if you start to fix your attention at the Third Eye – at the Eye Center – even a little bit, then also you can see all those beautiful things, all those happiness-giving things which are in your within. Then you will see how your

⁸ During Sant Ji's first Tour, many Ashram residents were present, when a few short movies, from early in the Tour and from Rajasthan groups, were shown to Sant Ji in the living room of His house one evening after Satsang. He talked with Pappu, Pathi Ji, and others in the room, pointing out various people whom He recognized, and joked with the Rajasthan sevadars, on screen, as if they were there. - THE EDITOR

within is full of beautiful things and the Form of the Master is so beautiful that you cannot find even a fraction of its beauty in any outside forms, in any outside faces.

The inner Form of the Master is so beautiful that it is worth seeing; it cannot be described. So when you start going in your within even a little bit, then you will also experience those flames of love which are burning within you. And when you have that experience, then you will never like to see the outer movies.

As now it is difficult for you to withdraw your attention from the outer movies and the outer things, if you go within and see all those things in your within, then it will become very difficult for you to even think about going to see the movies.

When you go to see the movies you have to spend a lot of strength. If you don't believe me, you can see the earlier pictures of Pappu in which you will see only the sketch of his face, because in those days he used to see many movies, even three shows a day. Now you can see the difference. [much laughter]

QUESTION: When we're looking in front of us and we're repeating the Names, should we concentrate on what we're looking at, or concentrate more in repeating the Names?

SANT JI: You can do both things at the same time.

QUESTION: Is it possible to meditate lying down? [much laughter]

SANT JI: You see, when we are sick and are unable to sit, then we can lie down and we can meditate in that condition. This is only in the case when our body is not working all right. But if we are healthy, and if we can sit and meditate, then we should never even think about lying down and meditating in that way, because this is the trick of the mind, and it shows that the mind wants [you] to become lazy.

Mind may advise you, "What is the harm in lying down and doing the meditation? – because our work is to do the Simran and we can do that even while lying down." But when you start doing that you may do Simran for a little bit of time, and afterwards your mind will bring sleep, and then you will be sleeping. In that way, playing his tricks, your mind would have snatched the time of meditation from you.

I will advise you that you should start doing your meditation as the wrestlers start doing their work when they go into the ring to fight or wrestle with another wrestler. At that time, neither of them is thinking about their defeat. They both have hope, and they both want to become successful. That is why they apply their full force, and with all their concentration they do their work. Success or defeat is something which comes later on, but in the beginning they both have the same enthusiasm, and they both are trying their best to defeat each other. In the same way, when you sit for meditation you should not be discouraged, you should never think that you will not become successful. Like the wrestlers, you should also have hope and you should also be enthusiastic. You should apply your full force in doing your meditation. At our Eye Center, which is our ring where we have to fight with our mind, we should apply our full force, and we should put all our concentration in fighting with him.

Our enemy is our mind, and we should never surrender to him.

Satsangis should never understand themselves as alone, and they should never feel that they are helpless and alone, because they are never alone; they are never helpless. The gracious hand of the perfect Master is on their head.

At the time of Initiation into Naam, the Satguru Power takes His residence within the disciple, and He is always giving us His grace and He is always helping us. But at least we should become the means, and we should become receptive to His grace.

Master does not want that His disciples should always remain the slave of the organs of the senses, and that always the five dacoits may go on plundering him. He does not want that. He always wants that His disciple will dominate all these five dacoits and that he may become successful in controlling them.

1999 June: The Sales Agents of God

This previously unpublished question and answer talk was given October 2, 1980 at Sant Bani Ashram, Village 77 RB, Rajasthan, India.

QUESTION: I was just reading today in one of the books about meditation, how Kirpal had mentioned many times about correct meditation. I've heard a number of different things about the Eye Focus and other aspects of meditation. Some people say it is between and behind the eyes and during Initiation I thought it was between and behind the eyes. If You could comment on this it would be greatly helpful.

SANT JI: All the Saints, the Masters who have come into this world, They all have given out the same technique. [The dear ones who meditate] at the place where the Masters tell them, only they become successful.

Master Sawan Singh used to say that some people say one hundred and other people say twenty times five. Both things are one and the same. So behind the eyes or in between the two eyes – they both are the same thing.

In your private interview I touched your forehead and I told you that this is the place where you have to look. At least you should have removed your doubt, or you should have got the answer to your question. [Sant Ji chuckles]

The place is just a little bit above the center of the two eyes. You don't have to concentrate or focus your attention on the bone which is between the two eyes. You have to look a little bit above that place.

[At this point Sant Ji borrows someone's notebook and draws a picture of two eyes and marks where the Eye Center is. (See "The Father and His Children," by Alice St. John, in the December 1980 issue, page 13, paragraph 2. It was her notebook.) Everyone laughs.]

It's just like this. It's not very high; a little bit high. Are you satisfied now? [Much laughter.]

Satsangis should not have different opinions about this, because all the Masters say the same thing, that you have to concentrate between and behind your two eyebrows, which is just a little bit above the center of the two eyes.

At the time of Initiation different things are not told to different people. They all are told the same thing. What Master Sawan Singh told at the time of Initiation, Master Kirpal

also said the same thing, and what Master Kirpal said, I am saying no different thing than that. Guru Arjan Dev Ji Maharaj said, “The Light is the same, the practices are the same, The Masters only change the bodies.”

So always you should try to bring your attention together and you can do that only by doing the Simran, because by doing Simran our mind and soul both get concentrated and when that happens Shabd or the Sound Current pulls the soul up. Or you can even say that when you concentrate or when you bring your attention together your soul climbs on Shabd and goes back to her Real Home. Shabd has the attraction to attract or to pull the soul. Until we do complete Simran and until we concentrate and withdraw our full attention to the Eye Center, no matter if we hear the higher sounds, still that Sound will not pull us up. Concentration means withdrawal of the attention from every cell of the body starting from the feet, and retracing our attention from all over the body we have to bring our attention to the Eye Center. It means that we have to vacate our body.

Shabd is coming from neither the right side nor the left side; the Shabd is coming from above our head. But because we are in the habit of hearing the sounds from the right and left, that is why we say that the Shabd is coming from either the right or left. Since we have become extroverted from many births, we need to close our ears only because right now we are in the habit of hearing sounds from outside. But when you will start concentrating, when you will withdraw completely, then you will not even need to close your ears. Since the Shabd comes from above and in the center of the forehead, there is no question or no purpose for the ears. Kabir Sahib said, “Closing the outer doors, open your inner door.”

So because we have become extroverted and we have the habit of hearing sounds from outside that is why we are told or we need to close our ears. Saints tell us how we have to close our outer ears so that we can concentrate and put all our attention at the place where They tell us, and after that we can hear the Shabd. We have to do that [while] withdrawing completely from outside.

Sant Satgurus do not mean to involve us in the meditation and keep us there all our life long without giving us anything. They tell us that if you practice the practices, which we have told you to do, correctly even for ten days, then also you can become successful.

But where are we lacking? We do not love the Master as much as we should love Him and we do not put our whole attention, all our energy, in doing the meditation as we should do. We do not withdraw from the outer movies and television and all the things which distract our attention as much as we should, and we do not withdraw from the attachments of the world as much as we should.

Many times I have said this: that many times when people go back from here they are changed so much that not only their own people but even their neighbors notice that change. And I have received many letters from non-initiates who are the neighbors of the initiates who have been here in the groups. They say that the dear one is changed. But later on what happens? When you people go and start living again in your environment, in your home, then you start accepting the color or effect of those places and you start forgetting what you have learned here.

There are many dear ones who have come here many times and they always say in their interviews that when they go back from here everything is fine, but later, when they start attending to their responsibilities and when they start living in their environment, then they start accepting the color and the effect of that environment and they lose everything. Before that they were concentrating and were doing their meditation well, but later on they forgot everything and again they felt the need to come to Rajasthan.

All the dear ones who come here, at least for once they get changed when they go back. Even if any non-initiate comes here and spends some time here, he also feels the change when he goes back.

This is my personal experience. I have seen this many times and it is very obvious from the faces of the people also. When they first come here they look different but later on when they meditate here and when they grasp what they have been given here or what they are being given here, then even their faces reflect the changes and when they go back they are completely different than when they came here. This is only because they got the gift of Spirituality while they were here.

We should try to learn a lot from this holy trip because God showered a lot of grace and He gave us this opportunity to come here. What we have to learn from this place is how to discipline ourselves and how to maintain the discipline, not only in our spiritual life but also in our day-to-day lives. Because here there is no city, there is no place where you can go for sight-seeing; there is no place where you can go and feed your mind with the enjoyments of the world. You have come here only for your spiritual upliftment and here you are taught to do all the things on time and here you are taught to be in the discipline and how to maintain the discipline. Here you people go to bed on time. You get up on time and you also come for meditation on time. It means that you are doing everything here on the schedule which we have made and everybody is trying their best to follow that schedule.

If you will learn how to remain in the discipline while you are here, then this will help you very much when you will go back to your homes. When you go back to your home if you have made the habit of doing everything on time, on the schedule, and remaining in the discipline, then you can make a schedule of your day-to-day life in which you can go to bed on time, you can get up and go to your work and meditate on time. If you follow that schedule strictly then not only in your spiritual life but also in your worldly life you can become successful.

If you make your life for once then you will never lose it. Once you develop good habits then there are no chances of losing them.

When I went on the Tour, at many places dear ones told me about good places where people go for sight-seeing. They told me that there were many good parks, many good things which we should go and see. But I told them, “You should know that I have come here only to see the dear ones, so let me do that. I am not interested in doing any other thing.” I told them, “If you obey me, and if you go in your within at least for once, and see how many beautiful things God has kept there, then you will never want to do all these outer things which you even want me to do.” It doesn’t mean that those who have gone in their within and those who have seen all these beautiful things [inside] do not pay any attention to the outside. No. They also work outside. They do the things to earn their

livelihood and they attend to all the responsibilities which they have as a human being in the world. But I mean to say that when you have come for any work you should do only that work and your attention should not be on other works.

When I was going on the world tour, in the month of May it was very hot in India, and in Delhi I saw many Westerners who had come there for sight-seeing. It was so hot there that even many Indians were dying because of that heat wave and at that time when I saw the Westerners wandering here and there, those who had come here for sight-seeing, I felt very [amused] and I even laughed at them. I told Pappu, “Look at them – see how they have left their beautiful country and beautiful [homes] and they are wandering here and there and suffering all this heat.” Those people were very dirty. I don’t know how many days it had been since they had taken a shower, because it was very obvious from their clothes also. But they were saying that they were tourists and they had come here for sight-seeing.

There is nothing in India which people can see. India does not have that many good roads and good things to attract the people here, because I have seen many places in the world. The only things which are worth seeing in India are the great Saints and the devotees of God, because India is well known for the rishis and munis. It is the country of the great holy people. So the only things which a person can see and benefit from in India are the Saints or the holy people. And those who come here for some other purpose, those who wander here and there on the streets in the tremendous heat and still say they have come here for enjoyment – what type of enjoyment are they getting here?

So meditate as much as possible and do Simran as much as possible. Remain in the discipline. Earn your livelihood by honest means. Make your mind pure because only a pure mind can do the meditation. Always keep your mind quiet because only a quiet mind can inspire you for meditation.

If for once your mind gets defiled by the bad smell of the pleasures then all your life long you will not be able to purify it. So always keep yourself in the refuge of the Satguru because the refuge of the Satguru is the strongest fort. If you will keep yourself in the refuge of the Satguru then He will protect you by every means. Don’t understand Satguru only as a human being or the body. He comes here to protect the souls and He has been sent by God to take care of the souls.

It is like some business company which sends its sales agents and they tell us about the good qualities of their product and they tell us about the discounts and everything. They inspire us to buy the product of the company. In the same way, God sends the Saints into this world and through the Saints God tells us what are the benefits and advantages of going back to our Real Home; They tell us where we belong, and why we got separated from God, and what are the practices by which we can go back to God. They tell us all these things only because God has sent Them into this world. They always come into this world only when God sends Them to bring the souls back. They don’t have any other mission in this world except for the mission of taking the souls back from this world.

The mind is such a thing which doesn’t take much time to erase all our devotion, all our meditation which we have collected over a great length of time. It is like in the beginning when a child goes to school he is given a slate to write on and he takes a lot of time to write the alphabet and other things on the slate, but when he’s told to erase it he doesn’t

take much time: it takes just a second to erase all that he has written in many hours. So in the same way, when we meditate for a couple of months, or say a couple of years, and collect some devotion, collect some meditation, and when the mind comes – and when we forget that he has come to erase all our devotion – and when we become careless and we obey him – if he inspires us towards the worldly pleasures we follow him, and if he inspires us to go away from the Master we do that. So when such a thing happens – when the mind comes and we are not aware of it, if we do not become careful – when we obey him it does not take much time to erase all our devotion and meditation which we have collected after working very hard for many days.

All the evils are in the mind and if we obey our mind it means that we are obeying the evils. Whenever you feel like sitting for meditation or whenever you think about doing meditation you should understand that this is the time when Satguru is helping us. He is being gracious on us and we should take advantage of it. When you have bad thoughts and when you are inspired to do the worldly things and the worldly pleasures, you should understand that now the mind has come. Right at that time sit for meditation and take your attention into the Light.

But what do we do when our mind inspires us to enjoy the lust?

We do not see that it is going to cause us sadness, but we obey our mind and we enjoy the lust. And because there is no happiness in all these pleasures, after we have enjoyed the lust, we feel sad and we feel sorry for ourselves and then we take a vow that we will not do that again and now we will maintain a chaste life. But after some time again the mind comes and he inspires us to do that and again we are doing the same thing. Swami Ji Maharaj says that always the person says that I will not do that again, but when the mind becomes heavier on him then he doesn't remember what he had decided before and he obeys the mind and he indulges in the lust and all those things once again. So in this way a person spends all his life and gets nowhere he is neither a chaste person nor is he a worldly person.

I don't say that married life is a bad thing. Even in married life you can maintain chastity. Maintaining chastity doesn't mean that you don't have to live in the world like the worldly people do, but the only thing which you have to do is to divert the attention of the mind. So always keep doing your Bhajan and Simran and keep your mind pure. If you will have purity of mind only then can you progress. While you are here you should try to do Simran as much as possible and always surrender to the Satguru.

QUESTION: We often have thought about getting a cow or a goat for milk [at home] and didn't know the problem of male calves. I was wondering how you've been dealing with that here? Because we don't want to slaughter them. What do they do with them here?

SANT JI: Well, generally here we use them for plowing the fields. In your country they use machinery for doing this work, but here we use the animals.

QUESTION: You mean you've reached the point where you use all the male calves?

SANT JI: Here we use them. It doesn't matter how many we have, but we always use them.

QUESTION: And the goats?

SANT JI: We don't have any goats. [much laughter] I can tell you about the cows because I have cows here.

QUESTION: Along this line of animals, my daughter wanted me to ask the Master if her cat can be spayed? To prevent having so many kittens, everybody says that's what you should do. But she doesn't know about the karma.

SANT JI: [Sant Ji laughs very heartily.] This is something which you have to decide.

QUESTION: Could You tell us about when You went to see Master Sawan Singh and He asked You to wait for Your Master to come to You?

SANT JI: I have said a lot about this many times. You should read the magazine.

QUESTION: It is always said that the most beneficial time to meditate is the early hours in the morning. I was wondering if people should avoid getting jobs on night shifts when they'd be working in those hours?

SANT JI: You see that we have to make our schedule according to the conditions in which we are working. It is different for [different] people in the world.

It is like if there are many thorns on the way and if you want to walk on that way, what can you do? You cannot pick up the thorns, but at least you can wear very strong shoes. In the same way, you have to make your own schedule.

One who has to meditate, one who has love for the Master, it doesn't matter in what hours of the day he is working but still he will have some time for the meditation.

And those who don't have to meditate, no matter if they have the early hours free, still they will not get up and they will never meditate.

We need to create love and yearning in our within. If we think that we will meditate only when we don't have any obligations, only when we don't have anything to do, I will tell you that such people never meditate. Even if they don't have anything to do still they will never meditate.

Such people become lazy because when they don't work they become lazy, they do not maintain good health. But those who work hard earning their livelihood by honest means and those who have some time for meditation, they maintain good health and they also progress in their meditation.

QUESTION: In doing Bhajan, if your mind wanders is it all right to do Simran to bring it back?

SANT JI: Always you should sit for Bhajan only when your mind is quiet so that your mind may not bother you. I always remind you to keep your mind quiet. What does that mean? It means that you have to keep your mind quiet if you want to become successful in meditation. If you will remember this even when you go back to your home, you will get a lot of help.

1999 July: Except Naam There is No Companion

This "walk-talk" was given December 1, 1978 at Village 77RB, Rajasthan, India.

QUESTION: Sometimes when I travel, or when I go up to Shamaz to do seva, fairly often, instead of sleeping outside or in my truck, or in a hotel, if there are initiates in the area, I would stay with them. And also, often they end up feeding me a meal or two – and I read something by Sawan Singh where He said that if somebody feeds you a meal which you haven't earned, you lose the fruit of three hours of meditation. So I wondered if I'm losing a lot by doing this.

SANT JI: This is true. [Sant Ji laughs.] You can do some work for the person who is giving you food.

QUESTION: Are there karmas involved in eating food from someone else's plate, or if somebody eats food from my plate, or in drinking from their glass... And if so, what are they, and is this an important thing between initiates and between satsangis and non-satsangis?

SANT JI: You see, if a meditator satsangi allows someone else to eat from his plate, he will lose the fruit of his meditation. And if any satsangi is eating food from the plate of a non-satsangi who is not very good in his character and whose outer things are not very good, it will affect his meditation. That's why the meditator satsangi, or one who has perfected himself in meditation, will never allow anybody else to eat from his plate, because he knows that if he will allow someone else to eat from his plate he will lose his meditation.

Regarding this, Master Sawan Singh Ji used to say, "I say that you should never allow anyone else to eat from your plate and you should also never eat from anybody else's plate." Because if you are a satsangi or if you are meditating, you will lose the benefit of your meditation if you give your food to anybody else; and on the other side, if you accept food from other people who are not very good, those who are very worldly, then definitely it will have a bad affect on your meditation. What is the use of eating from others' plates and what is the use of giving food to others?

QUESTION: I have a question: What if you don't finish all that's on your plate and you're with your husband, and he can finish it and you don't want to waste it. Can you just give it to your husband?

SANT JI: [Sant Ji laughs.] It's all right. You can give to anybody you want. [much laughter]

QUESTION: I don't understand this.

SANT JI: You can give to anybody, but everywhere the karmas are involved.

QUESTION: I would like to know if there's a difference if you commit a sin with your mind and if you do it with your heart.

SANT JI: [Sant Ji laughs.] We commit sin only at that time when our heart, mind and our everything tells us what to do.

QUESTION: Master, would You talk about seva done properly and the karma that you have taken on when done improperly?

SANT JI: Service to whom?

QUESTION: To the langar and ashram.

SANT JI: You see, when you are responsible for maintaining the ashram, or if you are responsible for any work in the ashram, it is your duty to take care of or look after the people visiting the ashram properly. If you don't do it properly, in that way whatever difficulties or whatever troubles the visitors will have, you will also get a little portion of that on your own self.

Because when people come from outside to the ashram, most of them, or all of them, are totally dependent on the ashram, and moreover, they don't even know about the ashram property, so it is our duty to look after them and to give them whatever they need.

Because you know that when the people are visiting the ashram, most of them always donate: either they tithe or they give a portion from their earnings to the ashram to take care of it. Master Sawan Singh Ji used to say that in the langar the rich people donate and it is distributed among the rich and the poor people. So when people are donating to the ashram and we are accepting money for the ashram, then it is our duty to serve those visiting the ashram properly.

QUESTION: What should we do if people come and do not want to use the ashram for total meditation and they want to socialize more?

SANT JI: You should love such people and afterward you should lovingly throw them out from the ashram. [much laughter] First, you should lovingly try to explain to him that this place is for the meditation. You should love him so much that after a while, either he will change or he will feel ashamed in accepting that love, because he will realize that he doesn't deserve that and he will leave the ashram by himself.

I have seen that in Baba Bishan Das' ashram many people would come and they would come there only to criticize and backbite. Baba Bishan Das would love them very much and He would tell us to give them a lot of ghee to eat and He would make a few people give them a massage, and Baba Bishan Das loved them so much that they would run away in the middle of the night, without even informing anybody.

QUESTION: Sant Ji, during meditation sometimes I slip into a kind of dream state, and in the dream state there is kind of a huge negative sound that tries to attack me. There is a huge vibration and either the Master rescues me with Simran or I wake up. Can You tell me what this is?

SANT JI: You should not give up your Simran. Because if you will be doing Simran no sound like this will come and bother you. Only the voice or only the Sound of the Master will come. If you will be doing the Simran before that no sound like this of the Negative Power will come and bother you, because no negative sound can come where the Simran is going on.

QUESTION: Yesterday You were talking about complete devotion to our meditations. Can You talk about how it can be acquired and how we can begin to enjoy meditating? Or is that just by Your grace?

SANT JI: You see, it is the duty of the student to go to the school, and afterward it is the work of the teacher to teach him and make him perfect.

In the same way, it is the duty of the disciple to collect his scattered attention and scattered thoughts and reach the Eye Center, which he can do by himself if he practices

regularly. If he will get to the Eye Center after collecting his scattered attention, he will find his Master waiting for him. And when the disciple gets to the Eye Center, Master tells him to catch the Shabd, to catch the Sound Current, and in that way the further progress starts and all of the work is done by Master. So it is the work which the disciple has to do. He has to get to the Eye Center after collecting his scattered thoughts – and he can do that.

QUESTION: Master, You are saying that you have to put the family in one place and the Master in another place. And there is a story in Satsang that a lady abandoned her husband to follow the Master. And the Master told her that if she wanted to progress, she had to go back to her husband and do his will.

SANT JI: Saints don't say that you should leave your children, or that you should leave your wife, or that the wife should leave the husband. You should not understand that I was telling you to leave your family when I said that you had to choose between your family and the Master.

What I meant to say is that you should think about who will be your friend, or who will accompany you after your death. And you know that all the relatives and all the family members, all these relations are because of our body. Because at the time of death not one of our relatives can help us, and except Naam there is no companion. That is why we should make our relation with such a thing which is going to help us at the time of death. It doesn't mean that you have to leave your family and go on working for the Naam. You have to do both things: you have to take care of your family and moreover you have to work for the Naam.

But what is our condition? We say that the daughter is mine, the son is mine, the wife is mine, this material is mine – we say all these things are mine. But never in that way do we say that Master is mine; we never say that Satguru is ours.

Guru Nanak Sahib says, “Everything is your own, but God is someone else’s.”

Day and night we serve our families, and in that we don't complain. But when we sit for God and when we start doing meditation, we have many complaints, such as, “I have pain in the knees,” “My back is aching,” and like that. [Sant Ji chuckles.] In the couplet written by one Saint it is said, “All day long you go on working for your relatives, for your family, but when the time for meditation comes you feel as if someone has put a heavy stone on your head and you feel that much burden in doing the meditation.”

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

SANT JI: The mind gets intoxicated by singing bhajans. It is one type of prayer to Master. Whenever Master used to visit our ashram, all the dear ones used to sing the bhajans in the same way the dear ones are singing them [here]. So this is not a new thing

which I have told you to do. Thousands of times these bhajans were repeated in front of Master and He used to be very happy.

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

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

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

QUESTION: Are all the Sounds heard in the front of the brain, whether to the left or to the right of the Eye Center, from the Master? Are they trustworthy, should we follow them? And is any Sound heard in the Eye Center superior to the sound heard or appearing to come from the ear?

SANT JI: You don't have to follow the source of the Sound, because the Sound is coming from the center and not from the right or left. We hear it from the right side or from the left side because right now we are habituated to hearing the outer sounds from our right and left ears. That's why in the within also we feel that it is coming from the side. But in fact the Sound is coming from the center and you should stay there, concentrating, so that you may realize that the Sound is coming from within. If you will always stay at the Eye Center, doing the Simran, you will see that very easily.

1999 August: The Love of the Very First Day

This question and answer session was given December 1, 1978, at Village 77RB, Rajasthan, India.

QUESTION: Master, I've noticed that when I sing the Five Words my mind takes to it better and sticks with it. Should I take that as a full-time method of doing Simran? And also, last night I had very much trouble with sleep and it was defeating me, and then I stood up again to meditate and I was able to succeed and meditate that way. So I was wondering if perhaps I should take that as a full-time method of meditating?

SANT JI: If your sleep is bothering you very much then you can do that. And when you are standing and doing your meditation, at that time also if sleep is bothering you, you should walk a little bit or wash your face.

Truly speaking, we have the problem of sleep only when we are careless in our meditation. As we are very careful in our worldly work and when doing our worldly work the sleep doesn't bother us, in the same way, if we are careful in doing our meditation, we cannot have the problem of sleep very much.

QUESTION: Master, on one occasion at Sant Bani, You told us the story of Sussi and Poono and the great love which they shared, and You said that unless we had the same

type of love for the physical form of the Master we would not be able to see Him in the within. I realize that my love for You feels very strong, very great, but at times I feel as though that love disappears. Does this mean that my love is essentially emotional and superficial, and what can I do about this?

SANT JI: Kabir Sahib says, “Love came, but where did it go?” Then He says that love doesn’t come from outside; it is within us. We feel that the love is coming and then it is going, but that is not true. It is only our mind which makes us feel love at one moment, and at another moment he makes us dry from our within. But the love is always within us and it is always residing in our within. Because we don’t have any control over our mind, that’s why we feel that the love is coming and going. But that which comes one moment and then goes cannot be called love.

Kabir Sahib said, “Love, love, love, everybody talks about love, but nobody realizes what love is. Only he can be called a lover who always remains wet in the love for his Beloved.”

In the story of Sussi and Poono, Sussi had so much love for her beloved that even though she was a princess, but still out of love for her beloved she didn’t hesitate to go into the desert and walk on the hot sand barefoot [searching for her lost love]. She didn’t sacrifice for the lust. It was only for the love that she left everything and went searching for her beloved. It was only [because of her] love that she came out of her comfortable palace.

Looking at her sacrifice and love at that time, it is said that Sun, who was shining very brilliantly, hid himself behind the clouds so that he might reduce some heat from the air. It is written that at that time the sand was so hot that if you would put some grain on it, you could roast the grain without any other source of fire. But because Sussi’s love was constant, that’s why she was not afraid of the heat. Her mind didn’t waver.

Fakir Hasheem Shah has written about her that, even looking at the burning sand of the desert, the mind of Sussi didn’t waver, and still she continued searching for her beloved.

Fakir Hasheem Shah has written that Sussi had very soft feet, due to the cosmetic lotions which she used as a princess. She was walking on the burning sand and her feet were as hot as a furnace, and looking at her sacrifice, even Sun went and hid himself behind the clouds. Looking at her patience, Hasheem Shah said, “If one has so much patience and sacrifice for the Beloved, he can definitely achieve Him.”

You see, in her love she suffered a lot, but in our love we don’t have to suffer. We just have to sit and in that also we become dry.

Kabir Sahib says, “All are the dead bodies [in front of] the mind, but only the Sadhu is like the dead body in front of his Master.” Those who understand this have solved their purpose.

Once in Satsang Guru Gobind Singh said, “There are few disciples of the Master, otherwise all are the disciples of the mind.” He says that most of the people are the dead bodies [in front of] the mind because whatever their mind tells them to do, they do that. As the dead body does not have any will of its own, and wherever you move that dead body, he will move. In the same way, we all are dead bodies in front of our mind. Wherever our mind wants us to go, we go there. and whatever our mind wants us to do.

we do that. There are only a few disciples who are really the disciples of Master and they always do what Master wants them to do; otherwise all are the disciples of mind.

When Guru Gobind Singh said this in the Satsang, one disciple stood up and said, “No, True Lord, I am Your disciple and I am not the disciple of my mind.” So Guru Gobind Singh said, “Okay, it’s all right, tomorrow you should bring me a piece of cloth from the market, a unique piece of cloth. I want such a piece of cloth which shouldn’t be easily available in the market and it should be very valuable and very unique.” So the disciple replied, “Okay, Master, I will do that.”

After the Satsang when the dear one was going back home, he went to the market and bought a very precious and very good piece of cloth for the Master. When he came back to his home, his wife saw that piece of cloth and she liked it very much. She asked him what that piece of cloth was and why he had bought it. He replied, “Master told me to bring Him a unique piece of cloth, and I am taking this piece of cloth to our Master.” He said, “There is no other piece of cloth like this in the market, and that is why I want to give this to my Master.”

When his wife heard that there was no other piece like that in the market she felt like taking that, and she said, “Give this piece of cloth to me, and you can tell the Master that either you didn’t get the piece of cloth or you are trying and you will get it some other day but give this piece of cloth to me.” But he replied, “No, I cannot do that because I have promised my Master that I will bring a piece of cloth for Him.”

So his wife said, “If you will not give this piece of cloth to me I will get upset with you and maybe I will leave you. Don’t you love me? If you love me you should give this piece of cloth to me and go and tell Master that you will get another one some other day.”

Because he was not the real disciple of the Master, and he was the disciple of his mind or of his wife, that’s why he left that piece of cloth with his wife and went to the Satsang. His wife also accompanied him, and she was hiding that piece of cloth with her when she came to the Satsang. When they came to Satsang, Guru Gobind Singh asked that disciple, “Come here, Dear One; did you bring that piece of cloth for me?” So the dear one started making excuses, saying, “Master, I searched a long time but I didn’t find a very good piece of cloth; there is no good cloth in the market. Maybe someday I will get you a very good piece, but I am Your disciple and I will do whatever You want me to do some day.”

When he said that, his wife at once said, “No Master, he is not Your disciple; he is my disciple, because the piece of cloth which he bought for You, he has given that to me. That is why he is not Your disciple; he is mine.”

So Guru Gobind Singh said, “Yes, I know that, because he is the disciple of his mind.” So only a few are really disciples of the Master; otherwise we all follow our mind. Kabir Sahib said, “Money, wife, wealth, and things like this, wherever they order the man, he follows that, he walks on that path.”

Regarding love, Kabir Sahib says that if we maintain the love of the Master, what is the question of our own liberation? We will get liberation; moreover such a person who has maintained his love for the Master can liberate many other souls. In the couplet He says, “If a disciple can maintain the love with the Master just as he had on the very first day, at

the time of the meeting with his Master, what is the question of his own liberation'? He can liberate millions of other souls.”

Guru Nanak Sahib said that such a lover liberates his own self. Moreover, he liberates all his family, and when he goes in the court of God he gets much respect.

1999 September: The Story of the Cobra

This question and answer session was given December 2, 1978 at 77RB, Rajasthan, India.

QUESTION: Master, what happens to the disciples who follow the false guru?

SANT JI: There is one story in the Sikh history about Guru Hari Rai. Once Guru Hari Rai was going to some place with some of His disciples, and on the way they saw a big cobra. They saw that that cobra was still alive, but he was suffering very much, because his flesh was being eaten up by many ants who were there.

Looking at the painful condition of that cobra, Guru Hari Rai laughed. The disciples who were accompanying Him wanted to know why Master had laughed, and they wanted to get some information about that cobra. Guru Hari Rai replied, “This is the result of becoming a false Master.” He said that because he became a false Master in his previous life, that’s why now he has got the body of a cobra, and the disciples who were following him have become ants, and now they are taking revenge on him. But none of them are happy – because he is alive, but still his flesh is being eaten by the ants, and the ants also are not happy because they are eating the flesh of the living cobra.

QUESTION: Is there anything that I can do to help friends of mine who are Kirpal initiates but don’t know what to do now, and also friends of mine who never got initiated by Sant Kirpal?

SANT JI: Whatever truth you have seen or you have realized, if they want to know about that truth, you should tell them – only if they want.

QUESTION: Master, to find the internal Master... you have to go through the stars, the moon and the sun?

SANT JI: Yes.

QUESTION: One morning someone told You that when they meditate, their body seems to be tipping to one side, and You said that this isn’t really happening and it’s just the mind. Now I feel certain that this is happening to my body. And it keeps interrupting my concentration, and I’m wondering what the Master might think is the cause and if there is anything that I’m doing that is wrong or badly done?

SANT JI: You should do Simran. Only because we lack in Simran, that is why we cannot concentrate. The simran which we are doing of the world brings us back into the world, and we feel all the things in the world. We need to forget that simran of the world very much, and that is why Masters have given us Their Simran. That is why we need to do the Simran of Master very much. If we will do that, only then can we gain the concentration, and we will gain so much concentration that we will never lose that concentration.

QUESTION: Master, when I am doing the Simran within, and I see a point of Light and I want to go through, but it's very bright for me, maybe not for someone else, but it's very bright for me, and I feel sad that I can't look at it, because I'm not strong enough to look at it. And then it disappears. Is this also just a lack of Simran, that I don't have enough strength to go through the Light?

SANT JI: Yes.

QUESTION: When doing the Simran, it starts off in your tongue, then it moves down to the throat center, and when it starts rising, after the heart center these things start happening. Is this the right way of doing the Simran?

SANT JI: Yes, this is right.

QUESTION: Master, yesterday we got acquainted with one of the sevadars of the ashram who [said that he had once been] bitten by a cobra. He was telling us that for his treatment a country doctor had signed a mantra for him. Is this advisable?

SANT JI: Mantras don't do any good. [Pappu comments: "He didn't know this story."]

QUESTION: Sant Ji, would You please explain more about this question just asked about doing the Simran and then going into the throat and then into the heart center? I thought the Simran was supposed to be done in the Eye Center. I don't quite follow.

SANT JI: There is a connection between our brain and our heart. When the Simran is happening in our heart, it starts happening with the tongue of thought by itself. And when it is happening with the tongue of thought, at that time it is happening at the Eye Center because this is the place where our mind and our soul are tied [together]. Because our attention is always here at the Eye Center and wherever our attention is, the Simran will come there eventually by itself.

We don't understand this because now we are doing the worldly simran twenty-four hours a day, and the Simran which is going to help us, we do not do that in a big amount. We do the Simran only when we sit for meditation, and we do not do it when we are walking or doing any other thing.

QUESTION: I understand what is meant by the soul and I understand what is meant by the mind, but I'm confused by what is meant by the heart.

SANT JI: The heart is a part of our body. [laughter]

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

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

QUESTION: Master, I know that Jesus Christ used to say that you had to enter through the small door because there are many called, but few who enter this door. But He also said that there is a false door and everybody should beware of entering this false door. What does He mean to say?

SANT JI: That is the door of the Negative Power. Negative Power always deludes the souls.

1999 October/November: Those Who Surrender to the Master

This question and answer session was given January 26, 1981, at Sant Bani Ashram, Village 77 RB, Rajasthan, India.

QUESTION: What is meditation for?

SANT JI: [Sant Ji laughs.] For progress.

QUESTION: Is it better not to spend time with an initiate if lust comes up while you're spending time with him?

SANT JI: What do you mean by "spending time with someone" – living with someone, or talking with someone?

QUESTION: No, spending time doing work with someone. There's meditation time spent, but then also work, like a cooking project or something like that.

SANT JI: A satsangi should remain stronger; this is better. We should always absorb good qualities from other people; we should not look at the faults of other people. We should not develop such a habit of accepting the bad habits of others.

QUESTION: I was curious about the second ring that Sant Ji was wearing yesterday.

SANT JI: [Sant Ji laughs.] The fact is that this ring which I am wearing now was blessed by Master Kirpal, and He Himself made me wear this ring on my finger. But at Sant Bani Ashram when I was planting one plant, at that time I lost this ring, and I was very surprised and I was very stunned to lose that ring. I became very sad, and I was very disturbed because my Master had given me that ring and it was very precious to me. But with His grace I found it again.

But on the way back from Australia in the airplane, since we were very tired and fortunately we got some seats on which to sleep. I laid down, because I had become very weak since there was a lot of work to do. That ring was trying to come off again and again because my finger had become weaker. I lost the ring again, and I searched for it for a long time, but I was not able to find it again. I looked for it everywhere and I was very upset. I was very sad because it was very precious to me. Never in my life had I become so sad. And when Judith saw this she went to Pappu and she asked him to ask me [what was wrong], and when Pappu asked me, I told him that it was nothing, because I didn't want to bother anyone. I thought that if I told them that I had lost the ring, they would bother the other passengers also, which I didn't want. I just kept quiet, but from inside I was very sad, because that ring was very precious to me. And in that sadness, Master asked me, "Why are you becoming so sad? The ring is right under you." And when I put my hand in my pocket I saw that the ring was there. [much laughter]

So when I got that ring back I thought, "Why not make another ring so that I will not lose this one?" I wanted to store that ring [which Master Kirpal gave me]. So that is why I got another ring, which I was wearing [yesterday]. But since I did not get as much happiness by wearing that ring as I get by wearing this ring which was given to me by my Master, I

took the other one off and now the same ring which Master gave me is again on my finger.

This ring had the blessing of Master, and this ring was made by Master from His own earnings, and He gave me this ring.

Saints and Mahatmas are All-Conscious; those who are the perfect Satgurus know about everything. We should never think when we are sitting in Their remembrance that They are not aware of us. They are aware of everybody – all those who sit in Their remembrance with love, whether one is an initiate or not – They are fully aware of them and They always look at them.

When I grew old enough to get married my parents inspired me and encouraged me to get married. Because they were bothering me a lot with this marriage thing, that is why I used to tell them, “I don’t know what is within me. Maybe there is a ghost or some power which is bothering me, and when I will control that power, when I will control that ghost, only then I will bring another one to control.”

I also used to tell them that the one who has to marry me will come to me by himself, hearing which my mother would say, “Dear son, the boys go to get married, the boys go to the girls’ place and they marry the girls.” I used to tell her, “Mother, I don’t know whether I am to marry a man or a boy or a girl. But I am sure that whomever I will marry, he will come to me by himself.”

In India this is a tradition, that when a man goes to marry a woman, he brings clothes and some gold ornaments for her. In the same way, when my Master first came to see me, He brought some clothes and this ring for me, and He also maintained that tradition of marriage.

My Gurudev Master Kirpal was All-Conscious, and He knew that some soul was sitting in His remembrance from his childhood. And the desire which I had in my childhood that the one who has to marry me will come to me by himself – He fulfilled that desire. And ever since I met Him and He gave me this ring and those clothes. I understand myself as a married person: I understand that I am married to Him.

When the perfect Master gives Initiation to any soul, in the Form of the Shabd He performs all the wedding rites with the soul just as the wedding rites are performed outside. Then the soul becomes the bride of the Shabd Master, the Shabd Guru, and after that it becomes the responsibility of the Master, it is up to Him: wherever He wants to take the soul. He takes [her]: in whatever condition He wants to keep the soul, He does that, and it is up to Him when to take her out and when not to. Everything remains in His hands.

So my Husband is my Gurudev Kirpal and He is taking care of me. The Negative Power is trying his best to insult me, but in this Iron Age only Kirpal is saving or protecting the honor of His wife.

In India the husband takes all the responsibility of the wife on himself and he gets every possible thing for the wife, whatever she needs. He respects her in all the ways. And in India this tradition of the maintenance of marriage has always been maintained. In India the union of husband and wife has been considered as the highest one.

The soul who once gets married to Shabd never becomes widowed. As Guru Nanak Sahib says: “The wife of the Lord always remains married; she never becomes a widow.” Guru Nanak Sahib says, “Only the Lord is our Husband; the rest are all His wives.” Further He says, “In this world there is only one Male; the rest are all His females.”

QUESTION: Will Sant Ji tell us the first funny story, about the Tour this summer, that comes into His mind?

SANT JI: [Sant Ji laughs very much, and He laughed throughout Pappu’s translation of His answer.] This is the funniest story I remember. When I was sometimes getting up and then sitting down, searching for that ring, and when Pappu came and asked me [what was wrong] – whenever I remember that I laugh. That was very funny.

The reality is that wherever I went I received happiness. I was pleased to go everywhere, and I received a lot of happiness. What can give more happiness than this, the job which I got of distributing the love which I inherited from my Master? I went to give that message of love. There can be nothing else which can give me more happiness.

I said that I don’t have any mission of my own in the world and I have not brought any of my own mission. Whatever love I have received from my Master, my Gurudev Master Kirpal, I have come to give you that. Because my Master was an Ocean of Love, and since I was a devotee of love, I got His love in the heritage, and I have come here to give you only that love.

I also said that I am like a blowing horn. You know that a blowing horn cannot produce any sound on its own. It is up to the person who is blowing into it to bring out sound from that. In the same way, I said that I am the blowing horn, and it is all in the hands of Kirpal. However He wants me to sound, He will make me do that. As Guru Nanak Sahib also said: “God is the only Doer, and [in] whatever way He wants His people to work He makes them do that.”

Everywhere during the Tour I got a lot of love and I appreciate that love. And that was a miracle of Beloved Kirpal.

Nothing gets done by my doing; everything gets done by God.

Many times I have mentioned that the love which I have received from my Master Kirpal, hardly anyone else would have gotten that much love from Him. Because He always used to embrace me, He used to make me sit in His lap, and He even used to feed me with His own hands. He used to give me so much love, like one loves a child. And I was not worthy of that love; only He knows why He loved me so much.

Whenever Master would embrace me, the people who would see that would say, “Blessed are the souls whom Master embraces.” And after that they would come and rub their bodies against me, saying that I was the most fortunate one.

Guru Ramdas said that by touching the Sadhu one becomes pure, and with His grace one becomes able to see God. When we shake hands with Master it means that we are shaking hands with God. When we embrace the Master it means that we are embracing God. When we are talking with the Master it means that we are talking with God.

When Master used to embrace me and love me as I just mentioned, I never had any desire of seeing any Light or having any experience, and I told Him, “I don’t want anything, I

don't want any Sach Khand, because I am seeing God Who is six feet tall, Who is moving, and I don't believe in any other God except the Master." I told Him, "I won't meet any other God. Even if God wants to come and see me He should come in Your form, because I understand You as my God and You are the only One who is my God."

Kabir Sahib had also said, "If both the Master and the Lord are standing in front of me, to Whom should I pay homage?" Then He said, "I sacrifice myself on my Master Who made me meet God, and I will definitely pay my homage to Him."

In order to progress on the Path of Spirituality, even the person who has a Master's degree has to behave like a five-year-old child. Just as a five-year-old child does not have any worries – he just sits in the lap of his mother and she is worried about his bathing, his feeding, and he does not have to worry about anything and he is very happy and very peaceful there – in the same way, when we surrender our everything to Master and behave as if we are a five-year-old child in front of the Master, all our worries, all our things become of Master, and then, Dear Ones, all our things are taken care of by Master Himself. Master is not [careless], He is not unjust. All those who surrender everything to Master and have faith in Him, all their works are done by Master.

Machar and Ramdita were two disciples of Baba Jaimal Singh who used to have the darshan of Baba Jaimal Singh every day in their meditation. You know that once in a while the Masters put their disciples to the test. So once in the month of August, which is very hot, it was the season for growing corn and when Machar and Ramdita were going to water their fields of corn, Machar asked Ramdita, "Did you have the darshan of Baba Ji?" He replied, "No, not yet." And then he asked Machar, "Did you get the darshan of Baba Ji?" Machar also replied, "No, I didn't get His darshan."

So they both decided, "Let us sit for meditation and have the darshan of Baba Ji before doing any work. If this corn has to get all dried up, then let it dry, because this is all [the work of] Master." So they both started to meditate without worrying about their crop. And after one more hour they got the darshan and then they started their work.

So those who have faith in the Master and who surrender everything to the Master, they definitely get the darshan of the Master. You should not think that Master is not aware of your devotion or He does not know what you are doing. Whatever minutes or seconds you are spending in His remembrance are all counted, and He keeps a good account of those moments, that time which you have spent in His remembrance. According to what one has done, He rewards them.

Swami Ji Maharaj has said that no one can postpone the Will of the Master. When we have faith in the Master and when we completely surrender our everything to the Master and do His devotion, then nobody can make any alterations to, nobody can change the Will of the Master for us, not even the Creator who has created this creation. Because Master comes into this world from Sach Khand, and the Creator of this world is in the Brahm which is much below Sach Khand. So all these gods and goddesses also are defeated and they cannot make any change in the Will of the Master if we are surrendering ourselves to Him and are doing His devotion with full faith.

As long as we are worried for our own selves our Master becomes worriless, and when we stop worrying for our own self then He worries for us. It is like when the child is

playing and he is happy in playing, his mother is not worried for him. But when the child starts crying and when he cries for help from the mother, she at once leaves all her works and goes there to help the child. When the child surrenders himself to the mother, after that the mother does every possible thing to make the child comfortable. [If the child wets the bed] she even sleeps in the wet part and lets the child sleep in the dry part. If there is any problem, if there is anything wrong, the mother always takes that on her own self and she never wants that any problem should go to her child.

In the same way, when we stop worrying for our own selves, when we surrender ourselves to the Master, then the Master takes care of us and He protects us everywhere. When the disciple surrenders himself to the Master, then Master also cannot do anything but help the disciple. As Guru Nanak Sahib said. “You are my Protector everywhere, then why should I have any fear?” So the Master helps the disciple. And the mahatmas whose eyes are opened, because they see that Master is there to protect them, that is why they always remain aware of the Master, they are always aware of the presence of the Master. But those whose eyes are not opened, they do not see the Master working for them. But the reality is that the Master is always with the disciple, and from behind the veil He always protects the disciple.

“I sacrifice myself on such a Master Who Himself is a liberated One and Who liberates others.”

QUESTION: In the bhajan, “Kirpal Guru Aaja, Kirpal Guru Aaja,” there is a line about “Nanaki.” What does that line refer to?

SANT JI: Out of the family of Guru Nanak, [His sister] Nanaki was the only one to recognize Guru Nanak. She recognized that her brother, “is a Godman, He is a Saint and He is Sat Purush.”

Nanaki used to live in a place called Sultanpur, because she was married there, and Nanak spent a lot of time living with her and working in a grocery store. Since Guru Nanak’s parents used to bother Him a lot because He was not doing any work, Nanaki said, “I will take Him with me and I will make Him do some job.” So that is why Guru Nanak Sahib spent a lot of time with Nanaki; He lived with her.

So when Guru Nanak was working in that grocery store He used to count up to twelve all right, but when it would come to counting to thirteen – in Punjabi the number “thirteen” is “tera,” which also means “yours” – so when He would come to thirteen, He would just go on saying, “Yours, yours.” It means that “O Lord, this food is Yours, and even these people who are coming here to take the food – because most of them are poor ones are Yours,” and then He would not count more than that and He would just go on giving to the people. So when people saw that, they complained to the owner of that grocery shop. And when he came to ask for the accounts and when the accounts were added up, there was more food than should have been there.

After that Guru Nanak Sahib left that job and went and sat in a graveyard where people came to bother Him. They asked Him who He was. Guru Nanak replied, “If I say that I am a Hindu you will kill me, and I am not a Muslim as you understand.” In those days the Mogul Empire was very strong and they were converting people into Muslims by force. So that is why He said, “If I say that I am a Hindu you will kill me, if I say that I

am a Muslim, I am not that. I am one idol of five elements, within which some hidden Power is working and I am called Nanak.”

From there Guru Nanak Sahib went to Mecca and Baghdad to give the message to the souls; He spent many years there. While He was gone, once when His sister Nanaki was cooking, one chapati became very beautiful, and she thought, “My Brother should eat this chapati.” And because she remembered Him with full love, Guru Nanak appeared there and He ate that chapati. You know that when anyone’s beloved leaves this world, for him the rest of his life becomes empty and dry. So after Guru Nanak left the body, Guru Angad Sahib said, “With the One whom you love, it is better to die before He leaves. Curse on the moments which you spend without Him.”

When my Gurudev Master Kirpal left the body many of you already know how I tore off my clothes and how without wearing any shoes I went into the desert. At that time, in the pain of separation I was saying, “O Lord, You are Nanak, You are Kabir, You just go on changing the body. And just as when Nanaki called for You with love and You appeared, in the same way I am calling for You, and You should appear; You should not forget us.”

1999 December: Behind the Veil Master is Helping

This question and answer session was given January 7, 1981, at Village 77 RB, Rajasthan, India.

QUESTION: Master, will You talk to us about how the disciple develops love for the Master?

SANT JI: By doing more meditation. Master used to say, “If you love me, obey my commandments.”

QUESTION: I once read that Master Kirpal said that there are two ways of achieving Spirituality: one, God helps those people who help themselves; two, God helps those people who don’t help themselves. I think He was talking about self-surrender. Could Master talk about surrendering?

SANT JI: Since God is residing within everybody, that is why He helps all. He helps everybody, but only the gurmukhs, those who can see Him working, thank Him and are grateful to Him, because they see and know that He is helping them. No matter how much help or grace God gives to the manmukhs, still they will not appreciate that because they are not seeing Who is helping them.

QUESTION: Master, is there purpose behind pain in meditation besides helping one to withdraw further?

SANT JI: Those who do not meditate regularly but who try to meditate regularly when they come in the company of the other meditators – they also try to change their colors – just as the watermelons change their color in the company of the other watermelons. In the same way, coming in the company of the other satsangis, when those people who have not meditated regularly in their homes try to meditate, then they feel the pain more than other people. You know that if we are not in the habit of doing something, and if you want to do it all at once, then it is natural to have pain. But such type of pain goes away after meditating for a couple of days.

QUESTION: [indecipherable question: Something about “It seems that it’s quicker/easier to withdraw in meditation after losing vital fluid . . .”]

SANT JI: [Sant Ji laughs.] It does not become quicker or easier. It is a trick of the mind. I will tell you, and this is the truth, that if you lose vital fluid and, after that if you sit for meditation, if you are sincere to your own self, then you will always feel guilty about it, and you will always think that you have done this bad thing.

Kabir Sahib said, “O Kabir, the doubts of the unchaste person never go.” At another place Kabir Sahib said, “The unchaste people have spoiled the name of devotion only for the pleasure of the organs of senses. They have lost the precious gem and have got only a few pebbles.” By losing the vital fluid our soul goes down and then she is no longer able to rise above at once. The truth is, as Kabir Sahib said, that where the Naam is manifested, lust never comes there, and where there is lust, the Naam cannot be manifested there. Because lust degrades us and the Naam takes us above.

QUESTION: Master, I think Kirpal said to always follow the Path as it is presented by the living Master. For instance, Master Kirpal made a few changes from Master Baba Sawan Singh, Baba Sawan Singh made changes from Swami Ji, and it seems there could be certain changes taking place through You. Could You comment on this?

SANT JI: All the Saints have the same Path to present. They come from the same place and They take us to the same place, although Their ways of presentation may be different. No matter in which age or time the Saints came into this world, no Saint has altered the Path which is made for meeting God. Master Sawan Singh Ji used to say, “Someone says sixty, and someone says twenty times three, but both things are one and the same.”

All the Saints have the same goal, and we can know this only when we meditate. When we meditate and go within, only then we can understand that the theory of all the Saints is the same, and that They all teach that we should get ourselves connected with Naam and we should go above and go in our within.

Master Sawan Singh Ji even used to say, “Those who want to understand the Path in a few words can come to me and I will explain it to them, and those who want long explanations, they should go to Master Kirpal Singh.” So I mean to say, as Guru Gobind Singh said, that all the Saints are of the same nature, but Their ways of presentation or Their ways of saying things are different; They all have Their own ways.

As long as we are in the limits of the mind and intellect, we may say, “That Master said this thing, and this Master is saying this [other] thing; He told us to do this, and [You are] telling us to do something else.” We say all these things only as long as we are in the limits of the mind and intellect. But when we meditate and cross that limit and go in the within and meet that Master in our within, only then we can say for sure that the teachings of all the Masters are the same and there is no difference between them.

The reality is that we all are thieves of meditation. We do not put a lot of emphasis, or as much emphasis as we should, on meditation. Instead, we put a lot of emphasis on reading and comparing things of the Masters. But the Masters always say that you should put a lot of emphasis on doing the meditation, because by doing meditation, when you will go

in your within, everything will be in front of you like an open book, and then you will be able to know what is what.

QUESTION: I have a problem sitting for meditation. I know that the way You teach is to have a straight spine and sit up, and lots of times I have a tendency, my head starts to fall forward and then during meditation I say, Well, I'm supposed to keep still, but then I want to move my head and straighten my spine just to make that move. Would it be better to leave my head down here or to straighten my spine?

SANT JI: You should try to forget your body completely when you sit for meditation. Then you will not have this problem; then you will not even remain aware of whether your spine is straight or not. You should try to forget your body completely. As long as we are aware of our body and we pay attention to the body, we remember [it] and we feel this problem.

QUESTION: Can You tell us some specific things we can do to make Your job easier, besides meditating more? Are there other things we can do?

SANT JI: The main thing is meditation. [Sant Ji laughs.] Satsangis should not become the thieves of meditation. They should definitely meditate, and if we are doing our job of meditation, then it means that we are making things easier for our Master. We should always keep our mind pure, because those who are pure in their mind can meditate.

QUESTION: Is the time coming soon when we will no longer be able to come to India?

SANT JI: [Sant Ji laughs.] We should not worry about such things. We should have the yearning to come. Our Satguru, Gurudev Master Kirpal, used to say: "It is the law of nature that there is food for the hungry and water for the thirsty." So if you have the real desire and if you are yearning to come here, if you have the love and affection to come here, then I am telling you this: that there is no power in this world which can keep you away from me.

QUESTION: In a marriage situation, if at one time one partner has unchaste thoughts and wants to indulge in lust, how can a person avoid that if in avoiding that it becomes a tense situation? Should a person just avoid lust altogether, regardless of the attitude between the two people?

SANT JI: [Sant Ji laughs.] Well, both the partners should agree on any one thing. They should have harmony between them because both of them are travelers of the same Path, and that is why they should always agree on the same thing.

QUESTION: What if one won't agree?

SANT JI: [Much laughter, including Sant Ji.] I think that the person who does not agree should have patience.

QUESTION: When we talk a lot with people, we lose, but when we talk about the Master and our experiences with Him, do we still lose?

SANT JI: You should talk only as much as is required. You know that if we talk too much, more than our limit, more than our capacity, then it definitely affects us and we lose a lot.

QUESTION: Does it help us in [indecipherable] Master, and also the spiritual Path in general, to always be in service to other people in our daily life and in our occupations. You were in the military service, Kirpal was in the military service – Baba Sawan Singh, Baba Jaimal Singh . . . Can Master talk about this?

SANT JI: Until we get the perfect Master and get initiated by Him, no matter what we do – all the sevas and working for other people – no doubt we will definitely get their fruit, but it is not more than a good deed. Even if you are doing it selflessly, still it is not counted anywhere as a means of liberation; it is only a good deed. But when we get initiated by a perfect Master, then I would say that the meditation on the Naam given to us by the Master is the best of all the sevas.

QUESTION: In line with what you were just talking about: supposing you are married to someone who is not initiated [indecipherable]

SANT JI: It is very important to have harmony and peace in the family life, because we can meditate only if our family life is harmonious.

QUESTION: [indecipherable question]

SANT JI: All the satsangis are in contact with the Light and Sound, and they are getting the benefit, and their devotion is counted in the court of the Lord. Sometimes when our mind is still and our attention is not very much spread into this world, we can easily see and experience that contact, that benefit of the contact with the Light and Sound. But most of the time, when our attention is not well concentrated, then we cannot see that. But there is no room for doubt in this fact: that all the satsangis, those who have been given Initiation by a perfect Master, are getting the benefit of the contact with Light and Sound, the Shabd Naam.

Whatever the practices you are doing, whether more or less, they are all counted in your devotion, and whatever efforts you are making to earn the wealth of Spirituality – like your efforts in coming to the Satsang, your efforts in going to see the Master – all these are counted in your devotion.

Kabir Sahib said that those who are dyed in the color of the Master cannot be affected by any other color. Day by day they will go on progressing until they reach their goal.

A satsangi should always have faith in the Master and he should never understand that he is not connected with the Master. Master is always with him and Master is always watching over him. Not even for one moment does the Master leave him. So that is why a satsangi should never think that he is not with the Master or Master is not with him. He is always getting the contact, he is always connected with the Master, no matter if he is not seeing Him, because we cannot see the Master working for us until we have complete faith, love and devotion for Him. But from behind the veil Master is taking care of our every single thing and He is helping us. We cannot see Him until we have complete love, faith and devotion. But this does not mean that He is not with us: He is always with us. The only thing which we need to do is to abstain from the mind and the tricks of the mind. Like a competent lawyer, mind always tries to misguide us, and he always tries to take us away from the Master. We should not follow him. This is the only thing we need to do. Otherwise, all other things are done by the Master.

Once I went to Punjab and there I went to see one Udasi sadhu. Udasi sadhus are those sadhus who have long hair, and in the month of December or January, when it is very cold, they stand in the cold water, and some sadhus would let one hundred pitchers of water fall on their head, very cold water, some would let two hundred [pitchers fall on their head], and like that. This is the practice which they do.

So there was one sadhu who used to do that and he was very well known in that area, and when I went to visit that village, I thought of going and paying a visit to him, because I thought that even though he has not been initiated, but still he is doing a lot of devotion, he is doing a lot of practices and things like that in the name of God, so let me go and see him. So when I went to see him, at that time he was sitting on one bed surrounded by his disciples and he was talking to them, and when he saw me coming, he told his disciples, “Do you see that man coming? Behind him there is another man with a white beard and a white turban and He is some great Power.” So when I came near him he at once got up from his bed and he offered me his bed. I said, “No, it is not good for me to sit on your bed, because you are a mahatma and I am just a poor farmer. It is not a good thing for me to take your bed or take your seat.” But he said, “No, you are not just a farmer, because I have seen one very big Power, one very great Power, coming with you, and He is still with you and that is why I am offering you this bed.” But I said, “No, there is no Power, I am just a poor farmer, and it is not good for me, because you have so many followers here and you yourself are a great mahatma, so you should please sit on this bed and let me sit with your disciples.” But he didn’t let me do that, and then at the end he told one of his disciples to go and get a chair for me, and he made me sit on that.

So I mean to say that Master was present with me at that time also. And because that mahatma – even though he was not perfect or he didn’t have Initiation into the Shabd Naam – but still he was doing some practices, and because of that he got some insight and he could see my Master accompanying me.

So I mean to say that there is not even one moment when the disciple is not accompanied by his Master. Master always accompanies the disciple. Since we are blind and we do not have enough faith in and complete love for the Master, that is why we are not able to feel His presence. But those who have the sight and those who have love and faith for the Master, they know how Master is accompanying them.

QUESTION: Oftentimes in my life I will come to a point of having to make some sort of a decision regarding one thing or another – sometimes small things, and sometimes not so small. And I’ll hear this voice and it will say, “Don’t do that...” or “You should do this...” or whatever. And I feel very strongly that at least half those times it’s my mind having fun, playing games with me, and not really the Master. The other half of the time I think it really is the Master’s guidance coming through. I say Simran and I still can’t clearly figure out when it’s truly Master speaking to me and when it’s not.

Is there some way that we can tell, before actually living with the Master’s Radiant Form inside, when the Master Power is truly speaking to us and when our mind is playing games with us?

SANT JI: [Sant Ji laughs.] There is no other way to find out about this – whether it is the Master or it is the mind [speaking]. Doing more meditation and coming in contact with the Radiant Form of the Master is the only way of finding out what Master really wants.

It is not difficult; we have made it difficult. Because we do not do it that is why it seems difficult.

[Parshad is passed out and Sant Ji says, “It’s like a Christmas present for you.” Much laughter.]

QUESTION: Pappu, could you ask the Master if it’s true that we should always eat all of the parshad that we get as soon as we get it?

SANT JI: Well, it depends on you. [much laughter.] Well, while you are here your family members also might expect you to bring some parshad, so you should save some for them.

2000**2000 January: He Made Me Like a Beautiful Boat**

This question and answer session was given January 11, 1981, at Sant Bani Ashram, Village 77 RB, Rajasthan, India.

SANT JI: I would like to apologize for coming five minutes late. [There is laughter, including Sant Ji.] Some people had come, so I was seeing them. Now, if anybody wants to ask any question –

QUESTION: Is it true, Master, that You may have to move the Ashram?

SANT JI: [Sant Ji laughs] Yes, we are moving to the place where I meditated for many years, in Village 16 PS, where Master told me to meditate. It is that place where Master Kirpal showered His inner grace on me and my soul mingled in His. That is why I have very much attachment with that place.

In the separation of Master Kirpal I came to this place, but I already had that [other] place, and Russell Perkins and some others have seen it. It is a very good place there and a part of it is already built. I hope that when the dear ones will get the opportunity to come there, they will like that place for meditation. It is not very far from here: it is only twenty miles away from here. It is a very quiet place, much quieter than this. [There is more laughter.] That place has Almighty Master Kirpal's presence. I hope that you will be pleased to visit that place and will meditate there wholeheartedly.

QUESTION: Will you be building a new Ashram or will you move this Ashram over there? [There is much laughter, including Sant Ji.]

SANT JI: When I came here I didn't bring everything from there here. In the same way, I don't think I will be able to carry everything from here to there. This will remain here.

Almighty Master Kirpal used to say that when God was distributing food and water to everybody and the turn of the Saints came, after giving Them food He blew [on] Their hand, and in that way Their food was spread all over the world. And then He told them to go from one place to another to get the food which God had written in Their fate. So that is why even though this Ashram will remain here and that Ashram is already there, but still for that reason I have to go from one place to another. There are some souls waiting, and for the benefit of those souls I have to go there.

Once the people of one village served Guru Nanak, and being pleased with their service, Guru Nanak Sahib gave them a blessing, which in a way looked like a curse. He said, "May you be ruined and become wanderers." Later, when He went to another village, those people criticized Him and threw stones at Him. So Guru Nanak Sahib said, "I am very pleased with your service, also, and I give you this blessing, that you may always remain here happily."

Mardana and the other people who were accompanying Guru Nanak Sahib were surprised to see how the Master was blessing those people who had criticized Him, who had thrown stones at Him, and how He was cursing those who had served Him. So they asked Him and He replied, "You don't know the secret behind this. The people who served me and loved me, I blessed them, saying, 'May you become wanderers' – if they become

wanderers they will go to many different villages. One person will be able to improve one whole village. It is possible that if he tells them about going in the company of the Masters and doing seva, and all these good things, they may change and it may improve the whole area. And the people who criticized me or threw stones at me, they are so bad that if they would go to other villages they would teach people to criticize the Saints and to oppose the Saints and like that. So that is why it is better for them to stay here. In the same way, if a good person goes from one place to another, he will always go on spreading his goodness and he will make other people good also.”

Before I came here, this area of Rajasthan was well known for its robbery; there were many thieves here and always there would be one or another murder in this area. After I came here the police inspector from the nearby police station came to see me. He said, “After hearing you talk, I hope that, because you have come here, a day will come when we will have to pack up from this area. People will come to you and you will give them good advice, and if they will follow you, we will not be needed here.”

With God’s grace that has happened. After some time, when the people of this area started improving their lives after coming to the Satsang, they stopped stealing things from other people’s houses, they stopped robbery and things like that. So there was no need of the police station nearby. And then the same police officer came and told me that they were leaving because they were no longer needed here. So whenever a good person goes to any place he always spreads his goodness and he always changes people.

Since these people used to eat meat and drink wine and then fight with each other, that is why they were very poor. But ever since they became satsangis and started earning their livelihood by honest means and stopped drinking wine and eating meat and fighting with each other, now they are financially very strong, and that is why people of this area are now praised.

Since the border is very close it is not allowed to have a gathering or anything like what we are doing here. If anyone wants to get his daughter or son married and he plans to invite people for that, he has to inform the nearby [police] post, so that they will know why the gathering is here. But because the people know that everyone who comes here is here only for meditation and those who come here improve their life, that is why we don’t have to inform anyone.

You know how many people gather here, and many people routinely come and go from here. Many Indians and foreigners come, but we don’t have to ask anybody’s permission and the officers do not bother us, because they saw that those who come here to the Ashram always come only for meditation or for good advice, and they are not bad people. That is why I always put a lot of emphasis on the importance of maintaining the discipline. I always say that you should not go onto any other person’s land, always remain on your own land, because this is a border area.

All the nearby villages love the Ashram here, since they all come here. And all those who come to the Ashram are also appreciated by them, and they are always ready to welcome them at any hour of the day. But ever since they learned that I was moving the Ashram, they are also very sad; they say that I should not leave this place. So when they say that, I recite a couplet to them in which a peacock tells a cuckoo bird, “I think that either your country is very beautiful, or you have some friend there, that is why you do not remain at

one place and you always go from one place to another.” The cuckoo bird replies, “Neither is my country beautiful, nor do I have a friendship with someone which takes me there, I have to go from one place to another only to eat the food which God has spread for me.”

Once Mardana was eating some corn and while he was eating Guru Nanak said, “Mardana, you will not be able to eat that corn.” Mardana said, “Well, it is already in my hand and I am going to put it in my mouth, how is that possible?” Guru Nanak said, “Well, we will see if you can eat that.”

Guru Nanak told him that there was a white hen in the city of Lahore and that hen was going to eat that piece of corn. So when Mardana tried to eat that particular piece of corn, it didn't go into his stomach. [As he was about to eat it he coughed and so] instead it went in his nose and it got stuck there. Mardana tried his best to get it out, but it would not come out.

When they reached Lahore they saw one white hen coming towards them, and then Guru Nanak said, “Mardana, do you see that white hen? She is going to eat that piece of corn.” Mardana replied, “Master, how is that possible? It is stuck in my nose. I have tried my best, but it will not come out.” But Guru Nanak said, “You will see.” As soon as that hen came near, Mardana sneezed and that piece of corn came out and that white hen took it and went away. So then Guru Nanak Sahib said, “Our rope is in the hand of God Almighty, and wherever He will lead us, we will have to go there. We cannot make any excuses. Wherever He will make us eat, we will have to eat.”

Many people have offered to make an Ashram in the town. And they say, “You should make the Ashram in the town or in the city where we can reach it easily, no matter if it's thousands of miles away from our home.” But I tell them, “No, I don't want to make an Ashram in any town,” because from the very beginning I have liked the villages and I have always wanted to live in the secluded places. I always want to live in the villages, because I enjoy being there.

If the Ashram is made in a city or in a town, and if you people come there, you won't be able to meditate. Because going to the town you will meditate for some time, and then your mind will tell you to go and watch a movie. If you don't go to watch the movie, he will tell you to go out for sight-seeing and like that, and then you will not be able to do your Bhajan and Simran. But here, because it is a secluded place and it is far from any town or city, you don't have any place to turn to. If your mind is bothering you, it is just your mind, and you will not be able to take your body out of this place. [Sant Ji and group laugh.] Since you don't have any other place to go, then what will you do? Just Bhajan and Simran. That is why I want all those who come here to meditate as much as possible, so that you may know what is the real benefit of living in a secluded place like this.

In the army I was a first-class signaler. In India in those days those who had passed the examination at Poona were called first-class signalers. So I had very good knowledge about that. I mean to say that you should not understand that I don't have any idea of scientific inventions or that I don't have any idea how these modern conveniences are good for humankind. I know that they are useful. But I mean to say that when I was in the army they used to show us movies free of charge, but I was not interested in watching the

movies. Instead I would go and be on duty in somebody else's place and I would tell him to go and see the movie. When the commander asked me why I was not watching the movies, I would tell him, "Because I don't want to make this world my own." I don't say that the world is bad; the world is good, but I don't want to make it my own. And all these modern conveniences and all these things, they make man extroverted and I am trying to become introverted. So that is why I never went to see any movie. The first time I saw a movie was my own movie, which I saw at Sant Bani Ashram. [much laughter]

I mean to say that your inner path is full of all these beautiful things, and if you go in your within even a little bit and see even a little glimpse of what is within, then you will not go to see any outer movie. What to talk about going to see any movie, you would not even go to the movie-house to use its toilet, because the inner path is so beautiful. [Sant Ji chuckles.]

Even though I did not have the Initiation into Shabd Naam when I was in the army, still I was not very much in the world, in the outer world. Whenever I would close my eyes and look in the within, I would see many beautiful things over there, but I didn't know where to go and where not to go. I knew this: that the within is full of all these fantastic things, but the key to it is with the Satguru, and unless I meet some perfect Satguru I will not be able to know where to go and where not to go.

Once when I was sitting on the bank of the River Beas, I saw people getting into boats and going across, and those boats were very beautifully made. At the same time I saw very ordinary wooden boats, which poor people used to go across. I thought, "They both are made of wood, but still they are very much different." Then I realized from within that it was because the wood did not have the good fortune of going to a good carpenter, that is why this ordinary boat is not very good for going across. But when wood goes into the hands of a good carpenter, first he cleans it up and he gives it a very hard time, because he has to cut it and do many sorts of things to it. But later on when he has made it into a boat, now it looks very beautiful, and this boat easily goes across the river, and moreover, those who are sitting in it, they also get across.

At that time I was comparing all these outer things with my own condition. I was thinking that right now I am like that wooden boat which is not well-made, and that is why it is not able to go across safely and cannot take other people across either. But if I will get someone who can teach me, if I get a "carpenter" who can make me like that beautiful boat, I will be able to get liberation from this world, and moreover those who will come to me, they will also get the liberation. I always used to sing that there should be some Master, there should be someone who would teach me how to become a liberated one and [to] liberate others.

The first "carpenter," the first builder, who started making this boat, was Baba Bishan Das. He gave me many punishments: He was very strict with me. You know that when a carpenter or anyone who is working on something is very strict and working very hard, then no doubt that thing has to suffer pain. But if it suffers pain, then eventually it becomes a very beautiful thing.

In the same way, the first carpenter I got was Baba Bishan Das. And later on when I met Master Kirpal, my second maker, He was very loving and kind to me, and He put me together, He painted me and made me like a beautiful boat. Now I can say that there is

peace in the within. I myself am liberated and those who are coming in my company will also get liberation.

The first job of the satsangi is to obey the commandments of the Master, and then to have faith in the Master and to love the Master. Never should he think that his Master is just a human being. He has come in the human form and He is living among the human beings only to explain to us, only to teach us, but in fact He is above the human beings.

He comes in the human form like a father whose son has been stolen by gypsies: when the father learns that his son is with those gypsies and has already become like one of those gypsies, he goes there to rescue him. But if he goes in his original form his son will not recognize him and his son will not listen to him. So he also disguises himself as a gypsy and he goes and starts living with those gypsies. First, he tells his son, “You do not belong here, this is not your home. Your home is Sach Khand which is the land of peace,” and like that. But in the beginning the son is not ready to listen to him. He thinks that all that the man – whom he does not know is his father – is saying is all useless. But later on, after he [spends time] in his company, a day comes when he starts believing in him and then he surrenders himself to him and says, “Well, whatever you say, I want to see that. You take me. I am surrendering myself to you.” So when that son surrenders himself to the father, then the father is already there, ready to take him to Sach Khand, and when he takes him there and makes him sit in his place, in his home, he tells him, “You are my dear son. You were lost and you went and lived with the gypsies and became one of them, but you were not really a gypsy.” Then the son believes and he gets the yearning to come back to his real home, and finally he comes back.

So that is why unless we go in our within we cannot have that real yearning to go back to our real home, Sach Khand. Once we go in the within and see the position of our Master, our Father, there – once we know which great powers bow down to our Master and what our Master really is and what our home really looks like – only then we can have the real yearning and longing to go back to our Home.

Up until now all those who have reached the Court of the Master have not come back disappointed. All those who have reached there have always got the grace of the Master. Those who have left the company of their mind, and those who have reached the feet of the Master, they became of Master and they always came back happy. When Bulleh Shah went in the within and saw that his Master and God were one and the same thing, he came back and said, “God came in the form of man and He hid Himself from us.”

Guru Nanak Sahib also said, “Don’t understand Satguru as the human being. Looking at the body of my Satguru, I will never be satisfied.”

Once when Master Kirpal came to my home, I sang this bhajan to Him: “God has come in the form of a man.”⁹

Hazrat Bahu has written about His love for the Master, about having so much yearning for having the darshan of the Master. He says, “I wish that every single cell of my body might turn into an eye, so that I may close one eye and open another to have the darshan of the Master. After looking at my Master with all these eyes, still I won’t be satisfied.

⁹ See “Banda Banke Aaya,” *Songs of the Masters*, p. 34.

Then also I will find some further way to have His darshan, because for me His darshan is worth more than many pilgrimages.”

He who is suffering in the separation of Kirpal always has tears in his eyes, and he cannot speak, the words do not come out from his mouth because he is separated from Kirpal. We should also create the yearning for the Master and we should also meditate. We should never understand that meditation is a burden or something which we should not do. We should definitely meditate. We should never obey our mind. If your mind tells you that you are sick, or “There’s plenty of time; meditate tomorrow,” don’t obey him, because tomorrow he will also be there and he will not let you meditate.

Kabir Sahib said, “What you are supposed to do tomorrow, do it today. Whatever you are supposed to do today, do it right now.” Because if you will go on postponing your work, then who knows when Kal will come and take you away. Kabir also said that you should never leave the Path of the Master. Whenever you see that the Master is coming, you should always go to see Him, because as soon as you see Him you become pure, and if you remain in His company you start meditating on Naam.

Before doing anything you should have both Master and your mind standing opposite each other, and you should think about what your Master would say if you will do this thing that your mind is telling you to do. You will find that if it is a bad thing, then definitely your Master will tell you. “No, don’t do this, because your every single thought is counted; you will have to pay for it, if it is bad.” But at the same time your mind will say, “No, nobody’s going to ask you. You should do this thing even if it is very bad,” and he will give you many excuses and will inspire you to do that bad thing.

If you are following your mind it means that you are not the disciple of your Master. But if you are obeying your Master it means that you have won [control over] your mind. From this world nothing will go with us, neither our wealth, nor our power, nor our intellect. If there is anything which will go with us from this world, that is our Satguru and His Naam. So why not love that thing which is going to help us, which is going to protect us? We should love that thing more than anything else.

Master Sawan Singh Ji used to say that if you cannot meditate more, then at least maintain your love with the Master. What will happen by maintaining your love with the Master? Wherever your attention, wherever your love or attachment will be, you will go there. It means that at the end you will definitely go to the Master.

Saints and Mahatmas come with a lot of love. They are the image of love and They know only to give love.

Many times I have said. “The love which my beloved Master gave me is beyond any description.”

2000 February: Only When Our Mind is Quiet

This question and answer session was given November 28, 1978, in Village 77 RB, Rajasthan, India.

QUESTION: When I am doing meditation and I start to feel concentrated, I start to feel that my body is starting to move. What should I do in those moments?

SANT JI: You should not give any attention to your body when sitting for meditation. This is also a trick of the mind. The mind makes you feel that your body is moving around, or that you are falling forwards, or that you are falling backwards, but in fact it is not happening like that. That is why it is said that you should forget your body completely when you sit for meditation. Since I am looking at everybody when you are sitting here, I saw that you were not moving. You should be doing constant Simran, and you shouldn't even be aware that you are doing Simran. I told you yesterday how we have to perfect our Simran: the Simran should go on happening within us just as the worldly thoughts come within us, without making any efforts.

QUESTION: It seems that I get more experience with the Sound when I'm walking around during the day, not doing Bhajan or sitting for Simran. I get more experience, it seems, that way than when I actually sit for Bhajan and I can't understand this.

SANT JI: We have the experiences only when our mind is quiet. It is not true that our mind is not quiet when we are not sitting for meditation. Sometimes when we are walking around and doing some Simran, at that time our mind is not having many worldly thoughts, so we have experiences at that time. And sometimes it happens that when we sit for meditation, we do not stop our mind from thinking the thoughts of the world. That is why we do not have any experiences.

When Guru Arjan Dev was imprisoned in Lahore, His disciples, who were living in Amritsar, were longing very much to have His darshan. Bhai Gurdas, who was one of His very advanced disciples, told the other disciples, "You should sing bhajans in the sweet remembrance of the Master and you should walk around the house of Guru Arjan Dev at the same time that He used to give His physical darshan and He will give you His darshan there." So the dear ones used to do that. Since they were remembering the Master, they used to have His darshan at that time, even though Guru Arjan Dev was very far away from them. Now also people believe that if they will walk around that place they will have the darshan of the Master. It has become a sort of a rite and ritual, and even now the Sikh people still do that.

There was a woman initiate of Baba Sawan Singh who once went to that place [in Amritsar]. That lady also started walking around the house to have the darshan of the Master. At that time she was remembering her Master Sawan Singh very much. She prayed to Master Sawan Singh, "O Master, the other people do not know that Guru Arjan Dev is still in the physical world in the form of Sawan Singh, but I know that the same Power is working in the body of my Master Sawan Singh." And then she requested, "Master, when You were in the body of Guru Arjan Dev You used to come to this place and give darshan to Your disciples. So can't You come now also and give darshan to me?"

Because she was having very much faith in the Master and doing remembrance of the Master at that time, Baba Sawan Singh appeared there and gave her parshad and gave her His darshan.

When she had the darshan and parshad of Baba Sawan Singh she at once thought of her family: "Let me go and call them so that they may also have the darshan and parshad from the Master." So she went to her house and she brought her husband and her children, but when she came there she didn't find Baba Sawan Singh there.

She felt very humiliated so she went to the Dera of Baba Sawan Singh, complaining that He didn't give parshad to her family and asking why He had given parshad only to her. Baba Sawan Singh laughed and said, "That was because you had faith in me, and as long as you had faith in me and as long as you were remembering me I was there to give you parshad. But when your attention went to your family, I was no longer there. As long as your attention was with me, I was with you, and as soon as your attention went to your family I came back to my home."

You see, when that lady had the experience of Baba Sawan Singh and got parshad from Him, at that time she was not doing meditation, she was walking around the place. She had that very high experience only because at that time her mind was quiet and she was doing the remembrance of Master. So that is why we have the experiences only when our mind is quiet. It doesn't matter whether we are sitting for meditation at that time or walking around or doing Simran.

QUESTION: I would like to know if we can go to sleep after doing meditation or not.

SANT JI: No, you should not sleep after meditation. You should try to remain awake. If you are doing meditation in the night time, as many people do, and you see that there is a long night ahead, then you can sleep after meditation – but not in the morning.

QUESTION: Sometimes in meditation, when my attention leaves the focus point, there is Light, but when I come back to the Center it is gone.

SANT JI: This is a thing which is often explained in Satsang: the Light never comes and goes from our within. It is always there. It is only your mind which makes you feel that now you are seeing Light and now you are not seeing Light. It is just like when the sun, shining on water, reflects onto some other place: if the water is still we will see the reflection stay still on the wall or some other place, but if the water is moving it will seem that the sun is moving; but in fact the sun is not moving, it is just the water. In the same way, when you feel that the Light has gone, it is not the Light which has gone. It is only your mind and attention which have gone.

QUESTION: Master, sometimes I feel that it is not that I am having thoughts: it is just like moving pictures running through my mind and I cannot control them.

SANT JI: We are sitting for meditation only to control such things. Our within is full of many such things. But the satsangis are instructed that they should not get attached to anything which they are feeling or they are seeing within, except for the Real Thing which they have been told about, because they have to go much beyond this.

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

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

QUESTION: Master, one time when I was doing Bhajan, the Sound came so strong that I got scared and I started running, because I thought that the earth was moving.

SANT JI: Whenever we have any experience like this we should never become scared. We may feel that the Sound is sounding all over, but only the satsangi who is having that experience can hear that and nobody else knows about that Sound.

2000 February: Go On Doing It

Sant Kirpal Singh Ji

This is a heart-to-heart talk given by Master Kirpal Singh at Sawan Ashram, August 11, 1974, just ten days before His physical departure.

QUESTION: Sometimes we meet disciples of other so-called masters. How much should we say, if anything? They say they have been initiated into the Light and Sound. Should we question that? Especially if it is another guru that we know is not true. Or should we just hand them some literature of Master's and say nothing?

MASTER KIRPAL: If anybody comes to you who is already initiated elsewhere, he has come for some information. Tell him what he wants. Don't say, "Your master is false." Give him the criterion of a Master; what is expected from a Master. Let him judge for himself. Try to tell him how you may judge him outwardly.

QUESTION: Beloved, she has asked this question for the simple reason that two of them here have met a disciple of another master who claims that Baba Sawan gave him commission to go to the south of India. And that he can give Light and Sound Principle. Is that so?

MASTER KIRPAL: I don't know.

QUESTION: The name --, Bombay.

MASTER KIRPAL: Master authorized him to go, told him, "All right, you are going to give Satsang, to talk about Spirituality." Now, "I tell you how to meditate." Even group leaders give others a sitting and they see some light. Will all group leaders become Masters? [laughter] . . . Why are you concerned? Those who are satisfied, let them go on. The Sound and Light contacts are not the only criterion. There are some others: protection, help.

QUESTION: It is one thing to say and another thing to do it.

MASTER KIRPAL: If you have doubt yourself about your own Master, it's all right. If not, go on with it. Here in India I have seen two men dying (so-called Masters). They asked Him forgiveness for their sins. In the West too. When you are put on the way, don't judge others. Do and see. When I met my Master, my elder brother was not initiated and I wrote to him, "I met with a Master that is moving on earth in all humility of Guru Nanak, but wait." ... If you waver yourself, you spoil the name of Satsang. Why not do it and see? If somebody is satisfied with his own way... all right. It is God who gives; it is God. As I told you the other day, when men were initiated years ago they were asked to keep silence, not to talk on the subject for two years. Go on doing it. Go on doing it. Go on doing it... We are not fully receptive. If you have got it, do and see and then bear testimony to it. First we become "Masters" and then initiates, you see. [laughter] ... I issued one circular: I hope nobody should stand between the initiate and the Master. Have you seen that circular?

QUESTION: Yes.

MASTER KIRPAL: One for one.

QUESTION: Nobody should stand between the initiate and his Master.

MASTER KIRPAL : Both lights are shining. Be very wary! He is not one with full light on.

QUESTION: Does the Master meet every initiate at the time of physical death?

MASTER KIRPAL: Just those who are in tune with it are informed ahead of time. Those who will never sit in meditation, know only that very day, He will guide you at least, direct the way. But for him who transcends the body, the stepping-stone is there. They know: “All right, I’m going.” My wife said, “I am going tomorrow.” I said, “Tell the Master not to take you tomorrow. Ask Him please. Tomorrow there will be thousands of people gathered, a large satsang.” When that was over I went to her: “Are you ready?” “Yes.” “Go inside.” She went jolly. This is the fate of everybody. No concession, this is for everybody initiated. But we are not sincere, that’s the pity. We are sincere to our friends and relatives. Now everyday I ask how many have seen the Master’s Form, you see. At initiation there’s a seed. That should be developed. He should see and speak to Master within. Then you really become transformed. I would say. Not before. You’re all on probation until you come to Him within. If you put in three months sincerely, you would progress wonderfully. For three months you’re laughing and talking and sleeping and dressing – “this is my face.” Are all these ordinary things or the ultimate goal? One or the other. See to your benefit. It is you who have to leave. Nobody else leaves the body for you. You are not confident. Anybody else?

[Master was quiet for the longest while. He reclined and closed His eyes. When He reopened them He looked long and piercingly at us.]

QUESTION: Don’t so-called Masters know the consequences when they do these things and cheat people like that?

MASTER KIRPAL: God has not made me judge. He is above. He sees all. This is His charge. This morning I was talking about Lord Krishna the Avatar. There are both Avatars and Saints, but Avatars keep the world populated, keep the world a-going. But usually the Masters are with him, he is very just. Why, why should we worry?

God says, “Don’t judge others so that ye may not be judged.” As I told you the other day, I was selected to be one of the jurors. A summons was served to me for jury duty. They met people to get their opinions before-hand. I was also one of them. There were about fourteen people there. The judge came and saw these people. It struck me, “Judge not others so that ye may not be judged.” That’s all.

QUESTION: You told that, your Holiness told that to the judge?

MASTER KIRPAL: It is easy to judge others. It is very easy. You may be wrong.

QUESTION: It seems to be second nature with people.

MASTER KIRPAL: Christ said, “Father, forgive them for they know not what they do.” Some asked that He should not be put to the cross. They tried to save Him. Christ gave them blessings. What about those who were after putting Him on the cross? They received full blessings also. To forgive is a very brave man’s work. Forgive and then forget.

Come up, one more. Time is passing. Go on with your... what you have been given. See what you can do. He sees always.

Mind your own business. Try to win the first prize. There is a race going on. Don't look to the right or to the left. Reach first and win the race. Do your best. That draws the attention of the Master too. If anybody has advanced, look to it. So mind your own business. Your father was great, what about you? Develop this way. Settle your account. He comes to make you radiate through your Father who is Master. Look to your own. If you don't change in this man body, then you remain in this form by going around. Have good vision, it will help. Go jolly now! Your food time please. One by one.

reprinted from Sat Sandesh, September 1975

2000 March/April: The Real Meaning of Human Birth

This "walk-talk" was given on November 28, 1978, at Village 77 RB, Rajasthan, India.

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

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

QUESTION: Did Baba Sawan Singh Ji write any bhajans?

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

QUESTION: Master Kirpal used to say that we are very fortunate to have the man-body and even the angels in heaven would bow down to it. Who are the angels in heaven that Master talks about?

SANT JI: All the Saints Who have come into this physical world, and those who know the value of the human body, have always said the same things. Some Masters have even given the name of "precious jug" to the man-body.

You can call them as the angels of the heavens, or you can even call them as the gods of the heavens; they are the souls who, when they came in the human body, did very good karmas, who did many types of worship and performed austerities and things like that. When those who have very good karmas in their credit, when they came in the human body, they utilized their human body in doing good karmas, [so] they got the body of angels when they left this world.

But they cannot go beyond the heavens, because as long as they have the fruit of the good karmas to their credit they enjoy living in the heavens, but when the fruit of their good karmas comes to an end, then again they are sent to the human body, again they are sent to the world.

In the heavens also there are many bodies in which the soul has to go: in the heavens also there are many bodies in which the soul enjoys many happinesses and suffers from many pains. And because the souls there know that when the time comes for them they will again have to go into the world, take up a body, and they will have to suffer again, that is

why, whenever they see any soul meditating on Naam, when she passes the heaven or that plane, looking at her, they feel in their heart that if they also had utilized their human body in doing the meditation of Naam they would not have to fear going back into the world. So that is why they respect and pay homage to the human body or to the souls who do the meditation of Shabd Naam.

Kabir Sahib says, “Even the Gods remember the human body. O brother, you have been given this human body and you should meditate on the Naam.” You should remember the Lord and you should not forget the real meaning of getting the human birth. The only advantage of getting the human body is that we can meditate on Naam.

Kabir Sahib said that no matter if you go to Indra Lok or Shiva Lok, again you will have to come back in this world. He says that no matter if you get the kingdom of the region where Lord Shiva and Lord Indra live, when your good karmas finish, again you will have to come into this world to suffer the sufferings of this world, because there is no liberation even in the heavens. That is why the Masters never tempt Their disciples to reach the heavens, nor do They scare them with the pains of the hells. They make us understand that ever since our soul got separated from the Shabd she has always suffered and enjoyed but she has never gotten any peace. And that is why I say that unless and until you go back to your origin, you cannot get any peace, no matter how much enjoyment you get in this world.

QUESTION: Master Kirpal said several times that man is in the make, and that it may take more than one lifetime to make a Saint. Were You and Master Kirpal ever together in a previous life?

SANT JI: [Sant Ji laughs] Yes, because we were together before, that’s why we again got together here.

Once there was a time when you people were also with us. [Every body laughs happily] We are the residents of the same house, and we have the same Father, and we belong to the same place.

Some brothers forget the Eternal Home and they are wandering here and there in the forest of this world. And some brothers come into this world to bring those brothers who are lost in this world back, to take them back, saying, “Your Father has called you.”

Guru Arjan Dev says, “The One Who has sent you is now calling you. Happily come back to your Home.” He says that the same God, with whose orders you came in this world, now He wants you to come back Home, and you can go back Home through us.

This is a reality. Some people have the experience of this reality, while some people don’t, and that’s why they are not convinced. But this is true, that we always have some connection in the past. Baba Bishan Das, in order to convince me, showed me my bones and other things from my past life.

It tells in the history of Guru Gobind Singh that once when He went to the South, to a place called Hazurside. He settled at one place and some people fought with Him, saying that the place belonged to them, and Guru Gobind Singh had no right to come and settle at that place. So that dispute was brought into the court, and when Guru Gobind Singh was told to show why He said that place belonged to Him, He told them to dig out that place. And when the place was dug, from that place the sandals and some other things of

Guru Gobind Singh's came out, which showed that Guru Gobind Singh used to meditate there previously in His past life.

QUESTION: Can you please give me some advice on giving advice to other people? Sometimes, I find myself in that position.

SANT JI: Which type of advice do you want to give to people?

QUESTION: Not spiritual advice. [Sant Ji and everyone laugh heartily]

SANT JI: You should always give good advice. [Much laughter]

QUESTION: This afternoon, after meditation, I saw You [and You looked] sad and I also became sad. Was I just thinking that You were like that?

SANT JI: There is no need to become sad, because I am fine. A few days back I had some problems in my stomach, but now I am fine.

QUESTION: Master, what do You feel when You have a disciple as bad as I am?

SANT JI: I feel very happy and pleased with such a person, because I see that now he has come to improve himself, and he is a very dear child.

QUESTION: How can we tell as we're going along in our lives and there are different people that we meet, whether we're just working out karmas with people, or whether we're creating new karmas?

SANT JI: One has to be very careful in this world.

QUESTION: Master, should we take everything in life – all the punishments and joys – as things coming from the Master?

SANT JI: You should understand them as the reactions of your karmas. Master helps you in bearing them.

Satsangis are never made to suffer the reactions of all their karmas. Always Master gives help, whatever He can. Saints are free from all the diseases and They are free from all the reactions of the karmas. They are not affected by the karmic reactions: whatever disease or suffering They have, that is only because of Their dear ones. They suffer because They take the sufferings of Their disciples on Their own body. Many times it even happens that the dear one whose karmas the Master is taking on His body, that dear one is having negative thoughts about the Master. Looking at the condition of the Master, looking at the Master suffering, that dear one thinks: "How can He be the Master when He is suffering?" That person doesn't [realize] that the Master is suffering because of his karma. But Masters don't complain and They don't even tell that dear one, "I am taking on your suffering."

This is my personal experience, that once Master was supposed to come to our Ashram, and the day before He was going to come I was having a very high fever. There was a dear one who cabled Master about my sickness and he didn't even ask me if he could do that. When Master got the cable saying that I was having a very high fever, at once my fever was gone, and on the other side, Master began to have the same fever. But I didn't know this right at that time. The next morning, when that dear one told me that he had cabled Master about my sickness, I got very upset with him. I told him, "You should not

have done this thing, and now Master is not going to come.” On the third day, when Master Kirpal came, He was still very sick and His face was very yellow. Looking at His condition I wept very much, and I told Him, “Forgive me, I did not know that the cable was sent to You about my condition.”

In the same way, once when Baba Sawan Singh Ji was in the army and He broke His leg, before that accident happened. Baba Jaimal Singh had told Bibi Rukko that Sawan Singh was going to have a big accident, in which He would have to suffer for five years. And then Baba Jaimal Singh said, “He was supposed to pay off that karma by suffering for five years, but Swami Ji Maharaj has graciously forgiven him and now he will be all right in five months.” And when Baba Jaimal Singh was telling this thing to Bibi Rukko, right at that time the cable came about Sawan Singh’s accident. And as Baba Jaimal Singh said, it took only five months for Sawan Singh to become all right. So Baba Jaimal Singh reduced the suffering of Sawan Singh from five years to only five months.

QUESTION: During meditation talks today there was something that happened to me, and I am a little bit worried. And it was when I put this handkerchief on my head to keep the flies away. I started feeling a very big weight. It was so heavy, this weight, that even now I feel a little pain in my neck and around my legs.

SANT JI: [Sant Ji laughs] The handkerchief does not weigh that much. [Everyone laughs] It is because you are not accustomed to putting a handkerchief on your head.

QUESTION: There are initiates who are supposedly on other planes who are meditating to get back to Sach Khand. Is there a caretaker for them, like a Saint watching over them? How does that work?

SANT JI: Nobody can remain in the inner planes by himself. Only the Satguru makes them stay there, and He makes them meditate. But there are very few souls like this. Always the souls are made to meditate in this physical plane and then taken up.

QUESTION: Is it possible that if someone is destined to be initiated that because of their mind that they actually can circumvent it, that they won’t take any interest in it?

SANT JI: If that soul loses interest in getting the Initiation, it means that he was not destined or he was not chosen by God. One who is chosen by God, he will definitely get the Initiation.

QUESTION: Is it possible through Simran and Bhajan to take away the burden of our karmas from our Master?

SANT JI: Yes. If we are doing meditation and if we are doing Bhajan and Simran that means that we are helping in Master’s cause.

[A question is asked, apparently about Sant Ji’s knowledge of English.]

SANT JI: Even though I know some words of English, I don’t want to speak that, because people will laugh because I can’t speak English. [laughter]

I used to be a wireless operator in the army and there we had to use all the words in English. You see, unless we know a language completely, if you try to speak that language, people will start laughing at us, because we [use the wrong words.]

[Much laughter through story] When I went to Canada one Indian came to see me and he was talking with me. Because he had been living there for many years, that's why he had forgotten [much of] the Punjabi language. But he didn't know much English either, so whenever he was talking with me, he would speak in both Punjabi and English. Once he wanted to say, "You have done a good thing," so he said, "Good-kita."

And even Kent, who was there, many times in his letters, when he says that the Sant Bani Ashram people are fine, and "we all are doing good," instead of saying, "We all are doing good," he says that "We all are doing good-kita."

Because Rajasthan is a backward area as far as learning and knowledge go, that's why there are not many people who know English. There is a joke in Rajasthan that once a Westerner came to this area, and unfortunately he fell into a canal. One illiterate farmer came there and he really was trying to take him out from there. When the farmer pulled him out, as usual, the Westerner thanked him, saying, "Thank you." But that farmer thought that he was saying, "sattnu." In Hindi that means, "Throw me [in] again." [Much laughter]

2000 March/April: Pray for the Company of the Saints

This question and answer talk was given November 30, 1980, in Village 77RB, Rajasthan, India.

SANT JI: Yes, if anybody wants to ask any question, he can ask it.

QUESTION: Are the five passions related in any way to the five elements?

SANT JI: Since you are a doctor you should know that – as everybody knows, our body is made up of five elements and since these five passions arise, are created, or take place in our body, that is why they have [a] connection with the elements.

QUESTION: Sant Ji, is the external Master similar or equal to the internal Master?

SANT JI: The figure, or the Form, of the outer and inner Master is the same. The only difference between the inner and outer Form of the Master is that the outer form has the body and that is why it experiences heat and cold. It suffers pain also, and if that form of the Master has to go from one place to another He has to use the means of transportation. Because He has taken up the physical form, that is why He has to act like the other human beings.

But the Inner Form does not experience any pain, and if He has to go to one place or another He is not dependent on any means of transportation. But this is true, that whatever the Inner Form does, the outer form is completely aware of it.

QUESTION: Is there any happiness in this world? Can we hope to have it?

SANT JI: [Sant Ji chuckles] In this world, or in the material of this world, there is no happiness. If we get a little bit of happiness from the material of the world, that is temporary. So truly speaking there is no happiness in this world. If there is happiness in this world we can have that only if we take refuge in the perfect Master, and if we connect ourselves with the Naam only then we can be happy in this world.

Guru Ramdas Ji said, “The disciples of my Master do not even ask for liberation from the Master. They always pray for the company of the Saints and the Masters.” He says, “Those who get themselves connected with the Naam, they don’t ask for any worldly material. They don’t even care for the liberation because they know that there is no happiness in this world. They always ask for the company of the Masters and they always long for the manifestation of the Naam within them, since Naam is the only happiness-giving thing in this world.”

You know that only a sick person can appreciate a doctor. Those who have not become sick, those who do not go to the doctor, how can they appreciate the doctor? In the same way, only those souls who have reached up to the Master, or those who have taken refuge in the Master, can appreciate Him. The other people, who have not reached the place where the Master is in the within, can never know about the appreciation of the Master.

Until we withdraw from all the outer things, go in our within and see the Inner Form of the Master and see which powers bow down in front of the Master and what is the inner position of the Master, we can never believe in the greatness of the Master, and that is why we can never appreciate Him in His full sense. Those who withdraw from outside and take the inner refuge in the Master, only they appreciate the Master.

QUESTION: I would like to take advantage of the opportunity to thank the Master because I have received a lot of blessings in my forty years of life. Today is my fortieth birthday and I am very happy to be here receiving the grace of the Master with the whole group.

SANT JI: I am very pleased to know that you know how much happiness you are finding while sitting with the group here and celebrating your fortieth birthday. You should know out of these forty years which day is the blessed one in your life. I would say that the day on which you met some Master or you knew about the Master is a blessed day in your life.

I give you my best wishes and I congratulate you on your birthday. We will celebrate your birthday later on by making halvah. If anyone else’s birthday falls during the time when the group is here you should let us know so that we can have a group celebration a day before you leave by making the halvah.

In the Sikh religion people like this halvah very much and whenever they have any celebration they make it. Is there anyone else in this group whose birthday is in November or in December? [Laughter] I am very pleased to know that.

QUESTION: I wish to make a comment on prayer.

SANT JI: When we know for sure that the Master Who is sitting within us is All-Conscious and He knows about our every single action, even our thoughts, in that case there is no use in praying to the Master, because when we are sure that He is within us and knows everything then there is no point in praying.

Guru Nanak Sahib said, “Master knows everything even without your asking, so why are you praying to Him?”

We pray to the Master only when we have not manifested Him in our within. When we understand that He is far away from us and we feel some lacking in our within, only then

do we pray. We pray to Him only to fill up the lacking which we have when we understand that He is far away from us.

The Mogul emperor killed Guru Teg Bahadur in Delhi; He was the ninth Guru in the Sikh line. While He was being slaughtered one of his disciples named Bhai Matidas was also there. The Mogul emperor told Matidas, “Your Master is not the perfect One. If He was the perfect One, if He was Almighty, He would have saved you. When you know He cannot help you – He Himself is in the cage – why are you attached to Him? Leave Him and we will give you a high post in the government and we will give you a good amount of wealth and things like that.”

But Bhai Matidas was a very good meditator, He had manifested Guru Teg Bahadur in His within, and he knew for sure that Guru Teg Bahadur was the perfect One and He was Almighty God. So he was not tempted by the offers of the Mogul emperor and he said, “If you want to do me a favor, kill me before you kill my Master.”

So even though Bhai Matidas was in pain, and he knew that he would be killed because he would not obey the Mogul emperor, still he didn't pray to his Master. Because he knew for sure that the Master was in his within, and whatever was happening was happening in the Will of the Master and there was no need to pray to Him. Gladly he accepted death, saying, “Master, always keep me in Your refuge.”

So when we have such a strong receptivity and when we know that Master is in our within, then prayer is not important to us.

Once there was a disciple of Guru Gobind Singh whose horse got constipated, and another person suggested to him that he should request his Master to remove the constipation of his horse. But that disciple of Guru Gobind Singh was very devoted and he said, “Do you want me to tell my beautiful Almighty Lord to put His hands in this dirty place to remove the constipation of my horse? I don't want to pray to Him for this dirty thing. If it is in His Will that the constipation of my horse should be removed it will be done even without my praying, because He is All-Conscious.”

So the true disciples of the Master, those who have appreciated the glory of the Master, they never pray to the Master for such little things. If they are ever in any circumstances where they have to pray to the Master, they never do that because they do not want to use the Power of the Master for their worldly problems.

Even though we suffer according to our own karmas, still our Master cannot be happy looking at us suffering, and He always helps us as much as He can. If there is anyone in this world who can help us or who can share our pains, if there is anyone who can sacrifice his life in our place, if there is anyone who can be called our true relative, our brother or sister – he is our Master.

On this tour when I went to Boston, a dear one who was newly initiated got some sickness. Some type of blisters came out on his body and it was very painful for him, it was unbearable. So another old satsangi who had recommended him for Initiation brought Him to see me thinking that since he was newly initiated he should not have bad feelings for the Master, because he got sick right after getting Initiation. When they came to see me I touched that man and he stopped experiencing the pain. Seeing that, the old satsangi started weeping and he told me that he had not brought that man to me so that I

would take his karma, but I didn't say anything. That old satsangi wept a lot because he knew that Master has to take the karmas of the disciple if the disciple is suffering a lot.

It has come in my personal experience that the Masters Who are very gracious always take the karmas of the disciples on Their own body. Once it so happened that Master Kirpal was scheduled to come to my place, and the day before He was going to come I got a fever. The fever was so high that the dear ones thought, "If Master comes tomorrow morning and sees [him] in that condition. He won't be able to bear that," and I wouldn't be able to see Him. So without my knowledge they cabled Master Kirpal about my sickness.

After sending the cable they told me that they had done so, and I got very upset at them. I told them, "Why did you do that without asking me? Now Master will not come tomorrow morning." After some time I was all right and at the same time Master got the fever while He was in Delhi. So because He took my karmas on His body and He became sick. He could not come to my place for the next three days. When He came, three days later, He was still having a little bit of fever and He was taking some medicines, and because of that high fever His face looked very pale and He looked very weak. I knew that He had taken my karmas and that had made His condition so bad. I sat at His Feet and I wept bitterly and I told Him, "Why did You take my karmas on Your body? I did not want You to do that." But He didn't say anything, He just said, "Whatever has been done has been done." But I didn't like that because He was suffering on my account.

So always it happens when the Masters see that the disciple is suffering, or if it is made known to Them, or if the disciple is praying to Them, They always take the karmas of the disciples on Their body. Masters are free from all the diseases and sicknesses, so when They get any sickness or disease that is because of the karmas of Their disciples.

Coming back to prayer, we should pray to the Master only when it is very important. We should not pray to Him to remove a little bit of sickness, or to get some benefit or profit in the worldly things. If we have to pray to Him, we should always pray to Him only for Him and only for His grace for our spiritual upliftment.

QUESTION: In listening to what the Master is saying, I am a little bit worried because perhaps I am doing what I should not do. For the last few days, every time I arrive at work in the morning I start talking to the Master. I say, "Well, this is one more day that You are going to have to be handling me; I leave everything in Your hands." I leave everything to You, especially when I have patients who have complicated sicknesses or are in a dangerous situation. So I don't know if I am doing it wrong, passing to the Master not only my own karmas but also the karmas of my patients.

SANT JI: Well, this is something that you should understand, that you cannot do your job without praying like this, because this is your job. When I was responding to the other question about prayer I said that we pray to Master only when we have not manifested Him in our within. So when Master will be manifested within you then you will not even need to pray as you are doing now. I hope it is clear for you also.

I also used to practice Ayurveda, an Indian form of medicine. Before coming to Master Kirpal I also used to pray to the Master to take care of the patients. But when I came to

Master Kirpal and when I understood what I should do and what Master really is, then I didn't need to pray to Him because the weakness from my within had gone away.

At that time I had Initiation into only the first two Words, and this is my personal experience that if there is any doctor who is living a chaste life, who is doing a little bit of meditation, no matter what medicine he gives to the patients coming to him, they will get healed by that medicine, because besides the medicine his own charging will also work to remove the sicknesses of the people. If there is any complicated sickness it may take some time. But I mean to say that if the doctor has a good life, if he is chaste, if he has good thoughts, then all these things also affect the patients.

QUESTION: If a disciple asks the Master to pass the pain that He has to the disciple, would the Master allow that?

SANT JI: [Sant Ji chuckles] The work of the disciple is to do his Bhajan and Simran. I think that if the disciple carries his own burden by doing his Bhajan and Simran, that much is enough, because by doing that the disciple is also helping the Master in His mission.

Many jivas have terrible karmas to pay off. Not even he who has done the karmas is able to pay off the karmas.

Master is a great soul and He does not come into this world only for a few disciples, or only for those people who come to see Him, or for those who believe in Him. He does not belong only to one nation, religion or community. He comes for the whole creation. That is why, if there is an earthquake somewhere, or some other natural calamity, Master helps the souls there also, even though the souls have not even heard of or seen the Master. Since the Master is very gracious and has a big heart that is why He takes on the karmas of the people even without their asking. The soul working in the Master is very great. How can we understand Him?

2000 May: Do the Devotion with Humility

This question and answer session was given November 29, 1978, at Village 77RB, Rajasthan, India.

QUESTION: Sometimes it's a little difficult for me to meditate in one position through the night during a three-hour meditation. The problem is my body gets a little sore from sitting and so sometimes I stand up meditating. Is that all right?

SANT JI: Always you should pay attention to your body. You should not make it so tired that you cannot sit for meditation the next time. Moreover, you should not give your body so much comfort that it will not allow you to sit for meditation.

If you get tired or your body gets sore, at that time it is good to stand up and do Simran.

Baba Jaimal Singh Ji used to stand, stretching His hands and legs, during the night time when He used to do meditation. Sometimes He would stand up and tie His hair to a nail on the wall and would do meditation in that way.

And Maharaj Sawan Singh Ji had something called a *beragan*, which is a wooden stand on which you can put your hands. So using that *beragan* and putting His hands on that, Master Sawan Singh Ji used to meditate.

Master Kirpal Singh Ji used to go to the banks of the River Ravi at night for meditation. Once there was a guard there and he asked Him. “Who is there, and what are you doing here?” So Master Kirpal replied, “I have come here for meditation. If you want to join me, you can also meditate.”

QUESTION: Master, during meditation I see a golden Light, but it is moving all the time. Should I follow it, or what should I do?

SANT JI: Yesterday also I said that the Light is not moving. It is always still there. You should not follow the Light. You should always remain still there.

QUESTION: Sant Ji, is there some special significance, even if the disciple doesn't understand, if the Master of His own accord puts His hands on the head of the disciple?

SANT JI: He gets a lot. Guru Nanak Sahib said, “Fortunate are those who are embraced by the Master.”

No matter if you don't believe in the heat of the fire, but still when you come near the fire, you will definitely experience the heat of the fire. In the same way, even if you don't understand the meaning of Master's putting His hands on you, or if you don't even believe in Him, but still, when He puts His hand on your body or on your shoulders, it means a lot. The disciple on whom the Master is putting His hand or whom Master is patting, gets a lot of benefit from the touch of the Master.

Regarding my own self, I have said many times how Master used to love me like a little child. And sometimes, when with very much love He used to take me in His lap, at that time those who were looking at that scene would say, “Blessed is the one who is touched by the Master.” And then the people would come to me to touch my body and to rub their body on my body, because Master had touched my body.

Generally the souls understand this as a very ordinary thing. When Master puts His hand out, when Master pats Him, that soul doesn't understand its real meaning.

QUESTION: It's never good to ask the Master to bless something, is it?

SANT JI: He knows everything. [Master chuckles]

He knows everything. If you will understand that He does not know anything, then in that case, if you ask Him to bless anything, that means that you are not understanding Him.

Like God, Master is also a Power Who never forgets, and when He has to shower grace on the souls He never forgets, and He does that even without our asking.

Guru Nanak Sahib said that all other things are in the limits of forgetfulness except God and Master. Without your telling, He knows everything, then to whom are you asking? Guru Nanak Sahib said that He knows everything, even when you don't ask Him, but still He knows everything. But He doesn't exhibit His qualities. He always keeps quiet and He always does whatever is beneficial for the dear ones.

QUESTION: In the November 1978 *Sant Bani Magazine* there's a letter from Sawan Singh, and in it He says that you should always do your devotion “quietly, thinking yourself the lowliest and the most astray.” Could You talk more about this, please?

SANT JI: If we will always understand that we have gone astray – and this is true that we have gone astray, because we have forgotten our Home – it will create humility within us, and when we will do the devotion with humility, only that will bear fruit.

Master Sawan Singh Ji used to say that if a man after committing a mistake doesn't realize and confess and apologize for his mistake, how can he be forgiven? If he will realize his mistake and confess it, and if he will ask for forgiveness, only then can he be forgiven and only by doing that can he get rid of his mistake.

The only thing which is between us and God is the wall of our ego, and that is why we must always keep ourselves in humility. Guru Nanak Sahib says, "O Nanak, the disease of egoism is very bad. Wherever I look, I find everybody is suffering from this disease." Only God can make us free from this disease, by blessing us with His Shabd. Then He says that ego is an incurable disease, but its medicine also lies within the human body. If Master is gracious on the soul He makes him hear the Shabd which finishes the ego.

In India there was one Fakir called Suthra. He was very fearless and very humorous. He was initiated by Guru Har Gobind and he lived up to the time of Guru Gobind Singh. Once he asked someone how to make his house very strong. And he was told that if we put pillars in the house we can make our house very strong. So he started putting pillars in his house and he filled up his house with all those pillars. Then it started raining and he didn't have any place to sit in the house because it was full of pillars, so he was standing outside. A man walked by that place and asked Suthra, "O Blessed Man, why are you standing outside when you have your home? Is there no place where you can go and sit in your house?" Suthra replied, "If there had been any place in the house, I would have put in one more pillar to make it stronger."

So the meaning of telling this story is that our within is also full of the ego, full of "I" and "mine" and all the things of this world. And there is no place for God or for our higher self to go in our within, as it is full of all the worldly things. That is why we need to weed out all these things. It cleanses our ego from our within so that we can invite God there. If we will not weed out all the egotistic things from our within, our condition will also become like that of Suthra: we will always remain outside, not taking advantage of the house which we have been given.

In India it is still the custom that when you get your daughters married you always have to give them things. Because of the daughters, you have to give everything. That's why Suthra said that the daughters are just like robbery. "If you have a daughter, you are looted, because you have to give everything." And then he said that if you have sons, again you have problems, because all your life you have to work for them. And then he says that the wife is the well of all the problems, because we get other relatives only after getting married to our wife. [Master chuckles]

All the sons and daughters and other relatives come to us only when we get married to somebody. So that is why it is said that marriage is the root of all the problems. That is why Suthra said that we are attached so much to all these three things and only some Beloved of God can pull us out from these problems. We cannot withdraw from all these three things by ourselves. Only some Beloved of God can pull us out.

2000 May: Instead of Worrying, Always Be Grateful

This question and answer session was given November 30, 1978, at Village 77RB, Rajasthan, India.

QUESTION: Sant Ji, “seclusion accounts for half our meditation.” Is that right? Could You expand on that?

SANT JI: Yes, that is right. But if in seclusion we are thinking about the world, that means that we are wasting our time. But if we are doing Simran in seclusion, then it means that we are doing the devotion.

Once a Master asked His disciple, “What is the thing you love the most? Whom do you love the most?” That disciple replied, “I love my buffalo very much.” The Master told him, “Okay, you go in seclusion and you always go on remembering your buffalo.” After a few days the Mahatma came back and called the disciple to come out of his room, but that dear one replied, “I cannot come out of the room because I’m afraid that my horns will get stuck in the door.” The Master replied, “No, you are not a buffalo. You are a man like me. Come out here. Your horns will not get stuck in the door.” That dear one replied, “No. I am sure that I have horns and that I am a buffalo. How can I come out?” The Mahatma went into the room and said, “If in seclusion you had remembered God, and if you had done the remembrance of God, then you would have felt right now that you are also God.”

Whenever in seclusion we remember the one whom we love the most, we also become his form. Only to be in seclusion is not enough; if we want to take full advantage of seclusion, we should meditate and do Simran so that we can become very receptive to the Master.

QUESTION: Could You please give us some hints as to what the Master is doing for us inside, whether we are meditating or not?

SANT JI: When we are meditating and when we are not meditating, Master is always thinking about our betterment and He is always working in the direction of purifying us.

QUESTION: Master, I am very much worried because even though I make a lot of effort during meditation I fall asleep. And I’m also considering that when we came here You told us that we should take advantage of our time, and if we do not take advantage of it, it would be to our disadvantage.

SANT JI: In the beginning I said that you should give up all the worries of the mind. Your work is to meditate only. Without thinking of anything else, you should always devote yourself to meditation.

When the mind is bringing the worries in you and when the mind is telling you that you are not taking advantage of this trip, you should tell him, “If you want me to take advantage of this trip, you should not bring sleep and things like that to me.”

Kabir Sahib says, “Following the mind you went into the forest, and obeying the mind you again went back into the town. And working according to the advice of the mind, you are going back into the cycle of eighty-four lakhs births and deaths.” He says that in the beginning the mind creates yearning within us and he inspires us to go into the forest to do the devotion of the Lord. And when we get there and meditate a little bit, after a while

he advises us to go back into the town. The mind says, “What is here in the forest? You can meditate even while living at your home.” And when one comes back to his home there are many other attachments ready for him, which are all created by the mind, and when one gets involved in all those attachments, the hells and the cycle of eighty-four lakhs births and deaths are ready for him.

It is the duty of all the satsangis to always keep themselves in meditation and leave the other things in the care of the Master. We should not worry about anything when we are completely devoted to the meditation. And regarding the reward for this, Master knows everything and He will give us whatever we deserve. Master Sawan Singh Ji used to say, “If a man is working for any worldly master, then also that worldly master doesn’t keep his servant unpaid.” Then He used to say, “What do you think? – that God doesn’t have justice in His Home? He is very just and He will give us the fruit of our devotion; He will give us the fruit of the labor which we are doing in His remembrance. If we are sitting in His remembrance and doing His work, definitely He will pay us for that.”

Many times I have told the story of two mahatmas who were doing their meditations in the forest. Both of them were told by their Master that if they would meditate continuously for twelve years they would have the darshan of God. Each of them sat under different trees and meditated for twelve years continuously. But neither of them had the darshan of God. But still they kept meditating and in that way two or three more months passed.

Then Narada, who was a very good meditator and who was always in communication with God, visited them. Because they knew that Narada frequently communicated with God, they requested him to bring some message back for them from God.

One meditator said, “My Master told me that if I would meditate continuously for twelve years I would have the darshan of God, but up until now, even though two or three more months have passed, God has not yet given me His darshan.” He requested Narada to go and ask God whether he would get His darshan or not, and how much longer he would have to meditate to get His darshan. He was very worried about having the darshan of God because the time given by his Master had passed by.

The other meditator said, “Whatever instructions my Master gave me, I am working according to those instructions. I have many faults in me, but still I am meditating according to His instructions.” He told Narada, “My Master told me that I would have the darshan of God if I meditated for twelve years, but up until now I have not had the good fortune of having the darshan of God. So will you please ask Him whether or not I will have His darshan?”

When Narada took his soul up and started talking with God, God asked him about the mortal world, about what was happening there. Narada told God what he had observed in the mortal world, and then he relayed the questions from the two meditators. God told Narada, “You should go and tell the first meditator who was impatient to have the darshan that he should meditate for one more year if he wants to have the darshan. If he will patiently meditate for one more year, I will give him my darshan.”

And for the other meditator, God told Narada that he should go and tell him to count the leaves of the tree under which he was sitting and he should meditate that many more years in order to get the darshan.

When Narada came out from his samadhi, he went to both the meditators, because it was his work to give the message of God to them. Since the first meditator was impatient and he was always counting the extra months which he had meditated, he was eagerly waiting for Narada to come back and give him the message. He even forgot to welcome Narada and respect him, because he was not very happy doing his meditation. So he asked Narada, “Tell me, what has God told you about me?” Narada said, “He has told you to meditate for one more year and after that you can have His darshan.” That meditator became very upset with Narada and he started chasing him, saying, “Your God is a deceiver and you are also a deceiver – because first I was told that I had to meditate for twelve years and now He is telling me to meditate for one more year! Who knows if after one year He will tell me to meditate for another year?”

Narada got away from that meditator, but he was very afraid to give the message to the second meditator since the message for the second meditator was very hard – because he had to meditate for many more years – counting the leaves of the tree. But because Narada was the messenger of God he had to give His message to the dear one no matter what, so he went to the other meditator. Since Narada was afraid that this dear one would also chase him, that is why he was very prepared to run, as he was giving the message. But this meditator was very humble and he had much respect for Narada when he came to him. He bowed down to Narada and he gave him his own seat to sit down. And then humbly he asked Narada, “Tell me, what is the order of God for me?” Narada replied, “God has told me to tell you that you have to meditate for many years. You should count the leaves of this tree and according to the number of leaves on it you have to meditate for that many years. And only then will you have the darshan of God.”

So that dear one was very happy to hear that he would have the darshan of God. He said, “Are you sure that God told you to tell me that He will give me His darshan?” Narada said, “Yes, you will have the darshan of God, but only after meditating for this many years.” That dear one became very grateful and he said, “It’s all right. At least in the end I will get the darshan of God.”

He was not worried about the length of time which he was told to meditate, but he was very happy that at least he would get the darshan of God some day. He became very happy, and in that happiness his constant Simran was going on, so he got connected within with God. At once his inner vision was opened and at that very moment he started to have the darshan of God.

Because that dear one was trying and not worrying, because he was very happy that at least he would have the darshan of God some day, that is why he got the fruit of his labor at that very moment.

That is why we should never worry about our failures. We should always go on trying harder and harder. Instead of worrying, we should always feel grateful to Master and we should always be happy that God has given us this opportunity to do His devotion. Even if we fail we should always go on trying harder; we should always become happy that God is giving us the opportunity to do His devotion.

2000 August/September: When the Guru Called

This “walk talk” was given December 4, 1978, at Village 77 RB, Rajasthan, India.

QUESTION: I was reading something by Master Kirpal on morbidity – that was really affecting me this trip – how constantly saying “I’m a sinner, I’m a sinner,” affects a person’s outlook and increases his egoism. Can Sant Ji tell more about this?

SANT JI: You see, whatever is the reality and whatever the facts are Master already wrote in His writings. It doesn’t need any further explanation.

QUESTION: Sant Ji, some of us grow fruits and vegetables for a living and I was wondering if it’s all right for us to grow onions and garlic for sale, even though we don’t consume them, because they thin the vital fluid. Garlic and onions happen to be one of the easiest crops to grow for market and they’re not affected by insects and things like that.

SANT JI: Yes, you can grow garlic and onions without any hesitation, and you can sell them, because there is no violence in it.

QUESTION: This may be a funny question. There’s a tree over there – I think it’s a Joshua tree – and apparently those trees only grow in two places in the world. It’s the only odd-looking tree out here. Is it a Joshua tree? If so, it only grows in holy lands like where Jesus lived. . . ?

[Pappu: It’s only found in the place where Jesus was born?]

. . . and Southern California. [very much laughter]

SANT JI: It’s called “kikaria” tree. [Sant Ji chuckles]

QUESTION: I have somewhere some seeds of the grapes that Master Kirpal gave me. Do you want me to plant them here? Or I will sell them to You if you wish.

SANT JI: It is very hot here, so first we have to get our soil tested and see whether we can grow that or not.

QUESTION: It would be a parshad tree. [much laughter]

SANT JI: That’s all right but it is very hot and it won’t grow. In Rajasthan for fruits we can grow only malta which are like tangerines. Mostly we can grow wheat, cotton, or grams [chick peas].

QUESTION: In one of the talks in *Sant Bani Magazine* it’s mentioned that the start of Kali Yuga was the same time as the reign of a king whose name I can’t remember. How many years ago was that?

SANT JI: There is no number of years. Nobody knows how many years ago, but that was at the end of Dwapar Yuga, or you can even guess when the battle of the Mahabharata was fought. After that battle was over Kali Yuga started.

QUESTION: Will Your mission be as large as Kirpal Singh’s? Will You have as many souls to take care of?

SANT JI: No, not as big. If the mission was going to be big, or as big as He had, the I would have made the Ashram nearby some city, and not in this remote part of the country.

QUESTION: Can we know what Your mission is? [Sant Ji laughs]

SANT JI: The devotion of God and to connect the souls with God.

QUESTION: Will this line of Gurus continue?

SANT JI: Yes, this Path will never stop. Because now also, whenever a child is born he needs milk as badly as the child who was born many years back.

QUESTION: [break in the tape]... and wasn't Initiated by that Master?

SANT JI: If none of the persons initiated by the Master work after Him that means that the Master was not perfect.

QUESTION: Master, how should the initiates look at their worldly work? Should it be as a seva, as a karma, as a parshad, or how?

SANT JI: If you will understand your work as a parshad given by the Master then you will have no problem in doing that. Whatever we are doing in this physical world, that is all due to our karmas of the past.

QUESTION: Sant Ji, will You tell us a story of Your own search for God, perhaps when you were in the Army?

SANT JI: There are many stories in *Sant Bani Magazine*. [much laughter]

QUESTION: I was going to ask almost the same question: I was going to ask You to tell us a story of Musan and Saman, two initiates who had to do seva and the father cut his son's head off because of their love for the Master.

SANT JI: Once Guru Arjan Dev Ji went to Lahore to do the Satsang. There many dear ones invited Him and the disciples who were accompanying Him to have food in their homes. There was one father, named Musan, and his son, named Saman. When they learned that the dear ones were inviting the Master and His disciples to have food in their homes, they also felt like inviting the Master and the whole sangat to have food in their home. They were very poor, but still they thought, "Because we are the disciples of Master, it is our duty and our service to serve the Master and His disciples." So they also gave their name and they requested Him to come and have food in their home. Both the father and son thought, "We will save some money from our daily expenses and in that way we will be able to buy food for the Master and His children." They were laborers and they used to work for people in the farms. But unfortunately it started raining, so they didn't find any work.

As the day when Guru Arjan Dev Ji was going to come to have food approached they became very worried because they didn't have any money, and moreover, they didn't have any opportunity to work so that they could make some money. When just one day was left both father and son thought, "Whatever is done to please the Master is good and we should do whatever we can do to please the Master." They thought that no matter how much sacrifice they had to make in order to serve food to the Master, they should do that because in pleasing the Master whatever sacrifice is done, that is always small. So both of

them decided to steal food from a merchant's shop. They went into the shop, they got all the things which they wanted, and they went back home. But when they came back home and saw all the things they had stolen, they realized that they didn't bring any salt, which was very important for making the food.

So again they went into the same merchant's shop to steal some salt. But by that time the merchant was awake. As Musan was going out the window the merchant caught him. On the inside Musan was caught by the merchant and on the outside his father was holding his hands to help him come out of that shop.

When Musan's legs were being pulled by that merchant, and his father was holding his hands, Musan said, "Father, I don't think that there is any way of escaping, and a person is always recognized by his face, so you should please cut off my head so that people will not know that I am a disciple of Guru Arjan Dev Ji and I came to steal things."

How can a father cut off the head of his son? So Saman hesitated to do that, but Musan said, "Father, you should know that if a dog goes mad its master is always blamed. If I am caught and people come to know that I came to steal things and that I am a disciple of Guru Arjan Dev Ji, what will people think about my Master? It is not good for people to know that a disciple of Guru Arjan Dev Ji was stealing. So you should please cut off my head." Hearing that, Saman became brave and he cut off the head of Musan. With a very heavy heart he came back home.

When that merchant saw that headless corpse he was very afraid. Because in those days the laws were very strict and he was afraid that if the government or the king came to know about this thing then they would not listen to him and he would be put in jail. So because he wanted to get rid of that dead body he called Saman and told him to take care of it. He told him, "Nobody should know that this thing has happened here." (The merchant did not know that the dead body was Saman's son, Musan.) So Saman got the dead body of Musan and brought it to his home and then he put the head with the body.

The next day the food was made and all the people who were invited came. And when the sangat was eating, at that time Guru Arjan Dev Ji also came. He asked Saman where Musan was. So Saman replied. "Musan is not well; he is sick and he is lying in his room." So Guru Arjan Dev Ji told him to call Musan. But Saman replied, "He will not come if I call him. He will come only when You will call him." So when Guru Arjan Dev Ji graciously called Musan he was again alive and he came to the feet of Guru Arjan Dev Ji.

2000 August/September: Rare Are the Noses

This question and answer talk was given December 5, 1978, at Village 77 RB, Rajasthan, India.

QUESTION: When I meditate sometimes the withdrawal from my legs is so painful that it's hard to stay at the Eye Focus. I don't know what to do . . .

SANT JI: This is the beginning of the withdrawal process, and if we meditate constantly then we can easily forget the pain.

QUESTION: When meditating in different positions you clearly don't want to move the Simran is going constantly but if you feel for some reason that it would be much better if

you readjust and realign your body . . . and you do the constant Simran – I found that when I move more erect my meditation starts to get better.

SANT JI: You see, if you don't move during meditation then your withdrawal will be complete. That is why you should sit in such a position right from the beginning that you don't have to move. If you move during the meditation when your currents are withdrawing, if you move from that position the withdrawal process will have to start right from the beginning again.

QUESTION: Master, sometimes when You are giving darshan to another person, I feel that You are also giving it to me. Is that true or is that my mind?

SANT JI: [Sant Ji chuckles] Satguru always lives with the disciple: He lives with the disciple as the shadow lives with a man. But it depends on the receptivity and the feelings of the disciple to feel Him in that way. When the Master is giving darshan to others, at that time, if we feel that we are also receiving from Him, that means that we are in a better position of understanding.

Guru Nanak Sahib says, “Master is with me always. Do your Simran and He will take care of you.”

QUESTION: Is it okay to pray for strength and faith, when you do Simran?

SANT JI: To pray for strength and faith is all right – but I did only meditation. [much laughter]

Master used to say that you people cannot even make your mind like the mind of a beggar – because when the beggar is going from house to house to beg, he goes and inspires the people in the name of God, but he doesn't ask them whether they will give him something or not; he performs his duty well. He doesn't ask them whether they will give him something or not. Before knocking at the door of the people, he doesn't say, “I will knock at your door only if you will give me something.” He knocks at every door, and then he waits at the door of that person. Now it is up to the person whether to give him something sooner or later on, and some people don't give anything to the beggar. There are some beggars, those who become obstinate, and they don't leave the door unless they are given something. In the same way, you should be strong and keep faith in the Master; you should be knocking at His Door always. And if you do that, this is sure – that up until now nobody has come from that Door without receiving something.

I used to say that this is the work of the beggar, to knock at the door of the householder, and the giver will give the donation or the alms as is his will.

QUESTION: Master used to tell a story about the beautiful fragrance of the Master. I was wondering if this fragrance was the same for all the Saints?

SANT JI: All the Saints have the same fragrance of Naam within Them. But rare are the noses that can catch that fragrance.

Master Sawan Singh Ji used to tell an incident from His life. Once in the month of April He was climbing a hill when He started feeling happiness in His heart, and moreover He started smelling some fragrance also. He asked Himself, “Why am I feeling this happiness? I am not going to have a son, I am not going to receive a promotion – ” (because at that time He was working in the Army). But He was feeling very happy and

He was smelling that fragrance. Then He reached a place where He saw a Sadhu Who was doing His meditation, and looking at Master Sawan Singh that Sadhu said, “Rare are the noses that can catch the fragrance of the Master.” So then Maharaj Sawan Singh Ji realized that the fragrance was coming from that Sadhu.

In the same way, there is a story from the life of Nizamudin Aulia, a Muslim Saint. Once one of His initiates who was planning to get his daughter married thought of going to the Master to ask for some financial help. He thought, “The Master will have a lot of money with Him, so let me go and ask Him if He can give me some money so that I can get my daughter married.”

When he went to the Master, Nizamudin Aulia said to him, “Yes, how much money do you want?” He thought, “I should hesitate to ask for a lot of money from a Saint, so [instead] I should say, ‘Whatever donation You receive today, You should give me all that. That will be enough to get my daughter married.’” So he said, “Master, I don’t want much; I just want today’s donation.”

Nizamudin Aulia replied, “No, tell me how much you want.” But he said, “No, You just give me whatever You receive here today.” Since he thought that many people were coming to respect His Master and they all were bringing a lot of money, he thought that maybe that day’s donation would be a big amount, that is why he was insisting on getting that day’s donation.

Most of the worldly people think that the Saints or the Satgurus have a lot of wealth with Them, but they don’t realize how much the Masters have to spend for the welfare of Their disciples. And that’s why many times it happens that the langar also becomes a difficult thing for Them. Master Sawan Singh Ji used to say, “People come to the Masters thinking that They have a lot of wealth, but they don’t realize that They have to take care of many disciples, and many times it becomes very difficult for Them even to maintain Their langar.”

That disciple waited all day long for that day’s donation, but in God’s Will nobody came on that day to give money to Nizamudin Aulia. When that disciple became sad Nizamudin Aulia told him, “Dear One, I don’t have anything else with me except these broken shoes. If you want you can have them.” Now that disciple thought, “If I don’t accept these broken shoes which my Master is offering to me He will feel insulted, and I shouldn’t do that.” So with a lot of disappointment in his heart, he took those shoes and he started back to his home.

At the same time, another disciple of Nizamudin Aulia, Amir Khusro, was coming from another city to spend the rest of his life at the feet of His Master, after retiring from his job. He was bringing all the wealth he had in the form of silver coins, and they were all loaded on camels. Now from one side Amir Khusro was coming to the Master, and from the Master’s side that other disciple was going back home. So when that person who was carrying Master’s shoes came near Amir Khusro, because he was an advanced disciple, Amir Khusro started smelling the fragrance of the Master’s shoes. And as the other disciple came nearer and nearer to Amir Khusro, he smelled the fragrance stronger and stronger.

But after that dear one passed Amir Khusro, he realized that the fragrance was now coming from the opposite side, and seeing that man he called him. Amir Khusro thought, “Whatever the secret of the fragrance is, that is all with this man, so I should ask him where he is coming from.” When Amir Khusro asked him, that dear one was very sad and he told the whole story to him. He said, “I was hoping very much to get some money from the Master, but today I have understood that the Fakirs, the Masters, don’t have any money with Them. My Satguru didn’t give me anything except these broken shoes which I am carrying.”

Because Amir Khusro was getting the fragrance from those shoes, he asked him whether he wanted to sell those shoes. When that dear one agreed to sell them, Amir Khusro asked him, “How much should I pay for these shoes?” That dear one replied, “What can I ask for these broken shoes? I don’t know how much value they have. You can give me whatever you want.” So Amir Khusro said, “I cannot give you the full value of these shoes, but I can give you [at least] some part.” So, keeping just one camel and some money for his wife and children, he gave all his wealth to that man and bought those shoes.

After giving all his wealth for those shoes, he went to Nizamudin Aulia and gave those shoes to his Master. Nizamudin Aulia asked, “Where did you get these shoes?” Then Amir Khusro told the story of how he had bought those shoes of the Master after giving all his wealth. When Nizamudin Aulia asked him how much he had paid for the shoes, he replied, “Master, I didn’t have enough because I can never pay the value of these valuable shoes, but I gave him whatever I had.”

Nizamudin Aulia became very pleased with Amir Khusro and He said, “Even after giving all your wealth, still you have bought these shoes at a cheap rate.”

You see, Amir Khusro was also a disciple of Nizamudin Aulia, just as the other dear one who was given those shoes was also initiated by Nizamudin Aulia. But there was a great difference between them. For the other dear one the shoes didn’t have any value, but for Amir Khusro they meant everything, and to get them he gave all his wealth.

So that is why what Master Sawan Singh Ji used to say is true: “Rare are the noses that can smell the fragrance of the Master.”

2000 October: Learning to Die

A talk given by Param Sant Kirpal Singh Ji, January 22, 1964, Washington, D. C. The talk is preceded by a conversation between Master and the disciples. Master asks about one man at whose house he had stayed about three months before.

DISCIPLE: Mr.----? You asked about him?

THE MASTER: Yes, yes, yes, yes. How can I forget him?

DISCIPLE: He’s just fine. He’s keeping his diary.

THE MASTER: [chuckles] That’s all right.

I have to remember so many people. You have to think of one man, and I have to think of so many. [laughter] And that is also not superficial; it is remembrance from the heart of hearts.

COMMENT: Now Madame Hardevi will sing a song.

[Madame Hardevi (Taiji) sings a hymn to the Master: “It is strange, but people who are afraid to die come to you to learn to die untimely deaths.”]

MASTER KIRPAL: Whoever has been born must leave the body some day. There is no exception to the rule. This leaving of the body is what is called “death.” All men, whether they are high or low, rich or poor, have to leave the body. The man-body has been given to us only for a temporary period. This is a golden opportunity, for in this body we can know God and know ourselves. To know God, we must know ourselves first – who we are and what we are.

Most of our life has already passed. This physical body is the first companion that we have when we enter the world, but it does not go along with us. So, naturally, all the things with which we come in contact through this physical body cannot go along with us. A wise man is one who works with foresight: he asks, “What is that thing that we can keep, that we can take with us, even after leaving the body?”

All Masters say, “We cannot know Him unless we learn to die while alive.” The last enemy that we have to conquer is death. But how can we conquer death? There is no escape from it, no exception to the rule. Even the Masters who came here – the very incarnations of God – had to leave the body; and we also have to leave it. How are we to conquer death, when there is no escape? I think the only victory over it we can have is to learn how to die.

What happens at the time of death? The soul leaves the body: the life force is withdrawn from underneath the feet, goes up and reaches the back of the eyes; the eyes are upturned, and the drop-scene¹⁰ falls. Now, if we know how to leave the body at will and rise above body-consciousness – if we die daily by learning to leave the body daily – then there is no fear of death. Death is no bugbear. It is a change from the physical world into the Beyond.

So all Masters who came said, “Learn to die so that you may begin to live.” Death appears to be a bugbear to each one of us. If anyone says, “Oh, you have to die,” we do not like to hear the word of death. But we have to leave the body.

Why are we afraid of death? For two reasons: one, we do not know how to leave the body. You might have seen on the faces of men dying what agony they are passing through. The second thing is, we do not know what our fate will be after leaving the body. Where are we to go? So these are the two main causes of fearing death. So Master says, “You must learn how to leave the body.” He tells people who are afraid of death to pass through this death process while they are alive; and there are many ways for that. Some are artificial, man-made. And some are natural, God-made. The man-made ways are difficult, arduous, time-consuming; and we are by heredity not fit for them. But there is a natural way, too.

When you leave the body, it is said you see that all glory and beauty lie within you. But now we have no glimpse of it, no experience of it. Tulsidas, a great Saint, tells us that

¹⁰ Drop-scene: A term used for drop or act-drop; also for the final scene of a play or drama in real life, that on which the curtain drops.

when he left the body and reached the causal plane, it was so beautiful and so enchanting that he thought this is the best of all that a man can have. But, he says, when he transcended the causal plane into the Mahabrahmand, the pleasure and bliss that he felt there was so much greater than the bliss he had while in the causal plane, that it seemed in comparison to be a washroom. Do you see? We hear so much about the Beyond, but we still do not know how to leave the body and enter the inner planes.

So when Masters come they advise, “Learn to die so that you may begin to live.” One man went to Prophet Mohammed and said to him, “You tell us to learn to die, to ‘die while alive.’” And Prophet Mohammed said, “If you want to reap the full fruit of having the man-body, then go, learn to die! Leave the body at will.”

Then the man was perhaps afraid of leaving the body, and he asked, “Is it a death that will lead me to the grave?”

And Prophet Mohammed said, “No, it is not such a death that will lead you to the grave; but it is a death that will lead you from darkness to light.”

This is what all other Masters said. Is it possible to die, to leave the body at will? Masters say yes. It was asked of St. Paul whether men can die. He said, “I die daily.” Guru Nanak was also asked, and he said, “I die a hundred times a day.” So all Masters give us that advice. Death now appears so fearful to us; but those who have learned how to die, to leave the body at will and traverse into the Beyond, who have tasted the bliss of the Beyond, want to leave the body; but they are controlled—they have to work in this plane under the will of God.

It so happened at the time of death of Maulana Rumi, a Mohammedan Saint, that as he was on his death bed and leaving the body, some friends of his came in and prayed, “O God, let him recover.” And he opened his eyes and said, “Let this recovery be for you.”

And they asked him, “Don’t you want to recover?”

He said, “No.”

“Why?” they asked.

He said, “In my daily life I could hardly snatch away some time to leave the body and go into the lap of my Father. The body stands in the way between me and God. Now the time has come for this curtain of the body to be rent asunder, once for all. Wouldn’t you like me to leave the body and go into the lap of the Father, once for all?”

Do you see the angle of vision? That is why it is said, “Why should we weep for the Saints? Why should we weep for the Master? They go to their Homes.” We should weep for those who have spoiled their lives; who have not learned how to die while alive. If you once know how to leave the body at will and traverse into the Beyond, to have an experience of that beauty and bliss, then naturally, you would like to be there. For that reason, you will find as Kabir says, “Every day man is dying. But he has not learned to die while alive – the true living – the true death, while alive. That is why he comes again and again, again and again: because man goes where he is attached.”

Can we leave the body at will?

That's the point. Mira Bai says yes. "Now I am convinced," she says, "that my soul, my surat, can traverse into the Beyond – can fly into the Beyond." Tulsidas was asked the same thing, and he said that we can traverse into the Beyond. Who can? The Saints and others who sit at their feet.

So when you go to a Master, the first lesson he gives you is to die while alive, and how to die. He gives an experience of it; you forget your body for awhile; and your inner eye is opened; you have the experience of God in the form of Light and Sound Principle. If you are regular in doing this from day to day, you will have no fear of death.

The hymn she was just singing was to the Master. It goes: "We have seen a very strange event. People are afraid of death, and yet they are coming of their own will and pleasure: they want to die while alive. And these same men are having their untimely deaths daily at the feet of the Master."

Whoever can tell us how to leave the body at will and go into the Beyond can give us an experience of how to do it, by demonstration. Then, by regular practice, we must learn how to die at will. If we once know how to leave the body, then our whole angle of vision will be changed. The Master gives us some experience on the first day of initiation of how to rise above the body, of how to open the inner eye; he gives us something to start with. Then, by day to day regular practice, we learn to die.

Regular practice makes us regular. If you know how to leave the body daily, when the time of death comes, you will go willingly. So I have now, for instance; I am going back; I have no fear of going back.

Unless a man learns how to leave the body at will, how can he enter the kingdom of God? It is within you. "The kingdom of God cannot be had by observation; it is within you."

This is the first step; it begins, you might say, where the ABC of Para Vidya, the knowledge of the Beyond, starts. This is a religion above all religions of rites, rituals and dogmas. It is one for all. Plutarch tells us, "The soul that is initiated into the mysteries of the Beyond has the same experience that it has at the time of leaving the body at death." So, this is perhaps a very wonderful thing: people are afraid of dying, and they are willingly coming and asking, "Master, tell us how to die!" There is no question of being a Hindu or a Mohammedan or of belonging to any other religion. Those are outward forms badges we are carrying. But this fate awaits us all, without exception. This is what the Masters teach. This is one thing that awaits everyone; and if you do not learn how to leave the body, you must be in the agony.

This is the mystery of life that has to be solved. "There are so many mansions in the house of our Father"; there are so many planes in all of creation. God has given us bodies, according to those planes, to work through, when we want to. But the pity is that we cannot transcend the physical body. All the methods that we follow pertain to the outgoing faculties. They are meant for the preparation of the ground, for developing love and devotion in us. They are good actions. But unless you learn to leave the body at will and be conscious of that God Power controlling all of creation, you cannot become selfless.

So all Masters say that the world at large bases its knowledge either on feelings or on emotions or on inferences, drawn to come to some conclusion. But they are all subject to

error. Seeing is above all. Seeing arises when we shake off this physical body; then it develops more and more as we rise above the other bodies. The macrocosm is in the microcosm of the man-body. We have bodies, relating to the various planes, that enable us to traverse those planes at our will and pleasure. Suchlike personalities who know the Way and can put you on the Way have been rare in the past, and are rare even now. To advance requires development by regular practice. Perseverance, steadiness and good character are three things of the utmost importance.

So the hymn that you have just heard was addressing the Master: “O Master, we see a very strange thing: we see that people are afraid of death, and yet they are coming to you to learn that very thing – how to die.” It is because there lies the door to heaven; it opens when you rise above body-consciousness. This is what Christ said: “Except you be born anew, you cannot enter the kingdom of God.” And then Nicodemus said, “Lord, I am an old man; how can I re-enter the womb of the mother and be reborn?” And Christ said to him, “Marvel not I say unto you, you must be reborn.” First learn to die. The first birth we have is in the flesh. This is the second birth: to be reborn. “Flesh is born of the flesh and spirit of the spirit.”¹¹ The first is born of the “corruptible seed.” and the other of the “incorruptible seed.”¹²

This is not a new thing; all Masters have been referring to it. In the olden days in India, the rishis had the custom to make children twice-born. Reborn or twice-born means the same thing. First they were born in the flesh: then they were made to be born into the Beyond – that is counted as being twice-born. That twice-born custom was performed only by the religious leaders who were competent to give the children an experience to be born anew into the Beyond. Even now the system continues. They used to give them the Gayatri mantra. They had the competency to raise their soul above body-consciousness and to open their inner eye to see light compared to the sun rising. Now the system is there; the same mantra is given; but they are not competent to give them the experience of being reborn or twice-born.

So these truths are not new ones. All past Masters always gave them out. These are the old, old truths that we have forgotten. You cannot learn them from those who are merely adept in the elementary steps; although we have many people like that.

[A new arrival comes in, and Master greets him, and seats him with, “We were just sitting here talking all about our problem of life – the main problem of life.” He then goes on to repeat for him, almost word for word, the talk he had given up to now. Then he continues:]

So what is death? Death is only a transference from the physical world into the Beyond. When you first learn to die, your whole angle of vision is changed. When you get more bliss inside, you naturally become unattached outside. If you do serve humanity, you will serve it from the angle of vision of the soul and of God residing in every heart.

So these are the truths that have been given by almost all Masters. Strangely enough, we find that people are afraid of death, yet they are coming to the feet of the Master to learn

¹¹ John 3: 1-7.

¹² I Peter 1: 23

how to die willingly. Untimely deaths are occurring. Those who come to the Master are given a meditation sitting. They rise above body-consciousness for a while; they see, “Oh, this body is gone!” The inner eye opens; they begin to see the Light and hear the Voice of God, too. That is why Christ said to his disciples, “Blessed are you, for you see things that the old prophets and righteous men could not see; you hear things that the old prophets and righteous men could not hear.”

So when you come to a Master, you know how to die. When you know how to die, then there is no fear of death; you die daily. As Guru Nanak said, “Learn to die a hundred times a day at will.” So the first step that we have to take is to rise above the iron curtain of the man-body. Then you know yourself; you come in contact with God; you have the Bread of Life and the Water of Life, which is Word personified; you become spiritually healthy. On the spiritual health depends the health of both the mind and body.

These are the teachings that were given by all Masters who came in the past. These teachings still stand. But for want of practical people, we have forgotten them, that’s all. For that, of course, purity of heart is required. “Blessed are the pure in heart, for they shall see God.” This is what all Masters have said.

[Master speaks to the visitor:] This is the talk that was going on just before you came here.

We have joined various schools of thought only for that purpose: the solving of the mystery of life. When you solve it, then you can help others, too. This is a practical subject of Self-analysis. The elementary steps we have in almost all religions. To remain in some religion is a blessing. If you don’t remain there, either new ones will have to be formed or there will be corruption. So it is better to remain in your own truth; there is no need of changing; it is the first step you have taken; that’s all right. Reading scriptures and performing rites and rituals are meant only for developing love and devotion for God and a desire to know God. They are good actions. But the mystery of life is to be solved in this way: by knowing oneself.

We now say, “This is my watch, I can lay it aside”; I say, “This is my coat, I can take it off”; but I say, “This is my body, I cannot remove it altogether.” This is something to be learned at the feet of the Master.

So the poet of this hymn says, “Strangely enough, people are afraid of death and they are coming willingly to the feet of the Master to die: not only to die, but to meet with untimely deaths, deaths which do not lead them to the grave, but give them more light” – from darkness to light. This subject is common to all.

[Master again speaks to the new arrival:] I am just repeating in a few words what we were talking about before. I am so very glad to see you; was speaking about you this evening. We never expected you, but you’ve come – so very glad to see you.

So I have a common ground for all. To practice it requires no change of religion, but to be true to one’s own religion. These truths already stand; but we have forgotten them, that’s all. A true Christian is one who sees the Light of God, and a true Sikh, Hindu or Mohammedan is also one who sees the Light of God. Those who see the Light of God are nearer to God, and they derive the full benefit of joining any particular religion.

These truths already exist in all scriptures. But to have the right import of them, we need some man who knows the Way. If we want to interpret them only at the level of the intellect, then we cannot do full justice to the work. The intellectuals say it is the light of the intellect. Well, it is true light; people see it; even children see it. Every day, they are having it. Persons who can give that experience were rare in the past; even now they are rare; yet the world is not without them. But we can have the right understanding and the true import of the scriptures only at the feet of someone who has had that very experience in life and who is competent to give us Light. That is why it was said, “The Son knows the Father and others to whom the Son reveals him.” The Sonship continues. Christ existed before Jesus and exists even now. Christ is the God Power; It continues working at different human poles for the guidance of the child Humanity. They called it Christ Power; they called it Master Power; they called it Guru Power.

Blessed are they who, with the grace of God, have this man-body. The highest aim before us is to know God. And to know God, we must know ourselves; not as a matter of feeling or emotions or drawing inferences, but as a matter of self-analysis. Seeing is above all.

If people understand from this level, there will be no duality. Unity already exists. The way back to God is also very natural; but they have forgotten, that’s the pity. In their own zealotry, people consider perhaps that they have the only truth. Truth is for all. And there is a religion of religions, a religion above all other religions; it is Truth.

[Master is told about plans for a meeting the next morning and is asked now if he can attend. The representative says there will be no meditation in the morning so Master can go there.]

MASTER: I will learn something. [He laughs.] A man learns and unlearns all through life, you see. Wherever I go, I go as a student. I’m still a student; I’ve been a student all through my life. [There is more discussion about the next morning’s meeting.]

MASTER: Has anybody anything to say? Yes?

QUESTION: We have to rise above and overcome the body. Suppose a person has been initiated not too long and he passes on. Will the Master meet him there?

MASTER: Surely, surely. It is God in him, not the son of man, mind that.

QUESTION: NO, what I mean is, the Master meets him; he doesn’t go through the angel of death or anything?

MASTER: Well, look here, I tell you:

Those who have got the contact with the God Power, with the Light within them, why should they go to the angel of death?

QUESTION: I’m not talking about your older initiates, but the new ones that have just come in.

MASTER: The new ones, also. They must have some experience to start with. The seed is there; that is not lost, you see. That should have been developed; if not, well, even then the seed is not lost. Yes, please?

QUESTION: If the initiation experience is one to learn to leave one's body in order to see God, are we to conclude that there is no hope or means for those who have not experienced initiation? Are they lost?

MASTER: I tell you. There is food for the hungry and water for the thirsty. Demand and supply is the law of nature. Where fire burns, oxygen comes to help. The guru appears when the chela is ready. If a man has desire in his heart to know God, as God resides in every heart, He knows, This child is after Me; He makes some arrangement to bring him in contact somewhere where he can be put on the way. And who can put him on the way? No son of man can do it. When God has no equal, no brother, no father, no mother, who can give you a contact with Him? God is Light; God is Sound Principle, the Music of the Spheres. Wherever God is manifest, that manifested God at the human pole will be able to raise your soul above body-consciousness and give you a contact with God Himself. And those who have the desire for it are having it. "Ask and it shall be given unto you." "Knock and it shall be opened unto you." Those who are ready are having it. This readiness might come as a reaction of the past. And sometimes, when a man passes through many vicissitudes of life, he looks to some safer haven. They have a sort of awakening; they have some inkling of a desire to know God. And God makes some arrangement for them. They are all children of God. God the Father loves the children. Those who are not initiated are not because they are not ready yet. If they are, they must have it.

QUESTION: Master, you indicated the other day that, without your knowledge, they have prepared a big celebration for you on February 9, that is, a convocation of Saints, through the World Fellowship of Religions; and they want to welcome you back to India. This is separate from the big birthday celebration to be held on February 6.

MASTER: Yes, they have sent me that word. I told them not to do it, but with all that, they have done it.

QUESTION: Are there to be two celebrations? the 6th and the 9th?

MASTER: The 6th is continuous.

QUESTION: Is the celebration to be at the Ashram?

MASTER: When I go, they will run there by the thousands

QUESTION: I know. Master, you said fifty religions were to be represented.

MASTER: There are many religions. There are Christians, too. I have been in contact with them, with all those people. That is why. They love me, I love them.

It is God's arrangement, not mine, you see. I am dragged on, like anything. It is His grace. This credit does not go to me, I tell you; it goes to God. I am the same man as you, you see.

QUESTION: Every day somebody wants the Master.

MASTER: Well, it is God's grace. We had a response everywhere, with whomever we met, whether he was of one religion or the other, whether he was a social head or a religious head or a political head. And I see it is by the grace of God or the God in our Master – it is His grace working, you see. Master is one. . . .

That's the awakening; not from man, but from God above, everywhere. And we had a great response everywhere. Well, it is His work going on, you see. We find this awakening everywhere.

2000 October: The Fruit of Simran

This question and answer session took place September 30, 1981, at Village 77RB, Rajasthan, India.

[A question was asked about meditation.]

SANT JI: We can even meditate without closing our eyes, but if we will do our practice like that, it will be very difficult for us to look [inwardly]. That is why in the beginning, until we develop the habit of seeing the inner things, we should close our eyes and do meditation with our eyes closed. You can use a blindfold, and whenever you become aware that your eyes are open you should at once close them and meditate like that.

When we perfect ourselves in doing meditation, when the inner veil is lifted, and when we reach Almighty God, after that this problem is solved by itself. Then it does not make any difference whether our eyes are closed or open.

Kabir Sahib said, "I neither close my eyes, nor do I close my ears. I don't give any pain to my body, because happily I can see the beautiful Form of my Master with open eyes."

QUESTION: Master, is it all right to use ear plugs or things to muffle outward sounds if you're doing Simran, say at an airport or a busy place? And also, is it all right to use them when you're doing Bhajan?

SANT JI: You can happily use all these things, but I will tell you one thing, and this is the reality – that when by doing Simran our mind becomes still, then it makes no difference whether we are in a crowded place or in a lonely place. The dear one who has stilled his mind finds peace even when he is in a crowded place.

You know that in this world everybody is doing his or her own work without paying any attention to what other people are doing. You know that when we are flying in a plane, the pilot is engaged in his work and he does not pay any attention to the sounds and the noises which are happening in the aircraft. At the same time, the stewards and the other people working in the aircraft are doing their work and they are not bothered by the sounds over there. So if you also just go on doing your work of Simran without paying any attention to the sounds happening there, you can also do as they are doing.

Guru Nanak Sahib says, "Those whose hearts are still feel loneliness or seclusion everywhere." If our mind is not getting the fruit of Simran, if we have not given him the taste of the Sound Current, then even if we are sitting in a dark cave, even if we are sitting underground, still our mind will remain restless; he will be spread all over the world and he will go everywhere. But if we are giving him the fruit of Simran and if he is getting the taste of the Sound Current, then even if you are in a crowded place your mind will remain peaceful.

After rising above the mind and the organs of senses, when we listen to the Sound Current, then it seems to us that this Sound can be heard even by people who are living twenty or thirty miles away; but that is not the case. The Sound Current is so loud that we

feel that it can be heard by many other people, but the reality is that only the person who is hearing the Sound Current is able to hear it, and not the other people.

Many dear ones who have manifested the Shabd or the Sound Current within write me letters, and they even tell me in their private interviews that they cannot bear the loudness of the Sound Current and it should please be reduced.

Even the Sounds of the lower planes are very loud. When I was initiated by Baba Bishan Das into the first Two Words, He gave me the knowledge of how to reach up to the second plane, and when I used to do that meditation I used to hear the Sounds from there. Once in the month of June, which is a very hot month – especially in Rajasthan because the sand is heated up very quickly I was sitting for meditation, listening to the Sound Current, and it so happened that suddenly the Sound Current came very loudly and it was so melodious that my heart was attracted to it and my mind was also fascinated by it, and I liked that very much. But at that time I felt that some musicians had come and were playing their musical instruments near my house, and I felt like coming out from meditation to see them. After some time, when I couldn't stop myself, I came out and for an hour or so I went on searching for them. The sand was very hot, but I was not aware of it because I was still hearing the Sound Current. There were some noises over there [also], but I was not aware of them because the Sound Current was very loud, and it was so melodious that I wanted to meet those musicians. I thought that somebody was playing musical instruments there.

For one hour I searched for them. There was a farm there and I went into the field, but I couldn't find anybody. When Sunder Das, an initiate of Baba Sawan Singh who used to live with me, came to know that I was out of my cave and was searching for somebody and that there were blisters all over my feet because the sun was very hot, he [found me] and he asked me what I was doing over there. At that time I came back to my consciousness and I became aware that I was out of my meditation place, and then I told him that I was looking for those people who were playing musical instruments. He told me that nobody had come there and nobody was playing any instruments.

So this was an incident of my life. When I met Master Kirpal I told Him about that and He said, "Yes, that is true." The sound of the Shabd is so loud and so melodious that when the dear ones start listening to it, they cannot stop themselves, and many times dear ones come out of their meditations, thinking that somebody is playing instruments outside. But that never happens; nobody ever comes there to play instruments. It comes from the within, but because the Sound is very loud, the dear ones feel that somebody is playing musical instruments [outside].

I mean to say that when your mind is stilled by doing Simran and you start hearing the Sound Current by Itself, then even if you are in a very crowded place where there are so many noises and disturbances, still you will not be disturbed by those outer sounds, because the sound of the Shabd is so loud that it will cover all other sounds, and you will be able to do your meditation, even in the crowded places.

What happens is that when the dear ones get the Initiation, they do not put as much emphasis on doing Simran as they put on listening to the Sound Current. That is why they always lack in Simran. No doubt they hear the Sound Current, but because they have not yet perfected their Simran, and because Simran [is necessary for] rising above, or

withdrawing from, the nine openings of the body, as they have not brought the soul to the Eye Center, the place where the Shabd is coming, that is why the Sound which they hear does not give them any interest. Sometimes they like to hear the Sound Current, but the Sound Current is not as effective as it should be and it does not pull the soul up because the dear ones have not done enough Simran.

If we have done a lot of Simran and if we have brought our soul to the Eye Center, then our soul gets on the Shabd or the Sound which is coming there, which we hear there, and we are able to reach our Real Home. If we hear the Sound Current after perfecting our Simran and after reaching the Eye Center, that Sound Current or that Shabd will definitely pull us up, and we will like that very much.

Nowadays, what do people do? Whenever they have done a little bit of Simran during the day, and when their mind is a little bit quiet and still, then the Sound Current which they hear is very melodious and they like it, and sometimes they feel a little bit of withdrawal. Other times, when their mind is not quiet and they have not done enough Simran, then no doubt they hear the Sound Current, but still the Sound Current is not able to pull them up.

In the early ages the Masters used to give Initiation in two parts. First They would give the Simran, then after the disciples had perfected their Simran and completed the course of Simran, they were given the Sound Current. But in that system there was one difficulty for the disciple, that many times the Masters would leave the body before the disciples could perfect their Simran, and then they were not protected, because you know that the Sound Current is the only thing which protects and takes care of the soul. That is why in this Iron Age Kabir Sahib started this practice of giving the complete Initiation at one time, giving the Simran and the Sound Current at one time, so that the disciples would not have to face this difficulty of not being taken care of by the Master.

But we people do not understand this and we do not take full advantage of the grace of the Master.

What do we do? We do not do enough Simran. We are supposed to do Simran all the time – when we are walking, talking, sitting, standing, or doing anything with our hands and feet, when our mind is not engaged in any type of calculation. If we do Simran all the time, the amount of Simran which we are supposed to do can be done very easily, and after that when we sit for meditation – since before we sit we would have done our Simran at once our soul will withdraw from the body and we will start hearing the Sound Current by itself. But because we do not place enough emphasis on Simran, that is why when we sit for meditation all our time is spent in just collecting our thoughts, and because we lack in Simran that is why we hardly withdraw our soul from our body.

You know that most Army men are very jolly people and they like to drink and dance and make merry. When I was in the Army, every night my colleagues, those who used to work with me, would drink wine and then they would start dancing and they would play many types of jokes and things, just to feel good. At that time, because from the very beginning I had this longing for God in my within, I had this habit of closing my eyes and sitting as if I was doing meditation. At that time I had not even met Baba Bishan Das, so I did not know what to do, but still I was in the habit of sitting with my eyes closed and I was trying to look inside myself. Of course, I was not able to see anything inside at that time, but still I was in the habit of sitting that way, and even though I was not seeing

anything I was able to get absorbed in doing that. Later when I had developed this habit it helped me a lot. But what did those other Army men do? They would be drinking and dancing and they would come near my bed and try to disturb me, but I was never aware of their disturbance or of the noises they would make, and they were also very surprised by that.

[Another question about meditation]

SANT JI: Yes, in the condition of sickness you can lie down and meditate, because when you are sick you might have pain in your body, and even if you lie down you will not fall asleep. But if you are lying down while you are healthy, then [it is very likely] that you will sleep and not meditate, and you will miss the time of meditation.

QUESTION: What is the extent of the Master's control over the disciple's life, and to what extent is the disciple able to act apart from the Master's guidance?

SANT JI: The fact is that the Master is responsible for a disciple's present life, as well as for the life beyond. Only He knows, and it is only in His hands, to keep the disciple in this world as long as He wants; and even after the disciple leaves this world it is in the hands of the Master whether or not to give him a new birth or in what body he should be sent. It is all in the hands of the Master.

Master's hands have a very long reach. They even cover the Brahmand and the other divisions of the Creation. If you see that any disciple is not obeying the commandments of the Master, don't think that Master is not aware of him and that Master is not paying any attention to that. It is because of the graciousness of the Master that He has given a chance, He has given time to the disciple to improve himself. But we should know that the rope of the disciple is always in the hands of the Master, and whenever He wants He can bring him back. But He gives him some time because Master is very patient and He thinks, "Let me give him some time and a chance to improve his life by himself." If he is not able to do that, sooner or later Master definitely brings him back.

When this Creation was created when the islands, the earth, the world below, the sky, and everything was created – at that time the Negative Power pleased Sat Purush and asked Him for four boons. He said that when the Saints come to liberate the souls They should not perform any miracles. In other words, They should not do any extraordinary works to attract the people. The second boon which He asked for was that the Saints should make the disciples meditate and only then They should give them the liberation: again, the Saints should not perform miracles to liberate the souls. The third thing He asked for was that the souls should not know about their past lives, and they should not know for which karma they are suffering and for which karma they are enjoying. And the fourth boon was that wherever He gave birth to the souls they should be content in that body.

That is why when the Saints come in this world to liberate the souls They live like ordinary people, and that is why They never perform any miracle. Moreover, They never force the Initiation on anybody.

If They performed miracles, just imagine – They can do this without any problem, because God has sent Them into this world and They can do anything They want. But if They were to perform miracles everybody in this world would start following Them.

To give an eye to a blind person is not a very big thing for the Master. To heal people is not a very big thing for the Master. In the same way, to bless people with sons and with whatever they want is not a very difficult thing for the Master. They can do these things without any big effort because everything is in Their hands. But They do not do these things, because if They were allowed to do that everybody in this world would start following Them.

If you want to know about the miracles the Masters can perform and which the Masters do perform, you can talk to any initiate who is doing the meditation and ask him: he will tell you how the Master is protecting him in the inner planes.

The other thing about disciples obeying the Master: I would say that he is the true disciple who surrenders his life to the Master and becomes worryless and does whatever his Master wants him to do.

QUESTION: Isn't the ability to surrender also a gift given to the disciple by the Master?

SANT JI: This gift is given to the disciple by the Master, because They have come into this world only to give that gift. But the disciples are sleeping in respect to the Master. That is why they are not receptive to that gift. A few disciples do get this gift and they solve their purpose [for coming into this world].

Once a dear one came to Master Sawan Singh and tried to touch His feet. Master Sawan Singh became very upset with him and then the disciple requested, "Master, please shower grace on me." Again Master got upset and He said. "I go to everybody in the morning at three o'clock, carrying the basket of grace and the gifts, but all the people are sleeping in deep sleep. They are intoxicated by sleep and there is nobody awake to receive my grace."

When I went on the world tour, at many places where we had the meditation sittings I used to tell people that they should not worry: I will make them leave off and then I will go. But still many people would start doing the meditation and after some time they would fall asleep and then, feeling that everyone else had left, they would open their eyes to see whether everybody was still sitting or not. I mean to say that when people can sleep in meditation even when the Master is sitting in front of them, when they are not able to receive the grace and gift of the Master even when He is sitting physically in front of them, what to talk about their receiving the grace when the Master is far away from them physically and when it is the night time!

Here also it happens that some people start meditating and later on they go and sit in the back, or sometimes people come from the back and sit in the front. Sometimes people open their eyes to make sure that everybody else is still here.

Even the worldly parents care for their children, and you know that the Saints are much more loving and compassionate than millions of worldly parents. They are ready to do every possible thing for the disciple.

QUESTION: Forgive me for asking this, but it was very nice for Sat Purush to give the boons to Kal, but why as a result does Kal have to make it so difficult for the souls?

SANT JI: [Sant Ji laughs.] It was not difficult for the souls, but the Negative Power has created mind, our enemy, and when our soul is not ready to give up the companionship of the mind only then it becomes difficult.

Dear Ones, this is not that difficult; we have made it difficult.

Master Sawan Singh Ji used to say that if you cannot do anything, at least you can have true love for the Master. When you will have strong and true love for the Master, where will you go? You will go to the place from where the Master comes.

You see that when the Sant Satgurus come into this world, They do not tell us to do any japas [repetitions], They do not tell us to perform any austerities, They do not tell us to go and visit the places of pilgrimage, and They do not tell us to do any hard practices. They tell us, “Do this meditation and if you will do this I am ready to help you; I am here to take you back Home.” Their meditation is very easy, but still we are not ready to obey Them.

QUESTION: Sometimes when I hear the Sound, I’m not sure whether it comes from the left or the right. [How can we know if we are listening to the correct sound?]

SANT JI: At that time the Sound is coming from above the head; it is coming from the Eye Center. At the time of Initiation it is said that you should not pay any attention to the sounds coming from the left; you should only listen to the Sounds coming from the right. If a satsangi has to face this situation, if he is not able to distinguish from which side the sound is coming, at that time he should simply go on focusing his attention at the Eye Center and then gradually this problem will be solved and he will know from which side the sound is coming.

QUESTION: How much importance do you put on doing physical and financial seva ?

SANT JI: Yesterday in the Satsang I made it very clear. You should listen to that tape again.

QUESTION: This morning during meditation it was very intense for me. I wonder if the pain I feel is from my own attachments and lack of cleanliness, or if it’s just supposed to be that way.

SANT JI: Many times we feel pain when we are not interested in doing the meditation. Sometimes when we are not in the habit of meditating regularly, and if for some period we start doing meditation more than we are used to, then also we feel pain.

But gradually this pain will go away. The satsangi should not become worried about this, and he should definitely and regularly devote the hours for meditation, and in that way he should develop the habit of meditating regularly. Sometimes the Negative Power even bothers the disciple, and he sends this feeling of pain so that the disciple may come out of meditation.

QUESTION: When that happens, is it from the Guru? [the rest of the question was cut off]

SANT JI: Whenever the satsangis sit for meditation they should forget everything. They should forget the world and just do their meditations. If you will get a taste of the Sound Current and if you will get interested in that, and if you will not be aware of the world

outside and the other things, then you will not remain aware of the Simran or anything else which is happening.

You can do only one thing at a time. That is why when you sit for Simran do only Simran, and when you sit for Sound Current you should only listen to the Sound Current.

[A question about “trouble with meditation”]

SANT JI: Yes, Swami Ji Maharaj said that those who are the thieves of meditation, those who do not want to meditate, they are bothered by lust, laziness and sleep. They get kicked and knocked, and they get drowned in the river of greed.

QUESTION: Christ was a Master. You talk about the Masters not performing miracles. [Yet] it was written that Christ performed many miracles. Why was that?

SANT JI: [Sant Ji laughs.] Often after the Masters leave the body Their disciples write such stories to glorify Them.

A couple of months ago, a high commissioner [an embassy official] left India. He was posted in Bogota, Colombia. When he went there he met some satsangis and he was very pleased to see them. They told him about the Path and about the Ashram which they have in Bogota. When he went to visit Sant Bani Ashram in Bogota, he was surprised to see the devotion of the people for an Indian, because he did not know what a Saint is. When he further inquired about the Path and the Masters, he was still more surprised, because the dear ones told him many stories of miraculous events. So when he came home on leave, he especially came to meet me at Pappu’s house. He told me about the devotion of the people and how he was compelled to come and see me, because those people told him about the miracles and other stories. And he even told me how much they were loving me and that in a way they had surrendered themselves to me.

I told him, “Brother, I did not show any miracles to them. It is all the grace of the Master. And as far as their surrendering to me is concerned, you know that when the disciple surrenders to the Master, only then he gets the full attention and attraction of the Master. As they say that they have surrendered themselves to me, only they know how much I have surrendered myself to them. That is why they are seeing me and feeling my presence whenever they have any pain or problem. They say that it is a miracle, but this is the truth, it is not a miracle, it is just simply a matter of the grace of the Master.”

So when the disciples come across any incident in which they see the hand of the Master working for them, they call that incident a miracle, and in order to glorify the name of the Master they tell people that Master has performed a miracle.

If I went on telling you the miracles which my Master Kirpal performed it could fill many books. Most people will be surprised and many people will not even believe how these things can happen, but the dear ones who have seen this and with whom these things have happened, they know that it is true.

There was a person who used to take care of this garden – one of his legs was paralyzed and the other was also very weak. He was not able to walk with those legs and he had given up all hope in his life and he did not want to continue living. But when Master Kirpal went to Kunichuk Ashram, Sardar Ratan Singh, who used to own this place, told the gardener to go and have the darshan of Master Kirpal Singh.

When that man was brought to that ashram, they told me about his sickness and I requested Master, “Master, please shower grace on him.” Master told me, “Why don’t you give him a leg? Why don’t you heal him?” I said, “Master, You are the Owner of all Creation. Why do You make Your dog hunt? Why don’t You shower grace on him directly?” Then Master graciously showered His grace on him and told him to massage his leg with a special type of oil.

After a few days both his legs became all right, and he still has the use of his legs and he is perfectly all right. But at that time when he came to my ashram he was so desperate, he was so sad that he said, “Now I don’t want to go back to my home. I will spend all my time here in the ashram.” But when his legs became all right he left the ashram, he left everything, and he even left the job of taking care of this garden.

In India if any woman gives birth to a daughter it is considered a very bad thing, because in India everybody wants to have sons and they don’t want to have daughters. So like that, there was one satsangi lady who had six daughters and no sons, and when she came to Master she requested Him to bless her with a son. At that time I was also sitting with Master and Master smiled and told her, “Why don’t you go and ask him? He knows a lot about medicine and he might be able to help you.” [Sant Ji chuckles] I knew what Master meant and I said, “Master, why don’t You tell her that she will get a son?” But Master didn’t say anything; He just smiled. And after ten months the same lady came back with a son, a very healthy baby boy, and she said, “Master, this is because of Your grace that I have got this son.” Master replied, “No, I didn’t do anything.”

I mean to say that this was just nothing, but we can call it a miracle also. After the Masters leave the body the disciples write such stories and they call these things miracles, but in fact they are not miracles.

2000 December/January 2001: God is Calling Us from Within

This walk-talk was given November 29, 1978, at Village 77 RE, Rajasthan, India.

QUESTION: Master, I do not understand very well the significance, the meaning, of Bhajan. What do you obtain from this practice?

SANT JI: When Guru Nanak went to Mecca, many kazis, or Muslim priests, came to debate with Him. They asked Him, “Tell us more about the palace of God, which you are always praising.” They asked Guru Nanak to describe the palace of God. So Guru Nanak Sahib said, “The human body is the palace of God, in which God Himself resides.” He said, “That palace of God is erected on the twelve pillars.” There are three joints in each leg and three joints in each hand. That makes twelve pillars, so Guru Nanak Sahib said, “That palace of God is erected on the twelve pillars.” And then He said, “There are nine outlets, or you can call them windows, in that palace of God.” Guru Nanak Sahib meant the nine holes which we have in the body as the outlets or the windows. So Guru Nanak Sahib said, “In that beautiful palace of God, God Himself resides, and sitting at the topmost place, or sitting at the highest place in that palace, He is always calling the people.”

Daily in the evening time, the Muslim priests, or the Muslim people, they go on the top of their mosque, or the top of their building, and from there they call very loudly, and they mean to be calling God by speaking that loudly. They call it Bang, or you can call it

Word or Shabda, or whatever word you want. So Guru Nanak Sahib said, “You do not need to call Him from outside because He is residing in your within, and He is calling you by residing at the highest place in your body.”

That Sound is not coming from anywhere outside; it is coming from our within. Residing in the brain of the human body, God is making that Sound.

You can understand this by another example. Suppose we are taking a walk, it gets dark and we lose our way back home. If it is all dark and we cannot see which way to go so that we can go back home, then what will we do, and how can we find our way back home? We will just sit there and we will try to hear some sound or some noise. It can be the sound of barking dogs or a machine running or any other noise which can lead us to the place from where it is coming. So if we lose our way in the dark night, we can get back to our goal only by listening to the sounds. Because we are lost from our Home, and we do not know in which direction we should go, that’s why God is making this Sound in our within – so that we can go back to Him, catching that Sound.

Why has the Light been put within us? It is only because we are lost in the dark night, and no doubt we are hearing some sound and we are walking in that direction. But there might be many pitfalls, and many bushes and trees in the way. If we have a flashlight with us, we can easily make that journey without having any problems. That is why in order to get back to our Home, these principles of Light and Sound have been kept within us.

The dear ones who are doing constant Simran, and those who are collecting their scattered attention and coming to the Eye Center, they understand what is the meaning of the Sound which is coming from our within. Because we lack in the Simran and we do not know how to collect our attention and come to the Eye Center, that is why either we do not hear the Sound which will pull us up, or we do not understand and appreciate the Sound which is within us. Otherwise the Sound is the only thing which can lead us back to our Home. That Sound is not an ordinary sound: It is the Voice of God which is calling us back to our Home. If we collect our attention by doing constant Simran and come to the Eye Center, then we will know that the Sound which is within us is the Cause of all the Creation.

Paltu Sahib said, “Only the Sound which comes from above is my Master.” In the Punjabi language there is a saying which many people often recite: “The Shabd, which is our Master, is calling us from the within.” The Shabd is creating that Sound for us.

When the Sidhas asked Guru Nanak. “Who is your Master and whose disciple are you?” Guru Nanak Sahib replied. “My soul is the disciple of the Shabd Master, who is my Master.”

QUESTION: In some of the writings of the Masters, it’s said that you have only one chance for a human birth before going back into the Wheel of Eighty-four. At other places it says that you are born into the human body many, many times. I don’t understand. Who only gets one chance?

SANT JI: We can know about our own self only when we meditate and go inside, but Masters know everything about our soul. If someone is told that you have got this human birth after going in this many other bodies, he is not going to believe that.

Once we had a dog in the family who became very fat because he used to eat many good foods, and milk, and things like that. His body became very fat, and that's why he used to sit either on a very good chair, or he would sit on the bed with bedding on it. He would never sit on the ground. He had so much influence on the family members that he would make them serve him very much. Every morning when all the children in the family would get up and start eating their breakfast, he would always come there and frighten us. We would throw our bread to him, but he would only eat the butter from the bread and he wouldn't touch the bread. No one in our family had any control over him because he was very strong, and he would make people serve him without any hesitation.

Once Baba Bishan Das came to our house and my father asked Him, "Baba Ji, can you tell me what is the reason behind this. He is always making us serve him like he is our father." He said, "Tell us who he is." At first Baba Bishan Das kept quiet, but sometimes Baba Bishan Das would tell the truth to the people. No matter if the people would believe Him or not, still He would tell the truth. So Baba Bishan Das said, "He is your father. That's why he is always commanding you people. In your previous birth he was your father, and now also he is acting like your father. He got the human body in which he was your father, and he always ordered you. And now again, whatever account was left over, he has come back in the body of a dog to settle that account." Then Baba Bishan Das told him, "Now none of the family members will go into the lower bodies because one of the souls from your family is going to liberate all of you."

At the time of Guru Gobind Singh, once a man came in His court with a bear and he wanted to show the plays of that bear to all the people in the court. So when Guru Gobind Singh allowed him to perform his play, he started making that bear dance and jump around. There was one dear one who was removing the flies from the head of the Master; he was also looking at the bear. He started laughing, because he was enjoying that play of the bear very much. In those days, the Masters would allow people to serve them in that way; the Masters would allow people to fan Them and remove flies from Them. But nowadays if that happened, the other people would say that the Master was caught up in pride. So that is why, nowadays, Masters don't allow people to remove flies. But in the olden days, people used to do that. That dear one named Kiltia Singh was doing that service for the Master, and moreover, he was enjoying the play of the bear. When Guru Gobind Singh saw that he was enjoying the bear very much, He asked him, "You look very happy looking at this play. Do you know who that is here?"

That dear one replied, "How can I know who it is, because I am a man and he is a bear?" So Guru Gobind Singh replied, "He is your father." As soon as that dear one heard Guru Gobind Singh say that it was his father who was amusing the people, he at once threw away the fan with which he was removing the flies. He got very upset, because his father, Shobah Singh, also used to do the same service to the ninth Master, Guru Teg Bahadur.

When Guru Gobind Singh asked Kiltia Singh why he did that, he replied, "My father used to do the same seva; and if, after serving the perfect Master, one has to get the body of a bear, then what is the use of serving the Master? My father got the body of a bear after serving Your father. What can I expect? I can't expect more than the body of a tiger or some other animal by serving You!"

So Guru Gobind Singh replied, “This was no mistake of the Master. It was your Father’s karma. It was because of his karma that he got this body.” So Guru Gobind Singh told him about the karma of his father, why he got the body of a bear. He said, “Once your father, Shobah Singh, was distributing parshad and some Sikh farmers from the place called Malwa came there to get parshad.”

Since those farmers were coming back from their farms, their carts were loaded with all the things from the fields, and that’s why they couldn’t stop for a long time to take the parshad. They requested Shobah Singh to give them parshad very soon so that they could take care of their loaded carts. But Shobah Singh was not very humble and he said, “Why are you dancing around like a bear? Why don’t you sit down? You will get parshad only when your turn comes.”

So those people just took a little bit of parshad which had fallen on the ground, saying, “Now we have got the parshad of Master, why should we become bears? Why are you telling us that we are jumping around like bears? You will become a bear because you are criticizing us.”

Because he was not humble in the service of the Master, that’s why he got the body of a bear. So then that dear one, Kiltia Singh, realized his mistake, and again he started serving the Master.

So we can have one birth and we can have more than one birth; it depends on our karmas. And it is up to the Master whether He will give us one or more human births.

QUESTION: A brother initiate asked Master Kirpal, “What is the difference between emotion and devotion?” And Master said emotion takes you down and devotion lifts you up. Do you have anything further to add to that?

SANT JI: What else do I need to add? Master said everything you need. [Sant Ji and the disciples laugh.]

QUESTION: Master, the person who became a bear, was he initiated?

SANT JI: Yes! He used to serve Guru Teg Bahadur.

But Saints never leave the souls whom They have Initiated. You see, even when he did that mistake, and he was punished by the Master, but still, Master didn’t keep him away from His feet. He brought him to His feet, and again he was liberated by the same Master Power.

QUESTION: Master, many disciples understand that Master Kirpal had said that no initiate would return lower than the body of the human body.

SANT JI: There are some reasons why they are given the lower bodies, only for punishing them. But still, the Master Who has initiated that soul is responsible for its liberation.

Many times Baba Sawan Singh Ji used to tell the story of one soul who unfortunately went into hell even though she was initiated by Baba Jaimal Singh. He used to say, “I don’t want to say who that soul is. I don’t want to say the name of that soul, but when she went into hell. Baba Jaimal Singh ordered me to go into hell and bring that soul back.”

So when Baba Sawan Singh went into hell to liberate that soul. He asked that soul, “Do you remember the Simran which was given to you?” She replied, “No, I don’t remember anything like that.”

When Baba Sawan Singh asked her, “Can you hear the Sound of Shabd which is coming from your within?” She replied, “No, I don’t hear anything.”

So again, Baba Sawan Singh asked her, “Can you hear me?” She replied, “Yes, I can very well hear You.”

So Baba Sawan Singh told her, “Follow my voice.” So when she came out from hell, she started saying, “Yes, now I remember the Simran and I even remember the form of my Master, and I can easily hear the Sound which is coming from my within.”

So in that way, that soul was liberated. Because of some karmas which the souls have done, the souls are given some punishment, but still, because Master is responsible. He liberates them in any way He wants. He doesn’t forget the soul after giving them punishment or after giving them lower bodies.

QUESTION: Is it common for disciples to get a lower birth for just being impolite and calling other disciples bears? That’s kind of frightening. I’ve done hundreds of things much worse than that. What will happen to me? [Everyone laughs; Sant Ji also laughs.]

SANT JI: You shouldn’t do that. [more laughter]

That was a test, given by those Sikh farmers, because they were asking for the parshad of the Master with faith and devotion for the Master. And because he hurt them in their devotion, that’s why they cursed him.

That’s why you should never think ill of others, and you should never call anyone bad names.

QUESTION: Master, in a dream, can you go to hell?

SANT JI: You should ask this question tomorrow. The answer to your question is a long one.

2000 December/January 2001: A Thief in the Form of a Friend

This conversation between the Master and His children took place at Mr. Khanna's house in Washington, D.C., on the evening of January 23, 1964. Because so many of the questions represent an unfolding and progression on the part of the individuals asking them, the various questioners are designated as “QA” “QB,” etc.

MASTER KIRPAL: It would be better if you were to ask questions; then we will talk on it. The general talks are routine, you see. Any particular points which you would like to have clarified, you can. Any of you?

QA: Sometimes it’s hard to distinguish when we are meditating and something comes to us, between what is a machination of the mind and what is truly a spiritual enlightenment. For instance, when we see ourselves inside or we will see things that are of a very mundane level that we are preoccupied with every day. I will sit in meditation; sometimes I don’t seem to have any control over these things. I don’t want control over them.

THE MASTER: Your question is mixed up with so many things. What in particular do you want?

QA: I want to know how to distinguish, or are we to distinguish, when these forms come to us.

THE MASTER: The main thing is, whatever form comes within, repeat the Five Names which are charged. Anything negative will eventually go away. Sometimes the Negative Power affects you with wrong things: then repeat the Five Names. For that purpose you have been given a safeguard against all of these things.

QB: I asked you – I think it was in California – sometimes in meditation I have this terrific vibration which I can't seem to control. And You said not to think of the body. But sometimes it's so very strong that I have to stop meditating. I get so nervous, and I feel as if I was being electrocuted or something. What can I do to stop that?

THE MASTER: Just do it in the right way, if you do it in the right way and don't think of the body, there will be no trouble, if anything like that happens, leave it off, that's all. And sit in the right way.

QB: It's so powerful that I can't help but think of the body.

THE MASTER: But it's not like that every day.

QB: No, no, but at times. And then it rises to my throat, and I feel as if I was choking.

THE MASTER: NO, no. That is due to the wrong way of doing the practice. Prana is involved.

QB: But I don't do any yoga techniques anymore.

THE MASTER: Choking of the throat cannot come unless prana is involved. Breathing is involved. First it goes slowly, at intervals; then it chokes you. That is the wrong way of doing it.

QB: But I don't do anything since I was initiated by You.

THE MASTER: These are involved: you don't do it purposely. While you are doing the practice, sometimes breathing is unknowingly involved; then naturally that choking arises.

QB: But you know, I'll tell you something strange. I have had that experience mostly when I have meditated when You have been there. Now, in Vancouver in the morning meditation, I sat right next to You, and it was so terrific, I got that power so much that it was terrible. I mean, it was wonderful, but it was almost terrifying. And it happens more when You're around.

THE MASTER: It means that when I am around, there is radiation. The soul is withdrawn in a hurry. But your thought is not altogether free of the body consciousness. That is why breathing is involved and there is choking. And sometimes it happens out of emotions, too: emotions sometimes bring on choking.

Look here, let us give an example in a worldly way. You are going to meet your friend whom you love: perhaps it is your father, mother, brother, or anybody. And he wishes you to come alone. And even though you are going to your friend, you take so many

children and other things with you. You are going to meet him and there is no time for you to speak to him. And he will also not be able to devote his whole time to you, you see? This is a worldly way of thinking. Now you have to go to God. God is all alone. Is it not so? He has no father, no mother, no brother. So naturally He wants everybody to come to Him all alone. He does not want you to take anything with you: no worldly things; not even your body; not even your intellect. He says, “You come alone.” Whatever little time you devote in this way will bear forth full fruit.

When we are sitting we are not to think of outside things, not to think of the body, not to think of the breathing, not even to think of the thinking. We should be physically still and intellectually still, too. If you do it in the right way, there will be no trouble. You see?

QB: But if you’re intellectually still, you’re repeating the Five Sacred Names?

THE MASTER: Those become automatic. When you think of their meaning, your intellect works. If you don’t think of their meaning, after a few days they become automatic. Their charging helps. You are told not to think of the meanings, although the meanings have been given to you. You are not to visualize; you are not to think of the meaning of the Names. They will go on automatically. The charging helps. Thinking with the intellect will come in: this word means this; this plane has this and that kind of thing. Simply look sweetly and be fully absorbed. It is a question of the seeing of the soul, of the attention. Attention is the outward expression of the soul. Just as the rays of the sun enliven and enlighten the whole world, similarly the rays of the attention (the attention is the rays of the soul) enlighten the whole body. If those rays are withdrawn, the body will be dark. When the sun sets, all rays are withdrawn and there is darkness. Similarly, the body will be darkened, and there will be no thought of the body. It is only your attention that gives you the feeling of the body. So if you do it in the right way, you will have no trouble. Errors do creep in automatically, generally. Then trouble arises.

QC: Master, may I ask a question?

THE MASTER: Yes, please.

QC: After you are drawn into the Radiant Form of the Master within and you want to go higher, does the Radiant Form of the Master dissolve into the Word or Naam or does the Radiant Form of the Master continue and remain in the higher regions?

THE MASTER: In the lower planes it continues, but absorption comes at every plane. When you devote your whole attention into the Form of the Master, you sometimes become absorbed, but that continues in further stages. Absorption is better. It does become that Light. You are Light; you become one; you forget; but you are conscious all the same. It does come at every step. Ultimately it becomes One, and there is no Form when you are absorbed into Sat Naam. Then Sat Naam takes you to the stages where there is final absorption. Otherwise, that Form continues to work in the Radiant Form on the different planes.

QD: Master, I’d like to know when You are coming back again.

THE MASTER: Who, I? I will never go. (Laughs) Why are you sending me? I won’t go. Physically I have to go, one way or the other. You are also not at home all day long.

Now you are not in your home: physically you are not at home, but your thought is there. Is it not so? So, I have come and God willed it. I have no wishes.

QE: Master, what plane are you in when you see the golden Light?

THE MASTER: That is just the beginning. But in that golden Light, the Form of the Master appears. That is not the lowest.

QE: That is not the lowest?

THE MASTER: The Form generally appears in golden Light.

QE: IS that the third plane or the fourth plane?

THE MASTER: It is just the beginning. The Master's Form appears only when you rise above Trikuti. Yet even before that it does manifest to show that He is with you. Sometimes when you sit in a trance, the Form comes; but generally the Form appears when you cross the big star and the moon. Before that it manifests to give consolation to the initiated that I am with you, the that Power is with you.

QF: Master, if before one is initiated, one begins by trying to honest with oneself, and although you may feel that so far as the rules are concerned the diet or something this would be no problem, but within yourself you still know that you do have doubts, would you welcome into initiation one who is quite willing to admit that there is doubt, but wants to try?

THE MASTER: Doubt? What sort of doubt? About the theory?

QF: Well, I don't know.

THE MASTER: No, no. You must know. Clarify your doubts: in what way?

QF: I suppose, for the uninitiated, it's the fear of the unknown or a new experience.

THE MASTER: No, no. My point is: first try to understand the theory. Whatever you cannot understand, let that be clarified. Then take up the way. Full conviction will arise when you see things for your own self, when you are intellectually satisfied that these are the teachings of all Masters. Take it up as an experimental measure. Then, if you get something, naturally you must be convinced. Man cannot be convinced unless he sees things for his own self, and he testifies himself.

QF: Then, if you are not certain that you are prepared and that you have answered your questions....

THE MASTER: I tell you, I tell you. The man in whose heart this question of the mystery of life has entered IS fit. It is God's grace that this question has arisen. That day is the greatest in a man's life on which this question of the mystery of life enters his heart. It cannot be stamped out unless it is solved. That this question has arisen shows that God wants to give you what you hunger for. "There is food for the hungry and water for the thirsty." Now, there is the question of the ethical life.

In the old days, there was the rule that when people came to the feet of the Masters, they kept them for a long time, and when they saw that they were fully developed, then they gave them the initiation. It is said that one King of Bokhara went to Kabir and lived with him for about six years. He was very obedient and dutiful. Mata Loi was serving with

Kabir Sahib. She recommended the king to Kabir: “Here’s the king; he has been here with us for six long years; he is very quiet, very obedient. Why don’t you give him initiation?” Kabir told her that he was not yet ready. And Loi asked him, “Well, why is that please? He is very quiet, very obedient and in every way amicable. Why do you say that he is not fit?” Kabir said, “All right. When he goes out of the house, hide yourself in a place where he cannot see you and throw all the refuse of the house over his head and just hear what he says.” When she threw it on him, he said, “Had this happened in my own country, I would have taken care of this!” Then Kabir asked her, “What did you find?” She told him that the kingship had not gone because he still said, “Had I been in my own country I would have done this and that thing.” So then another five or six years passed by. Then Kabir said, “Well, now he is ready.” Loi said, “Well, I find no difference between the first time and now.” Kabir said, “Now again, when he leaves the house, throw all this washroom filth over his head. Then hear what he says,” When she did so, he said, “O God, I am even worse than that! Thank you.”

So, man must be made. Man making is difficult: the finding of God is not difficult. Now the times have changed. They are so materialistic: who is going to stay with the Master for years and abide by what He says? There is no time to spare and sit at the feet of the Masters. Even when they have some difficulty in their meditation, people say, “Oh, I have to go to work.” I say, “Can’t you take one or two hours’ leave?”

The times have changed in the way that those who have got hunger in their minds are taken up by the Masters. The Masters take up the work of preparation of making a man as well as giving him the way, at the same time, and the maintenance of diaries for self-introspection from day to day is prescribed. The Masters give seekers the experience then and there, so that when they come in contact with that higher Light and Sound Principle, it will grow familiar and help them while they are at the same time weeding out all imperfections from day to day. They just say, “Take heed that the Light which is within you is not darkened.”

So the present times have changed, and those who have an inkling, a desire, are put on the way. They are given some experience, with the grace of God, to start with. Otherwise people are not going to believe you. “Go on doing it, and you will have it after you do that. Do it, go on, do it. All help will be granted to you.” People have been coming to me who have been initiated somewhere. They had been putting in meditation time of two, three or four hours daily. With all that, they got nothing, and they left it. If you get something to start with, then you can develop. So this present time has changed: the work of man-making is started side by side with the giving of the experience on the very first day. And when you see the experience – have the experience yourself – then I think you have something to stand on. There is no question of doubt. If doubt remains, it is only about how to live up to what has been given.

Those who are in the intellectual sphere must understand the why and the wherefore of things; otherwise they won’t take them up. Furthermore, they will require some evidence from the past Masters and also must see whether it appeals to their common sense. If they are intellectually satisfied, then they take it up as an experimental measure. Even then, they are very skeptical: this may not be for them. But when they have something to start with, there will be more. The maintenance of the diaries is necessary to “take heed that

the light” – whatever is given you at the time of initiation – “is not darkened.” This is how matters stand in the present days.

QB: Master, this might seem an odd question: but, for instance, I have just recently moved to Denver, as I told you in Texas, and we don’t have a group there of Satang; Mr. ----- and I would like to start one.

We meditate in my little apartment he and his mother and I, together. Does it do any harm if you go to another group that meditates? I mean, would there be any conflict of vibrations or anything if we went and meditated with another group?

THE MASTER: What group?

QB: Well, for instance, Self-Realization. They have a group in Denver where they just meditate and they have asked us to come for meditation. I’m not doing, naturally, any of the techniques: I gave them up several years ago when I was initiated by You. But I was wondering if there would be any conflict of vibration or anything.

THE MASTER: The point is, did I tell you not to go?

QB: No, you didn’t.

THE MASTER: Now, a further thing: if you go there, don’t follow their way of meditation, but do your own. That’s one thing.

QB: Well, that’s what I mean – that I can go and meditate in my own way.

THE MASTER: Well, look here, that’s one thing. The other thing is, when you – those who are on the same way – sit together, there will be more radiation. Do you follow my point? There is a radiation from the Master, too.

QB: From Yogananda, you mean, their Master? Would it affect me?

THE MASTER: Oh no, no, I am talking about something else. When you go to somebody, don’t change your mode of meditation. And if you sit with those who are doing the same meditation, there will be more radiation. Do you follow me? I never stopped you from going any place.

QB: No. I didn’t know if there would be a conflict of vibration – if there was any from their...

THE MASTER: Don’t you follow now what I said? If you think of Swami Yogananda there, then there will be conflict. Because Yogananda is not there. Do you see?

COMMENT: That follows the principle then, Master, “Where two or more are gathered together in my name.”

THE MASTER: Listen – “In my name.”

COMMENT: That’s right – “in my name.”

THE MASTER: You’ve got it. I don’t mean in any way to reflect on Swami Yogananda. I don’t mean that. One is a living force – radiation – going on throughout the world. When one or two sit in His name, there is radiation. Those who are higher, who have left their bodies, have to work through the human pole working on the human plane. Do you

see? That is the law.¹³ I never stopped anybody from going anywhere. But I did suggest to you that when there is a group meeting, you must attend it, because you will benefit by the radiation.

QB: Well, I hadn't gone, but I was just wondering about it.

THE MASTER: Now the matter is clear. But I never stopped you from going there. Understand the principles, you see. Truly speaking: I will tell you what the old Egyptians used to do. They gave initiation; they gave the way. They did not give the experience, I tell you. They just put them on the way intellectually and then told them to remain quiet for two long years. They were called *mystes*. And by putting in two years regularly on the way, naturally the way opened up; sometimes there were flashes. When the inner way was opened, they were called *epopteias*. Now the door is opened the very first day! You see the light; you have some experience.

The best thing is, when you are initiated, don't talk to anyone. Work for your daily livelihood. As for the rest, you need not talk to anyone. Talk to your Master. We talk to others. What loss is there? You talk to others: you want to show your superiority to others. Egoism is there, and you lose. Suppose, in a worldly way, you have a friendship with somebody, a love for somebody: you wouldn't dare to let anybody know about it. Is it not so? Why? This is love. Why should you broadcast your love for God? You only want someone who can guide you. And it is the Master who can guide you. He does not say that you should leave your work. Earn your livelihood, bring up and nourish your children, keep up your body, and go on with it. Let the wild flower grow in darkness. We throw seeds anywhere: "I am doing it"; "I see that I am in a very intoxicated state." Others naturally ask why. You say, "Well, when I sit in meditation, this and that appears." Their eyes are on you. And you have not yet become perfect. What happens? They take you as the ideal. You stand between them and the Master. Where will you go? The man who follows you and takes you as a wrong ideal is first doomed, and your progress is retarded. This is a very critical point.

In a worldly way, when you are engaged or betrothed to somebody, you think only of him. Don't have any interest in anybody. Go on with it. You will find that sometimes people who are progressing begin to tell one another, "It is like this." The result is that their progress is lessened. And you will find many who say, "We had more progress before; now we have less." And what is the reason for that? Do you follow my point? This is to be followed by everybody.

When you are given it, go to the highest. Let others be the ones to say it. Then it's all right. If you have, for instance, a little water with you, and you begin to sprinkle it, what happens? Be in contact with the perennial source. Then thousands – millions – may come. Then you become a conscious co-worker, conscious that it is not you doing it, but God doing it. These are the little things, I think, that stand in every man's way. Those who have a little experience – for instance, they sometimes see Master within – are, in a day or two, talking about it. Sometimes the Negative Power appears, and they are misguided. Some things come true, others become wrong.

¹³ But not for those who are already initiated. See Baba Jaimal Singh, p. 111.

I sometimes get letters from people who write: “Oh, now the Master within me will guide me.” I tell them, “All right, the Master is within you. If He guides you, write to me. Get it confirmed in writing by me.” And the result is that those who follow them are retarded. Do you see?

I don't see why people are after becoming a Master. They may have that ideal before them, but they have not become Masters. When they become Masters, then let them say they are Masters. Even then they won't say it. Those who are Masters, don't say, “We are Masters.” They say, “It is God's power working. It is the Father in me doing it.” They never say, “I am doing it.” The son of man is differentiated from the God in man. But others, who have just a little experience, exert themselves.

This is one of the causes of division in the groups. Some follow this man; some follow that man. The result is that there is a split. There is no progress. And this has also been the cause of dissension in the group, I tell you. I have watched it. Some begin to rule; still others are forceful; and naturally others disbelieve them. Then the dissension starts and the whole progress is retarded. And that becomes a bad example for others.

When you are put on the way, see where you are. Go up! Let people see only when you are in full bloom. Do you see? Don't broadcast your seeds. They will be eaten up by sparrows. Those who look to you will be having faith in you instead of the Master. They will think, “He is also as good as the Master.” The result is, that since you are not yet perfect, something wrong will come out of you; and, naturally, the whole thing will be very badly affected.

When you are initiated, simply go on. You have been given the diary to keep. Remain in contact. If God wills it, He may make each one of you a Master. It is a selection from God, not from the men underneath! It is not a matter of voting, as you would select a minister or president. It is the God overhead. It is a commission from God. The soul trembles at considering the duty that lies on the shoulders of a Master. People think it a great privilege because they sometimes consider that other people have faith in them, and that becomes a source of income, too. The result is that the one who places himself in this position is spoiled. His progress is retarded, and the progress of those who follow him is also retarded. Their ideal is changed. It is a very dangerous way.

When you see the Master within, talk to Him. All right. Then remain in touch. Even then, I tell you, even if the Master speaks within you, you can never think: let your Master go and you remain. You see?

QB: I see the Master within sometimes, but He never looks at me. He is either sitting in meditation or with His head bowed or something.

THE MASTER: Just go into your diary, please. You will find the answer there. He is a very strict judge, I tell you; He does not spare me. (laughter) Surely, I must be truthful. Be a hard taskmaster: introspect yourself. When we write the diary, we make allowances. Treat yourself like a hard taskmaster.

QB: That's the thing that has always confused me about the diary. That's why – really, I'm not making excuses – but that's why I haven't kept it.

THE MASTER: What?

QB: Because how can you be sure that you are being honest with yourself when you put down these things?

THE MASTER: I tell you, look here. When you are told to do a thing by a Master, why do you raise questions? That's the first thing. If you don't understand something, ask Him. Why do you discontinue? That's the first thing, straight off. There is some reason for it.

The mind is a very cunning friend. He will deceive you. He says, "Well, look here, you cannot give all your imperfections. You are telling lies. Don't do it." You see? "Wait," he says. "When you become perfect, only then do it." Both of you are caught. The point is, in the beginning you won't find so many imperfections within you. The more you go into it, the more you will find from day to day. Those that become more numerous already exist, but we are not aware of them. Do you follow my point?

First your mind had you think: "I am telling lies; I should not do it." Then it made you leave off doing your diary. When a thief is in the room, mind that, I tell you, he will try to deter your attention to someone else. The thief says, "Oh, here goes the thief; there goes the thief." He never lets your attention be drawn to him.

So the mind is a very cunning thief in the form of a true friend.

He is like a very sympathetic man: "Look here, why do you send in the diaries? You must become perfect first. Then send the diary – not now." Do you see? Master said: "Do it." You disobey the orders of the Master and obey the dictates of your mind. If there is something that you don't follow, ask Him. There is something behind it.

At the start, I know quite fully well that you cannot note down all the imperfections of the day. Do you know Pelman's System of Memory, the system described as "How to Develop Memory"? That is called Pelman's System of Memory. Think of what you had been doing all throughout the day from the morning when you arose: "Oh yes, I got up; I answered the call of nature; I had a bath and some food; I went to work; work was finished; and I came home." One or two events might have come to your notice. But when you got up, what were the thoughts striking your mind?

What others struck you while going to answer the call of nature, while bathing and afterward? That requires going into.

The more you go into it, the more thoughts you will find. In that way, one's memory is strengthened without any payment. And furthermore, our level of criterion of distinguishing right from wrong is also changed.

The more you learn and go into the scriptures, the more your angle of vision is changed. For instance, in the beginning it might be: "He told me lies, so I slapped his face. Oh, I did the right thing. It was tit for tat." That's your angle of vision. You see? Later you may note: "Oh, he called me names. All right." When you grow, you realize that when someone calls you names or tells you something wrong and you also call him names, the wrong multiplies: he tells you one thing, you say two, then comes four, then eight – like that. If you had not returned the wrong, it would have remained only one. Your angle of vision is changed, is it not? Even if you don't speak and somebody has thought evil of you, you may feel at heart: "Oh, he's a bad man." You have a reaction. These feelings have to be noted.

There are two things: first, as you go into it, you will find a greater number of shortcomings; and further, the angle of vision is changed. This causes the shortcomings to become still more numerous. If they grow in number, it means you're progressing, I tell you: you know how many shortcomings are within you. Then, when you weed them out, they go down in number. When they are consumed, if you reflect, you can read others' minds, you can see what is going on, on the other side of the wall. The purpose of maintaining the diaries is very high, I tell you.

Don't follow the dictates of the mind. If you follow the Master 100 per cent, only then can you have the full mystery solved. We only follow what we care to, modified by the dictates of the mind. Some follow the Master 10 per cent, some 20 per cent or 40 per cent: nobody obeys 100 per cent. This is the one thing to be learned. Then when something comes up, you will say to yourself: "Oh, yes, He is within me; how can I deceive Him?" Your angle of vision will be changing; and when you are changing that way, by outer self-introspection and by coming into contact with that Power within, you'll progress like anything.

Sometimes when Master's Form appears, He is showing His back; sometimes He keeps quiet; sometimes He is very happy; sometimes He talks to you. If He turns away His face, it means there's something wrong. We don't know why. The diary is meant for a very high purpose.

These certain things are not given in regular talks. When you ask something, you get to the bottom of it and find out what is what. Each man has practically the same problem, perhaps in a little modified form.

If you keep up your diaries regularly for three or four months, like a hard taskmaster, you'll change. Send me the diaries blank. What greater concession do you want? Send them to me blank, and I will accept them. How long will you dare to send them to me blank? – that's the point. You cannot send them that way.

The mind, I tell you, is a cunning thief in the form of a friend. He will deceive you in a very noble way; he appears to be very friendly. But ultimately you'll see that you are let down. When you follow, follow the dictates of Master.

QG: Maharaji, now you just gave very good examples, mostly concerning the thoughts that we have.

THE MASTER: Thoughts are very potent, you see.

QG: Yes, well, there is, of course, pride and envy and jealousy and resentment towards others and thinking badly about others; and, of course, purity or chastity in word, thought and deed. You're sort of leading us very well; and I sometimes sit over this sheet, and I think: now what else is there that I have done wrong? And I'm just sometimes missing a clue. Is there anything else you would like to lead us to?

THE MASTER: That is just putting in time for meditation – coming in contact with the Light and Sound Principle within. That is what is wanted. That will help you; you will have more progress. Sometimes people bring me their diaries, and I see that their lives are very pure. They also put in two hours of meditation daily. And yet there's little or no progress. I told them: "If your diary is correct, then you should have gone to the third plane."

Do you see? Do you follow me? If our lives are quite flawless, why should we not progress, especially after putting in time for meditation? If it is due to the wrong way of doing the practice, involving breathing or this and that, it should be set right.

We deceive our own selves, I tell you. Whatever you remember, put it down in the diary. Try to think of every thought that struck you, not what your body did. Like a very hard taskmaster, I tell you, don't spare yourself. As you don't spare your enemy, don't spare yourself. This is the most dangerous serpent in the form of a friend. He will deceive you. He will try to retard your progress and keep you led away to the negative things – to attachment to the outside things that will retard you from going on the way. And then, instead of seeing shortcomings within our own selves, we begin to doubt the Master. This is the work of the mind. He will do it. At least you see that there's Light and there's Sound. That much you see. Then why not progress further wonderfully? There's something wrong.

QD: Master, what if you may have meditated when you became ill or you've been in the hospital, and you come back and you can't fill in the diary? Or take me. Suppose I was in the hospital and I could probably meditate 12 or 15 hours, even while I was resting in the hospital. But suppose when I came home and was recuperating – I mean, you can't go back to pick it up because you haven't had the paper with you, so you leave it blank because you don't want to put in this time.

THE MASTER: That's all right. If for some reason or other you cannot complete your diary correctly, but you're watching your life, then you must be progressing, too. Sickness gives you more time for meditation. Does it not? If you are putting in more time and there are no flaws, then you must have more progress. Is it not so? In this case you have not filled it in on account of your eyes not working; that has limited you. But the eyes won't always be like that.

QD: No, with the eye I couldn't meditate at all – I couldn't move the eyeball.

THE MASTER: That's all right. That's explaining it all right. But still you could hear the Sound.

QD: Yes, that came in very clear, even without doing anything.

THE MASTER: That's only a temporary, short period of difficulty that we have sometimes. Moreover, I tell you, no matter how painful it may be, if you are trained in a way to control your attention, the pain won't affect you. That is when you're developed. Feeling comes only when the attention is there. For example, when you have to have an injection, if you just control your attention, it is not so pinching, not so painful.

QF: Master, I have another question: it joins on what you were saying.

THE MASTER: Yes, yes, most welcome.

QF: You say how our minds can deceive us and lead us away from the direction. Yet one does not want to enter into this as a purely emotional experience. Well, then how am I to come to decide, to judge? I have to use my mind.

THE MASTER: You'll get help! You'll get help.

QH; I see. But then, earlier you told me I must not expect to be able to understand and rationalize everything.

THE MASTER: Yes, intellectually you must grasp the theory. The work that has to be done by a learned man and an unlearned man is the same: you have to withdraw your attention from outside, still your mind, still your body and analyze yourself from the body. That's a practical thing. A learned man says, "Why should I withdraw my attention? What result will I get?" There are two men: one is learned, the other is unlearned. If you order them, "Go up; go up the stairs," the learned man says, "Well, how many steps are there? Well, if I reach such and such place, what will happen? If my foot slips, then who will save me?" He will consider so many things. The man who is unlearned, he'll run up.

A learned man must understand, for only then will he start. The other does not need all that botheration, I tell you. He will go ahead at once.

Two men, one learned, the other unlearned, went to a Master to be put on the way. The Master told the learned man, "I'll charge you a double fee." And to the other man who was unlearned, he said, "I'll charge you only a single fee." The learned man said, "Oh, I know so much, I'm so learned, why are you charging me a double fee?" The Master told him, "Well, I have to first make you unlearned and then you will do it."

Both have to do the same thing. The difference lies only in that a learned man who has inner experience will explain it in so many ways. Even an unlearned man who goes up, takes you up. He may not be able to quote from so many past Masters or draw so many inferences, but he will give you this thing, and he will quote only from the vocabulary of the environment of which he is in command. Christ spoke in the parable of the farmer who sows seeds: the seeds that fall on stony ground don't grow; those that fall in the hedges grow, but are retarded; those that fall on the prepared ground will grow.

Consider how he even quotes this example. Masters never were educated in any college or university. Do you know in which college Christ read or Guru Nanak read or Prophet Mohammed read? Do you know of any college? I don't think so. It is an awakening from inside. They see. It is not a matter of inferences, feelings or emotions: it is a matter of seeing. They see, and they make others see.

QH: Master, may I ask a question?

THE MASTER: Yes, surely, like an attorney. Even God is afraid of an attorney, I tell you. (laughter)

QH: Master, before I ask it ...

THE MASTER: NO, no, you are most welcome. I'm just – I'll tell you a story later on ...

QH: The Master is a great scholar as we know.

THE MASTER: Is it? (laughter)

QH: I'm sure His academic attainments have not thwarted His spiritual path. And therefore I would say that intellectual accomplishments can very often be helpful.

THE MASTER: Intellectual attainment is the garland of flowers around the neck of a practical man. He will explain things in so many ways. Whatever way he takes up, he

will tell you something to prove it: at the level of common sense, too. But a learned man without any experience is something like a library only. There may be so many things in the brain; but to have libraries there cannot give you in your brain any practical experience. Learning is good, you see; I'm not denouncing it.

QH: Well, now, I'm going to take the risk of asking a second question.

THE MASTER: All right, come on, please.

QH: Which probably is an intellectual question, but it bothers me.

THE MASTER: Well, I will answer it to the best I know how.

QH: And it is prompted by the discussion of this sister over here on Yogananda. Now Yogananda was a great yogi. And in the Master's book, *The Crown of Life* – the Master touches on this very subject in pointing out the highest plane of the yogis. And then he goes on to discuss four additional planes: Sach Khand and the three higher planes beyond that. It would be very helpful to me, Master, if you would touch on the subject and tell us a little about those four planes.

THE MASTER: I tell you. You would like to know about those planes from where – from the yogis' point of view? From which point of view?

QH: These are the four planes that the Master discusses which are above the highest plane of the yogis.

THE MASTER: I tell you. There are stages of yogis, too. Some are yogis, some are yogiraj or yogishwar: there are two stages of yogis. Yogis generally go to the first plane – Sahasrar or Sahansdal Kamal. A yogishwar goes to the third plane and dips into the beyond a bit. And the Sant is one who reaches Sat Naam, the true home of the Father, or true Father, you might say. There is also the Param Sant who transcends even those three higher planes and becomes one with the Wordless. These are the stages. There are many people belonging to the first stage and some to the second or third. There are few who really have transcended beyond the three. Those who are regularly in the fourth plane are called Sants. The fourth plane is divided: some people mingle it into one, some into two. The true plane of Sach Khand – whatever it is called – is the stage of full effulgence of the wordless God into expression. And in the further stages there is absorption: Alakh, Agam, Anami, Soami, Radha Soami, or Nirala, or Maha Dayal, or whatever they are called. That is the stage of the highest, termed Param Sant. The Satsang path is that, you might say, of the Param Sant. So that's the difference.

QH: Now my limited intellect can almost picture Sach Khand, which the Master describes as pure spirit.

But then the Master goes on to describe three planes above the planes of Sach Khand, which itself is pure spirit, and that's hard for me to ...

THE MASTER: No, no. Mark the difference in the words that I'm using. I've said that Sat Naam is the full expression of the wordless state of God: He is fully expressed. In the higher planes, the soul goes on being absorbed until it comes to the wordless state, where there's no Light nor Sound. Those are the above stages. Ultimately, in the wordless stage, there's no expression of Light or Sound. That comes only when it comes into expression. There are different divisions, you might say, of Sach Khand: Alakh, Agam and the

ultimate, wordless state that is called Nameless One, Maha Dayal Radha Soami, and by so many other names.

QH: Well, then, Master, would Agam be the first stage of manifestation?

THE MASTER: Generally, that power which is in full expression takes the form of a Guru. He is the Sat Naam working within the human pole. Then Sat Naam comes to absorb you further. So a Guru also has stages: Guru, Gurudev and Satguru. A Guru is working at the human pole, but it is God in him who is working: he is conscious. Gurudev manifests when you rise above the physical body.

That works in the second to fourth planes, up till the fifth, to absorb you in the Sat Naam. Gurudev means “The Radiant Form of the Master.” Then Sat Naam is the true Satguru. That absorbs you by stages: Alakh, Agam, like that. So there are stages of the Guru, too.

Everybody is called a “guru,” but Guru is the name given to such a person at whose human pole God is working for the guidance of mankind. Sometimes He is loving; sometimes He says: “All right; don’t do it,” as an average man would. But inside He is fully conscious; He gives you the right guidance. And when you rise above the physical body, He comes to you in the Radiant Form, called Gurudev. Gurudev means “Effulgent Guru,” you might say.

That guides you in the higher planes – the second, third and fourth – and absorbs you in the Sat Naam; and the Sat Naam further absorbs you in the wordless state. The further stages are of the Param Sant – going into the Param Sant state. But people generally make no difference: they say everybody is a Guru. Do you follow me?

These things are given in the scriptures, but they are not differentiated. That’s the pity. We are not convinced unless we begin to see for our own selves.

There was one devotee named Indra Mati, who lived in the time of Kabir. She went to the fifth plane and saw Sat Purush as Kabir. She told him, “Well, Kabir, if you were Sat Naam yourself, why didn’t you tell me before?” How many are there, even now, who think Master is a Master? When everything goes all right, according to your own wishes, you say, “Oh, Master is great; Master is greater than God.” And if anything goes against your wishes: “Oh, what kind of Master is that?” The flaw may be lying within you or you’re not putting in regular time for meditation. And you say, “Oh, Master has failed.” You are incompetent.

QB: As a matter of fact, Master, I don’t want to take any time; but very apropos of that, two years ago, when I was still in New York and attending the Satsangs there, I slipped on the ice and broke my left arm. One of the persons attending the Satsang in New York said to me (I don’t think she was initiated, but she had been coming there), “Why, I can’t understand how you broke your arm when you’ve got a Master.” And I said, “Well, it could have been a worse thing He saved me from – from breaking my back. I got rid of karma fairly easily.” But she was quite indignant: how could anything happen to me when I had a Master?

THE MASTER: Master is there to wind up your actions – to wind up the whole account, like a bank which fails. Winding up, I tell you. The many things that are here brought into fruit sometimes make your soul stronger, too, and they lose all pinching effects.

When you become selfless – well you are saved. That’s all.

QHB: Well, I was very grateful. I said, “Well, it could have been my back or my hip, but it was just my arm. I got off very lightly.”

THE MASTER: When a man is initiated, he should go on sincerely with it. He has no concern with anyone except the Master. Go on. When you get something to start with, what more proof is required? As you progress inside, you will be more convinced. But when we have a little progress, we sometimes are puffed up: “Oh, I know this” – then do it; “I tell you, look here, do that thing; for if you don’t, I’ll curse you.” And what is the result? The whole science is lost, I tell you. And such people become a defamation to the teachings. Go on with it. Any difficulty that you have will be solved of itself, unasked for.

NOTE BY RUSSELL PERKINS: The following paragraph from the Sar Bachan, quoted by Master Kirpal in a footnote on page 111 of his book, Baba Jaimal Singh:

“If anyone is initiated by a perfect Satguru, having love and faith in Him, serving Him devotedly, and before he has advanced far the Guru should depart, he should continue to contemplate His Form and perform all the exercises prescribed by the Guru. The same Satguru, in the same Radiant Form, will continue to carry on the work as He had commenced it, and will carry it on to final success, as if He were still in the body.”

The whole section of the book (pages 110 and 111) in which this note occurs is very interesting and comforting, and Master’s teaching on this subject is expressed perhaps more clearly here than anywhere else.

2000 December/January 2001: It is All Darkness Without the Master

This walk-talk was given November 30, 1978, at Village 77 RB, Rajasthan, India.

QUESTION: Master, I have a question about Masters and Their Masters. It’s a two part question. I was wondering about Jesus Christ and whether He had a Master and, as it has been said, whether He came to India to study yoga. The second part is about Kabir being Guru Nanak’s Master. I hope You’ll go into a little more detail on that.

SANT JI: When the Masters visit the physical plane, after They depart, those who write Their life sketches, the ones who write Their life stories, don’t pay much attention to the real facts.

When They are alive, we do not understand Their greatness, but when They depart, only then do we start singing the praise of Their greatness. That’s why in the writings, some of the Master’s Masters are mentioned and some of the Masters are not mentioned.

After the Masters leave this physical plane, whatever the historians write about Them, they do that according to their own understanding, But because they have not seen Them, that is why they cannot present the reality, Since they have not seen Guru Nanak, Kabir, Jesus, or the other great Masters, when they sit to write about Them, so they cannot present the reality because they have not seen Them.

When the Sikh Masters were in the body, at that time. Their disciples didn’t have time or they didn’t even think about writing the stories of their Masters. But when They left, they

started collecting the material about the life stories of the Master and then they put them together.

First of all, the history of the Sikh Masters was done by a person called Gyani Gyan Singh and after writing the story of the Masters, in the end he has written, “Whatever I have written, that is only after hearing the people. I have not seen all the things which I have written in this book.”

It is written that Kabir was the first Saint to come into this world, and He came in all the four ages in this world. In Sat Yuga, or the Golden Age, He was called by the name Sat Sukrit. In the Silver Age He was called by the name Karunamai. In the Copper Age He was called by the name Maninder, and in the Iron Age He was called Kabir.

When the Sants or Gurus are living in this world, in Their writings, in Their talks, and in Their conversations, They always praise the Master, and They always say that without the Master, no one can get liberation. They put much emphasis on the importance of the living Master, that’s why They always sing the praise of Their own Master.

But when They leave, some of Their disciples feel very bad in saying that their Master also had some Master. So that’s why the disciples make up the stories about their Master, saying that their Master never had any Master to teach them. They say, “Our Satguru was born by Himself, He didn’t get birth from anybody; He came from above, by Himself, without any medium.” Because they think that if they will say, “He was the Master of our Master,” then it will be very bad for Him. They feel like that, and that is why they always hide the real facts.

But even in the Sikh history, it is written many times that Guru Nanak used to go to Kashi very often to have the darshan of Kabir Sahib.

When Guru Teg Bahadur went to Bihar, and when He was passing by a town called Patna, He took the loom on which Kabir used to weave cloth, and with which Kabir used to earn His livelihood. Guru Teg Bahadur carried that loom and whatever material was there which had been used by Kabir, He carried that on His own head to one place and He established that in one village. And now also, those things are still present in the gurdwara, which was founded by Guru Teg Bahadur. Now you can think about this for your own self; it was because Kabir was related to the Sikh Gurus, that’s why They carried the things used by Kabir on Their own heads.

Anyway, this [relationship of Guru Nanak to Kabir Sahib] is a very old thing. But Swami Ji Maharaj was in this world only a hundred years back, and this is true, that Swami Ji Maharaj got the Light from Tulsi Sahib. And the history even says that He was an initiate of Tulsi Sahib. But still, after He left, many of His disciples wrote that Swami Ji Maharaj didn’t have any Master. And even though Baba Jaimal Singh told the people who were writing the history of Swami Ji Maharaj not to write that line – that Swami Ji Maharaj didn’t have any Master – but still they wrote that.

Regarding the Master Who has sung a lot in praise of the Master, if we say that He didn’t have any Master, that means that we are becoming very unjust to that particular Master.

Guru Nanak Sahib, writes in praise of His Master, saying, “Even if there are hundreds of moons and thousands of suns, still it is all darkness without the Master.”

And again He writes in the praise of His Master, “Without a pot or without a pitcher, we cannot store the water, but without water, you cannot make the pitcher. In the same way, without the knowledge of God, you cannot control your mind. But without the Master you cannot have the knowledge of God.”

In Guru Granth Sahib it is written, “Without Master, you cannot take your soul up, and without Master you cannot get liberation.”

And even Guru Nanak Sahib writes about this point: “No one should remain in illusion about this world: without the Master, no one can cross the Ocean of Life.”

Now you can just think that right now, how much people are respecting Jesus Christ. When He was alive, if at that time people would have respected Him that much, then nobody would have taken Him to the cross.

In the same way, we know how much people respect and remember Guru Nanak now. When He was in this physical world, at that time if people would have respected Him as much as they are doing now, they would have not called Him as “the one who has strayed from the Path,” or “the one who takes [people] away from the Path.” And there was no reason why people would have put Him in jail and have made Him grind flour for them. He was troubled so much that in Punjab there is a place called Kasur, and one night Guru Nanak Sahib wanted to spend a night in that village, but He was not allowed to enter the village, so He spent the night outside the village in the hut of a leper.

So that is why some of the Masters of the old Masters were mentioned in the writings of the Master, whereas some were not mentioned. But this doesn't mean that They didn't have Masters. All the past Masters had Masters. Nowadays, the perfect Masters, those who sing the praise of Their own Master, They do not hesitate in saying that our Master's Master was this person, because They have realized the reality that without a Master, no one can get liberation.

But the unfortunate ones who do not have any living Master, they always have faith in some previous Master, and they always say that that Master didn't have any Master. They think that if they will say that their Master had a Master, then maybe they are going to lose something, because they don't want to sing the praise of someone who might be called as greater than their Master.

QUESTION: The other day You were speaking about when Master Kirpal was going to come and visit You, and You were sick, and someone sent the cable to tell Him that You were sick. And then Master got sick, and when You found out, You didn't like it. But Master already knew that You were sick, so what was the significance of the cable, and does that mean we shouldn't tell the Master when we are sick?

SANT JI: Suppose there is a child who is hungry, and if he is keeping quiet and not screaming, no doubt, his parents know that he is hungry and he wants food. They love him and they have all types of worries about him, but still until he weeps, the mother does not come and embrace him.

When the child starts screaming, at that time, no matter what work the mother is doing, she will leave all that work and she will come and take care of the baby. Before, when he was not crying, at that time also, the mother knew that he wanted food, but still, until he cried the mother didn't come to take care of the baby.

No doubt, Master knows everything and He is All-Conscious, and He always knows what is happening with His disciples. But when He is requested or when we complain to Him about our sickness or any problem like this, He at once leaves off all other work and He takes care of the disciple in whatever way He can. And at that time, even if it is bad for Himself, but still He will do good things for the disciple. He cannot stop working for the disciple at that time because He has so much grace in Him.

Most of the disciples can't live without writing to the Master about their sickness. [laughter] Even if they don't have any serious problems, but still they will always write to the Master. Even though they don't meditate regularly, but still they will write in the letter that we have problems with our mind. And even if they have a little bit of a headache, they will write to the Master regarding their sickness. There are many disciples, those who never want to write to the Master about their sickness, but that sickness is also told to the Master either by his friends or by his relatives.

Master Sawan Singh Ji used to say that the disciples or the souls say things like: "We won't write to the Master – "They say that only from the outside, but from the within, they always will write to Him. When anyone has to face the things which, even though he knows that he shouldn't write about them to the Master, still he writes because he cannot stop himself, because in his within, he is different than what he speaks from outside.

He used to tell a story about an old woman whose granddaughter was very sick, and that old lady always used to pray to God, "O God, instead of this little girl, You take me, because I have seen the world and I have enjoyed everything in this world, therefore You take me. Don't take her, because she is very young; in her place You better take me." One day it so happened that the old lady was lying on her bed, and a bullock came into the house searching for some food in the kitchen. As he was searching for food, he was putting his head into all the vessels, and his head got stuck in one of the vessels. Then, because he couldn't see, he started running here and there. When the old woman saw that there was something black moving here and there, because she didn't recognize that it was her own bullock, she thought that maybe it was the same Angel of Death to whom she was praying. And she was afraid, that's why she said, "No Lord, 'I am not the one who wants to die. The one You should take is lying on the other bed."

So only from the outside, we say that we won't let Master know about our sickness, but whenever we get sick, the first thing which we think is that we should tell our Master about our sickness.

QUESTION: Master, what benefits do the birds receive who bathe in the water, or who drink the water where the Master has bathed?

SANT JI: [Sant Ji laughs] What can I say about it? Master Sawan Singh Ji used to say that there are special concessions from Nature. He used to say that if in any way, any soul gets a connection with the Master or with a perfect Saint, Nature or God gives that soul the human birth in the next lifetime.

He said [if the Masters] eat the fruit of any tree, or use the branch or leaves of any tree, it will get the human birth. He said [if the Masters] ride on any animal, that animal also gets the human birth.

In Agra there was a father and a son. Once a plague disease spread throughout the city of Agra, and the son had the disease and he was going to die. When he was about to leave the body his father started weeping because his son was going to die. The son said, “Father, you shouldn’t be worried about my death and you shouldn’t weep either, because I am not going to die. I am going to live.”

When the father asked the son what did he mean by saying that he was going to live, the son replied, “In my last life, I was a tree, and one of the disciples of Swami Ji Maharaj took one of my branches which was used by Swami Ji Maharaj for brushing His teeth. And because one of my parts went in the blessed mouth of Swami Ji Maharaj, that’s why Nature gave me the gift of the human birth. Even though I was given the human body, but because of my past life as the tree, I still had its influence, and that’s why my intellect was not as sharp as the human beings’ brains are. So that is why I am going to get one more human birth in which I will be a complete human, a complete man. So you shouldn’t weep. Instead you should be happy, because now I am going to get the complete human birth.”

Baba Jaimal Singh Ji used to say, “When my mother left the body, she told me to take the flowers of her bones and drop them into the River Ganges in the town of Hardwar.” Because in the Hindu religion, people believe that if, after death, the bones or the “flowers” or the ashes are taken and dropped into the River Ganges, they get liberation.

Because it was the last wish of Baba Jaimal Singh’s mother that her bones or her flowers should be taken to the River Ganges, Baba Jaimal Singh took them there.

Baba Jaimal Singh Ji used to say, “When I went to Hardwar, there I saw that one of my ancestors, one of my old great-grandfathers, was in the body of a tree. Because of his karma, he had been given that tree body.” When Baba Jaimal Singh took some leaves off that tree and put [them] in His mouth, at once the tree became dry, as if it was dead. And after that, the same soul was brought back in a human body.

QUESTION: Sant Ji, there was a talk You gave when You first came to New Hampshire and You spoke of how Sat Purush originally created sixteen Powers and that Kabir was one of them. I always wondered, Kirpal always seemed so mighty, could He have been one of those Powers?

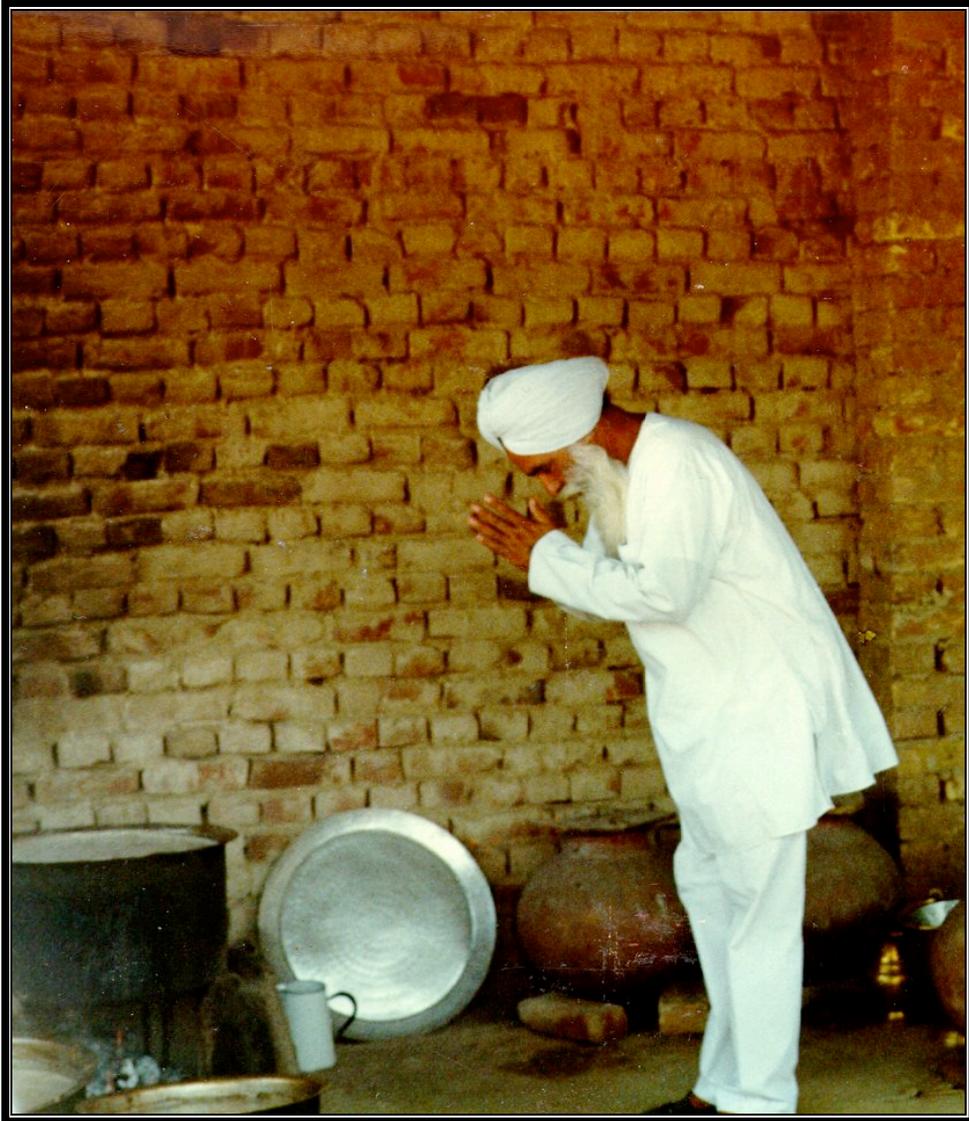
SANT JI: [Sant Ji chuckles softly] Very often I have said that the Light is the same, the practices taught by Them are the same. They only change Their body.

If we go within, we can see this fact: how the same Power is coming to this physical world through different bodies at different times. The same Light or the same Power is working always in this physical world, but when They change Their bodies, sometimes that Power is called by the name of Kabir, Guru Nanak, Sawan, Kirpal, and Jaimal Singh. [When the Spanish group leader translates this passage into Spanish, he ends the list with “and Ajaib.” There is a lot of happy laughter, and Sant Ji laughs along with everyone.]

QUESTION: Sant Ji, what is the fastest, purest way that a devotee can develop?

SANT JI: Meditate.

The Light Of Ajaib



Questions and Answers from Sant Bani Magazine

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2001**2001 February: Connect Yourself with the Meditation**

This talk was given during a walk with Sant Ji, December 2, 1978, at Village 77 RB, Rajasthan, India.

QUESTION: Sant Ji, if a man perfects his Simran, will he become perfectly humble? And if he perfects his Simran and has that perfect humility, is there ever any danger that that soul will fall on the inner planes?

SANT JI: No, there is no possibility of his soul falling down. Because by doing Simran we cross the stars and moons and get to the Radiant Form, and once we reach the Radiant Form of the Master, that Radiant Form always guides us and we always feel His presence. That's why there is no danger of falling down.

QUESTION: In one of the Sant Bani magazines Sant Ji talks about the value of food grown with Simran, and He said that the food that was grown here at the Ashram is probably the best food in the world, and I wondered if any of the crops here, like wheat, sugar, or dal [lentils], were grown for sale, and if they were, could we purchase some to take home?

SANT JI: You should try to earn your livelihood by doing Simran there in your [own] country. Because we sell only cotton; the other things which we grow are for our own use. [much laughter]

QUESTION: In our country there is a custom of sharing food as a way of showing affection, love, etc. So with what the Master said yesterday, I have been worried because this presents certain problems, including with my family. I would like to know if the Master would explain a little bit more, because I have not understood very well.

SANT JI: Yesterday also I made this thing very clear, that when we are living in the family we have to live according to the customs and according to the limits of the family. We cannot impose or we cannot apply the teachings or the principles of Sant Mat very forcibly. You cannot prevent your family members from touching your plate, or from eating your food, because you have to live in the family and you have to do whatever you are doing.

Masters never teach us to hate other people. The question asked yesterday about food was mainly concerned with the meditation of the dear one who asked that question. You see, when we are doing meditation and after that if we are going to parties and other worldly places where many types of foods are served, there are many foods there which are not beneficial for satsangis to eat.

In Ganganagar some people hosted a tea party for Master and we all went there. In that party whatever things Master wanted to eat or drink, He took that and He didn't give food from His [plate] to others, and moreover He did not accept anybody else's food. There were many people there who ate their food by themselves just from their own plate, and there were many others who ate from each other's plates. Those who were eating by themselves, they also had love for other people, and those who were sharing food from each other's plates also had love for each other. Even though Master ate His food

separately, still He didn't impose His idea or principle on other people, that they should also eat like Him. How you eat your food depends on the situation as well as on the person.

In the Sikh religion, if anyone wants to become a Sikh he is made to drink the amrit or the nectar. How do they make the amrit? They take some water and put some patasa, a type of sweet, in it. And after passing the holy sword through [stirring] that water, they read five different banis from the Holy Book [to bless] that water and make it as nectar. Then that person is made to drink that so-called nectar, and afterwards he is told that he should not eat the contaminated [leftover] food of others, and moreover, he shouldn't allow anybody else to touch his food. When such a person comes back to his home, according to the teachings which he has been taught, he doesn't allow his children or even his wife or other relatives to touch his plate, and that causes disharmony in the family. But Masters don't want you to cause disharmony in the family. That's why They never impose Their own principles on you. How you understand [apply] this teaching all depends on the situation and the people.

Guru Nanak Sahib says, "O Nanak, when you turn your face towards the nehgura" – nehgura is the one who doesn't have a Master – "only then you become contaminated." He says that when we forget the remembrance of God and when, instead of doing the Simran of God, we look at the worldly people, those who don't have the knowledge of the Master, only then our attention, our within, becomes contaminated.

QUESTION: Master, even though I am a very bad meditator, the poems that I wrote to You that I read the other night were made with my heart. I am now continually singing. Even though I don't try to do it, the melody comes to me. My small son loves me to sing that song when I put him to bed, and also the song "Sant Ji." Is that all right?

SANT JI: It is good. Your son is a good soul who is inspiring you to remember your meditations and your Master.

QUESTION: I wanted Master to talk about Divine Will and Simran. When one surrenders to the Divine Will, is that the time when the initiate sees the Master's Form? And is this when He takes over the Simran and the initiate is no longer the one doing it?

SANT JI: You can give yourself up to the Divine Will only when you cross all the planes and reach Sach Khand. Until you reach Sach Khand you can never say that you are in the Divine Will – because who knows when your mind will make you understand the things [according to the Guru] or when the mind will make you do things according to his will? So as long as we are within the limits of the mind, we cannot be in the Divine Will completely.

When you go within or when you rise above, then you will realize that the meditation was always happening within you, and you were just supposed to connect yourself with the meditation which was always happening [within you].

Guru Arjan Dev says, "Just as waters from different rivers come and mix together in the ocean, in the same way, our light gets mixed with the Light of the Oversoul."

Now whatever meditation, whatever Bhajan or Simran, the day-to-day practices which we are doing the only purpose of doing all those things is that we may go and get mixed in that Shabd. Swami Ji Maharaj says, "O soul, you are attached to this earth, to this

world and the worldly things, but your Husband, your Beloved, is residing in the Sky, in Sach Khand.”

You know that when we go on meditating, gradually the world comes out from our within, and instead of the world, the love for God starts manifesting within us.

QUESTION: Sant Ji, we've been speaking about the responsibility that we have with our families who are not initiated. What about the other side of the coin – those of us who are initiated and have children? My little boy and girl showed more love to Sant Ji on His tour than I did, and I want to do everything I can to fire up their love as much as possible, and I'm wondering what my responsibilities are.

SANT JI: The children have pure love and good love – if the parents are giving good advice to the children, only then can the children make a good life. The first teachers of the children are their parents, so it is the duty of the parents to teach them.

Farid Sahib was a Muslim Saint Who attained the highest position, but in the beginning His mother was the one who filled him with the inspiration to do the devotion of God.

Once Farid's mother told him, “Dear son, you should do the devotion of God. You should sit for meditation.” So Farid asked, “What is the use of doing the devotion of God? Will God give me some sweets or rock candy to eat if I do His devotion?” His mother replied, “Yes, if you do the devotion of God and if you sit for meditation, definitely God will give you candy and sweet things to eat.” So Farid asked her to show him how to do the devotion of God. Because his mother was an initiate and she had perfected herself in the meditation, that's why she taught him how to sit in meditation. Because she wanted to make him interested in meditation, she put some candy under the prayer mat on which Farid was sitting for his meditation. After some time she told Farid to get up from meditation, saying, “Get up from meditation now because God has left some candy for you.” After that, daily she would make him sit for meditation, always leaving some candy or sweets for him.

Farid's interest in meditation grew and he started seeing things within. After that, whenever his mother would call him back from meditation, at that time he would be seeing some good things in the within, so once he complained to his mother: “Mother, God always leaves the sweets for me too soon. If He would wait some time then I could get some more things in my within which are more beautiful and which seem sweeter.” Because his mother was perfect she at once knew that now her son was seeing things in the within. Then she gave her own attention and a boost in the meditation to Farid, and when Farid realized and experienced the Naam, he said to his mother, “Mother, no doubt sugar, honey, the milk of the buffalo and other things are sweet, but the sweetness of the Naam which is in our within is much sweeter than all the other sweetnesses.” After that, Farid became a perfect Saint and He obtained the highest status. But in the beginning it was his mother who taught him how to do the devotion, and only because of the inspiration given to him by his mother he became perfect.

Master Sawan Singh Ji used to say that the children of the satsangis have very much love for the Master and the Path, and if the parents give a little bit of their attention to them they can gain a lot. Sometimes it happens that the parents are still perfecting their Simran,

whereas the children open their inner vision and they are seeing many more things inside than their parents.

In the state of Punjab there is a village called Bajak. There were some satsangis of Master Kirpal living there and they had a son of nine or ten years old. That little boy had very much love for the Master and he would always like to hear about the Master, and whenever he would see that his parents were sitting for meditation he would always copy them, and in that way he started enjoying meditation. Even though he was not initiated, still Master showered His grace on him and he started having the darshan of Master. He was getting so much grace of the Master that he was becoming very happy by having the experience of the Master; when he came in from outside he would always lock himself in a room and sit for meditation. His parents were very afraid about what was happening, and when he would go in the room they would ask, “Why are you going and sitting in the room?” And if he would say, “I am doing the devotion of God,” they would not encourage him, but instead would say, “This is not the right age for you to sit in meditation.”

When they would go to Satsang to have the darshan of the Master, he would always ask his parents to please take him also, but they never took him. They took him when he was young, but when they realized that he was having experience with the Master, they told him that they couldn't take him, because they were afraid that if they took him to the Master maybe he would devote all his life in meditation. Once his mother called him out from meditation and she forced him to tell her about his experiences with the Master. He didn't want to mention anything, but when his mother pressured him very much, he said, “The One for whose darshan you are traveling so much to get – that Blessed One is coming to me and giving His darshan to me daily.”

After he told his mother about his experiences he stopped having those experiences with the Master. When I went to that village, that little boy came to me and he wept very much in front of me. He said, “My mother has spoiled my life. Master used to give me His darshan daily, but He doesn't now, because I told my mother about my experiences.” I consoled him and said that he shouldn't worry. I told him, “Master is with you now also,” and not to tell his experiences to anybody. So it is the parents who teach the children and who encourage and discourage the children.

* * *

[Pappu explains the next day's schedule.] Tomorrow we are going to have the monthly Satsang and there is a change in the schedule. We will have morning meditation as usual from 7:00 to 8:00, but there won't be any darshan after meditation. After meditation, instead of having the full, regular breakfast, you will just have tea, cookies, and fruit, because lunch will be served at 10:00 instead of 1:00. From 12:00 to 2:00 we are going to have a big Satsang in the field opposite the Ashram. You should be ready for the Satsang twenty-five minutes before 12:00 and I will come and get you. After Satsang, again you may have tea if you want and then you can rest until 3:00. From 3:00 to 4:30, while Sant Ji is initiating people in His room, you should rest in your rooms. At 4:30 you will have your evening dinner, and again you will have Satsang as usual at 8:00.

For tomorrow you are requested not to come into the courtyard of the dining hall, but you can take walks and you can come up to the hut. You should be very careful about taking

care of your things, because tomorrow there will be many people visiting the Ashram and not everybody is a satsangi, and we don't know everybody who is coming here. So be very careful in protecting your own things. If anyone requests you to give him something or if anyone requests you to exchange something with him, you shouldn't do that.

SANT JI: [Sant Ji begins talking here.] Those who want to take pictures during the Satsang or when the food is served to the Indian people can take them then. And a special request is that you should take care of your things and be very careful, because India is like Colombia: there are many thieves here. [Much laughter, including Sant Ji.]

In America we were told about the situation in Colombia and we were told to take care of our things. Some people who didn't take that advice lost things. Although the dear ones there worked very hard in guarding the places, unfortunately some things were lost. So India is similar to Colombia. When you are traveling and visiting places, you should be very careful because here also there are many pickpockets. I appreciated very much the work done by the Colombian sevadars there. They used to guard the house and everything all the time, and I appreciate that very much. And here also the dear ones will do that. But still it is your responsibility to take care of your things.

In Rajasthan there is a saying that we don't mind if a rabbit is making its path on this land – but we mind if people start using that place as a walking place. That's why in the beginning we don't allow even a rabbit to use our land for walking. And that's why we don't want to give even a single chance to any thief to come and do his work here. Because if one thief comes and is successful in that, then after that he or his friends will always come and it will become a customary thing here. We don't want to do that, so be careful.

2001 March: They Give Us So Much Grace

This question and answer talk was given January 8, 1994, in Bombay, India.

QUESTION: Sant Ji, a number of people have been interested to know why the langar is set up like it is: why we should not touch the people who serve, why we should eat all the food on our own plate, and why we should not share with others. Would You please address these issues?

SANT JI: Well, the same question was put to me previously also, and I responded to that. Maybe it has been published in the *Sant Bani Magazine* and some dear ones may have read that. But since this question has been put to me again, I will reply; please pay attention to the answer.

You should know that the countries which are very advanced now have not been like that from the very beginning. They might have been poor in the past, and now they have progressed very much. The countries which are poor now were very advanced in the olden days, and now that time has passed they have become poor.

There was a time when India also had progressed a lot, and even in the field of science it was very advanced. But when the Mahabharata battle was fought, in which the Kaurava and Pandava cousins fought with each other, that hurt the backbone of India, and because of that war, India still has not become like it was before.

There was a time when India was called the Golden Bird. But since foreigners attacked and plundered this country again and again, they cut the wings of this Golden Bird and made her poor. But this has been the country of the Rishis and Munis, and from the very beginning there has been much spirituality in this country, because in this land many great Saints and Mahatmas did a lot of devotion. They sacrificed a lot and did Their meditation.

In the olden days, the Saints and Mahatmas used to preach the Shabd Naam by traveling from one place to another. There were only a few deras or ashrams. So usually They would just go from one place to another, preaching the Naam. And in those days the Saints and Mahatmas did not make as many arrangements as are available now. Whenever those desiring spirituality, whenever the sangat would come to Them, because They didn't have any plates or anything like that, They used to give them food with Their own hands, and the sangat would use their hands as plates and eat there. Later on, when things progressed, They started using the leaves of certain trees as plates. And later on, as time went by, They used plates and things like that. In the beginning, there wasn't anything to sit on, but later on the Mahatmas started providing rugs on which the dear ones could sit. And when the Mahatmas started making ashrams, all these things were provided.

Usually, from their very childhood most Indians have the habit of sitting in the position that I am sitting in, the cross-legged position, because it is a very comfortable position for those who know how to sit in it. So that is why they have the habit of doing many things while sitting in this position. They sit like this when they eat, and they can have the rugs under them or they can just sit on the ground. They don't have the habit of eating while sitting in chairs as most of the Westerners have. For the Westerners, it is difficult for them to sit in the cross-legged position and do things. And just as it is difficult for the Westerners to sit in the cross-legged position and do certain things, so it is difficult for the Indians to stand and do certain things. And when thousands of people come in the sangat, it is very difficult to arrange modern facilities with tables and chairs. So that is why this practice was started of sitting on the ground to eat.

If we have tables and chairs for some people and we do not provide the same facilities for other people, then the others will not feel good. They will say, "The Saint does not understand us to be as good as the other people, because He is giving us just a carpet to sit on, whereas He is providing the other people with chairs and tables to eat at." So when we sit on the floor like we sit here, we get a chance to become humble. Because when we all sit together, we all sit alike. The poor people get a chance to sit with the rich people, and the rich people get a chance to get the humility; they come to know that we are all children of the same Father.

In India Emperor Akbar was a very powerful king among the Mogul emperors, and when he went to have Guru Amardas' darshan, Guru Amardas said, "You can come to see me only after eating in the langar." So Emperor Akbar sat down with the other people and had his lunch in the langar. Then he went to have the darshan of Guru Amardas. Emperor Akbar was so humble that he didn't mind sitting with the other people, and even now people remember him eating there.

Many ministers of the Rajasthan government come to see me, and when we give them chairs they don't like to sit on them; they like to sit on the floor in the langar and eat the food from the langar.

Even ministers and kings understand the food of the langar as the best food, because they know that the Saints have showered Their gracious sight on the food. When the Saints give us food, They also give us so much grace in that food. So it is not a good thing to throw that food away. We should finish all the food on our plate, understanding it as parshad.

Now regarding eating food from other people's plates, or sharing food with other people, if you will eat food from the plate of a person who has bad thoughts, you will definitely get affected by those negative thoughts. In the same way, if you will eat food from the plate of a person who has done meditation, you will definitely get affected by his meditation. You will definitely get the benefit of some of his meditation. That is why people who meditate don't let others share food with them, and they don't let other people eat from their plate.

When Swami Ji Maharaj, the founder of this Holy Path, was living in Agra, many worldly people would come just to eat in the langar which the dear ones had prepared very lovingly. Since Agra was a very big city, many worldly people would come and finish up all the food. So the sangat was concerned about that. The worldly people would eat from the langar, and then they would also make remarks about the food, saying, "These people are not able to provide food for everybody who comes" – because the dear ones would not get enough food to eat since those worldly people had come to finish it all up. In order to remove those worldly people, those flies, Swami Ji Maharaj once took some water in His mouth and to discourage those worldly people, He spat that water from His mouth onto the food. The dear ones were very grateful to have that, because they knew that now Master had made all the food as parshad. But the worldly people made a face, saying, "This Saint has spat on the food and He has made all the food bad, so we should not eat this food." and they all left. So from that time onward, still people in Agra and many people say, "The Saints of the Radhasoami Faith are such that before They give food to Their disciples, first They spit on the food. We should not go and eat that food."

In the same way, once when Master Sawan Singh Ji was doing Satsang, some Akali gentlemen came there and Master Sawan Singh said, "Well, if you want to talk with me about anything, I will stop the Satsang." They replied, "No, You can conclude Your Satsang." Master Sawan Singh continued the Satsang. When He finished, the dear ones brought some parshad, and when they offered it to those Akali gentlemen, they asked if the food which the dear ones were serving as parshad was contaminated or not. Master Sawan Singh said, "Well, it is both contaminated and it is not contaminated." The Akalis said, "How is that possible?" Master Sawan Singh Ji replied, "Well, listen, when you bring some food and you want to make it parshad, you remember Sat Purush, or the Name of God, or Almighty God, and you say, 'O Lord, may You eat some food from this and make the rest of it parshad for us.' If God hears your prayer and He eats some food from the same plate, giving the rest to you to eat, it means that He has contaminated that food for you. If He has not heard your prayer, if He has not contaminated it, it means that it has not become parshad." Those people had this misunderstanding, that the

Radhasoami Masters spit [on the food] in the langar. So Master Sawan Singh said, “You can ask the sangat if I have ever done that.” He also said, “You can ask my sons. I never let them eat from my plate. All my life I have said that you should not eat from others’ plates and you should not let other people eat from your plate.”

In Rajasthan, when new people come, first of all they hesitate to eat food from the langar. And when the other dear ones who are already initiated ask them why they are not eating, they reply, “I know that if I eat the food of the sangat, I will have to take Naam Initiation – because I know that Master Kirpal has given some part of the herb which used to be put in His langar to Sant Ji also, and He is also using the same herb in the food. And if I eat that food then I will also have to take Initiation.”

People have created this misunderstanding, and many people always carry this burden of illusion and they do not want to transcend it. Saints are very wise people. Can They ever spit in the langar, or contaminate others’ food? You will see that I never do it here. The only thing which the Saints do with the food which They serve to the dear ones is that They give Their grace so that Their disciples may get the benefit.

When the [skeptical] people come to the Satsang, attend the Satsang for a couple of days, and understand the Satsang, then later on they also become the devoted ones, and they also get the Initiation.

Mahatmas say, “We don’t know what magic is being played at the door of the Mahatma. Those who go and stand there, they do not come back. At the place of the Mahatma, all the disputes of the religions and communities come to an end, and the dear one gets the Beloved. What can the villains do there?”

I will tell you one very amusing thing – because I have had the opportunity to see many dear ones’ wedding pictures and wedding albums, and I have even talked to Pappu about this many times. I have seen that many dear ones feed each other and they even take pictures of that. This is to express their love. But later on, when they do not get along with each other and they start fighting and even come to the point when they think about getting a divorce, then they don’t remember how much love they had in the beginning. So I say that just by sharing food with other people you cannot have more love.

Also, when we are eating we should not talk. We should always have all our attention on the food. We should eat every single morsel with the repetition of Simran so that every morsel we eat becomes Simran, goes in our within, and has a very good effect on our body.

Always remember the Form of the Master and do the Simran with every single morsel you eat. And with every single sip of water, always remember the Master and do the Simran, so that you may know, you may feel, that you are eating the food and drinking the water for the sake of Satguru. If we will eat and drink with these thoughts and with remembrance of the Master, it will definitely have a very good effect on us.

If anybody else wants, he may ask another question regarding this matter.

QUESTION: Sant Ji, in the West quite often there are situations when we have to eat in restaurants with other people, and we eat in a place where a lot of other people have eaten. Is there anything we can do to help us from taking on bad thoughts and bad effects?

SANT JI: Well, I asked if anybody wanted to ask a question regarding this matter of eating over here in India. [Pappu explains: Sant Ji wanted to know if anybody has a question in the context of the question which was just answered.]

[No one volunteers, so Sant Ji goes on to answer the new question.]

SANT JI: Regarding the question which you just heard: When you have to go and eat at restaurants, you should always be very careful in choosing the restaurant. Now vegetarian restaurants are very widespread, so you should try to go there. You should go to places which are very clean and pure.

You know that I have gone around the world, and when you get on a plane, if you request a vegetarian meal, you can get it. But if you don't get one, then you should be patient.

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

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

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

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

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

If we sing a bhajan understanding its every single word and applying every single word and every single line to ourselves, then definitely we will get the longing and yearning for the Master. So that is why whenever you sing a bhajan, you should sing it with longing and yearning, after understanding what the bhajan says.

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

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

[This last question and Sant Ji's answer to it were previously published in the June 1982 issue.]

QUESTION: Sant Ji, I've just read your talks on marriage and the family, and have a question pertaining to that. You told a story about your parents, and how your mother gave and gave and served your father, and your father abused your mother, didn't appreciate her, and called her names. Now the question I have is: I see this as very common in the United States, and I hear that in India too, where the woman is really working for the family, a lot of the men, because they are being served, continue their laziness in not helping and sharing. And I wonder if it's in the best interest of the man for the woman not to say anything and not to try to motivate and encourage him to also share in the glory of service.

SANT JI: You know that for Saints, both men and women are alike. Since the women are soft-hearted and very gracious, that is why they serve the man: they even suffer the arrogance of the man. But the poor men do not have any patience. When we get married, we take this vow that we will help each other and will share the pains and happiness. It is the duty of the woman to help and serve the man; in the same way, it is the duty and responsibility of the man also to do the same thing for the woman. If the wife has to say something, then the husband should appreciate that and not get upset; he should understand that. It is not good that the husband should go on abusing and calling the woman bad names, and that the wife should just keep quiet and bear that. The wife also has a right to respond to that, and the husband should appreciate it, understand it, and accept it. That home where both husband and wife get along with each other and where they understand each other's feelings, and each other's work, that home becomes heaven.

In *Sant Bani Magazine*, a letter was published which I wrote to a couple who were having some problems in their married life. They even came to the point where they were going to get a divorce, and out of their sadness and suffering, they both wrote me letters. When I replied to them, I told them what things would make their marriage successful. And when both of them understood that and did what I told them, and came to know the important things about married life, they obeyed my words and they were able to make their married life successful. Now also, they are living happily. For the benefit of other dear ones, they sent my letter to the Sant Bani people, and it was published in the magazine. So you people should read that and should also get benefit from it. [The letter is reprinted at the end of this talk.]

Today I will tell you one more incident of my parents. Once it so happened that my father got sick, and we had to take him to the hospital. There my mother stayed up all night, and gave a massage to my father. But my father did not appreciate that, and instead of becoming grateful, he just went on abusing and saying bad words to my mother. In the same hospital there was another woman who saw that, and she said to my father, "Well, you are married to this saintly, holy woman, and that is why you are able to rebuke her and she does not mind; she is still serving you. If you were married to me, then I would have shown you. You would have done all the things for me; you would be giving me a massage as now your wife is giving you a massage!" So in some cases, the wife becomes

so strong that the woman has to do all the things. I come across many dear ones who have this problem: where the wife is very strong, stronger than the man, so that the woman has to take care of him and she complains that she gets tired of doing it.

But to the question that was just asked, I would like to respond in this way: Both the husband and wife should put shoulder to shoulder, and they should work together. Their bodies may be different, but in them is the same Light, the same Spirit.

Guru Nanak Sahib says, “Don’t call them as husband and wife who just sit together. Those who are one Light in two different bodies are called the true husband and wife.”

We should always use patience. The promises or vows which we took at our wedding – it is part of the duty of the man to keep those promises, and in the same way, it is the duty of the woman also to keep those promises.

The following letter, referred to by the Master in the above talk, is reprinted from Streams in the Desert, pp. 106-07.

April 19, 1977

My Satguru Kirpal’s Beloved Dear – : I have received three letters from – and feel very sorry for him. In this letter I would like to tell you some things which might help dear – and you in your present sorrowful condition. We are all Beloved Hazur Kirpal’s children. He has united the separated dear ones. Now His children should not go away from their fellow companions. If they have some misunderstanding or if one of them makes any mistake, the other should always keep a big heart and forgive him. Now your husband is confessing his guilt and is asking for forgiveness, so you should give the proof of your big heart by forgiving him. I hope to visit your place in July. I wish to see both of you in loving relation. I want to see you sitting together with love.

Married life is a vehicle which is running on the two wheels of love and respect. The two wheels are fixed in the axle of duty. Husband and wife both are two companions who give the power to run the vehicle. If both the companions agree with each other and lead the vehicle well, they can reach their goal easily. If both of them go in different directions, the vehicle cannot run even for a yard. The root of a good household is love, and humility is the flower which grows on the plant of that household. Without a flower, a tree does not bear any fruit. And the tree without fruit is useless. Only the fruit is happiness; otherwise, all other things are thorns – pain-giving. The tree which bears much fruit bends down. If it doesn’t bend or lower itself, it breaks its branch. The same thing applies to household life. Both husband and wife should be cool-hearted and patient. Unless one has patience he cannot achieve happiness. Peace is a cool iron which cuts the hot iron of anger. So an atmosphere of peace and love should be created in the home for a successful marriage.

My dear – I hope in our dear Father’s love, you will think over this letter and will try to put it into practice. Our Beloved Father is not happy when we are unhappy. He is happy in our happiness. He is our Real Father.

In Beloved Kirpal’s Love, much, much Love to you,

Yours affectionately,

AJAIB SINGH

2001 April/May: Only the Fortunate Ones Obey

This question and answer session was given October 3, 1981, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Working at Master's Ashrams in America, I feel a lot of grace in serving the other satsangis. I'm wondering what value ... [very poor tape quality: questioner is asking about the relative value of seva and meditation]

SANT JI: Both things – meditation as well as seva – are valuable in their own places.

We should take advantage of any [seva] we can do. Many dear ones do not want to do seva because they say that they feel that it is easier to meditate than to do seva, so they do not take any part in the seva. But when they sit for meditation, they feel that the seva is easier for them to do, and then they again come back to seva. So their minds play such tricks on them and they cannot take any advantage from either seva or meditation.

You know that in almost all the Ashrams' schedules there is time for meditation, as well as time for seva. We should try to take part in both things. We should meditate as well as do seva, because both things have their value.

There was an initiate of Guru Arjan Dev Ji Maharaj whose name was Bhai Mana. He did not want to do any seva. Moreover, he was not even interested in meditating, and whenever the dear ones would tell him, "Now it is time for you to do seva," he would say, "Why should I obey my equals? Why should I obey my guru bhais (brothers-in-faith)? I don't want to obey you." And whenever the time for meditation would come Bhai Mana would think about doing the seva, because he was not interested in meditation either. When his guru bhais would tell him that he should meditate and not think of doing the seva, again he would get upset and he used to say, "Why should I obey you? You are my equals; you are not my Master. Why should I obey you?"

So the other initiates were very upset by this behavior of Bhai Mana, because he was neither doing meditation nor was he doing any seva. So they complained to Guru Arjan Dev Ji Maharaj, Who called Bhai Mana and asked him why he was not doing his meditation or taking any part in the seva. Bhai Mana replied, "Master, if You tell me to do anything, I will do it. I don't want to obey my brothers, I don't want to obey my equals. Who are they to order me? If You give me any specific order, only then I will do that work." Guru Arjan Dev Ji knew the inner condition of that initiate, because Masters know everything of our mind, of our within, and Guru Arjan Dev Ji knew that he would not obey even the words which came directly from the Master. So He told him, "Okay, if you don't want to meditate or do seva, then do one thing. Go out of this village, make a fire, and burn yourself in that fire."

When Bhai Mana heard this order, at once he said, "Okay, Master, whatever You say, I will do that." But in his within he was thinking, "Let me start to leave the village, but Master is so gracious that He will call me back and I will not have to obey this order either." But Guru Arjan Dev did not call him back; He let him go. In front of the other people, Bhai Mana went out of that village, but nobody came to call him back.

So he collected some wood and started a fire. But he was so afraid to jump in that fire that he was not ready to obey the order of the Master, even though he had told the Master in front of so many people that he would obey Him and burn himself in the fire.

Some time later, a thief came who was being chased by the police, and when he saw that a fire was burning and there was a man standing there thinking what to do, he asked him, “Brother, what is this fire and what are you doing here?” That initiate [told him that he was an initiate of Guru Arjan Dev] and then told him the whole story. That thief said, “Okay, brother, if you don’t want to obey your Master, why don’t you give me these words of the Master and I will carry them out? I will obey the orders of the Master and you take the wealth which I have and you go and live happily.”

This was what Bhai Mana had wanted: he wanted some excuse, and the excuse was there. He didn’t obey the order of his Master and he took the wealth and went away. That thief took the orders of the Master and jumped in the fire and he got liberation. After some time, the police who were looking for the thief came and they found Bhai Mana who had all the wealth stolen by that thief. You know that whoever has the stolen things is called the thief; because of that Bhai Mana was imprisoned and he was punished.

So because of not obeying the orders of the Master, because of not taking any interest in doing the meditation and taking part in the seva, Bhai Mana had to go to prison, and then he repented. But what can be done if you don’t obey the Master?

[A question about Sant Ji’s eyes, not in English]

SANT JI: My eyes are fine.

QUESTION: When two initiates are married, is the spiritual progress of one dependent upon or affected by the progress of the other?

SANT JI: If both partners are satsangis, then it is better for them to get along with each other in their worldly lives, so that they can do their spiritual work together also. If both of them go in different directions, then it will become difficult and in that case the progress of one person definitely depends on the other.

QUESTION: Do Saints carry out the orders of Their Master without necessarily knowing why They’re doing it?

SANT JI: I have served in the army and there is a rule there that whatever order you have been given, it is your duty to carry out that first, and if you have any questions or complaints about it, you have the right to ask only after you have first done your work. In Sant Mat also the same principle applies. In the Path of the Masters, whatever order you get from your Master, it is your duty first to carry that out, and if you have any questions or complaints or if you want to say anything about that order, you should say that only after you have carried out the order. We should start doing the work even before the Master finishes giving His orders, and if we have any complaints or questions, we can come later on and ask the Master. Because Master never gives useless orders; He tells us to do only those things which are beneficial for us.

Hafiz Sahib, a great poet, said, “If your Master orders you to wash your prayer mat in wine, you should not hesitate in doing that.” He said that, no doubt, for the satsangi it is not a good thing even to touch wine, but if your Master is telling you to wash your prayer mat, sitting on which you do your meditation, in wine, you should not hesitate to do that – because Master knows what He has told you to do and He is responsible for your every action. So that is why it is your duty to obey whatever Master has told you to do.

When Hafiz Sahib spoke these words, the orthodox people were all against Him and they said, “Why have you spoken such words? This is against our religion. Why should a devotee of God wash his prayer mat in wine, which is not a good thing? You should give us an explanation, or we will throw you out from this community.”

In those days justice was in the hands of the kazis (Muslim priests.) So one kazi went to Hafiz Sahib and asked Him to explain what He had said. Hafiz Sahib said, “Well, I don’t have any explanation for this statement, but if you want to know what I meant you should go and meet a certain Fakir Who lives far away from here on top of a mountain.” So the kazi went to that Fakir. The Fakir was busy in His work, and the kazi asked Him to explain to him the meaning of the statement which Hafiz had made. The Fakir replied, “Well, I don’t know what to tell you. I don’t have any explanation for you, but you will [get your answer] if you visit a certain prostitute in the nearby town.” The kazi was surprised, because one Saint was sending him to a Fakir and the Fakir was sending him to a prostitute. But still, because the kazi was a good soul and he wanted to know the meaning of Hafiz’s saying, he decided to go and visit that prostitute.

When the kazi came to that city he went to the prostitute, but at that time the main prostitute was not in her place. The others thought, “A good customer has come,” and so they prepared a young lady and sent her to the kazi. The kazi was very old and he was very surprised to see that the young lady did not smile or act like a prostitute. He thought, “If she was a professional prostitute, she would have smiled at me, she would have come and hugged me, she would have tempted me. But she looks like a good soul; she is a young lady and she also looks sad. Let me ask her who she is.” The kazi asked that young lady, “Dear daughter, don’t be afraid. Tell me who you are. You don’t look like one of the professional prostitutes. Tell me who you are.”

That young lady started crying and she said, “Well, I don’t know. I was very young when some people kidnapped me from my village. They have brought me up and today is the first time that I have to face a customer. I don’t know what punishment I am going to get in the Court of God for this bad deed. I don’t know in which fire of hell God will burn me, because up until now I have lived a pure life, a chaste life, and I am not at all interested in doing this thing. These people are forcing me to commit adultery with you.”

The kazi showed some interest in that young lady and he asked her more about her past life. He asked, “Dear daughter, do you remember the name of the village where you used to live?” She replied, “No, I don’t remember exactly the name of the village, but it was called something like this.” When the kazi heard the name of that village he was surprised, because that was the name of his own village and long ago he had lost his daughter. So he showed more interest in her and asked her. “Do you remember on which street you used to live?” She replied, “No, I don’t remember it exactly, but I think it was something like this.” When she said that, the kazi realized that she used to live on the same street that he once had. So again, his interest grew and then he asked her, “Do you remember the name of your father?” She said, “No, I don’t remember the name of my father, but he was called something like this.” And that was the name of the kazi himself!

When he realized that she was nobody else but his own daughter, he embraced her and brought her back to her home. But before going back, he went to the Fakir and said, “Yes, now I understand the meaning of the statement made by that Saint.” And finally he

went to Hafiz and told Him, “It is true that in the beginning we people didn’t understand You, when You said that we should wash our prayer mat in wine, but now I understand, I realize that You wanted me to meet my daughter whom I had lost long ago. I am very grateful to You. Now I know that whatever the Saints say has meaning behind it, and we should not hesitate to obey the orders of a Saint. Even though in the beginning it may seem foolish, we should not hesitate to carry out the orders of the Master. Even if we don’t know the meaning of the order, still we should carry out that order.”

The meaning of telling this story is that whenever you get any order from the Master, whether you know if it is beneficial for you or not, even if it goes against your wishes, you should obey it – because Master is responsible for us and He knows what is best for us. He is responsible for us. That is why we should always obey the orders of the Master without making any complaints and without asking any questions until we have done the work.

But the problem is that our mind is standing between us and the Master. Whenever we get any orders from the Master, our mind presents many arguments and he does not let us carry out the orders of the Master. So whenever you get any order from the Master, you should not let your mind stand between you and the Master. You should carry out that order, because whatever Master has told you is good for you and if you will obey Him you will definitely get good results from it.

Once Guru Nanak Sahib thought, “Let me see if there is any dear one in the sangat who obeys me.” He took some of His disciples and put all of them to the test. You know that the heart of the one to whom the Master has to give the responsibility of all the souls should be pure; Master first prepares that heart and only then He [fills it]. So Guru Nanak Sahib once took some of His disciples outside, and on the way they came across a dead body. Guru Nanak Sahib stopped all His disciples and said, “Well, is there anybody who will eat this dead body?” Nobody obeyed Him, nobody said, “Yes.” But then when Guru Nanak Sahib said to Bhai Lehna, “Well, Bhai Lehna, what about you?” Bhai Lehna, who later on became Guru Angad, said “As you wish, Master.” And then He started going around the body. Guru Nanak Sahib asked him, “Well, what is the matter? Why are you going around the body? Why are you not eating the dead body?” He replied, “Master, I’m just trying to figure out from which direction I should start eating this dead body.” So Bhai Lehna was ready to obey the orders of the Master, and with His grace, Guru Nanak Sahib turned that dead body into parshad, and then the other people also felt bad. They were very embarrassed that they didn’t obey the orders of the Master and they repented. But Bhai Lehna who did not hesitate in obeying the order of the Master got everything from Him.

Another time, when Guru Nanak Sahib was walking with His sons and some of His disciples, there was an empty bowl in the dirt and Guru Nanak Sahib wanted that bowl. He told His sons to go and get that bowl out of the dirt, but they were dressed in white clothes and they didn’t want to get their clothes dirty. So they said, “Why don’t You order your other sevadars? There are so many people who can do this work.” When Bhai Lehna heard that, he at once went in the dirt and brought out that bowl, and as a result [of always obeying] he became the favorite of Guru Nanak.

You can read the history of any Saint and you will find the same thing – that only those who obeyed the orders of their Master and molded their lives according to the instructions of the Master got everything and became successful in their Path.

I have said this many times, that when I used to go to Baba Bishan Das He used to mistreat me, He used to slap me. Whatever salary I used to earn in the army I would bring that and give that to Baba Bishan Das, and whatever I used to get from my farm I used to bring that also to the feet of Baba Bishan Das. And in return He always used to abuse me, He always used to slap me – but I did not get upset at Him. Just imagine, if I had gotten upset at Him, if I had said, “Well, I am giving You so many things and what am I getting in return?” I would have not become His disciple, and He would have not given me anything. You know that because I did not complain and did whatever He wanted me to do, He gave me everything He had at the time of His departure. He did not hide anything He had from me.

You know that many great people used to live around Master Kirpal, great kings, very learned people, politicians and many other people used to live around Master Kirpal. They all wanted to take advantage of being around the Master, because Master was very popular and many politicians and many great people used to come to Him. At that time He told me that I should sit inside the room and I should meditate. He said that I should not come out; there was no need for me to go and attend any conferences. It was very difficult to obey that order, because who does not want to be praised and who does not want to be known in the world? Everybody who was around the Master tried his best to show other people that he was a very close associate of Master, that he was very intimate and close with Master Kirpal. At that time, the mind plays such tricks that nobody wants to sit for meditation when other people are being praised and are brought into the limelight. But those who [always] obey the orders of the Masters, only they gain a lot.

If the Master says that you should close your eyes, and if instead of closing your eyes, you say, “Well, will You give me something if I close my eyes?” it means that you are not a true disciple of the Master, because you do not have any faith in the Master. But if quietly you close your eyes and let Master do His work, you will get a lot from the Master. You know that Master told me to close my eyes to the world and do my meditation. He told me, “You do not need to open your eyes. Whenever I want I will come and make you leave off the meditation.” And I did that. And because of the grace of the Master which I earned through that work, you know that all the prophecies which were made by Master Kirpal are coming true. He said that people would come from far away to see me, that they would make me fly in the air, and that the fragrance from me would reach many people. Only because of the obedience to His commandments, all His prophecies are coming true, and whatever is happening now is all happening because of His grace.

I had never been to Delhi, I had never gone to America or England, and I didn't know anybody; I didn't even know Pappu's family. But you know that it is all because of the words spoken by the Master that people from different parts of the world are drawn to Rajasthan and they all are coming here.

Kabir Sahib says, “Even if you meditate sitting underground, the fruit of it will be manifested in the sky and you will become famous all over.”

Guru Arjan Dev Ji Maharaj says, “The devotee of God who remembers Him eight watches a day [continuously], does not remain hidden. He becomes well known all over.” Mahatmas tell us that if you want to be successful in Sant Mat, first of all you obey the orders of your Master.

Dear Ones, if you want to please your Master, you have to create the longing within you. You will have to cut the grass and you will have to give pain to your body. You will even have to carry a basket of mud on your head, if you want to please the Master.

We can enter the world of love only when we cut [off] our head and place it on our palm. We can go through the narrow street of love only if we finish ourselves.

Master does not give any wrong orders; He does not say any useless things. You should know that Master gives His full attention only to those to whom He wants to give something.

Many people in the sangat sit in front of the Master, but when Master says something, only the fortunate ones obey His words. The other people just keep sitting there without responding to anything which the Master is saying.

Many people in the sangat were sitting in front of Master when He said that those who want to see God should raise their hands. Many people raised their hands. Some even raised both their hands. And then Master told them to close their eyes. Everybody closed their eyes except me, so they complained to Master that I was not closing my eyes. When Master asked me, I said, “Well, You said that those who want to see God should close their eyes. But what if one can see God without closing his eyes? I know that my Master is my God and when I am seeing You with my open eyes, then why should I close my eyes?” Master was very happy with me and He said, “Yes, you have understood my secret.”

Not everybody can obey the orders of the Master. Only he who has a heart of iron can obey the orders of the Master.

Master is equally gracious on all, He is equal for everybody, and He wants to give the same thing to everybody, but it also depends on the receiver. Master often used to say that the Giver has no problem; all the problems are with the ones who have to receive.

I have often said these words: “Why am I so grateful to my Master Kirpal? Why do I always sing the songs of thankfulness and gratefulness to Him?” For this reason only – suppose that you have lost a lot of gold, that you have a lot of gold in your home and you are not able to find it. If someone comes to help you, and with his help you are able to take out that gold and lead a comfortable life, whom will you thank? You will definitely thank the person who came to help you and who helped you to find that gold, because you already had the gold, but you did not know where it was lying.

In the same way, God was already within me, but I did not know how to manifest Him, I did not know how to realize Him. I was separated from that God long ago. I don't know how many ages I spent without realizing Him, how many lives I spent without realizing Him, but when Master Kirpal came to me, He helped me to realize that God Who was long-separated from me, and He made me realize that God Who was very much within me, but I was not aware of Him. So whom should I thank? That is why I always thank my

Master Kirpal Who helped me to realize God, because God was already within me, but it was Master Kirpal who helped me to realize Him.

[Sant Ji makes a general announcement here.]

Almost daily I am [telling] all the dear ones that it is very important for all of you to take good care of your health.

You know that [it is not very late when] you are served dinner, so you should not go to bed very late. If you will go to bed early, you will be able to get up at three o'clock, after getting enough sleep, enough rest for your body. Our body also needs that much sleep and rest because for the whole day we have to use it for doing the meditation.

The other thing is that when you eat lunch, after that you should not meditate for at least two hours, or even more than that. You should let the food digest and then sit for meditation. This is very important. This will help you in keeping good health.

During the 1977 Tour when I [met with] people who had the problem of not being regular in their practices, I told them to make a perfect schedule of their day-to-day life so that they would know when they have to get up for meditation, when they have to eat their breakfast, when they have to take a bath, when they have to go to their office, and like that. And those who followed those schedules are doing well in their meditation as well as in their worldly lives.

Here also you know that we have everything on a schedule. We do everything at a fixed time. At three o'clock we ring the bell; at six o'clock you get tea; then we have meditation from seven to eight; then we get breakfast; then we have free time in which we can meditate more or do anything we want. We have a fixed time for the interviews, and we have a fixed time for lunch, and so on. So because of this fixed schedule we are able to do whatever we are supposed to do over here. So I would like to tell you that you should stick to the schedule and you should do things according to the schedule. Even when you go back to your home you should make a schedule, one convenient to you, according to your daily routine of work. If you will do this you will get a lot of help in maintaining [regular meditations].

The other thing that I would like to tell you is that the food which is served here is different than the food you are used to: it is a little bit heavier and it needs a little bit of extra time to digest. So don't eat too much. Eat only as much as you need. I would say that you should eat a little bit less than you really need. This will help you to keep your digestion working smoothly. As far as the purity of the food is concerned, you should know that the wheat which is served to you, which we use in making the chapatis, is grown in this field and we don't use fertilizers, we don't use any chemicals. And in the same way, the jaggery [raw sugar] which we use in the tea is also made here without any chemicals. We also try to grow other things here, such as vegetables, when they are in season and we don't use many chemicals on them. So we try our best to maintain your health.

2001 June: Why Don't You Do Simran?

This "walk talk" was given December 31, 1978, at Village 77RB, Rajasthan, India.

SANT JI: You can ask any question regarding meditation.

QUESTION: Master, when the Simran is constant, if the attention doesn't go up, what should I do?

SANT JI: You should keep doing your Simran. Definitely Simran will help you to rise above.

QUESTION: When we're doing Bhajan, it's often said to listen to the Sound from the right but not to follow the Sound. What does this mean?

SANT JI: In our within there are only two ways, or two paths. One is of the Negative Power and the other is of the Positive (Dayal) Power. Just as the Sounds of the Positive Power are sounding within us on the right side, in the same way the Negative Power is also playing His instruments on the left side. He is trying to copy the Sounds of the Positive Power and He is playing the same sounds. That's why it is said that you should only listen to the Sounds coming from the right side.

As far as following the Sound is concerned, you should not follow the Sound. Instead, you should keep doing your Simran. If you do your Simran, then the Sound Current will pull your soul up by itself. That's why it is said that you should not follow the Sound, but you should let the Sound pull you up – and you can do that by doing constant Simran and rising above.

By following the Sound, many times our concentration breaks and again we have to start from the very beginning. The Sound itself has the attraction to pull the soul up. Just as there is attraction with the magnet and it pulls the iron towards it by itself, in the same way, Shabd has the attraction and that Shabd pulls or attracts the soul towards Himself by Himself.

QUESTION: Master, why won't this really ridiculous mind stop? I'm ashamed of it. I'm scared to even ask You this. It just won't stop – the thoughts come in all the time; they're outrageous. The thoughts are really bad, they just keep coming in and coming in all the time, they won't stop; although the Simran's there a little bit, the thoughts just float in all the time.

SANT JI: In the meditation which we do throughout our lifetime, we have to deal with such an obstinate enemy which will not surrender to us easily.

To fight with the mind is meditation, and you have been armed with the weapon of Shabd Dhun. So you should never surrender to the mind. Instead, you should always go on attacking your mind with the weapon of Simran.

The reason for having bad thoughts in our within is the lacking of Simran. If we perfect our Simran, if we do Simran and meditation regularly even for only a few days, then these bad thoughts go away, because Simran works as the broom to clean our soul.

QUESTION: I must clarify this: You say we should do our Simran even while doing our Bhajan. Is this the proper way?

SANT JI: No. When you are sitting for Bhajan, for listening to the Sound, you should not do Simran.

I say this thing very often, that we should have that type of Simran going on within us just as the worldly thoughts are now coming within us by themselves. In the same way, we should have Simran coming within us by itself.

QUESTION: Master, is it all right then that when we do Simran and we have Your picture in our heart, can we do that at once or should we do it at separate times – not when we sit for meditation, but at other times?

SANT JI: If we are doing Simran, that picture comes by itself.

QUESTION: [Same questioner] It does come all the time, by itself the picture?

SANT JI: Because we are lacking in Simran, that's why sometimes we are trying to do Simran and sometimes we are trying to contemplate on the Form of the Master, and in that way we lose our time. What is required? We should place more emphasis on doing Simran and when we do more Simran the picture will come in our within by itself.

All the dear ones should read *Sant Bani Magazine* in which the answers to all these questions have been explained very well.

QUESTION: Sant Ji, when doing Simran and bad thoughts come, sometimes it's easier to control them when you say the Simran faster or concentrate more on it, but when doing Bhajan and bad thoughts come, it's more difficult – to control them. What should we do?

SANT JI: Always when you are sitting for Simran, you should do so much Simran that you control all your thoughts and you don't have any problem with the thoughts. Then, when you sit for Bhajan, you won't have any thoughts. Before sitting for Bhajan, you should do so much Simran in your Simran practice that these thoughts will not trouble you during Bhajan.

Actually, all the satsangis should not think that they will do Simran, or that they are supposed to do Simran, only at the time when they sit for meditation. They should always be doing Simran when they are walking or doing their worldly works. By doing Simran at these other times we can easily perfect our Simran, and in that way we won't have any lacking in Simran.

QUESTION: Sant Ji, I'm a teacher and I'm learning to do Simran all the rest of the time, but when I'm actually speaking to the children I can't do Simran yet. How can I learn to do Simran even while I'm speaking?

SANT JI: When you are teaching the children, at that time also you should introspect your mind – you should see what your mind is doing at that time besides teaching. At that time also your mind is thinking about the world or something other than what you are teaching, so why don't you do Simran instead of thinking those types of thoughts?

We need to take the help of mind only at that time when we are doing the accounts [mathematical work], or when we are teaching something like that.

QUESTION: Sometimes in order to make it easier to do Simran, I listen [internally] to the sounds of the Words. Sometimes I think of the spelling and things like that, and I was wondering if that's all right.

SANT JI: When you are thinking about how the Simran is spelled or how it sounds, why don't you spend all that time in doing Simran instead?

Satsangis have to work hard only for a few days in perfecting their Simran, and afterwards it starts coming by itself.

QUESTION: Last year when I came here, the Simran was perfected by the time I left, and it was going really good for about six months until everything started hitting me, one thing after another, in the Western world. The Simran starts fading out and gradually just fades and fades and fades, and it's very, very hard to pick up again. So coming back here, we need that to get us back on the road again.

SANT JI: When the satsangis go back from here, they go back strong because they get a lot of love from here, and even the people whom they meet also feel that, they also see that, and many people have written about that – that such a person came back carrying a lot of love and he was very strong; he was a changed person. If any husband goes back from here, his wife would write me, saying, “My husband now has become stronger in meditation and he is now very loving,” and like that. Or if any wife has gone back, her husband would write the same thing to me. He goes back strong, carrying much love from here, because here he is doing his meditation and practices regularly. But when we go and live in the world with our family, gradually we try to remove the color or the effect which we have gotten while staying here for eleven days. We skip our meditations and we obey our mind. We become the friend of mind, and whatever he tells us to do, we do that, and in that way, because we do not remain regular in our meditation and [instead] deal in the world more, that's why we start becoming dry and that's why we do not remain very strong. So that's why in order to maintain the strength which you have developed here, you need to do your Bhajan and Simran regularly, and only in that way will you be able to maintain your Simran.

QUESTION: Master, this is a small confession; it's not a question about meditation. May I ask it, please?

SANT JI: You can do that in a private interview. Because during this time which you have been given, you should talk only about meditation.

QUESTION: While doing Simran and meditating, should you try to fix your gaze or should you let it fix itself?

SANT JI: If you will do constant Simran, your gaze will be fixed by itself. But in the beginning you should fix your attention in between the two eyes.

In the beginning, we need to fix our gaze between and behind the two eyebrows, because in the beginning our attention is inclined toward the lower organs. But when gradually we continue doing constant Simran, our gaze will automatically start fixing itself there by itself.

Before getting Initiation and becoming satsangis, most people don't even know that our soul and mind are tied together at this place. We don't even know how they have come down from their original seat, how they have spread in the lower parts of the body and in the world, and how we can bring them back to their seat by doing the Simran given by the Master. That's why we need to fix our attention there in the beginning.

QUESTION: Master, I hear that what we receive in meditation is pure grace and that it's all a gift from the Master. I was wondering if love and devotion are also a gift from the Master, or are they something that you can develop?

SANT JI: This also is the grace of Master, but we should always try to develop these things. The teacher will teach the student only when he comes to the school; otherwise, the teacher will not teach the student. In the same way, if we do not try to get the help of the Master, we will not receive His grace, even though He will be showering grace on us. So we should always try to get the grace of Master.

[After] withdrawing from the world, when we attach our soul in our within, or when we look in our within, only then we will know that whatever is happening, everything is being done by Master Himself. He is the Doer of everything. Sometimes we believe this, that Master is All-in-all and He does everything for us, and sometimes we don't believe that. Sometimes we say that we have done this and not Master. This is only because of the mind that we do not have that constant faith in Him. Sometimes we say that He has done this and sometimes we say, "No, it was done only because we tried." So that is why we do not have that constant faith in the Master. But when we withdraw from the outside world and are connected in the within, then we will be very sure about the fact that Master is the Doer of everything; only then can we believe in this statement that whatever we get is purely the grace of Master.

Then our condition becomes as Guru Nanak describes: "O my mind, go on repeating, 'Master, Master,' because without Master I am nothing." When a satsangi becomes like that or when a satsangi starts believing that Master is doing everything, at that time he doesn't even remember that he did that hard work to achieve anything. He always understands that whatever he received or whatever he has become, that is only because of the grace of his Master.

Now also, Master is doing everything for us; He is the only Doer. But we have such a power in our within which is called mind, who is a great deceiver, who is deceiving us by saying that this is the result of your own efforts and this is because you have done it. He never lets us believe that Master has done this thing for us. But when we take our soul above the physical, astral, and causal bodies, then we realize that Master was doing everything for us and we were doing nothing. And then satsangis even realize whether they were brought to Master or they came to Master by themselves, and whether they were sitting for meditation or somebody else was making them sit for meditation.

QUESTION: Sant Ji, I'm a little confused about looking into the eyes of the Master. In trying to look into the eyes or into the eye, it seems that it's hard to look into both eyes. You either end up looking into one eye or in the other; or if you center your attention in between the two eyes, if you really rivet it there, you tend not to see either eye, and then you don't get the chance to see the eyes of the Master. Which is the way to derive the most benefit?

SANT JI: You should try to fix your attention in between the two eyes.

Often I say that the practices of Sant Mat seem difficult in the beginning, but later on they do not seem too difficult because they are not difficult.

We spend our life only in doing the practices of the beginning, and we always remain there without progressing ahead. This is only because we do not do enough Simran. There are also some people who do enough Simran, but they are not taking care of their lives, they are not looking at how pure they are in their lives. So we need to do both of

these things. We need to develop perfect Simran and we also need to introspect our life; we need to see what did we lose today and what did we receive today. In that way we should always keep an account of our day-to-day life: what have we done in all these days – and we should do Simran, also. And only in that way can we progress.

[Pappu announces: In the Satsang from 8:00 to 9:00, there will be bhajans, so anyone who wants to sing bhajans, they are welcome to do that. Sant Ji will be very happy to listen to your bhajans.]

Because of talking all day long, I get tired at the end of the day. That's why I don't give a talk in the Satsang. Because you know that during these ten days while you are here, either I will be writing replies to letters of the dear ones, or I will be seeing people in the interviews, and moreover, other people also come to see me. So in this time I don't have even a spare minute for myself.

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

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

Is everybody happy in walking or taking walks at this time?

[Everyone replies yes.]

Daily in the afternoon we will be taking walks to this same place, and the other times also, after lunch, you can come to this place. But you should not come here after having your evening dinner, you should not come here after it gets dark. Don't go near the cows. [A nearby bull makes some noises and everyone laughs.] Don't go near him and take his picture. [more laughter] Now he is angry.

2001 July/August: Never Obey the Mind's Advice

This "walk talk" was given January 1, 1979, at Village 77RB, Rajasthan, India.

SANT JI: Do you understand the significance of walking on this path behind a Saint, making one line?

GROUP: No. [Sant Ji and the satsangis laugh]

SANT JI: Tulsi Sahib has explained this, giving the example of the camels. The shepherd has all the camels tied to one another, one after the other – one camel is tied with a rope to the tail of the camel in front of him – but only one shepherd leads them back home or to their destination. So Tulsi Sahib has written that when the Saints come on the physical plane, all the souls – those who are following them – are led to Sach Khand, just as the shepherd leads all the camels to their destination.

You know that we all are walking in one line on this narrow path, because we know that if we go to the left or to the right, if we get down off this path, we will destroy the crop here and we will fall down. So because we have this thing in our mind that we are not supposed to destroy the crop and we are not supposed to get away from this path, that's why we are walking straight and we are very careful in walking.

In the same way, if an initiate will keep doing his meditations according to the instructions of the Master and not sit in the waves of lust and in the waves of the mind, he will become successful in this lifetime.

Satsangis should know that if we go even a little bit away from the meditation of Shabd Naam and if we obey the mind even a little bit, he will cut the root of our life and he will take us away from Sach Khand.

Swami Ji Maharaj has written that those who obey their minds go away from their home and they fall in the cycle of eighty-four lakhs births and deaths.

Satsangis are always made to understand, “Your enemy is in your within and you should never believe in him and you should always go on fighting with him.”

Because to fight in the battlefield is the work of a day or two: in that, either you die or you kill others. But in this fight with your mind you have to struggle all your life. Always you have to get up and fight with your mind. Tulsi Sahib says, “O Tulsi, to fight in the battlefield is the work of a day or two, but in the battle which we have with the mind we have to fight with him all through our life, and in that we can’t even use any sword.”

If anyone wants to ask any question or wants to talk about anything, he may do that.

QUESTION: [Pappu translates a question asked in Hindi.] I start having pain in my legs when I sit for meditation and then the attention drops lower down in my body.

SANT JI: Guru Nanak’s mother asked Him whether the meditation of Naam was easy or difficult to do. So Guru Nanak replied that to meditate on the True Naam is very difficult. It is natural to have pain, because without having pain you cannot achieve anything in this world.

If it was easy to do, everybody would have done this and everybody would have achieved this. Kabir Sahib says, “Happy are the people of the world, those who eat and sleep, but unhappy is Kabir who doesn’t sleep and who remains hungry.” He says that people of this world are very happy and they are very comfortable in this world because they eat very good foods and they sleep on very comfortable beds, but poor Kabir is unhappy because he remains up all night in the remembrance of God. Then Kabir Sahib said, “Nobody can get her husband happily. If the husband or the Beloved could be achieved happily, then what was the use of becoming unhappy?”

You read the histories or the life stories of the Mahatmas, those Who stayed up and worked hard in Their meditation. You can see in Their life stories how They worked hard for many days and They remained up many nights and They bore hunger and thirst. And after so much hard work God opened the door for Them. Even though They come into this world already made, but only to give the demonstration to the worldly people They undergo all those sufferings. They also do not achieve anything unless They work very hard.

But I would advise you that no matter if you have pain or if you feel like scratching, or if you feel a headache or if anything happens to you, you should not postpone your meditation and you should keep doing it. Because this also is an excuse of the mind to distract you from the meditation. He will bring a headache or you will feel giddy and then your mind will say that you are feeling like that so you should get up from meditation.

And after you get up from meditation, all those pains and problems go away and you can do worldly work very easily. Even if the worldly work is harder, then also you can do that and no physical problems come to you. So this is only an excuse of the mind, because mind wants you to get up from meditation. If this thing happens, you should tell your mind, “You are ready to do the work of the world, even if it is very hard, and you will not feel giddy at that time. So why don’t you allow me to sit for meditation? Is meditation the only thing which you don’t want to do and which you feel is very hard to do?”

Guru Nanak Sahib says, “All day long he works hard for worldly things, but when the time for meditation comes he feels as if someone has put a very big stone on his head.”

Many times I have said about myself that during the Second World War, when Hitler was advancing, nobody from the Indian Army was [eager] to go and fight there, because they knew that if they would go they were not going to come back. At that time many people were running away from the Army and the government had very severe punishments for those people. So people preferred to bear those punishments rather than go to the battlefield and fight, because they knew that if they went there they would have to face death and nobody wanted to die. At that time I was very young and I gladly gave my name to go to the battlefield. Before we were sent there, we were sent for a physical examination, or checkup, and the commander asked the doctor to whom they should give milk – because in the Army the weaker people were given milk. So the doctor felt very sorry and he said, “They all are goats going to slaughter” – because he knew that those who were going would definitely die. So he said, “Give milk to everybody, because they are not going to live for many more days.”

The meaning of saying this is that everybody knew that death was certain for them if they went to the battlefield, and everybody was afraid to go there. But I was not, because I knew [even as a boy] how the mind was bothering me. [Later] when I got Initiation from Baba Bishan Das, it took me eighteen years to fight with my mind, and only after that I was able to conquer my mind.¹ So I knew how the mind was making excuses and how the mind was troubling me, so I was not worried about death, because I knew that mind was such a thing that he was bringing many other things. So those who have done the meditation, they know about the mind and that’s why they always advise us how we are to fight with the mind.

I know that whenever I used to go into the meditation cave for meditation, the mind would become so obstinate and he would say, “No, you are not to go in the cave. Outside you can do any hard work you want, but you should not go in and sit there.” Master Sawan Singh Ji used to say that many times the mind says, “I am ready to stand in front of a cannon. You can shoot me, but don’t make me sit for meditation.”

¹ It’s not clear when Sant Ji got Initiation from Baba Bishan Das; sometime after the war, and He got the first two Words only. He did visit Baba Sawan Singh while in the army, and took Baba Bishan Das to see Baba Sawan Singh (after the war). Sant Ji is apparently reflecting here on His struggle to control the mind that continued from His boyhood until the time He got the full Initiation from Master Kirpal Singh.

And when I came to the Feet of Hazur, Master Kirpal, at that time I had completely gotten rid of my mind, but still for seven years continuously I did meditation, and during that period I had only one attendant with me. You know how I used to sit in a cave and sit for meditation. So only those who work hard in this Path and who stay up in the night and do their meditation, only they can achieve.

No doubt, those who have got Initiation from Master will be liberated by Him, but still only he can be called brave who carries his own burden. He cannot be called brave who doesn't carry his own burden and who is putting his burden on the Master. A disciple cannot pay off the debt which he owes to the Master, because the debt to the Master is so great that the disciple can never pay it off.

If the children say, "Our father is earning a lot, and we will enjoy ourselves with his earnings," such children are not considered good children. Only those who work for themselves, only those who support themselves, can be called good.

So it becomes our duty when we become satsangis, when we are initiated, to sit for meditation, no matter if our mind weeps or cries or makes any excuses. If your mind brings pain in your body or if anything happens, then you should keep doing your meditation. If your mind is advising you, never obey his advice. If he is telling you that the night is very long and you will get up later on to sit for meditation, don't believe him, because he is not going to let you sit for meditation later either. And if he says, leave off now, you will meditate tomorrow, you should not believe that either, because tomorrow the mind is not going to leave you alone. He will still be within you and the one who has distracted you from meditation today can do the same thing tomorrow, also. So you should never obey your mind.

If on any day your mind is advising you that today you should not sit for meditation, on that day it becomes your duty to sit for one extra hour. That will be like a punishment to your mind and if you will do that, the next day your mind will not advise you not to sit for meditation because he will know that today also if he does that you will put in an extra hour again. So he will not do that again.

Master Sawan Singh Ji used to tell the story of a Muslim Fakir and how he punished his mind. He used to say that once a Muslim Fakir was passing by a city and he saw that somebody was selling some dates, so his mind said, "Dates are very sweet; we should eat some." The Muslim Fakir told his mind, "We don't have any money. We should go in the forest and collect some wood and after selling that we will get money and then we can buy the dates." So he went in the forest. Many times his mind said, "There is a lot of wood here. We should collect it and go back to the city and sell it and buy the dates." But the Fakir said, "No. If we go farther, we will get a very good quality of wood and we will get more money." So in that way first he walked a long distance and he got tired, and after that when he collected the wood, he carried a very heavy burden, more than he could carry. His mind said, "No, we should not carry so much wood," but he said, "No, if we will take more, we will get more dates." So in that way he came to the city and sold that wood and took the money and bought some dates. Then he said, "We will go in seclusion and eat the dates there. We should not eat here. We should go back in the forest and eat the dates there." So he went to a secluded place and there he addressed his mind and asked him, "Do you want to eat these dates?" So mind replied, "Yes, I want them."

So the Fakir said, “You see, today you have asked for dates and here are the dates. Tomorrow you will ask for some other sweet. And the day after tomorrow you will ask for some other delicious food. And after that you will say that you want a woman. And after that you will say that you want to have children. And then you will ask for one or the other thing. So that means that I will always be doing your work and I won’t be able to do any other work, and I don’t want to do that.” So he called one man who was passing by and he gave the dates to him, and he didn’t eat those dates. He punished the mind by living on hot water for one year. He didn’t eat or drink any other thing except hot water for one year, and he said, “This is the punishment for having the thought of eating dates.” So unless you punish your mind, you cannot control it.

2001 September: We Need To Be Very Brave

Questions and answers on January 2, 1979, at Village 77RB, Rajasthan, India

QUESTION: I have a question. You have spoken many times about the importance of having the qualities of a warrior when you battle with your mind, and I wondered if You would also speak to us about the qualities of the lover and the relationship between the two.

SANT JI: Both the lover and the warrior are one and the same thing, because when we fight with our mind and conquer it, only after that can we love. Only when we become brave can we become a lover. Only after conquering our mind will we start loving and become a lover, and then we will get to the Love and become the form of Love.

God is Love and in order to get to that Love we need to be very brave, because our enemy mind is in the way and he is very powerful. He has his army of lust, anger, greed, attachment and egoism, and they are also very strong. So in order to get to Love we need to be very brave.

Kabir Sahib says, “He is called the brave one who fights for his religion. No matter if his body is cut into pieces, but still one who never leaves the battlefield, only he can be called brave.” He says that he is the brave one who fights for his religion. What is our religion? Our religion is that of Sat Naam – whatever is the religion of God, that is the religion of our soul, because soul is of the same essence as that of God. That is why our religion is of Sat Naam. So He says that he is the brave one who fights for the religion of Sat Naam, and no matter how many wounds he gets on his body, no matter if his body is cut into pieces, but still he never leaves the battlefield. What is the battlefield where we have to fight? Tisra Til, or the Third Eye, is the place where we are fighting with our mind. So no matter what happens to a disciple, if he doesn’t leave that battlefield of the Third Eye, only he can be called the brave one.

The physical knots of lust, anger, greed, attachment, and egoism are at the Eye Center, and the astral knots are in Trikuti. So when our soul goes above Trikuti, after that there is no trace of all these evils, and after our soul crosses the plane of Trikuti, it becomes free from our mind.

Kabir Sahib says, “In the Gaggan, or the Eye Center, the drum is being played. Now is the time for the warrior to come to the battlefield and fight.” In the olden days there were no atom bombs and there was no modern equipment like we have now. Nowadays the

battles are of deception, because people can attack their enemies staying very far away from them, and the enemy would not even know that he is going to be attacked. So nowadays the battle is like that, but in the olden days the warriors had to attack their enemies face-to-face and they had to fight with swords. And in the olden days the generals and commanders beat the drums and inspired the soldiers in many ways so that they could go and fight their enemies. So Kabir Sahib says in His bani, “The drum is being played at the Gaggan, and now it is the time for the warrior to come to the battlefield. Only he can be called brave who doesn’t leave the battlefield without killing the enemy.” This means that only he is the brave one who doesn’t leave the Eye Center without conquering the mind.

Where is our Gaggan? Gaggan is the place, just a little above the Eye Center, where the Sound of Shabd is coming, and hearing that Sound of Shabd, our soul gets intoxicated. Only in the human body can we fight with our mind, only in the human body can we go to the Gaggan and conquer lust, anger, greed, attachment, and egoism.

2001 September: In Regularity Is Prosperity

Questions and answers on January 3, 1979, at Village 77RB, Rajasthan, India

QUESTION: I’d like to thank Sant Ji for the parshad.

SANT JI: We are thankful to Hazur Who made it possible to give you parshad. Now also you will get parshad in your breakfast.

QUESTION: What is the purpose of – [inaudible, apparently – having pain during meditation?]

SANT JI: Yes. Our soul is spread in every cell of our body, and our soul is not only spread in our body: it is also spread outside, in our religion, in our relatives, and in all the world. So when we are withdrawing from the outward world and when we are trying to withdraw, or separate, our soul from every cell of our body, it is natural to have pain.

Hazur Maharaj used to say, “Suppose there is a piece of silken cloth on a thorny bush. If you try to remove that piece of cloth at once, it is likely that it will tear. But if you remove the cloth gently and slowly from those thorns, you will be able to take that piece of silken cloth away.” In the same way, when our soul is spread in every cell of our body, if we try to separate our soul from our body, if we try to withdraw our soul from the body all at once, we will have a lot of pain. But if we gradually go on [meditating every day], getting a little bit of pain, then one day we can become successful in withdrawing our soul from our body. The purpose of the daily meditation which we are doing is only to withdraw our soul from the body gradually, day-by-day, and one day we can become successful in doing that. The reason why we have a lot of pain is that we do not sit for meditation regularly. Sometimes we sit for ten days continually and then we give up meditating for a few days, and again we start meditating for a few days and again we give up. Because we are not meditating constantly, that is why we have this pain. If we make the habit of sitting constantly and bearing the pain daily, it can become easier.

I emphasize regularity very much because in regularity is prosperity. No matter if your mind weeps, cries, or rebels, or does anything to you, still you should always make him sit for meditation.

Hazur Maharaj used to explain this, saying that you should give up hundreds of works to go to Satsang and you should leave thousands of works to sit for meditation.

If we are absent in our meditation even for one day that counts as an absence of three days. So if you meditate constantly your pain will go away completely, and if you are regular in meditation you can see your progress very soon. Even in a few days you can see your progress.

When we are not coming in the sangat we do not do anything. But when we come into the sangat or the atmosphere where meditation is going on, and when we look at other people doing meditation, we also try to do that. So it is natural to have pain.

In this group there are many people who have maintained regularity in their meditation and who sit regularly in their homes for meditation; they do not move for one hour. I am sure that if they were told to sit for more than one hour, for half an hour more, they would be able to do that without any problem. But those who are not regular in their meditations in their home, those people sometimes move here and there, and sometimes before the time is up they open their eyes to see whether I have told the other people to leave off or not. Sometimes they move on their left side, sometimes they move on their right side, sometimes they lean forward, and so on. So the meaning of saying this is that they sit for one hour with much difficulty, but the other satsangis who are regular in their meditation don't have any problem in sitting for one hour. They are your satsangi brothers and they also are sitting with you, and they are able to sit for one hour continuously without moving or having any problem because they are regular in their meditations. But for those who are not regular in their meditations, it is very difficult to sit for one hour. You see, if we waste one hour in just fixing our posture, if we waste this one hour without [making ourselves] sit without moving, then what are we going to gain? Those who are regular in their meditations and those who don't have any problem in sitting, I am sure that if they are told to sit for half an hour more, they will be very happy to continue their sitting. Only because they are regular and because they meditate in their homes are they able to sit for that much time without moving.

To bear the pain is not very difficult. When you are sitting you forget yourself, and if you will not forget the Simran, then you will not have pain.

QUESTION: Yesterday I had a lot of pain in my legs, and I focused my attention very hard on the Simran and tried to rise above it; but I was focusing so hard that it tended to give me a slight headache, and I was wondering exactly what I was doing wrong in my Simran.

SANT JI: We have a headache only when we close our eyes with much pressure and when we tense our forehead.

You should do your Simran just like the worldly thoughts are coming within you. As you don't make any effort while the worldly thoughts are coming within you, so in the same way the Simran should also come within you. When you will have that type of Simran, then there is no question of having pain and there is no question of having a headache or anything like that. Because when you are allowing the worldly thoughts to come within you, you are not paying any attention to them, you are not putting all of your attention in

thinking those thoughts. In the same way, if you will develop your Simran like that, you can very easily forget the pain and you will not have any problem with headaches.

Why do we have these problems? Only because we do not do Simran at other times. We do Simran only when we sit for meditation. But what is required? We should be doing Simran all the other times, also. When we are doing any other work, if we do Simran at that time then we can easily overcome the lacking of Simran, and then we won't have any problem. But what do we do? We do not do Simran at the other times. Instead we spend our time in fantasizing or in thinking about the world.

QUESTION: I've heard that if you discuss your spiritual experiences with others, that it's detrimental to your progress. Would You please comment on what You meant by that?

SANT JI: Maharaj Sawan Singh Ji used to say that if you tell your spiritual experiences to others, they will feel jealous towards you and think that you are making so much progress, and in that way you will have to carry the burden of their bad karmas or their bad feelings towards you. Suppose you have two dollars. You take very good care of those dollars. So do you think that your spiritual progress is such a thing that you don't need to take care of it? You should never tell your spiritual experiences to others.

QUESTION: When people, such as I, do not maintain their meditation regularly, they have trouble sitting even for one hour, moving back and forth. The Master says, "What good is it?" But isn't it important to keep trying? What should we do?

SANT JI: You should try to do that – and moreover, you should do that. This is not good that you only plan to meditate and you only try to do that, but you don't do that. You should try and you should do it as well.

2001 October: Grace Washes Away Everything

Sant Kirpal Singh Ji

An evening darshan on August 12, 1974, Sawan Ashram, Delhi, India.

MASTER: Yes, what news have you brought?

QUESTION: Master, one young lady sends You her love.

MASTER: All right, could you give it to me? [Master chuckles.] You have brought sweet remembrance of her. Anybody missing?

QUESTION: Yes, just one lad.

MASTER: Yes, who?

QUESTION: – has gone to see about his ticket.

MASTER: Now. And your companion? He's always at the back chewing his moustache around. [chuckles.] That's all right. Yes, please, come on.

QUESTION: Beloved, Guru Nanak has said, "By churning the ocean of the body, a marvel I beheld. Guru is God and God is Guru and betwixt them is no difference, O Nanak. And the Guru causes the supreme treasure of the knowledge of God to enter into my heart. It entered into my heart that the Guru and God are one."

MASTER: Yes, this is his finding. What do you find?

QUESTION: The same thing exactly.

MASTER: I wish it. I wish it. Who can say so, is one with God. That's all? I will suggest you go deep down more.

So what news have you brought?

QUESTION: Everything is proceeding quite nicely, but I understand you want to cut back quite a bit. (Referring to plans for the Unity of Man Center in the United States.)

MASTER: Ah, you think I want to cut back. I didn't want anything to cut! [chuckles] There has been a wrong interpretation. If all group leaders gathered to raise schools, hospitals, and everything, then? . . . I sent out a circular stating the intention. In the West you have got free medical services from the very birth for the needy. You have got free education; old men have got their old age pensions, unemployed people have got unemployment insurance. So these necessities are already provided by Government. No need of multiplying that. You have now got everything. In India it is different. We have got no old men's homes. Similarly with other things. Unity of Man Center here means the unity of man at the level of man. Even atheists, those who do not believe in God, are treated. So go on with your attitudes at the level of man. However, [you] may have some [people] come for meditation in the ordinary facilities you have already got there. This is the right interpretation. Perhaps that was taken in the wrong way. You're headlong down, but you've done splendid work. What was done – all right – have it for only those who want peace for meditation. One, two, three, whatever is convenient. What did Mr. Sistine tell you the other day?

QUESTION: I received a circular from him, then I spoke at length with him on the phone.

MASTER: And again you talked to him very boldly, "What is all this?" And what was the result of your conversation?

QUESTION: The result was that we decided to cut out the home for the aged, the hospital, the house of language, the orphanage.

MASTER: That cuts down on your labor.

QUESTION: The question was whether or not we should still have the school for the children, since families living there would like to send their children to a good school.

MASTER: That is to be decided definitely. Now, if for each group of initiates you must have a school, must have a hospital, must have. . . It is all very expensive. This small facility, little attendance, is for those who go for a retreat, say for a month. We keep it for meditation. For those who want to get medical treatment, there must be a hospital nearby. If anyone should develop sickness in that forlorn place and there is no immediate medical aid there, you can provide bare requirements for them. So anyway, not all groups should do that.

QUESTION: In other words, it's all right to do something small at the Unity of Man Center but you're not encouraging everyone to do it all across the country. Is that it?

MASTER: Don't manipulate. [He chuckles] What I say is very clear. When it is a necessity. I say for those who are over there who go sick, send for help to take them to

the hospital. But suppose anybody gets sick and you run two hundred miles to get a doctor? For the time being, you see, temporary first aid. It is not to become a regular town; you have a town there now.

QUESTION: There's a town in – nearby.

MASTER: Are you going to raise a town and county? [chuckles.]

QUESTION: I know, but what about people coming there to live on the land, those who are initiated, who would live there.

MASTER: That is only on your invitation. I don't want to make it an avocation. First stand on your own legs. How many people can you provide for now? Two, three, four. If you have children there, provide culture. But that is not the main purpose. Purpose is meditation.

QUESTION: We were having one meditation in June and at the end of this month.

MASTER: That's all right, but it's not a hotel. All right, any questions please? You're ready. Come on.

QUESTION: Sometimes during Simran some people see a big splash, a big splash like light. Should it be taken as the Big Star?

MASTER: Star? Yes?

QUESTION: Yes, and when that approaches, it is like coming towards us; it means that we are crossing it?

MASTER: You need not make any effort. Just put whole attention into it. You'll cross there.

QUESTION: Beloved, I think that she said that they see a big splash of light – not the star. And she wanted to know if that was the star and are they crossing it.

MASTER: All right. Look to the middle – that will also burst. Further way will be up. Sometimes that light seems to make a splash.

QUESTION: Here's another one, Master. And sometimes also they see purple, a big purple circle surrounded by golden light or white light and it is also like coming towards us you see.

MASTER: Is it converging or revolving?

QUESTION: Sometimes it's steady and sometimes it revolves.

MASTER: Don't be revolving with it. Look in the middle. If it is converging then look deeper. That will burst.

QUESTION: Yes, thank you, Master.

MASTER: Yes, come up. Yes. Come on.

QUESTION: Would you talk about when one is despondent on progress? They are not progressing, so they get despondent.

MASTER: Why are they despondent? Look to your diary. Why are you despondent? Your meditations are not fruitful. Your mind is overflowing with foreign thoughts other

than God. For a while, close down one picture and open the door to God. Do one thing at a time, wholly and solely. Open one drawer and attend to it fully. If your body is here while you're rambling outside, then? That way you'll never be despondent. So that is why I say: "look to your diary." This is due to the angle of your outer attention or not doing meditations correctly or your gathering of so many paraphernalia with you when you go to God. He is all alone. You must go all alone. He wants you to come to Him all alone. He doesn't want your body to go along with you. He doesn't want your intellect to go along with you. You see? That is why we pray, "Oh God, we are grateful to you; for You have given this secret not to the worldly-wise but to the babes."

Worldly-wise cannot go on. Understand first, and then do it. Your intellect is for understanding. First grasp it. Then go on. Further thing starts only when the intellect is docile. When it is standing still, spirituality starts.

[The missing man returns.]

MASTER: We were worrying about you. "One man was missing." Thank God you are found. [Everyone chuckles] Yes, anybody else. Come up. Yes, please.

QUESTION: In the book *Godman* you mentioned a few of the laws like the law of sympathy, the law of supply and demand, but most of what You talk about seems to be of grace. And I wondered if You could comment on how grace overrides everything, the grace of the Master.

MASTER: Repeat again, please. Repeat again.

Not hurriedly, but you'll find in your own question understanding.

QUESTION: Would You mind commenting about...?

MASTER: [teasingly] I'll mind, surely, but all right.

QUESTION: The meaning of grace.

MASTER: Grace?

QUESTION: Yes, Master's grace.

MASTER: Further, what do you want further? This could be so many things.

QUESTION: And how it overrides these other things like the law of supply and demand, the law of sympathy, the law of karma.

MASTER: When you are a mother, your young child requires help. You help, you see. There is nobody to look after her. On cold nights she does not allow the child to lose any heat. She gives her own blanket to the child. First He gives you food for eating, drinking, then many things come and go to help which are unasked for. With all your efforts you cannot even rise above. He comes to help you. You say, "How come?" This is from Him. No return. Grace comes. He requires no compensation, no return. Just as mothers always have pity, grace for the child, so is Master's love. With His little thought you weep like anything, do you follow? His very look is inspiring.

When you see somebody very happy, through eyes, they illuminate. The whole atmosphere will be charged, is it not? Grace is a matter of no compensation. For the matter of grace, as I told you, is as the child-mother relationship. So naturally [it is] that

He takes you above the Law of “as you sow, so shall you reap.” For a while you rise above your body consciousness; He raises you above your level of “as you sow, so shall you reap.”

So grace – what does grace mean? Now I will tell you an example which comes from the Koran. One man left his hearth and home and went into the jungle in his very childhood. There was no water, no food. God made arrangements to quench his thirst by providing a fresh running stream for water which was always flowing. He used to drink that water, and bathe in it and do penances. All his life was spent in that way, you see. So ultimately he had to go. He was presented to God. This man had veneration for all, left his hearth and home, all enjoyments, all attachments, etc. God said, “Well, look here, we forgive you out of grace.” He said, “I have killed myself, I left hearth and home, I remained in the jungle, have undergone all penances, with that you forgive me out of grace? I should be compensated, I’ve done so much.” God said. “All right, tell me what you have done. I’ll compensate.” He kept quiet. To keep quiet means half consent, does it not? God said, “Well, look here, there was no spring of water for miles. Then one spring was raised there for you. There was a tree that gave one big full pomegranate, fully ripe, free. That was done only for your sake. Take it in compensation for all your penances.” Do you get the true message? Justice and grace are two different things, mind that. Justice and grace are two different things. He said, “All right, forgive me for any reason you like!”

So have you read *Jap Ji*? In the last part He refers to the pure of heart having the key that unlocks the door to the Kingdom of the Lord. Pure among us. It is not by force that you can have that thing. Forget yourself for a while like a babe. Babe has no self. If the inner eye is open that is the level we are at. We are not the doers, there is no self. That comes of itself. He would like everybody to become a king but cannot. For that, all are crying in agony. You cannot attune yourself to God without grace. Not by effort, just grace. Look here, Yogis have taken hundreds of years to vacate the body, to leave the lower chakras. Hundreds of years. You get it the very first day. Is it not grace? Nobody can do it of himself: be released from coming and going. Because as you think so you become. If you sow the seeds, you’ll harvest them unless His grace descends to you. So that is forgiveness, grace and compassion. Ordinary man lights up a heaven but there is darkness underneath. The lamps are burning and lighting down. The spreading light ends and there is darkness again. One Law is justice and the other is grace: forgiveness and grace.

It so happened in my life that my wife had to come from an outside station and I went to receive her. She was in a multitude and at this point [a thief] cut off the pocketbook from her. The police appointment for that purpose caught that man red-handed, excuse me. Now that policeman wanted me to report to the station. They called the complaint, you see. I told them, “Well, it’s only money, it’s all right. God forgive him.” “No, no, this should stop.” They called him to go to the police station with my wife. You know, these thieves are not attended properly. I told them, “I have to go to my office. I can’t stay here.” “All right, it will be five minutes, ten minutes, fifteen . . .” Fifteen minutes passed, one half hour passed, an hour passed. They went to the superintendent in charge. “Well, I have to go. It is for their sake I have come.” It was recorded. They were just trying to break that boy, striking him blows. “I have not committed, I have not committed . . .” So the case came to the court. I was there and the policeman was there. I had to attend; my

wife was away. She never attended. That man who had committed that thing was there and a relative was also there. The judge began the case.

He asked, “Between justice and grace, which is greater? Is justice greater or is grace greater?” I told him, “Grace is.” Justice is not done in society. Then the men said, “No, no, it is not so.” “Excuse me, justice is never done. This is the right thing I am telling you.” When grace descends, there is forgiveness. So I told him, “A greater man is he who, with right understanding, forgives. Look here, this man [the Judge] wants to forgive. He’s advocated for this purpose, but they won’t let him.” So I attended the court. The judge was there. I told him, “Dear friend, if you could let him off for any excuse, you’d be a great advocate.” First I had to talk with him. “Was there any complaint against him in any court before?” He said, “No.” Then he said, “All right, let him off in the morning.” Let him off in the morning. Now what happens? Whenever I pass there, they all say, “Here, here, here he is.” This you hear: *Grace washes away all – everything. There is no compensation for grace.* That’s a good question.

I was once called as one of the jurors in the big court. That was a very easy case never seen before.² It struck me: “Judge not others so that you may not be judged.” I requested from the judge, “Will you kindly let me go? I am not to judge.” He was also a Sawan Singh initiate. Between grace and justice . . . He who judges another man is never satisfied. He will go on. There are small courts, high courts, privy courts, it goes on four, five years.

When wrangling goes on between two preachers, each man says, “I have the right to sow the seeds of righteousness,” you see.

Now do you understand what grace is? Out of grace you are all forgiven. With avatars there is no grace. Hafiz says, ultimately at the end, he came to know that the kingdom of the Saints is of forgiveness. With what I tell you to do, you can leave the body in minutes, in no time, to rise above body from the start – those whose inner eyes are opened to see the light of God. Is this not grace?

Look to your destiny, to our Master. It is very good of Him.

In my life once, on a Sunday morning, I was in the Satsang Hall. I had to give a talk. Just when it was about to start, I came to learn that the Master had come to Lahore. Now, I was of two minds; what to do? Should I start with Satsang, give a talk, or go to Master. So I decided, “I am ordered.” I attended to His Satsang. That was 12:00. Later in the afternoon, I ran up to the place where He was supposed to be, but He had returned to Beas. I could not decide whether I had done right or wrong. So I ran up by train, reached there by three or four o’clock. I related all this to Him and told Him that I did not know whether I had done right or wrong. He said, “I am glad you’ve done your duty. I ordered you.”

Masters have respect for duty done without any consideration of whether you get anything in return or not. I had a young daughter who was sick. She died at night. I wrapped her up. Next morning I had to give a talk at Satsang, so I asked somebody to

² Master leaned forward, looked very serious as He seemed to relive that moment in the courtroom. He paused before continuing.

take care of the body and told him not to make a fuss about it. The people said, “What sort of man is he?” Truth is there; that was according to the teachings of the Master. His Word should be Law. It is the Bible truth: Master’s Koran. If you stick to it, suchlike see in me their fate. Now do you follow what is meant by grace?

There are so many things. I got a telephone message from my wife, “Your son is dangerously ill – come at once.” On the way I met another Satsangi who was very upset. “What’s the matter with you?” He answered, “My son is sick. He has been sick for three weeks now.” “Did you have him treated?” “I have got no money.” So what did I do, I went to the son, called for the doctor, got medicine for him, stayed there three, four hours and helped him with his son. Then I went to see my son. This is to “Love your neighbor as thyself.”

An initiate is more than a neighbor also. Is it not so? It is a matter of living. Saying is something else, living is something else. Therein we see love. Now we’ll find this is again very reciprocal. In that way we can say, “Oh Lord, we are grateful to You for you have given this secret not to the worldly-wise. but to the babes,” in whom there is no ill will, no doer ship, no compensation, no thought for return.

Yes, any more? That was a good question. If we only learn that much about it. All right. God bless you. Food time has come. Go Jolly.

2001 November: To Complete the Lack of Simran

This article is composed of three question and answer sessions given after meditation, on January 4, 5 & 8, 1979, at Village 77 RB, Rajasthan, India.

Questions & Answers from January 4, 1979

QUESTION: [In meditation] is there a proper way to hold your head, a proper angle your head should be in?

SANT JI: It should be straight, as you usually keep it when you are walking or doing any other work. You should keep your head as it is now. You should not tense your head; moreover, you should not leave it loose, because if you leave it loose, either it will fall in front or it will fall backwards. So you should keep it normal, as it is now.

QUESTION: Why is it that most satsangis have tension in the neck during meditation and [at other times]?

SANT JI: Not every satsangi has that tension. Just now I told you that those who are putting tension in their neck, only they have that, but not everybody.

QUESTION: I know a lot of people who do.

SANT JI: [Sant Ji gives a slight chuckle.] They tense their neck and they sway their head. You should advise them that they should not tense their neck.

QUESTION: Can you describe the inner planes?

SANT JI: During Initiation they were explained to you very well. Now your work is only to meditate and to get there.

QUESTION: Sant Ji, if one does a great deal of meditation and perfects the Simran but does not work on self-examination, is there any danger from that?

SANT JI: [Anyone] who is not examining his own self will not succeed. His condition is just like that of the person who is bringing medicine from the doctor and is taking that medicine but is not abstaining from the things which his doctor has told him to abstain from. No doubt he takes the medicine, but he doesn't follow the other instructions of the doctor. In that way his disease will not go away.

QUESTION: Is coughing or swallowing the same thing as moving the body [in meditation]? Is that part of moving the body, too, like moving your leg or something?

SANT JI: If we forget our body as soon as we sit down for meditation, we will not feel that we are swallowing, because when we are walking or doing any other work, at that time also this thing is going on, but we are not aware of it. So if you forget your body when you sit for meditation, these actions – swallowing and other things – will go on, but you will not feel them.

QUESTION: Can you still be sleeping and doing Simran, too?

SANT JI: If your Simran is perfected, then it will go on happening even while you are sleeping and it will go on even when you are talking. When a satsangi's condition becomes like this, when a satsangi perfects his Simran, sleep will never bother him in his meditation. The satsangi who perfects his Simran wakes up in respect to God and he sleeps in respect to the world. That's why all satsangis should try to perfect the Simran in this way.

Guru Nanak Sahib said that such a person talks with the world with his mouth, but in his heart he always keeps the remembrance of God. You can talk with people, you can make your journey, you can do anything you want, but always within you the Simran should go on.

Just as any cow is eating grass far away from her calf, but in her heart she always remembers her calf, in the same way, no matter what you are doing, all the satsangis' hearts should always be toward their Master and the Simran should always go on in their within.

Master Sawan Singh Ji often used to say that your hands should be at work and your heart should be with your Beloved.

QUESTION: Sant Ji, when someone perfects the Simran, do not his lust, anger and all these things decrease by themselves?

SANT JI: Yes, when the Simran is perfected all these things decrease by themselves.

Satsangis do not have the knowledge of the power of Simran, and that's why they are not placing much emphasis on doing Simran. Because by doing Simran the supernatural powers get awakened within the satsangi. No doubt he doesn't use them, but still the supernatural powers get awakened by Simran. And only by doing Simran can we reach the sun, moon and stars. Simran is the only means of reaching the Radiant Form of the Master.

Questions & Answers from January 5, 1979

QUESTION: How can we overcome our separation from the Satguru?

SANT JI: A loving soul that is on this earth really cannot overcome that separation from the Guru. Guru Angad Dev said, “I wish I had left this world before Guru Nanak Sahib, because after Guru Nanak Sahib left, all my happiness has come to an end. Now all of my life is unhappy while I am on this earth.” In the same way, Hazrat Bahu also said, “This misery is so great that I live this life crying all the time.”

When Sant Kirpal Singh Ji left, I wrote a bhajan, saying, “I have separated from my Guru and I will keep crying.”

This is a very difficult time when you separate from your Guru.

QUESTION: Sant Ji, all the Masters have access to the higher regions, so from all the stories told, don't They have access to go in and meet Their Master at any time? Sometimes I think that They would be able to see Their Master more inside than while He was living on the physical plane, for lots of times the disciple didn't get a chance to see his Master so much [outwardly].

SANT JI: Baba Sawan Singh went to the village where Jaimal Singh was born and He cried. One of Baba Sawan Singh's disciples said, “If this is Your state, when You can see Your Guru at any time inside, then You can imagine what we go through.” Saints also have a love for the physical form of the body of Their Guru, and it's very difficult for Them when Their Guru leaves the body; They feel the separation of that love. They can see Their Guru inside on the higher planes, but They feel it. They say it's difficult to describe when the Guru leaves the physical form; They do suffer.

For a loving soul, the physical form is just as important as Shabd.

When Sant Kirpal Singh was here, He met the head of the Congress party of Ganganagar, and He said, “You should take care of Sant Ji while he is in this district.” So you can imagine how much care a Guru can take of His disciple when He is in the physical form. So the head of the district did meet me and said, “I'll do the best I can.” I replied, “Of course, you can try your best and do your best for me” – but Sant Kirpal Singh had told him to take care of this area.

Only the person who has been able to have the darshan of his Guru on the inner planes can realize what the physical separation is really like.

QUESTION: I got up at 3:00 in the morning and then I actually didn't meditate, but slept until 6:00. This is my state here while I'm here with You in the Ashram. Now I'll be going to Delhi and then to the States. You said that I should be very brave and meditate. How will I manage to do that once I get back to the States?

SANT JI: Don't listen to your mind, because mind will trick you and say, “Let's lie down for just five minutes.” That's where our downfall is. We have to be very brave and not listen to our mind.

Swami Ji says that mind always attacks those who are thieves of Bhajan and who are lazy, and sleep also attacks them.

QUESTION: How far does prayer help us to meditate?

SANT JI: A lot. [much laughter] When a child wants to get somewhere and he cannot, he cries, and then his parents come to help him. They understand how far he wants to go and they help him to get there.

QUESTION: This time since I've been here, I've been able to get up in the mornings at 3:00 and stay up, but while I've been meditating I haven't always been awake. Is that kind of meditation helpful?

SANT JI: Every minute that you stay in the remembrance of your Lord is counted.

QUESTION: Sant Ji, I have the same trouble in the mornings with getting up at 3:00. It just seem like I'm saying Simran for a few seconds or, for a few minutes and then I drift off in a semi-conscious state, and it takes quite a while to realize that I've gone off. And then I bring my mind back again and say Simran for a few seconds and it just drifts off into thoughts again. It's not like a heavy sleep or anything; it goes into thoughts.

SANT JI: When you get back to your country, if you keep this schedule of getting up at 3:00 and meditating, slowly, slowly, you will be able to overcome this. Because you have just started and you weren't meditating according to this very strict schedule, that's why you're having this trouble and the mind attacks you a little. But if you keep this schedule you will be able to overcome this problem.

QUESTION: Sant Ji, what seems so awful is to sit in front of the Master and to feel separate.

SANT JI: Meditate, and you won't feel that way.

Questions & Answers from January 8, 1979

QUESTION: You told us before that when we hear a Sound on the left side we should ignore it. What should we do if we can't tell if it's from the left or the right, because it's kind of centered? Should we ignore it or just let it be?

SANT JI: In fact, the Sound IS coming from the center, but because we are in the habit of hearing outer sounds from the right or the left, that's why we feel that the inner sounds are coming from the right or the left. So when the Sound is coming from the center or from above, you should listen to it.

QUESTION: When we hear Sound and see Light at the same time when we're doing Simran, what should we follow?

SANT JI: Keep doing your Simran.

QUESTION: When we're with the Master, does the Negative Power get stronger to keep in balance with the Positive Power? Does the Negative Power get stronger when we're around a lot of love?

SANT JI: No doubt Negative Power is a very strong power, but Dayal Power, the Positive Power, also is very strong. It always gets help from Sat Purush, and always over [the disciple's] head, the hand of Sat Purush is there. So if we are around the Master or near Him, Negative Power cannot do any harm to us.

QUESTION: When I'm in a lot of pain, my Simran gets stronger but I lose the pronunciation totally, because I just lose track of how I'm supposed to say it, although I

keep saying it. Does that cause me to slip back or is that okay – do I hold my ground in meditation?

SANT JI: I place a lot of emphasis on doing Simran because this is my personal experience, that most of the satsangis lack in Simran. When you will perfect your Simran, you will not have any problem like this, because when you have perfected your Simran and then when you sit for meditation, as soon as you will sit for the meditation you will not have any problems because your Simran will be stronger.

Brahmanand Ji says, “One who does his Simran in his within, God is always with him. One whose Simran is strong, God always resides with him.” But what do we do? Often we forget our Simran for many hours in the day, and if we ever remember that we are supposed to do Simran, then our mind will say, “It’s all right, you can do Simran when you will sit for meditation in the evening or in the morning.” It will tell you to do that only when you sit for meditation. So then again, you don’t do the Simran. And at the time of meditation also, when you are sitting, only for a few minutes in the beginning you will be doing Simran, and afterwards, all of your daily activities will come in front of you, and then your mind will make you forget the Simran, and you will spend your time just thinking about the world. If during the meditation, you remember that you are sitting for meditation and you are to do Simran, then again you will do Simran for a few minutes and then again mind will make you forget the Simran and will bring the worldly activities in front of your eyes. So even the one hour which we sit for meditation, that also is spent in struggling, going back and forth in doing Simran. If we do Simran all the time, even when we are not sitting for meditation, if we fill up this lacking of Simran, then what will be our condition? When we have perfected our Simran, after that, whenever we will sit for meditation, right from the beginning our attention, our soul, will go right up, and then we won’t have any problems like this.

Kabir Sahib says, “By doing Simran one gets happiness. By doing Simran the pain goes away. Kabir says, By doing Simran God comes and resides within you.”

Guru Nanak Sahib says, “In every Simran, that formless God Himself resides.” Then He says, “Do Simran. By doing Simran you get the happiness and remove all the pains and suffering of the body.”

Satsangis don’t know how much charging of the Master is working behind the Simran. If we will do the Simran which the Master has given us, constantly, without stopping it, then many powers can come within us. Our sleeping soul can awaken and we can get many powers and energy in our body.

But usually we start doing Simran only when we sit for meditation; otherwise, all day long we forget our Simran.

So keep doing the Simran constantly, because the worldly thoughts are coming within us constantly, and in order to forget those worldly thoughts we need to keep doing our Simran constantly.

In the daytime we are thinking about the world, so in the night we have the dreams of the world. If sometime we think about Master or do Simran in the daytime, then sometimes we can have the Form of Master in the dreams; otherwise, we always have the worldly dreams, because we just think about the world in the daytime.

Out of twenty-four hours, twelve hours are spent in the night in sleeping, and out of the other half of the day a lot of time is spent in eating and doing other work, going to jobs and doing other things. You hardly get three or four hours for doing your meditation or for doing your Simran. [Even] if you are meditating for that much time, then also the time devoted to the world is much greater in comparison to the time devoted to God or to the Master. And in that time, also, when you sit for meditation and when the worldly things come in front of you and you keep struggling with your mind and keep struggling with the worldly things, then also you are not able to devote the whole time which you sit for meditation in the devotion of Lord.

So what should you do? Whenever you start doing any work or whenever you are awake, you should always be doing your Simran so that before sitting for meditation, you will have perfected your Simran, you will have completed the amount of Simran which you are supposed to do. Whenever you sit for meditation after that, then by doing Simran, you will not have to fight with your mind and the worldly things which bother you, and at once your attention will go right up.

So that is why you should always go on doing Simran, even while you are doing anything else. When you are traveling or doing anything, when your mind is free, you should always do your Simran so that you can complete the lacking of Simran while doing other works. And when you sit for meditation, not much time will be spent in struggling with your mind and keeping yourself doing the Simran, because if you have done Simran before, then you will not have any problem in keeping your Simran constant during the meditation.

QUESTION: Sant Ji, I often find that as I get better at doing Simran constantly during the day when other things are going on, then when I sit for meditation it seems to make it easier for these other things to go on at that time as well.

SANT JI: Only to forget the world we need to do constant Simran. The worldly things come because we think about them.

If you meditate for one hour, and out of that hour if you spend half an hour thinking about worldly things, and for the other half hour you are doing your Simran, then also you can see that your time is balanced. Whatever time you have spent in meditation is equal to the time spent in thinking about the worldly things. That means that you are not progressing.

QUESTION: Sant Ji, when we go home we have trouble with sleep when we first get up. Is it wrong to have some tea or something early in the morning when we first wake up before we meditate?

SANT JI: If you are in the habit of drinking tea, you can do that. But I will not impose this on you – because whatever meditation I have done, I never drank tea before doing it.

QUESTION: Is it okay to exercise to get your body awake so that you feel more alert before you meditate?

SANT JI: [Sant Ji laughs.] If you want to do exercises, you should get up earlier than the time for meditation, because if you will exercise during the time of meditation then you will spend all your time in exercise and not in meditating, and then it will be time for you

to go to your jobs and do other things. But it is good to exercise before sitting for meditation, because it wakes you up.

QUESTION: What is the purpose of sleep, then? Why is it such a powerful tool that the mind can use in preventing us from meditating?

SANT JI: God has not made anything useless. Everything which He has made has some use. Neither lust nor anger, and not even attachment, greed, or egoism is useless. They also are made for some purpose. In the same way, sleep has also been made for some purpose, and the purpose of sleep is that our body needs some rest. That's why sleep was made.

You see, blood circulates in our body, and because of the circulation of blood our body can move. You know that if you don't eat food, you cannot have blood, and if the blood doesn't circulate in the body, your body cannot move. So all things were made for some purpose, but when we misuse them, or when we use them beyond their limits, and when we let them control us, then it becomes a problem for us.

Sleeping too much often brings diseases to us. All these things were made for some purpose. Sleep was made for the purpose of giving rest to our body, but when we misuse it, when we use it more than we need, then it becomes a problem for us.

QUESTION: You say that we're supposed to have five or six hours of sleep each night. If something happens in our life where we go to bed late at night, whether for a job or another reason, we had to stay up after 9:00 at night, should we sleep later in the morning to get five or six hours of sleep, or still get up at 3:00?

SANT JI: Often I say that satsangis need to have a schedule for their day-to-day life, [to plan] when they have to get up, at what time they have to eat food, what time they have to go to work and what time when they come back from their work they are to sit for meditation, and in that way they should make a perfect schedule. If they will do that, their life will become according to that schedule.

QUESTION: If we're sick does our body need more sleep? How do we know how much we really need and how much is just a trick so that we start sleeping extra?

SANT JI: You know that when we are sick it is very difficult to sleep. You know that the sick person always goes on sighing, he is always in pain and he cannot sleep. Doctors even give shots or pills to sick people to help them sleep. How can you call that person sick who can sleep all night?

2001 December: Follow Me

This "walk talk" was given January 2, 1979, at Village 77RB, Rajasthan, India.

SANT JI: The taller people should allow the shorter people to come and stand in the front. [Everyone, including Sant Ji, laughs.] If it's all right with you. He has saved this for you. The taller people should stay back. Because the shorter people cannot have darshan if they are standing in the back, the short people should try to come and stand or sit in the front; they should not stay in the back.

You can sit down if anyone is tired. Come in front and sit down. Now you can ask your questions.

QUESTION: Could you speak about darshan and the part it plays in the relationship between the Master and disciple?

SANT JI: The disciple within whom real love gets manifested develops so much yearning for the darshan of Master. As the man who is hungry for many days feels hunger for the food, and as he is yearning for the food, in the same way, the disciple within whom the real love has manifested yearns for the darshan of the Master. He yearns for the darshan of Master as the rainbird yearns for that *swanteh* drop [pure drop] of rain. As he is yearning for that water and always wanting to have that, in the same way, the disciple, the real lover, also yearns for the darshan of the Master, and for him, if he has the darshan of the Master he feels alive; otherwise, he feels like a dead one.

The darshan of Master removes our millions of sins, and the greatness of the darshan of Master cannot be described. Guru Nanak Sahib said that the happiness which one gets from the darshan cannot be described by this mouth.

Mucha and Ram Dita were two dear ones of Baba Jaimal Singh. They were initiates of Baba Jaimal Singh, and they used to have the darshan of Master Jaimal Singh daily, both inwardly, and outwardly also, because they were fortunate ones to remain at the feet of Baba Jaimal Singh, and they were doing service there. So outwardly as well as inwardly, they used to have the darshan of Baba Jaimal Singh daily. Once it so happened that in the month of August when it was very hot and when they were going to water their fields of corn, but before starting their work, Mucha asked Ram Dita whether he had had the darshan of Baba Jaimal Singh or not, and he replied, “No, I didn’t have the darshan of Baba Jaimal Singh.” And he asked Mucha, “Did you have it?” He said, “No, I also didn’t have it.” They decided to sit for meditation and decided that they would not get up until they had the darshan of Baba Jaimal Singh. But [this was the day that] they were supposed to give water to their fields of corn, and they said, “Even if this corn will dry and die out, let it be like that, because if it will dry out, it is of Master, but we should sit down for meditation.” And after one hour when they each had had the darshan of Baba Jaimal Singh, they got up and then they started taking out the water from the well and then they watered the fields of corn.

So in this way, those who know the real importance of the darshan and those who have the real yearning for having the darshan of Master, they know that any sacrifice which they do in order to achieve the darshan of Master is a little one.

Guru Arjan Dev Ji says, “I wish to see the beautiful face of my Beloved always, because whenever I look at Him I am all right, and whenever I go away from Him or whenever His Form goes away from me, I feel like a mad one.” He says, “I want to keep my Beloved [always] sitting in front of me, so that I may have His darshan, because whenever I have His darshan I am fine, and whenever I don’t have His darshan, I wander here and there like a mad one.”

Mahatma Hazrat Sultan Bahu says, “If [every cell of] my body becomes an eye, and with all those eyes I may look at my Master, I would look at my Master with one of my eyes and then after closing that I would use another eye and then have the darshan of my Master. May every single cell of my body become an eye, so that with all those eyes I may have the darshan of my Master. But still, even after having the darshan of my Master with all my eyes, all the eyes of my body, still I will not be satisfied, and I will try to find

some other way to have the darshan of my Master, because the darshan of my Master is worth more than millions of pilgrimages for me.”

Once Baba Sawan Singh went to the village named Gumana where Baba Jaimal Singh was born, and there He was giving Satsang. In the Satsang He said, “If Baba Jaimal Singh would come now and give me His physical darshan, I am ready to sacrifice everything I have for the darshan of my Master.”

And many times when Master Kirpal would talk about Master Sawan Singh and about the darshan of His Master, His eyes would always be full of tears when He was talking about His Master. And now also, in the intoxication I sometimes say this line, and many times in front of Master also, I used to say, “O, my Beloved, keeping You seated with me, I feel like looking at You always.”

Mahatmas say that it does not matter if the place where Master is living is in the ocean with salty water, and it does not matter if His house is surrounded by a boundary made of snakes, and if a lion is there taking care of that house and Yama, the Angel of Death, who is going to take our breath out of the body, if he is guarding that place. But still, if there is any disciple, one who has the real yearning for having the darshan of Master, will he be stopped by all of those dangerous things? Mahatmas say no, if one has real yearning for having the darshan of Master, he will not be stopped by any of these dangerous things. No matter if the home of the Master is in between the ocean, where if you put your hands in the water, the hands are swollen, or if you put your feet in it, your feet may get swollen, but still the yearning disciple will go there, at any cost, to have the darshan of Master.

Regarding the darshan of the Master, Swami Ji Maharaj writes that if anyone sees the beautiful Form of my Master, he would not like to see the beautiful fairies of the heavens. He said, “I believe that the beauty of the angels and the beauty of the fairies in the heavens is very much, but if anyone comes and sees the beautiful Form of the Master, surely I say that he will never like to see the beauty of those fairies, because the beauty of my Master is much more than them.” Guru Nanak Sahib said, “After having the darshan of my Master, I became happy.”

If you go and ask those who have appreciation of having the darshan of Master, “What do you get from having the darshan of Master?” they cannot describe it. In front of such souls, as long as Master remains, they look at Him as the moonbird looks at the moon, and when He goes away from their side, they feel very much lacking. They feel that something very important is missing. But the reality is that when such a higher soul comes into this world, He tells us that He is sitting within us in the Form which He describes, and those who are following His instructions and those who are obeying Him, and those who are doing whatever He is telling them to do – because He tells us: “If you will follow me, I will take you to God and then I will request Him to forgive you.” – So those who follow the instructions of such higher souls when They come into this world and those who live according to His will, one day He definitely takes them to Sach Khand, and there the Satguru presents all the souls in front of God and tells Him, “All these are your souls, and now they have come asking for the forgiveness, so You should forgive them.”

QUESTION: Sant Ji, could you tell us the technique, or the method, so that one can make the heart, and what comes out of the mouth, and what this body says, all the same?

SANT JI: The Path which is shown to you or the method which you have been taught by the Satguru, if you do that regularly without missing it even for a day, this is the thing which will lead you to this.

Today there is much wind blowing and it is very dry, so tonight you should take good care of yourself when you get up in the night time. In the morning also, when you come for meditation, you should bring some blanket or something to wrap in, and moreover you should cover your head also, so that it may not get cold.

2002

2002 February: Remember Him With Love

This question and answer session was given December 1, 1982, at Village 16PS, Rajasthan, India.

QUESTION: Master, can one donate one's physical organs after one has left the body?

SANT JI: It depends on the wishes of the person. It completely depends upon one's own desire. There are many advantages as well as disadvantages to this. Suppose our organ is given to a good person who makes the best use of it – someone who does good work, someone who is initiated, who meditates, and does things like that – then we get a lot of benefit from it. So it is better if the initiates can use our organs. But suppose our organ is given to some person who is very bad and who does nothing except bad deeds – for example, someone who is a thief – then instead of getting the benefit from that donation, we may get the bad karmas which that person is doing.

QUESTION: Master, what do dreams mean to a satsangi? How can we interpret them?

SANT JI: There are two kinds of dreams. Actually, there is only one kind of dream and that is a worldly dream. But since we satsangis also call the visions of the Master as dreams, that is why we can say that there are two types of dreams: one is worldly and the other is spiritual. When our soul comes down from the Eye Center, which is the seat of our soul, to the level of the mind and sense organs, whatever thoughts we have thought during the daytime change their form and we see the same things in our dreams. Just as in the daytime, when we are thinking with our mind and are using the sense organs, we do not get any comfort or peace, in the same way, during the nighttime, when our soul comes down to the level of the mind and sense organs and we have worldly dreams, we do not find any peace or rest then [either].

About those who are not connected with Shabd Naam and who do not meditate, Guru Nanak Sahib has said, "They do not get any peace, whether they are asleep or awake" – because during the daytime they make fantasies, and in the night time they have worldly dreams.

Sometimes we get dreams because of indigestion. And some people have worms in their stomach, which also become the cause of many dreams.

But the other kind of dream, which you people call a dream, in fact is not a dream. Satguru is a gracious Being and after giving Initiation He never becomes careless. Whenever He casts His gracious sight on us, if we are sleeping at that time, He pulls our soul up into the higher planes.

In the higher planes the Form of the Master is exactly like His physical form, but it is more beautiful. And that is the Astral Form of the Master. When the Master pulls the soul up into the higher planes and when we see that Astral Form of the Master, it gives us immense happiness. The happiness is so immense that we feel happy for many days. Sometimes for three or four days we feel that happiness. But it is a pity that the dear ones do not understand that grace of the Master. They think that it was just a dream of the Master, and in that way they do not take advantage of that grace of the Master.

Satguru is gracious all the time and He gives grace to all His disciples every moment. But especially at 3:00 a.m., He goes to every satsangi carrying a basket full of His grace. At that time the satsangi is sleeping, he is intoxicated in the sleep, and so the Master waits there for some time. But when the satsangi does not wake up, He feels sorry for him and He returns. Master gives a lot of grace to all His disciples. He always carries a basket of grace to give to the disciples, but when the disciples are sleeping, what can He do?

Farid Sahib says, “In the nighttime Master gives out kastudi” – kastudi is a very precious thing – “but those who are asleep, how can they get it? Only those who sacrifice their sleep become the fortunate ones and receive that precious thing.”

Again, Farid Sahib says, “O Farid, wake up and clean the mosque” – by mosque He means the human body. “This cannot be called your love for the Master when He is awake and you are asleep.”

There is a great difference between the sleep of the Master and the sleep of the worldly people, because Masters are always concentrated and They are always attentive to Their disciples whether They are asleep or awake. When the Masters sleep Their soul does not come down to the level of the mind and sense organs. Instead, it goes up into the higher planes. So at the same time that They are sleeping physically They are either taking care of someone’s soul, or giving Satsang, or giving darshan to the satsangis at some other place. So whether They are asleep or awake, Their attention is always directed to Their disciples.

You can increase sleep as much as you want to and you can decrease sleep as much as you want. Just as it is very difficult to decrease sleep, in the same way, when you have decreased sleep, then it becomes very difficult to increase it again. Master Kirpal Singh Ji used to say that those who have used their nights have made their lives. I have always said that it has never been in my fate to sleep in the morning hours.

QUESTION: Master, can I ask two questions about the *Anurag Sagar*?

SANT JI: Yes.

QUESTION: In the chapter about the fall of Kal, when He eats Adhya, then the Sat Purush gave him a curse that for each soul that He would eat one and one-fourth would be born. What is the meaning of this?

SANT JI: [Sant Ji chuckles] You see that no seed is ever destroyed. Kal cannot finish the souls, He cannot destroy the souls. He is consuming one million jivas and he is creating one and a quarter million.

At one place Kabir Sahib has said that everything in this world is the food of Kal. Some are in His mouth and some are in His hands.

QUESTION: [Someone asks about the names of Kal in the *Anurag Sagar*, and how they might relate to the charged words.]

SANT JI: Because it is not a good thing to record the answer to this question, I will reply to this question in private very clearly, and I will tell you how the Saints take the souls out of this region.

QUESTION: Master, what do You say about donating blood?

SANT JI: I don't say that it is bad to donate blood. If one can afford to do that, it is okay. But satsangis should first take care of their bodies. It is very important for the satsangis to maintain good health. If someone's life could be saved by donating your little bit of blood, it is good. But some people make a business of donating blood. Some people even sell their blood, and in that way [the person who receives it can] get many diseases.

QUESTION: Master, is there any difference between soul and spirit? And if we can understand this on an intellectual level, when the soul leaves the body consciously in meditation, how does the body continue to live?

SANT JI: [Sant Ji chuckles] When the soul leaves the body during meditation, the pranas, or the currents which keep the body alive, are not touched. And that is why when you leave the body during meditation, nothing happens to the body.

QUESTION: Master, when an initiate has been cured of some sickness or some problems have been solved because of the prayers of his brothers, then who pays for that karma?

SANT JI: In fact, when we pray for someone, we do it only from the upper part of our mind. No one except the Master prays for anyone's welfare from the deep heart. Because nobody can [bear to suffer] the consequences of a karma except the Master.

Master Sawan Singh Ji used to respond to this question like this: He used to tell a story that once there was an old woman whose daughter became very sick. Every day and night that old woman would pray to the Lord, "O Lord, I have enjoyed this world a lot, so if You have to take someone, please take me instead of her. Don't let my daughter die, because she is so young." Once it so happened that a cow came into the kitchen looking for some food. So she was putting her head in every vessel in the kitchen. Finally, she put her head into a very narrow vessel and it got stuck in that vessel. The cow tried, but she couldn't get rid of that vessel, and when she couldn't see anything, she started running here and there wildly. Now because of that vessel, her horns and face were covered and she looked like a strange thing. So when that old woman saw something strange wandering here and there in the kitchen, she thought that it was the Angel of Death coming to take her. And because she was afraid of death, as we all are, she said, "No, I'm not the one whom you have to take! She is lying in the bed over there!" [much laughter]

So Master Sawan Singh Ji used to say that we people pray for others only from the upper part of the mind, but when we come to know that we will have to pay the consequences of the karma, then we always act like that old woman who was afraid of the Angel of Death.

Last month a dear one from America wrote me a letter in Punjabi in which he told me about the sickness of his wife, and he requested, "Master, please let me suffer her karma and make her all right." Satguru is very gracious and sometimes He grants such boons to the disciple. But it is a very difficult test for the disciple. That is why Master Sawan Singh Ji used to say, "God forbid, Master should not put any disciple to the test." Anyway, when he requested the Master to make his wife all right and let him suffer the consequences of that karma, that happened. His wife became all right and he became sick.

But he became so sick that he could not even tell whether he was having pain in the front or the back of his body. He could neither lie down nor sit. Then he realized that he had

made a mistake, so he wrote a letter requesting forgiveness. In his letter he said, “I had forgotten that I cannot even carry the burden of my own karmas. How can I carry the burden of my wife’s karmas?” So when he wrote that letter his condition was improved. His wife is still in the hospital taking medication.

So I mean to say that people don’t have the knowledge of the karmas. It is very difficult to pay off the karmas. When we pray for others we don’t realize that we will have to pay for their karma. When we cannot carry the burden of our own karmas, how can we pray for others? How can we say that we will carry the burden of other people’s karma?

Dear Ones, you don’t have any knowledge about the karmas. It is very difficult to pay off the karmas. Go into the hospitals and see how people are paying off their karmas there. Whatever sufferings they are having, all that is the punishment which they are getting because of their karmas.

That dear one wrote another letter to me saying that when he became all right, he went to the doctor the next day for x-rays, and the doctors could not find anything wrong with him.

Kal does not any give any concession as far as paying off the karmas is concerned. He does not spare even one single karma. He does not have mercy or pity on anyone, because we ourselves have done the karmas which we are paying off. Sometimes the consequences of the karmas are so harsh that even the Masters and Saints find it very difficult to pay off those karmas.

Saints and Masters are free from all karmas. They are not involved in the snare of karmas, and They don’t have any diseases or sickness because They live in such a place where the karmas don’t affect Them. The diseases or the sickness which They suffer are sufferings which Their disciples have given to Them, because we people don’t mind our Master suffering. We want that we should always remain healthy, that is why we always pray to Master to remove the karmas.

Dritarashtra, a character in the *Mahabharata*, was the oldest of all the Kauravas. He had been blind since birth and he was a devotee of Lord Krishna. He told Lord Krishna, “I can see back to my previous hundred births, but I don’t see any karma which would have made me blind in this lifetime. So I don’t know why I have become blind in this lifetime.” Lord Krishna put His hand on the head of Dritarashtra and told him to look even further back. Helping Dritarashtra with His yogic powers, Lord Krishna made him see his one hundred-and-sixth previous birth, in which he saw that in that birth he had taken out the eyes of a lizard and had given him a lot of pain. And because of that karma he had become blind in his present lifetime.

In the kingdom of the Negative Power there is justice. In the kingdom of the Master there is grace. In the kingdom of the Negative Power one has to pay an eye for an eye, a tooth for a tooth, a hand for a hand. Whatever karma you have done and in whatever manner, you will have to pay in the same manner.

Tulsi Sahib says that this world is being maintained on the principle of the karmas. Whatever one does, one suffers according to that. That is why when we make the karmas we should think about it, and we should not weep when we have to suffer the karmas. Whenever you have to suffer the karmas, if your mind is bothering you, tell him that it is

his own karma. Guru Nanak Sahib says, “Brothers, don’t blame others. Whatever karmas you have done, you have to suffer their consequences.”

When I went on the Second World Tour I had very good health, but towards the end of the Tour I became a little sick. In California one dear one asked me, “In the beginning You were very healthy, but now You look sick. Are You sick?” I replied, “Well, I don’t have any sickness of my own, but I have the sicknesses of my children, of my sangat. Because up until now, even though I am seeing people in interviews from morning until night, no one has come up to me saying that he is prosperous, he is fine, he is healthy, he is content. Those who come to me, they all complain about their health, their jobs, their children, their parents, and they all pray for good jobs, for good health, for their parents and children. Will that not affect my health?” Because when we pray to someone who is competent to help us, then he has to pay for all the consequences of the karmas which otherwise we would have to pay. Because the heart of the Saints is like wax and when it gets the warmth of the prayers of the disciples it melts. Kabir Sahib says, “He who understands the pains of others is the Master. He who does not understand the pains of others is not the Master.”

This is an incident which happened in front of me: once Master was visiting me and there was a dear one who wanted to invite Master to visit his place. His home was in a nearby village, about three or four miles away from the Ashram. Even though Master knew why that man was inviting Him and He knew everything that was going to happen over there, still He agreed to go. He said, “Okay, I will come to your home, because I have to fulfill your desire, too.”

So when Master Kirpal went to visit his home, there was one very old man there who had been on his deathbed for the previous eight days. He was suffering so much that his family wanted him to die very soon. As soon as Master entered their home they all took Him to the bed of that old man and requested Master to help him so that he might die peacefully and soon.

After that, they had a bullock who had gone crazy and who was also very old, and now it had become very difficult for them to take care of him, so they wanted to get rid of him too. So they took Master Kirpal to the bullock and told Him to shower His grace on that bullock also. After that they took Master Kirpal into their home to serve some tea. He was not interested in drinking tea as He had just had His tea before coming there, but still they compelled Him to drink the tea. When He was about to drink the tea a man who had a wound on his leg requested Master, “Master, please shower Your grace at this place and then drink Your tea.”

Since I was with the Master during that visit, I saw all that was happening there. I couldn’t control myself and I got upset with them, because when I saw that those people were offering Master just a little bit of tea and in return they were asking Him to do so many things for them, I couldn’t control myself. I was easily swayed in the emotions, and I said, “Don’t you know what you are doing to the Master? You are offering a little bit of tea to Him and in exchange you are telling Him to carry a very heavy burden of karma. Take your tea. Master will not drink the tea. If you are hungry for all these things, come to my Ashram and I will give you whatever you want. Don’t place the burden of so many karmas on my Master.”

Master sat there quietly. He didn't say even a word. So those people said, "Well, why do you bother? When Master is not saying anything, who are you to bother?" Master sat there quietly and He took on His head all the karmas which they had wanted Him to carry. When He came back to the Ashram, only I knew how much He suffered because of those karmas.

I told those people, "This old man has served you a lot and he took care of you. Now when he has become useless, you want him to die, and you want the Master to suffer all his remaining karmas. Suppose your young son was going to die, what would you pray to Master then?" But that did not have any effect on them and they still wanted Master to carry all those karmas, which He happily did.

When we came back home Master's eyes were swollen. He suffered so much. He couldn't urinate, and in that way He carried all the karmas of that family. Only I know this because I was present with Master, and only I know how much Master had to suffer on account of those people's karmas.

Masters never mind doing that, but before praying to Master we should think about what we are praying to Him for. We people pray to the Master even for those karmas which we can happily carry, and that is not good for us. We should pray to the Master only for those karmas which are unbearable for us. Masters are gracious and They never mind, but it is not good for the disciples to pray to the Master for everything.

No matter if it is nighttime and there is a snowstorm, and it is so cold outside that you cannot bare your hands, and you are far away from the Master physically – because distance does not make any difference – in that condition, if you need the Master, and if you remember Him with full love and faith, He will appear in front of you to help you.

We are lacking in devotion; we are lacking in faith; we are lacking in love. That is why we do not have the faith that He will come to help us. But He is always ready to help us.

Guru Nanak Sahib says, "I sacrifice myself on such a Guru who Himself is a liberated being and Who liberates me."

2002 March: We Are Working for God

This "walk talk" was given February 1, 1980, at Village 77 RB, Rajasthan, India.

QUESTION: I heard that it is seven times longer or seven times harder to progress on the inner planes if a disciple does not meditate here on the physical plane. Then when he leaves the body and the Master takes him up to the inner planes, he has to do the meditation that he did not do while he was on earth. Is there any truth to that?

SANT JI: Well, whether it is true or not, a you will know about that only when you go within and see for your own self. But Master Sawan Singh Ji always used to warn in Satsang that doing meditation is your work and you will have to do that, whether you do it in this lifetime or in the next lifetime. From wherever you will leave this world, you will have to start from that place or from that plane in your next lifetime.

That is why Kabir Sahib says that the work which you are supposed to do tomorrow, you should do it today, and the work which you are supposed to do today, you should do it

right now. Because who knows when the Negative Power will come and take you over and in that way you may miss the boat.

That is why, I also lovingly advise you, that you do not procrastinate today's work for tomorrow. Because the mind who does not allow you to meditate today, he is not going anywhere. Tomorrow he will still be within you and he will not allow you to meditate tomorrow, either.

Those who are lazy and who always make excuses for doing their work are defamed by the people, people plunder them, and in the end they repent because they don't earn any wealth.

Dear Ones, why are you waiting for the next lifetime? Why are you expecting to meditate on the inner planes? Only he is the wise man who eats the food right away when it is prepared. Now the food is prepared, you have got the Master, you have got the Initiation, then why not meditate in this lifetime and on this plane so that you don't have to do anything in your next lifetime or in the inner planes? You should take advantage of this opportunity.

QUESTION: Sant Ji, when one who has to become a Saint goes into full-time meditation, they just don't see anyone. Can You tell us about a daily schedule, say that You had when You went into full-time meditation?

SANT JI: Dear Ones, you can get only one enjoyment at a time. Either you take the enjoyment of the world or you get the enjoyment of God.

Guru Nanak Sahib said that when that enjoyment of God comes, then the enjoyment of the world doesn't have any meaning there.

During the time when I was doing full-time meditation, I had only one attendant or one servant who was cooking food for me.

One has to change one's habits. In the beginning, when one starts sitting alone in meditation, mind makes a lot of noise and mind brings many excuses and tells you to come out and go and see people and do all the worldly things. It is very difficult for one to sit there for meditation. But gradually when he starts getting the inner enjoyment, then it becomes very difficult for him to come out into the world. He always wants to sit there, because he is getting the inner enjoyment.

QUESTION: Not knowing how long we have to live on this planet, whether it be one month, one year, ten years – there is a story about a satsangi in Florida who was supposedly preparing himself for his death, and he died a very violent death. He died by being shot, supposedly from some bad karma or something. I was just curious if only advanced souls, souls that meditate and go high up, are those the only souls who know in advance that they are going to go, or do all the satsangis know in advance when they are going to leave the body?

SANT JI: The one who meditates, he definitely knows when he is going to leave. Many times Satguru also gives a warning from within. That is why Satguru never allows anyone to commit suicide.

Once one *bheki* sadhu or so-called sadhu came to Guru Nanak, and he requested Him to tell him some qualities of a gurmukh disciple. Guru Nanak Sahib told him, "You go to

Ahmedabad and meet one of my disciples; his name is Bhai Lalo and he will tell you the qualities of a gurumukh.” It so happens that when people come to the Masters, even though Masters are Almighty and They are the All-Owner of the Creation, still They never sing Their own qualities, because people never believe what They say, so They always have to use one or the other means to show the qualities of the gurumukhs.

At that time Guru Nanak Sahib was doing farming in that place and that *bheki* sadhu didn't believe in Guru Nanak; he had just come to see how Guru Nanak would reply when he would ask for the qualities of a gurumukh. Worldly people are foolish and they don't know what question they should ask the Master, but whenever they ask any question, Masters always satisfy them and They always respond to their questions. So in that way, Guru Nanak Sahib told that sadhu to go to Ahmedabad and visit Bhai Lalo, who was a carpenter by profession and who was doing the meditation according to the instructions of Guru Nanak.

When that sadhu came to Bhai Lalo in the town called Ahmedabad, he saw that Bhai Lalo was preparing a coffin. That sadhu told Bhai Lalo, “Your Master, Guru Nanak, has sent me here and I want to talk to you.” Bhai Lalo replied, “Please wait for some time because I am busy working. I have to get this work done very soon, because it's very important, and I will talk with you after this work is done.” So that sadhu waited there for Bhai Lalo to finish his work, and as soon as that coffin was ready, one man came to Bhai Lalo and told him that Bhai Lalo's son (who had gotten married that morning), had died. When Bhai Lalo heard that news he didn't weep, he took that coffin and went with that man, brought back the dead body of his son and, understanding that as the Will of God, he cremated the dead body of his son, without making any complaints and without weeping.

After he finished all this work, he came back to his home where that sadhu was waiting and then he told the sadhu, “Okay, now I am free. You can ask me anything you want.” So that sadhu said, “Well, I will ask my question later, but first tell me, did you know that your son was going to die? For whom were you preparing the coffin?” So Bhai Lalo replied, “Yes, I knew that my son was going to die, and I was preparing the coffin for him.” So that sadhu asked him, “When you knew that your son was going to die, then why didn't you do something to prevent his death? And if you couldn't prevent his death, why did you get him married?” So Bhai Lalo replied, “You see, I can tell you when you are going to die, and if you can avoid your death, do whatever you can. Gurumukhs know everything, they know about everybody, whose death is going to happen when and how – but still, because they know that it is the Will of God and they never turn [away from] the Will of God, they are always happy in the Will of God, that's why they never do anything to avoid death. They may pray for other people but not for themselves.”

That sadhu still didn't understand what Bhai Lalo was saying so then Bhai Lalo told him, “On the eighth day from today you will be hanged on this particular tree for no reason at all, and in that way you will die. If you can do anything to avoid your death, you have one week and you can do it in that time.” Because that sadhu had seen what Bhai Lalo had done with his son, he had faith in him and he thought that whatever he was saying must be true, and he was afraid of death, so he started running from that place. He thought, “Well, I have one week, and in one week I can go very far from this place, so there is no question of coming back here and hanging on this tree, as Bhai Lalo is

saying.” So he started running day and night. After running for a long time, he was so tired that he fell asleep under a tree, and he was not aware of how many days he slept.

While he was sleeping, some thieves came there, and they had stolen some things from the palace of the king. When they saw the sadhu resting under the tree, they felt like donating some of the things which they had stolen from the king. They took a necklace made of gold and put it around the sadhu’s neck, and he didn’t know because he was sleeping very deeply.

After those thieves left there, some soldiers came there. When they saw the royal necklace on the neck of that sadhu, they took him as the thief and they brought him to the court of the king. The king declared that he was the real thief, and the king told him that he would be hanged in front of all the people on that particular tree which Bhai Lalo had mentioned, because that was the biggest tree in the capitol of that kingdom. The king said, “He is wearing the clothes of sadhu and people respect him as a sadhu, but he has done a very bad thing. He has stolen things from the palace, that’s why he should get more than the normal punishment, he should be hanged in front of all the people so that people may learn the lesson that they should not pretend to be a sadhu and steal things from the palace of the king.”

All that happened, and on the eighth day the sadhu was brought to Ahmedabad and he was about to be hanged from that tree and Bhai Lalo was also there. So Bhai Lalo told him, “Do you remember what I told you? Today is the eighth day, and for no reason – you didn’t go into the palace, I know that – you didn’t do anything, but still you are being hanged and you will die very soon. Could you avoid your death?” That sadhu didn’t have any answer, but he said, “I request you to do something for me, because you are the only one who knows the truth, and I know that you didn’t do anything for your own son, and you are happy in the Will of God, but please help me. Do whatever you can.” So Bhai Lalo replied. “I can’t do anything myself because I cannot change the Will of God. As far as I know, it is in the Will of God that you should die, but I can pray to my Master and my Master is God. If He showers His grace on you, then your death can be avoided, otherwise not.”

So then Bhai Lalo requested Guru Nanak to help him, and when that prayer was granted, instantly the thought came into the minds of the thieves: “The sadhu was being hanged unfairly, and he was not the thief. They were the thieves, and if they would confess in front of the king that they were the real thieves and the sadhu was not, then that sadhu could be spared.” After the thieves came to the king and confessed their guilt, the sadhu was released, and in that way his death was avoided.

So the meaning of telling this whole story is that the gurmukhs, or those who do the meditation, they know about death. They know when they are going to die or when their relatives are going to die, and they can tell about all the people in this world, but they know that it is all in the Will of God. Gurmukhs are the dear sons of the Masters, the dear sons of God. That is why they never become equal to God. They always remain happy in the Will of God and that’s why they never do anything to change the Will of God.

Gurmukhs never pray for their own selves. They may pray for their dear ones, they may pray for the other people, but for their own selves, they are least bothered. They will

never want to change the Will of God. The Gurumukhs or the Master Saints are not controlled by death. In fact, death is controlled by Them, but because death and birth all are in the Will of God – the time of birth and death are all predetermined – that is why Master Saints never make any alteration in the times of birth and death, because it is all predetermined in the Will of God.

Those who meditate and go within, and those who have learned how to die while living are never afraid and they never become sad when they know that they are going to die. Instead, they become very happy when they know that death is going to come to them. Only those who are weak are afraid of death. Those who are strong in their within are never afraid of death.

When we know that we cannot avoid the time of death and Death will definitely come and show us her face on the fixed time, when we know all these things, and when we believe that it is all true, then why not start preparing ourselves for that critical time?

When in the womb of mother the soul enters into the body, right at that time death, the time when the soul has to leave that body, is determined, is fixed.

Farid Sahib has said that when the soul enters the body in the womb of the mother, right then the time for its leaving the body is also determined, and on that fixed time, the Angel of Death comes and separates the soul from that body.

He calls the time of death as the time of the “wedding of the soul with the Angel of Death.” He says that the soul forgets the day when she has to get married to the Angel of Death, but the Angel of Death doesn’t forget that day. The Angel of Death comes on that day, and even if the soul is not ready to get married to the Angel of Death, still the Angel of Death takes that soul. Those who forget death have to leave the body in a very painful state.

If the soul has not prepared herself for that “wedding day,” for that day of death, then it is very painful for her to leave the body. When the Angel of Death sees that the soul is not prepared to leave the body, but instead that soul is involved in the sons, daughters, property and the worldly things, and when that soul is trying to see if there is any good doctor who can keep her in the body beyond that day, then the Angel of Death has no mercy on the soul. He forcibly withdraws the soul from the body, that is why the death of those who don’t prepare for death is very painful. Why? Because the soul is absorbed in every single cell of our body, and outside of our body also, in our relatives, in our wealth and all those things, soul is spread everywhere. So when the soul has to be withdrawn from all these outer things, as well as from the body, then if the soul doesn’t cooperate with the Angel of Death, that is why the body where the soul lives feels a lot of pain.

Farid Sahib has compared the death to the wedding day, because the Saints and Mahatmas Who were born in India have given Their teachings according to the Indian culture. In India it happens that no boy or girl can get married by themselves. Their parents select their partners, and once they have gotten married they will not leave each other. Only in rare cases will they leave each other; otherwise almost everyone maintains their marriage, no matter what happens to them. No matter if the boy doesn’t like the girl or the girl doesn’t like the boy, whether the boy is bad or the girl is bad. No matter what happens they will maintain their marriage, because it is constituted in that way.

If anyone selects his partner and if they get married by themselves without the approval and counsel of the parents or the relatives, they are not respected in Indian society, and in their family. When the parents select the boy or girl, they fix a certain date for the wedding, and on that fixed day the groom comes with some friends and some relatives to the bride's home where the parents and relatives of the bride have prepared food. And on that fixed day, the groom has to come there to get married. No matter if there is a storm or very hot weather, he has to be there in any case, because the parents of the bride and everybody is waiting there for him, and they are prepared to get their daughter married to that boy. Since they know the day and they are prepared for it, they don't have any problem, because they know that the groom will definitely come there no matter what happens. That is why Farid Sahib has called the day of death as the "wedding day," because in India, once the date for the wedding is fixed, no matter what happens, the groom will definitely come there. Even if the bride is not prepared, she will definitely have to go with the groom.

So the brides who prepare themselves for that day don't have the pain of separation from their family; whereas those who don't prepare themselves for that particular day, they weep a lot and they experience a lot of pain on that day. Nobody can avoid that day, because it is the culture here. That is why Farid Sahib has called the day of the soul's leaving as the "wedding day" in India.

It is very expensive and complicated to get one daughter married, that is why whenever any Indian family has a baby girl they are not very pleased and very happy, because they know that now they will have to spend a lot of money to get her married.

Now you know that Pappu is engaged, and the sweets which all of you people ate here in the ashram were sent by the bride's family. Those people spent a lot of money, and this was just an engagement ceremony, so you can imagine how much they will have to spend when they get married.

Dear Ones, in your country, because you people don't have to spend this much money to get married, that is why very often you think about getting married again. If you have to spend as much money as we do in India, I don't think that you will ever even think about getting married again, because once will be enough. [much laughter]

Because you don't have to spend very much money, that is why always after some time again you get married – I have met many people who say: "This is my second marriage," "This is my third marriage," "This is my fourth marriage," like that. If you people had to spend the money as we have to do here, then I am sure that you would definitely maintain that marriage no matter what, and you will never break it up.

COMMENT: It costs a lot to get divorced, Master. It's very expensive.

QUESTION: I have heard Sant Ji say many times that if a disciple really wants to reach the goal in one year of rising above body-consciousness and seeing the Master inside, with a supreme effort, or a strong effort, the disciple can do it. I was just wondering if Sant Ji could take a couple minutes and explain what some of the things that would be required, like for example, how many hours a day would a disciple have to meditate – six, seven hours a day – would he have to be a recluse, living all alone? What would be an ideal set of conditions for a disciple who wanted to try to reach the goal in one year?

SANT JI: I don't say that it will take one year to get to your goal, but I have said many times that the coming of the dear soul or the loving soul near the Master is just like the coming of dry gunpowder in the contact of fire.

Many times I have said that if a beggar goes to a householder and asks him, "Tell me, for how long I should sing your praise, or for how long I should pray for you? And if I pray for you for one hour, how much will you give me?" If he puts such conditions to him, you can imagine that the beggar can never become successful and he cannot get anything from the householder.

But if the beggar stands outside the gate and prays for the householder or sings his praises, then sooner or later that householder will open his door and will definitely give him something, and gradually that beggar can become a rich man.

If the beggar puts any conditions the householder may not give him anything. He may even rebuke him, saying, "Your body is strong. Why don't you go and work?" That is why when we are doing this Path of Spirituality we have to make our mind like the beggar's. We have to go on working from our side, making efforts from our side as a beggar, and we should leave the rest for the Master to do.

Master Sawan Singh Ji used to say regarding this, that the owner of a cow knows at what time the cow should be given water, and at what time the cow should be fed, and at what time the cow should be brought into the sunlight and when it should be taken into the shade. He is responsible for it and he takes care of it. In the same way, if we become like the animal, if we become like the beggar in front of the Master, since Master is responsible for us, He knows when we need things and when we want things.

Accordingly He will definitely give us all the things which we need. But the pity is that we don't make our minds even like the beggar's. So Swami Ji Maharaj said that if you make your mind like the mind of a beggar, you can get a lot from your Master. Master is not unjust.

Suppose you are working in a store, you don't have to go and ask the owner of that store to pay you. He knows that you are working for him and he will pay you on the pay-day or whenever you need that money. When a worldly master doesn't keep you unpaid when you work for him, why would you expect that the Master, Who is God, Who is the Owner of all Creation, will keep you unpaid if you are working for Him?

Without putting any condition and without worrying about the time and without putting all these limitations, we should wholeheartedly go on making the efforts as much as possible, and the rest we should leave for the Master. Whenever He sees that our vessel is ready and that we can maintain what He would give to us, He will definitely fill our vessel up.

These types of questions come up only when the mind doesn't want to meditate [much laughter], because mind knows that if he will do the meditation then he will have to be imprisoned. When we do the meditation, we have to make our mind stop working; we have to imprison our mind, and mind doesn't want that. We people want to solve this problem by either reading books or asking questions, but we cannot solve it [that way]. Our mind wants us to do that, and instead of sitting for meditation, he always keeps us involved in these types of questions.

I never asked any question from my Master, because He told me to meditate, and I did that.

Because I didn't ask Him any questions, it doesn't mean that He didn't reply to my questions or that He didn't give me the Knowledge; He filled my bag with Spirituality.

Master is such a Power Who knows everything about us without our asking. Without our saying, He knows everything, then why pray to Him?

Baba Bishan Das told me to meditate and that is why, for eighteen years, I meditated. I never asked Him, "Will You give me anything or not? What will I get by meditating?" and like that. I am sure that if I had asked both the Masters Who came in my life this type of question I would have never achieved anything.

Yesterday I told you that when I was in the army I [volunteered to go to] war even though it was not my turn, because I was not afraid of death. I always used to think, "If the bullet will come I will just open my shirt and I will stand in front of the bullet, because when death has to come, it will come, so why worry about the death?" But when I started doing the meditation, then I realized that to fight in the war was easier than to sit for meditation, because when we start doing meditation, mind becomes so obstinate that he will tell you. "Go fight in the war, but don't sit for meditation."

That is why I hope that you will do your meditation wholeheartedly.

[Sant Ji chuckles] We should not worry about these calculations, the times and all these things, because we are working for God, for our Master, and He keeps all the accounts.

2002 April/May: God is Within Us, He is Within All

This "walk talk" was given on February 4, 1980 at Village 77RB, Rajasthan, India.

QUESTION: Originally, ... Sunday Satsang was held in the beginning of the [program].... I really feel that it's very important. The whole Satsang is done in Punjabi and not in English, and I imagine the reason that it's put toward the end . . . is because of our receptivity. Could the Master talk more about that?

SANT JI: Yes, that's the only reason.

QUESTION: Master, would You tell us the trick that perhaps You've used in the past that might help us to trick the mind when we want to meditate?

SANT JI: Regarding this I have said a lot, and a lot will be published in *Sant Bani Magazine*, so you should read that when it comes out. Even to this group, in one of the question and answer sessions, I said a lot about that.

QUESTION: Sant Ji, I was going to ask You about the world of maya. When we get back to the United States, there are so many distractions – in our jobs, with other people – but I find my problem is mostly that I lose my temper in traffic. When people cut me off – as I'm driving they go in front of me and I get mad at them. [much laughter] I'd like some advice on how to deal with this problem. I try doing Simran, but I guess my Simran isn't good enough because I still get mad.

SANT JI: You should create love for all in your within, and moreover, you should not imitate the others. If they are passing you and going ahead of you, you should not follow

them. You should always drive within the speed limits set by the government and you should always drive safely. You should never lose your temper while you are driving. This is very important.

Most accidents happen only when we do not drive carefully, when for no reason we try to pass another vehicle or when we try to speed up without being careful. Only then do such accidents happen, and in that way not only do we lose our own life but we also make others lose their lives.

I hope that now you understand this and you will do Simran and not lose your temper while driving.

QUESTION: [Does that mean that] some things are not karma? You can actually lose your life or take other people's lives when it hasn't been prescribed karmically?

SANT JI: Yes, there are many things like that, like committing suicide: a person jumps in a well, hangs himself, or drinks something poisonous. He can avoid that [i.e., dying] if he doesn't do all those things.

QUESTION: It's cold and I wonder if You might like to use the blanket, but I don't know if it's disrespectful

SANT JI: [Sant Ji chuckles.]

QUESTION: In the question of submission to one's spouse, sometimes a schedule is made and we want to really cling to it, and in doing so I think perhaps we lose. The spouse may want to enjoy some social activity, watch the television, or do something that alters that schedule – and that's probably where the love and the submission is and the togetherness – [but] the one that's on the schedule says, "No, I can't do that; I have to go to bed."

SANT JI: If there is love between both the husband and wife, then no problem will be created. No problem will be created even if one of the partners is not a satsangi. If there is true love between them, each will understand and appreciate the other's things and they will cooperate with each other.

You know that if both the husband and wife do not have love between them, even if they are satsangis still they won't be able to maintain that marriage. You would have seen that many marriages break.

Even non-satsangis, who don't have to make a schedule for meditation or anything like that, also cannot maintain their marriage if there is no love between them. It is only because of their minds pulling them apart that they create disharmony in their relationship.

So one should always try to create love and affection in the family. One should create a loving atmosphere in their home. If there is love between the two partners – love doesn't know giving pain and problems to another, love knows to give comfort. So if there is love, then you will not have this problem, because when you have love for each other you will understand each other and you will respect each other's schedule. Even if the schedule is different, still, if love is there, then there will be no problem.

QUESTION: I would like to ask another question about criticism. Sant Ji's been talking about destructive criticism for the past two Satsangs, and I'd like to ask about constructive criticism. When a person you know has a bad habit, if you go to them with love and try to give them constructive criticism, do you still take on their bad qualities and do they take on your good qualities? Also in either listening to gossip or talking about people but not destructively, in a constructive way – how does that affect a person using constructive criticism, either directly to a person's face or to another person who will tell him directly? Does that have the same affect as destructive criticism?

SANT JI: Master Sawan Singh Ji used to say that criticism, whether it is destructive or constructive, is criticism, and certainly we have to carry the burden of other people if we are criticizing them.

Everybody should understand his own responsibility and we should not worry about others, because just as God is within us, He is within all, and He protects all and is responsible for them. So why should we become responsible for others?

You can tell someone their bad qualities to their face only if that person comes to you and asks your opinion about the faults he has. Otherwise, you should not go and tell him that he has those faults, and that he should remove them.

Guru Nanak Sahib says, "If you want to sell your goods without any customers, your goods will not be appreciated or valued. But if you have a customer who really appreciates your goods, then your goods will be valued and you will get a good price."

It is my personal experience that the people who go to others and tell them about their faults are in fact full of faults themselves. Because they are full of faults, that's why they see the same faults and mistakes in everybody whether the other people have them or not. Because it has become their habit to point out the faults in other people, that's why they go and give advice to others. They never look at their own faults; they always search for faults in others.

Only Param Sants have humility in this world and only They are the humble ones. Otherwise, you know that all the people of this world are involved in egoism and they don't have any humility. Saints do not present any excuses, They do not try to prove that They are True, although They are the True Ones. You see that everyone says, "Whatever I am saying is true," but they don't realize that only God is Truth and we can talk about Him only after we have gone within and seen Him within. Only after that can we tell people, "Dear Ones, I went within, and I have seen God in my within by practicing this Path, and if you want, you can also do that." But you see that people are not able to do that. Instead of talking about God in this way, they use criticism in talking about God and they always say, "He is good," and "He is bad," and so on, and in that way while they are doing the criticism, whatever they say about God is also useless. Only Saints talk about God in such a way that They don't criticize others.

There are many writings of the Param Sants, and you will find no word of criticism in them; whereas in the writings of other people, those who have not become Param Sants, although they also have written on the same subject, still they are full of criticism.

Before Russell Perkins started publishing *Sant Bani Magazine*, he asked my permission to do that and I told him very lovingly, "You should never write even a single word of

criticism about others in this magazine. You should always keep it clean, without any criticism, because we are here to give the message of God simply, and we can present the truth without mentioning false things and without criticizing others.” And you would have seen in reading *Sant Bani Magazine* that there is never any word of criticism of others.

This is the only criteria to see whether the Mahatma is perfect or not. The perfect Mahatma will never criticize people Himself, and moreover, He will never allow any of His dear ones to criticize others or even take any part in criticism.

Swami Ji Maharaj says, “Looking at the faults of others, the man is smiling and becoming happy, but he never looks at his own faults which are without end.”

So we should be worried about our own selves and not about others. When we ourselves are the slaves of the mind and the organs of senses, then why should we worry about others?

If anyone is making a mistake, God, Who has given life to that person, will definitely ask for the account and He will give him the punishment. Because whatever good or bad we are doing, we will get the fruit of our good deeds and punishment for our bad deeds, because the account of every single moment, the account of our every single thought and deed is kept, and we will definitely get the reactions [of them].

Kabir Sahib says, “Those who are not improving their own selves but are teaching others, their condition is just like that farmer who is protecting another’s farm, but he doesn’t know that his own farm is being destroyed.”

Furthermore, Kabir Sahib even says this: “O Kabir, your house is next to the house of murderers, but why are you worried about them? Those who will do, they will suffer for that.”

QUESTION: If somebody is making noise, and creating all kinds of a stir while one is meditating, and we take that person aside and tell them of their faults, would that be considered under the realm of criticism?

SANT JI: Well, no, that’s not criticism. *If you will tell him lovingly*, if he is wise he will appreciate that.

There was a dear one who used to do the service of fixing microphones and speakers in the Satsang. Once when he was doing his job, a man came and disturbed him just by taking a speaker from one place and putting it in another place, and that man became so upset and angry that instead of telling him lovingly that he shouldn’t have done that, he couldn’t speak a single word. His face was worth seeing at that time. [Sant Ji chuckles] It was so red and so hot that he couldn’t speak a single word. We don’t have patience and we can’t say things lovingly when anyone is doing like this. *But if we tell them lovingly*, they would appreciate that and they might even apologize for it.

The discourses which I have been giving are a commentary on the writings by Guru Arjan Dev Ji Maharaj called the *Sukhmani*, which means *The Jewel of Happiness* – it gives happiness or peace to the mind – and the chapter which I was commenting on was about criticism. He has written that in such a way that if we understand it, it gives a great message to all the initiates as well as to non-initiates. Guru Arjan Dev Ji says that you

should not waste your Spirituality by becoming involved in criticism, because this is the worst thing for the destruction of our Spiritual path.

Along with this writing of Guru Arjan Dev Ji, I have commented on the writings of other Masters, like Kabir Sahib, Paltu Sahib, Ravidas, and so on. The meaning of taking the other Masters' banis in the Satsang was to show that all the Masters who came into this world had the same opinion about criticism, and They all said that criticism cuts the root of Spirituality.

2002 June: Effort & Grace Work Together

This “walk talk” was given January 29, 1980, at Village 77RB, Rajasthan, India.

QUESTION: I have been having very hard meditations with You in the room. My mind runs away very swiftly, and outside, in my room and other places, it's easier, and I feel like I'm just wasting such a precious opportunity.

SANT JI: Mind doesn't let any opportunity go without utilizing it. Kabir Sahib said that if Lord Indra becomes pleased and showers rain even for one moment, the amount of water which one can get from that one moment of rain is much more than the water one can take out from a well even if he works for twelve years continuously.

In the same way, one moment of meditation which we have done in the company of the Master is much more than the meditation we do sitting away from Him for fifty years. So that is why when you sit for meditation in the company of the Master, because that is very important and very precious time – that's why at that time, mind plays all types of tricks so that you may not do meditation there.

QUESTION: Sant Ji, sometimes when I'm meditating I feel like a hand on my arm, my leg, my shoulder, or my head, and I was just wondering is that another trick of the mind, also?

SANT JI: You should concentrate on your meditation. Many times mind will bring these types of feelings in you. It is only because he wants you to get up from meditation. Sometimes he will make you feel like you want to scratch, sometimes he will bring unnecessary pain in your body, even though your body may not have that pain, but still because of your mind, you may feel that pain. You should not pay any attention to those tricks of the mind. You should keep concentrating on your Simran.

QUESTION: In the *Ratan Sagar*, the Tulsi Sahib poem, He talks about Satsang, and He says, “To recognize a Saint is not an easy task. He deals with them through cunning and deceit.” I imagine he's talking about the souls. Could Sant Ji elaborate on that?

SANT JI: Whatever Tulsi Sahib has said about recognizing the Master, that is one hundred percent true. He Himself says in another couplet that if anyone says that he will recognize the Master, he is foolish; he cannot do that. Up until now, if people had recognized the Master, they would not have put Christ on the cross and they would not have called Guru Nanak the misleader. This is only because it is very difficult for the people to recognize the Saint.

And this is a fact, that Saints have to become cunning and very clever in order to liberate the souls, and many times They have to sacrifice Their own self to liberate the souls.

When Masters come into this world to give the message of God, They have to use many tricks to give that message of God to the people, because it is not an easy task. Kabir Sahib said, “When God sent me into this world to give His message it was very painful, and I gave the message of God to the people weeping.” Because you know that when Masters come into this world to give the message of God, only a few people are ready to hear that message of God; otherwise, most of the people criticize and slander and they go against the Master.

In the same way, when Master Sawan Singh was on this plane, He used to say, “We are able to hold this Satsang freely, only because of the British rule.” After the British left India, because of the democracy He was able to do that. He used to say that if one person was ruling India, or if one particular religion was governing this country, then as it had happened in the past that Saints were troubled, it would have happened this time also. Only because of democracy and the British people, He was able to hold the Satsang freely and He was able to convey His thoughts to the people.

I have seen in the time of Hazur Maharaj Master Kirpal that when people used to come to debate with Him, He would never debate with them, but He would pretend as if He was very innocent and didn't know anything. Even though you know how learned He was and how much knowledge He had, but still He always pretended as if He didn't know anything. So Masters have to play many tricks to liberate the souls.

For the sake of the souls, the Masters live in this world in a state of innocence, and even in front of God They are very innocent – as innocent as an infant of forty days.

Even though Masters are All Owners of this Creation and Almighty, but still They call Themselves as the servants or the slaves. Guru Nanak Sahib even calls Himself in His writings as the lowest of the lowly ones, or lower than the lowest one.

Many times it happens that very intellectual, worldly people come to the Saints and they teach Them many things, they give Them many teachings, but Saints don't argue with them; instead They just pretend as if They are innocent and They listen to them.

Once a man came to Master and even though he was an illiterate, he pretended to be a learned man: he was quoting from many books, giving many examples, and like that. Master didn't argue with him because Master knew that this soul had to come to Him, and because He wanted to liberate that soul He pretended to be very innocent and He just kept listening to him. That man told Master that he believed in Lord Shiva and that he was getting many things from Lord Shiva. Master didn't say anything; He just kept listening.

On the third day when he came again, he was so receptive to Master's grace that he requested Initiation.

When he first came to see Master, I told him, “You have come for arguing with Master, but I know that Master is not going to argue with you, and I'm telling you that you won't be able to look into Master's eyes.” So He said, “What is there in the eyes of your Master? He is just an ordinary human being, and I can look in the eyes of other people.” But he couldn't do that, so when he sat for Initiation, he told me, “Now I realize what there is in the Master's eyes” – because from the eyes of the Master he was getting much grace and happiness.

Only those who mold their life according to the teachings of the Master and those who take their soul back to Sach Khand and give peace to their soul, only such souls recognize the Master.

Those who have reached Sach Khand have said, “Don’t understand your Master as an ordinary man.”

Guru Nanak Sahib said, “God has come into this world in the body of man but he is above man.”

Kabir Sahib also says, “There is no difference between God and the Saint.”

And Guru Arjan Dev Ji Maharaj said, “God has taken up the form of a Saint.”

But since we people look at the Master Saints from the outer level, that is why instead of taking advantage of Their presence here, sometimes we lose because we don’t know the reality, and when we criticize Them, instead of gaining anything from Them, we lose.

There is an incident of Tulsi Sahib that once in the Satsang He said, “I remain bodiless but show my body.” There was one lady satsangi and she asked, “O True Lord, how is that possible? We see Your body daily and Your body is in front of us. How is it possible that You are bodiless yet show Your body?” So Tulsi Sahib replied, “Okay, if you think that I am the body, try to catch my body.” When that dear one tried to catch the body of Tulsi Sahib, she couldn’t do that, and so Tulsi Sahib said, “Come on, try again!” but she couldn’t catch the body, because Masters are not bodies.

This type of Will of the Master is created only by a few Masters; otherwise, all the Masters always remain aloof from creating this type of Will.

Master Saints do not come into this world to show any miracles. They say that to perform a miracle is a sin. They don’t become the equals of God, as They are the beloved Sons of God.

Master Sawan Singh Ji used to say that if the Saints had to perform miracles, then for Them it is not difficult to give eyes to the blind ones, and if in one big area They give eyes to a blind man, all the people of that area would come to Them to get Initiation. And in the same way, if They heal a crippled man in some other area, all that area will also come to get Initiation. In that way if They go on performing such miracles, all the souls which are in this world would have gone back Home to Sach Khand. But Master Saints don’t do that, because this is not in the Will of God.

The great miracles which the Saints perform in this world, and which are seen by all the satsangis who are initiated by Them – is that those who are going within, when they sit in meditation daily, they see how their Master is pulling their soul up and how the Sound Current is flowing in all the dear ones who are initiated by Them.

QUESTION: When the body is still in meditation, and the rhythm of the Simran is going on consistently, is it Master’s grace that brings the soul into the Beyond, or can those two items I just mentioned make the soul rise above?

SANT JI: The stilling of the body and Simran, as well as the grace of Master these things work together. If we don’t have the grace of the Master, no matter how still we are sitting and how much Simran we are doing, we won’t be able to go in the inner planes; we won’t

be able to rise above the body. And if we don't make any efforts, if we don't sit still and if we don't do Simran, the grace of the Master will not do anything there. So both these things have to work together. But this is true, that we cannot achieve anything if we don't have the grace of the Master.

The efforts of the disciples and the grace of the Master are equally important in their places.

Masters always shower grace on the disciples. Sometimes we think that Master showers grace on us at some times and at other times He doesn't do that, but this is not true. He always showers grace on the disciples.

It is the duty of a student to go to school, and then it becomes the duty of the teacher to teach him. In the same way, it is your duty to reach the Eye Center, and when you will come there by doing Simran and after collecting the thoughts, when you will bring your attention to the Eye Center, you will find that your Master is present there before you.

Master performs His duty very well and He never becomes careless in His duty. In the same way, the disciple should also perform his duty wholeheartedly.

QUESTION: Sant Ji mentioned that one minute of meditation [with the Master] is worth fifty years of meditation on our own. Is that just with Sant Ji (in His presence), in His room, or is that anywhere on the Ashram?

SANT JI: [Sant Ji laughs heartily.] The fact is that Master is always present near you, but the thing is that because of our mind we do not believe that.

You know that when you are sitting in my presence, at that time you people try your best not to move a lot, not to cough a lot, and not to open your eyes. Many times you even try to stop your mind and you don't let your mind run away, because you know that you are sitting in my presence. You are afraid that if you will move a lot, cough a lot or not do your Simran, that I will tell you that you were doing this mistake and you shouldn't do that. So because you are afraid you try your best, but when you are sitting alone you don't have that control over your mind, and moreover, many times it happens that after five minutes or so your mind tells you to get up from meditation and you do. When you are sitting alone, you are free to move your body as much as you want because you [feel] that nobody is watching you.

Many dear ones feel that they can meditate much better sitting away from me than they can meditate in my presence. This is also a trick of the mind.

The one who is doing the meditation will never complain about anything, because he knows that he is supposed to do meditation no matter what happens.

QUESTION: [An inaudible question]

SANT JI: All of you are as dear to me as the parts of my body are. As I cannot separate the parts of my body, in the same way, I can never separate all of you. Whenever anyone comes in the contact of the Saint, Saints always try to give whatever They have to the dear ones, but it depends upon the person who is receiving. He gets according to his receptivity, but from the side of the Saint, everyone gets the same amount. Saints always want that whatever They have, the dear ones should get that.

At the end of my tour in 1977, when I was leaving for India, I left one message about visiting India,³ and in those few words I had said, “When you come to India, before coming you should prepare yourselves.” What did it mean? It meant that you should purify yourself. You should make your vessel [clean] before coming here, because when you come here prepared, after purifying yourself a little bit, and when your vessel is ready, whatever you will receive here will fill your vessel up. But if you are not cleaned and if you have not come here prepared, then whatever grace you will be getting here will all be spent on your purification. So that is why when you people come here with a clean mind and prepared vessel, then you get a lot and your vessel is filled. But when you come here with dirty minds and are dirty within, all the grace you receive here by doing the meditation is spent in purification. A lot of Spirituality is spent in purifying those dear ones who come here with dirty minds.

Many dear ones who come to have the interviews confess that when they first came here they were not feeling good but now they are feeling better. And I also see that when you come here, for the first few days, most of the people feel like a bird which was flying here and there and suddenly was put into a cage. When the bird is put in that cage, for the first few days that bird is dissatisfied and unhappy there, but after a few days when that bird starts loving the cage, the radiance comes on his face and he is satisfied there. In the same way, when you people first come here, you look like that bird. It is very difficult for most of the people to sit for meditation. Many disciples’ faces are dry and their thoughts are also dry, and they don’t find any satisfaction here. This is only for the first few days. But gradually, when they are forced to sit for meditation and when they spend time in the meditation, the dryness which they have goes away, and instead of dryness the radiance comes to their faces. Even the outward appearances of the people changes, because they start loving the meditation. When they purify themselves, gradually they start getting the intoxication of the spirituality, and by the end of the stay here, one can see the intoxication of spirituality in their eyes, and even their outer behavior is changed.

This is only because you have done the meditation here and you have spent your time in the remembrance of God. The remembrance of God is a very great thing, and by doing the remembrance of God we can change our outer life as well as our inner life. And when you people go back to your country, you maintain that intoxication for a few days and that is noticed even by the people who are living near you or living around you, and they write to me that since this dear one has come back from Rajasthan, he has changed. But later when you develop more contacts in the world, your contact with the intoxication of the Spirituality goes away a little bit and gradually it all goes away and you become worldly men.

This is only because you don't maintain the regularity in meditation. That is why when you come back here again, you have to start always from the beginning. If you had done meditation living in the world while taking care of all the responsibilities of the world, you would find no difficulty in coming here and doing your meditation.

Since you people don't meditate regularly when you go back to your homes, and you lose the contact within with that intoxication which you receive here, that is why it is difficult for you to meditate when you first come here. But gradually when you devote yourself to

³ See “On Visiting India,” in the July / August 1977 issue of *Sant Bani Magazine*.

the meditation, you become intoxicated in the meditation. That is why I have said that when you come here you should be prepared.

2002 August: Our Lord is Our Friend

These “walk-talks” were given December 31, 1979 and January 2, 1980, at Sant Bani Ashram, Village 77RB, Rajasthan, India.

QUESTION: Sant Ji, just before I die, if I am aware that I am going to die – if it’s not an instant death, if I’m not [unconscious] – are there any instructions that You have?

SANT JI: [Sant Ji chuckles] You should be doing Simran and remembering the Master. Satsangis should never be afraid of death, because a satsangi never dies. His Satguru comes to take him.

[EDITOR’S NOTE: the rest of this very short “walk-talk” (given Dec. 31, 1979) was Sant Ji singing His Song to Kirpal.]

QUESTION: Master, I work with some dacoits. [much laughter] If they come and see You, will that stop them from going to hell?

SANT JI: [Sant Ji laughs] Yesterday also I said that those who have the darshan of the Masters with love and faith in Them, their cycle of birth and death comes to an end. Guru Nanak says, “O Nanak, those who have the darshan of the Master, they never have to go back in the womb of the mother.”

Master Sawan Singh Ji used to say that there is a concession from God that if any animal hits the body of a Saint and consequently it dies, or if a Saint rides on an animal, or if any bird flies over the head of a Saint, those animals definitely get the human body in their next lifetime.

QUESTION: Sant Ji, on one tape of Master Kirpal about meditation He emphasizes having a long pause or interval between the Words of Simran. Why did He say that at that time and now, through You, to do Simran constantly?

SANT JI: Master also used to say that we should do Simran constantly. He used to emphasize pausing between two Words only when you are not perfect in doing the Simran. In other words, only when you cannot remember the Words, then you have to pause to think about the other Word and then you have to repeat that. And moreover, yesterday I said that you should do Simran slowly if your mind is not working too much. If you don’t have any thoughts in your mind, then you should do it at a slow speed. And if your mind is bothering you too much, then you should do it quickly. Constant Simran means that you have to do the Simran throughout the day. You should always go on doing the Simran so that you may perfect your Simran and you may always have the remembrance of God. That is what constant Simran means.

Master didn’t mean to say that we should pause in doing the Simran. He didn’t mean to say that we should give up the Simran and not do it until we sit for meditation. He also used to say that we should do our Simran constantly and we should do it all the time. Everybody should introspect themselves, and many people will find that they are doing Simran only when they are sitting for meditation and at other times they are not remembering the Simran, and instead they are thinking the thoughts of the world.

Because of that, when they sit for meditation, they do Simran only for a few minutes and then the mind drags them into the worldly simran. They give up the repetition of the five charged Words and instead of that they start thinking about the world.

QUESTION: When Master makes parshad, does He take on karma when we get benefit from it? Is it a good thing to ask You to make parshad or is it better to just accept it if we get it? And if we get parshad, is it better to eat it all at once, or to save it, and eat a little bit before we meditate each day?

SANT JI: I think that a lot has been published on this subject in Sant Bani Magazine, and I think you should read it carefully so that you may get the answers to all your questions.⁴

QUESTION: Sant Ji, every morning when we come to Your room to meditate, Your room is filled with the most beautiful smell. I've looked around trying to find the incense, but I haven't seen it. So I wonder if this is the fragrance of Kirpal filling the air?

SANT JI: [Sant Ji laughs] Kirpal spreads His fragrance only when you do your Bhajan and Simran.

There is no need to burn any incense to get that fragrance. We people have come here to smell the incense of Master and we can do that only by doing Bhajan and Simran. In the bhajan⁵ there is a verse: "In the within the plant has been planted from which the fragrance is coming out."

QUESTION: I was wondering if we're not seeing anything in meditation at a certain time, but we remember Your form and we have that image in our mind, what is the value of that (just the image of a remembrance of the Master, rather than actually seeing Him within)?

SANT JI: There are no words to describe the value of the time when you are remembering the form of Master and having His image in your mind when you sit for meditation. Whatever time you spend in the devotion of the Lord and whatever moments you pass in the remembrance of God, all that is counted in your devotion to the Almighty. Kabir Sahib says that no one can ever describe the value of his devotion to Almighty God – it is just like if a dumb man eats sugar, he cannot describe the sweetness of that sugar. He can only express that sweetness by becoming happy – because the remembrance of Master finishes millions of karmas.

⁴ Readers are invited to refer to the following sources for other comments by Sant Ji about parshad:

Streams in the Desert, part 2, Chapter 9, "The Value of Parshad."

Sant Bani Magazine:

October 1985, "The Reality of the Saints," p. 27 – "Is it all right to give parshad as part of a medical treatment?"

January 1989, "Simran Cuts the Simran," p. 29 – "Are there different gradations of parshad?"

October 1989, "Be Careful in Making the Karmas," p. 25 – "I wonder . . . whether the grace that comes through parshad and darshan depends on the belief of the person receiving it or strictly upon what You want to give?"

⁵ Sant Ji is referring to the bhajan, *Song to Kirpal*, which He sang to us. See *Streams in the Desert*, page iv, for a translation.

But our mind comes and stands between us and the Master. He stands there like a wall and that is why sometimes we feel, “What is the value of remembering the Master?” or “What is the value of seeing the image of the Master and not seeing His Form?” But the Mahatmas – Those who have controlled the mind and have risen above the mind and body-consciousness – you can read Their writings and you will see how much They have written about the Master, how much They have written about the value of having the Master. Guru Ram Das Ji says, “When the desire to realize God came in our within, we searched for Him everywhere. But when we met the Master, His words pierced our heart like an arrow, and then we realized that He was within us.”

He said that when the yearning for realizing God came in our within, we went to many temples and mosques; we searched for God in the religious books; we went everywhere, and on pilgrimages, also. But after wandering so much, when we came to the Master and when He told us that God was within us and when He taught us how to look in our within, then the words of the Master opened our heart. And when we had the darshan of God and Master in our within, then the soul became of Master, and she became so overwhelmed in the love of the Master that now she has become completely of Master.

Those who have manifested the Form of the Master within themselves, their condition cannot be described. You know that if we even have the darshan of the Master in our dreams, then also the next day, how much happiness we feel: we blossom like a flower and we never become sad.

QUESTION: Is darshan the only remedy for *vireh* [the pain of separation]?

SANT JI: [Sant Ji chuckles] As the hungry ones need food and the thirsty ones need water, in the same way, one who has this *vireh* needs darshan.

QUESTION: What does he do if he’s not in the presence [of the Master]?

SANT JI: Master used to say that it is the Law of Nature that there is food for the hungry and water for the thirsty. In the same way, if your pain of separation is very great, and if you have real pain of separation, then Master will definitely come and quench your thirst.

There are many dear ones who have the experience of Master manifesting even physically and working for them, and many dear ones also write in letters how Master came and how He worked for them.

Just a few days ago I received a letter from Canada and there is one dear one there who had to do some work in his office and he was very nervous because he was not sure whether he would be able to do that work or not. But to his surprise Master came there and Master stood with him and He did all the work which he was supposed to do, and before leaving, He also gave him directions on what to do next.

Dear Ones, you should never understand that your Master is just a human body.

Bulleh Shah said that our Lord is our friend, but we are misers because we do not want to serve Him. We do not want to remember Him, that’s why we do not feel that He is our friend. But if we remember Him, we will see that He is working for us everywhere.

Even if you are sitting in a closed room, and even if it is stormy and very cold outside – even in that condition, if you remember the Master with full love and faith, you will find that He will be with you.

History tells how the past Masters worked for their disciples and how the disciples were not even aware that Master had helped them, and later on they found out that it was their Master who had done that work.

Maharaj Sawan Singh Ji used to say that the householder who owns animals worries about the animals and he always takes care of them. He knows when he has to bring the animals out of the sunlight into the shade and when he has to give them water. He takes every possible care of his animals. In the same way, the person who has hired people in his store knows that he has to pay the people whom he has hired and he takes care of them, also. When the worldly master does not keep his worldly servant unpaid, how can you expect that God will keep you unpaid when you are working for Him?

The work of the dear one is to remember Him and to never forget Him. Master never becomes careless in His work. He always performs His duty well.

It is the work of the student to go to the schoolteacher and after that it is the duty of the schoolteacher to teach him. If the student does not go to the school and if instead he stands on the way and starts praying to the schoolteacher, “Oh my teacher, come and help me. Learn my lesson and forgive me for all my bad deeds,” you can just imagine what he is going to achieve. The schoolteacher is not going to teach anybody; moreover, neither will that student learn from anybody. It is his duty to go to the teacher and in that way only can he achieve something.

In the same way, if all day long we go on complaining about the pains which we have in meditation, and if we want that Master should Himself come and give us His darshan and Master should meditate for us, just imagine – what is the fault of Master if we are not ready to do our work?

So, with the help of Simran, we have to bring our scattered attention behind the two eyes, which is our school, and you will find that Master is standing there to perform His duty [even] before you reach there, and as soon as you get there, Master will tell you to catch the Sound Current and go above.

QUESTION: Sant Ji, when we come to see You in India on this pilgrimage, if we get the longing to do our very best at meditation while we are here, and even if we have sinned a lot in our life, is it possible in this time, if we practice as best as we can, to manifest the Master within to such an extent that He will never leave us when we have to go away from here?

SANT JI: Many dear ones take advantage of this trip and they succeed, and when they have their private interviews they tell me how much they have progressed after coming here and how they are satisfied after coming on this trip.

I believe that the dear ones who are coming here, if they will remain in the spiritual discipline here – if they will follow the schedule which we have made here and if they will meditate according to the schedule I am sure that they will definitely get the benefit of being here, and moreover, whatever they desire for meditation, they will definitely accomplish that.

2002 August: With the Help and Grace of Master

This “walk talk” session was given January 4, 1980, at Village 77RB, Rajasthan, India.

QUESTION: Can you tell me what chastity means, please?

SANT JI: You are still a child. When you grow up, you will know what it means.

QUESTION: Sant Ji, yesterday You told that very beautiful story about how You met Sawan Shah and how Bishan Das came to Sawan Shah. In the end, You told about when you first met Baba Somanath Ji. Could You tell us anything more about what happened at that meeting, if You had any conversation or anything? – because that story is very dear to my heart.

SANT JI: When I went with Baba Bishan Das to see Master Sawan Singh, we were only introduced. We didn't have any other conversation at that time. When Baba Sawan Singh learned that I had performed austerities, that in search of God I had left my home and had wandered here and there, to many places, then He called Baba Somanath and told us that He also had one disciple who had done all these things before meeting Him.

And there was another dear one of Master Sawan Singh, whose name was Hanuman, who had performed austerities for twelve years. He used to live in a place called Ujain. He was also introduced to us at that time.

When we met Hanuman he told us an incident from his past. He said that he used to have the habit of smoking tobacco in a pipe. After getting Initiation from Master Sawan Singh he wanted to give up that habit, but it was very difficult for him to do so. Further, Master Sawan Singh had told him many times to give it up, but he wasn't able to do that, because whenever he would try to give up that habit his face would swell, he would have the problem of constipation, and things like that. But once in Satsang Master Sawan Singh said, "The soul who is addicted to marijuana, fish, meat, and all the other intoxicants" – no matter if that soul is doing meditation or going on many pilgrimages, or if he is involved in doing many good deeds, but still – "all his good deeds are counted nowhere if he is using the intoxicants."

Hanuman said that when Master Sawan Singh spoke these words in the Satsang, they were like an arrow in his heart and after that he decided that no matter what happened he would give up that habit.

So finally when he gave up his habit, for the first few days his face swelled and he had the problem of constipation, but he didn't worry about that very much because he knew that it was just because of the mind. When he asked Master Sawan Singh, He replied, "Yes, in the beginning mind tries to put you back in the habit which you are trying to give up, by giving you some little physical problems. If you do not get afraid of those physical problems, if you remain strong in giving up that habit, then mind may try other tricks. But you should be strong when mind plays his first trick and in that way you will be able to overcome his other tricks."

So following what Master Sawan Singh told him to do, Hanuman remained strong. He didn't smoke the tobacco, and after a few days the swelling of his face and his constipation went away and he was able to get rid of that bad habit.

Hanuman said, "This thing happened thirty years back. I used to smoke a lot of tobacco with many friends. And it has been thirty years since I left smoking, but still sometimes in the night I meet all my old friends in my dreams and they offer me a pipe and say, 'Hanuman, come on. Let's enjoy this pipe.'

When I get up, I don't see any friend and I don't see any tobacco or pipe there. So again I rebuke my mind, saying, 'Why are you bothering me in this way?'"

Baba Sawan Singh Ji used to say that habit is habit. Even if you give up a habit, still its impressions remain on your mind and they can bother you even after a long time.

After this, I never met Baba Somanath again.

QUESTION: When you come on the Tour, can You tell us how we should judge whether it's a good thing to encourage friends and relatives to come see You and which friends and relatives to encourage?

SANT JI: First, you should give them the literature of the Path to read.

QUESTION: When You were first given the first two Names by Baba Bishan Das, did You have trouble remembering to do them constantly, and if so, what kind of tricks did You play with Yourself to get Yourself to remember them?

SANT JI: I meditated on those two Words sitting underground for eighteen years. You cannot get anything by playing tricks. Your cleverness will do nothing. You can always achieve things by becoming humble and by meditating on the Words.

If God could be achieved by becoming clever, then the innocent people would have remained without God. So cleverness doesn't work here.

The earlier practices of Sant Mat are difficult, but later on they are not so difficult.

When I was in the army, when Hitler was sending his army everywhere, during the Second World War, at that time soldiers from India were also sent to fight abroad. At that time nobody was ready to leave India and go fight on the front because they knew that if they went they would definitely die. So nobody wanted to go there, but they were compelled to go. Many people would [even] run away from the army. The relatives of those people who were being sent away were allowed to come to say good-bye, and they used to bring garlands to respect them and praise them, but they would find that their relatives, the soldiers who were supposed to get on the train and go to the front, had run away! So this was the condition of the people. Nobody wanted to go and fight abroad.

You can just imagine what people were thinking about the war. At that time, I was the only person in my [unit] who gladly accepted this offer and I gladly told my commander, "I am ready to go and fight." Even though I was not supposed to go and nobody compelled me to do so, but still I told him that I wanted to go there.

At that time I was only eighteen years old and my commander and all the high officials used to love me very much because I was [such] a young boy. My commander didn't want me to do that, but I told him, "No, I don't have any fear in my heart. I want to go there" – because I was very strong in those days.

Before we went away, the doctor came to examine our bodies because they wanted to see who was weak and who was strong, and those who were weak were given milk to drink daily so that they would get stronger. When the doctor examined us, he asked the commander, "Who do you think is weak? Who should get the milk?" So the commander started weeping, because he knew that those who would leave India to fight in the war would definitely die and they would not come back, because nobody was coming back

once they had left for the front. Weeping, he said, “These are all the goats of sacrifice, and it is better if you give milk to everybody, because these are their last days of life and they are going to drink milk only in these days.” So this was the [situation], when I went to the front to fight.

At that time I was not nervous, I didn’t have any problem in doing that, but when I sat for meditation after getting Initiation from Baba Bishan Das, then I realized how much strength is required to sit underground and meditate. Many times whenever I would start doing meditation, the mind would say, “No, I don’t want you to meditate. I will not allow you to meditate.” And many times it would not allow me to go and sit underground in my cave which I had made for doing the meditation. The mind would stand in front of me like a lion and he would not allow me to go there, but still I didn’t obey him and always I went on progressing on the Path which I had taken up. And in that way, not obeying the mind, I meditated for eighteen years on those two Words which Baba Bishan Das gave me.

At the end of that eighteen year period, in my last days of meditating on the two Words, my mind played a very great trick on me. At that time I was about to get the perfection in those two Words, and then my mind told me, “You have been meditating for so many years, but still you have not achieved perfection. What are you doing? This is all useless. This is just a waste of your time.”

So one part of my within was saying, “Get up; don’t meditate,” and like that, but the other part was saying, “No, you should continue doing it.” I obeyed my one part who told me to get up, and when I did get up and I came out from the cave, I heard a Sound, but I couldn’t figure out from where that Sound was coming, whether it was coming from the sky, from below the earth, or from right or left. But the Sound was telling me that I should not lose faith and I should not lose courage. I should keep doing what I was doing. So at once I understood that it was a trick of the mind, so I again went in the cave and started meditating. And at the end I perfected those two stages, two planes, into which Baba Bishan Das had initiated me. I achieved that only with the grace of my Master, Baba Bishan Das. No trick or cleverness helped me there. Only the grace of Master and the efforts which I made with the help and grace of Master made me achieve that perfection.

Many times mind rebels like this, saying, “I am ready to stand in front of a cannon, but don’t make me sit for meditation!”

Those who have really struggled with their minds, you go and read their histories and their writings, and then you will know how they struggled with their minds and how they really succeeded in this battle.

I have done meditation and that is why I always say that you don’t need to look at any other quality of the Mahatma. You just need to inquire whether the Mahatma has done meditation in his life for five years, ten years, or any amount of time. Has he spent that much time in meditation or not? You don’t need to see whether he is black or white, whether he is an intellectual or illiterate, or whether he belongs to a high caste or a low caste. You don’t need to see anything except his meditation. First you should know whether the Mahatma has spent his days and nights in meditation or not.

Kabir was the first Saint to come in this world; He always came in the human body. He used to eat *khicheri* as His food. *Khicheri* is a cereal which you eat in the morning for breakfast; it is a mixture of rice and pulse. He used to say, “*Khicheri* is like nectar to me. Who would like to get his neck cut for the taste of his tongue?” He meant to say that if for the taste of our tongue we eat meat and other delicious foods, then some day we will also become that animal whose meat we are eating and people will cut our necks.

Guru Nanak Sahib also made cushions out of pebbles and He used to sit on that. For eleven years He meditated and He worked day and night.

You can read in the life sketch of Baba Jaimal Singh how hard He worked in meditation. And in the same way, Baba Sawan Singh also spent many nights and He worked very hard in meditation. Whenever He used to get bothered by sleep during meditation, He would stand up and, using a wooden frame which He had, He used to stand up and meditate.

Maharaj Kirpal also used to meditate on the bank of the River Ravi, and He used to meditate there in the night time. And even Mastana Ji used to praise the meditation which Master Kirpal had done. He used to say that if you want to see the fruit of meditation, you should go to Delhi and meet Him.

No doubt the Masters come from the higher planes prepared, but They work so hard in this world because They have to show the people that without working hard they cannot achieve anything.

Kabir Sahib says, “Nobody can achieve the Beloved by laughing and becoming happy. If God can be achieved by laughing and enjoying the world, who would like to weep and who would like to suffer for Him?”

Further, He says, “Happy is the world which eats and sleeps, but unhappy is Kabir who stays up and weeps for His Beloved.”

Guru Nanak Sahib says, “Wake up in the morning and meditate on Naam. Don’t let even a single breath go without doing the repetition of the Naam. Day and night, go on repeating the Naam. If you will do this, the organs of senses and the mind will not bother you and the fear of the Angel of Death will also go away.”

So we should meditate. Sometimes when we meditate, say once or twice in one or two months, [laughter] then we feel like we have not made enough progress. We expect that our inner way should be opened just by meditating for that [little] time, and we expect that we should reach Sach Khand very soon.

One who has the desire to see his Master within will never put any condition in front of the Master. He will never allow his mind to bring such doubts, that he is not seeing anything in his within or lie is not seeing the Form of the Master. The one who has the desire to do the devotion of God will just go on doing it without letting his mind work in this way.

You people should read *Sant Bani Magazine* carefully because by reading that you can get the answers to all your questions. Only by reading *Sant Bani Magazine* you can know what you are supposed to do and how you are supposed to do things.

Once in *Sant Bani Magazine* there was a story which I have told earlier, and many times I have told that story about the two meditators who were doing the meditation. They were told by their Master that they should meditate for twelve years, and after the completion of those twelve years they would have the darshan of God. So both of them were meditating regularly and it was just one or two months before the twelve years would be completed when Narada came to visit that place. Both of them asked him to convey their message to God and ask Him how long it would take to have His darshan. The first one said, “My Master told me to meditate for twelve years and I have done that. Ask God whether He will give me His darshan in one month when the twelve years will be completed or not.” The other one said, “I have been meditating for twelve years and my Master told me that God would give me His darshan in twelve years. Just tell God that and bring back any message He gives to you.”

So when Narada went to see God, God asked him, “Narada, tell me something about the mortal world.” Narada said, “O Lord, some people in the world remember You and some people don’t remember You, but altogether everything is going fine there. But there are two sadhus who are meditating there and they have asked me to convey their messages to You and they want me to bring back some message from You, also. Both of them are doing the meditation and both of them want to see You. They have been told by their Master to meditate for twelve years and in one month the twelve years will be completed. They are expecting Your darshan, so what should I tell them?”

So God said, “Okay, tell the first one that he should meditate for a few more months and after that he will get the darshan. And the other person, who was more humble than the first one, you should tell him that he should count the leaves of the tree under which he is sitting and meditating and if he will meditate for that many years, only then he will have my darshan.”

So Narada came back to the world and first he went to the person who was told to meditate for a few more months – because Narada thought, “Let me go and convey this easy message to him because he will be happy. The other message contains this very heavy thing that person has to meditate for many more, limitless years.”

So he preferred to go first to the person who had to meditate for only a few more months. But that sadhu didn’t have much respect for Narada; he was not very humble either. He didn’t welcome Narada. He just said, “Okay, Narada, did you bring any message from God for me?” Narada said, “Yes, I have a message. God has told me to tell you that you should meditate for a few more months and then you will have His darshan.”

When Narada told him that, he got very upset and started chasing Narada. He said, “My Master told me to meditate for twelve years and I have been doing that regularly. I didn’t miss my meditation even for one day. And now God says that I have to meditate for a few more months. How is that possible? Now I realize that my Master was a liar and He lied to me. What is the guarantee that God will keep His word? Now He has told me to meditate for a few more months, and after those few months have passed He may tell me to meditate more!” So he got very upset with Narada and chased him away.

After Narada got away from that meditator, he was afraid to give the other meditator his answer. Since he had had a very bad experience with the first one, whom he only told that he had to meditate for a few more months, he thought that the other meditator would treat

him worse than the first one had. So he was ready to run, in case that meditator would chase him.

He said, “Okay, Dear One, I want to give you the message from God.” That dear one, who was very humble, said, “No, Narada, first you should come into my house and you should sit. I am welcoming you because the Beloved of God is also beloved to me. Let me first serve you and then you can give me the message.” But Narada said, “No, first take the message. I don’t want to stay here.” [much laughter] But that meditator said, “No, first you should come and bless my house. First eat something. Let me serve you and then you can give me the message, because the message is not going anywhere. It is with you and you can give it to me later on. It’s all right.”

So because he was so humble and loving, Narada agreed to visit his house and he sat there. After he was served, Narada said, “Okay, now let me convey the message of God to you. God said to tell you that you should count the leaves of the tree under which you are sitting, and if you will meditate for that many more years, then God will give you His darshan.”

That dear one became so excited that he said, “Did God really say that He will give me His darshan?” Narada said, “Yes, He said that, but you have to meditate for this many more years.”

The sadhu said, “That’s okay, but are you sure He said that He will give me His darshan?” Narada said, “Yes, He told me to tell you that He will give you His darshan after this many years.”

The sadhu became so intoxicated just by hearing that he would get the darshan of God that he started dancing in his intoxication. And you know that God is not far away. God is within us and when we turn toward Him, He is nearer than the nearest. So when in his intoxication he started dancing, his inner veil was opened and he had the darshan of God [right then].

So those who want to see the Master in their within, those who want to meditate, they never put any condition on God or the Master, because they are assured by the Master that they will definitely have the darshan, and for the real dear ones that is enough. The real dear ones never let their mind bring such doubts: that they have been meditating for this many years and still they don’t see any Light; or they haven’t seen Master within. And because they don’t obey their mind and they don’t let their mind play tricks on them, that is why sooner or later they always achieve God, they always succeed in the Path.

QUESTION: When it happens in meditation that you experience great heat in your body or you feel like vomiting, where do these things come from? Are they physical in their origin or are they just something that the mind whips up?

SANT JI: Many times it happens that when we sit for meditation without clearing up our stomach [too soon after eating], or sometimes we have to urinate and instead of doing that we sit for meditation, at that time these things can happen. So before meditating, you should first make sure that everything is fine.

Many times people sit for meditation feeling thirsty, and that also affects them.

Not everybody has this problem; this is not a usual problem for everybody. Just a few people have this problem, and because they don't pay much attention to their body before sitting for meditation, that is why they have it.

PAPPU: [Announcement] On the way back to Delhi we are going to stop at a place where Sant Ji lived for some months after Master Kirpal left the body. At that time nobody recognized Sant Ji, nobody knew that He was a Saint, but later on, when He left that place, people found out about Him and then many people from that village came here and they got Initiation, and now many of them are interested. So on the way back, we are going to visit that village and Sant Ji is going to give a Satsang there. We all will be attending that Satsang.

SANT JI: Once Guru Nanak visited a village, and the people there were very dear, loving people and they served Guru Nanak. Before leaving that village, Guru Nanak gave them a blessing, saying, "May you not live in this village. May you get ruined." After that he visited another village where people didn't love him. Nobody came to attend His Satsang; people threw stones at him, and they did many bad things. So Guru Nanak Sahib gave them a blessing, saying, "May God bless you. May you always live here."

Mardana, who always used to accompany Guru Nanak, was very much surprised at hearing these two statements from Guru Nanak. He asked Him, "O True Lord, tell me the secret behind this. Those people who served You and who loved You, You didn't give them a good blessing. You told them that they should get ruined, they should not live there always. And the people who gave You trouble, You blessed them, saying, 'May God bless them, and may they always live here.' What is the reason behind it?"

Guru Nanak said, "Mardana, you don't know why I said that. The people who served me and who loved me were all very good people, and if they were to stay at this place their good qualities would remain only in this area and the other, bad people will not get any benefit from their good qualities. That's why I blessed them, saying, 'May you be ruined,' because if they will get ruined they will go and live in other villages. A few people will go to one village, some to another village, and in that way they will be spread out. And when they will go and live in many different villages, they will carry their good qualities with them. If even one good person goes to a village, he can improve the entire village. So in that way it will be good for mankind, it will be good for many people. That's why I gave those blessings. As for the bad people, if I had told them that they should get ruined, if they were to be ruined they would go to many other villages, and because they are not good people, they would carry their bad qualities with them and in that way they would make all the villages, all the people bad. So that's why I told them that they should always live there, so that the people from other villages may not get affected by their bad qualities."

Whenever a good person goes and lives in a village, he can improve the whole village sooner or later. So when Master Kirpal left, I was very sad, and in order to hide I went and spent five months in that village. At that time nobody knew who I was. Some people thought that I was a CIA inspector, some people thought other things. Nobody recognized me. There were no satsangis there at that time and nobody knew me. There were many people who used to play jokes on me, and later on, when they found out [who I was] they were embarrassed. They came here and they got Initiation, and now they love me so

much that they want me to go and give Satsang there. So I decided that this time on the way back to Delhi I should give them the Satsang. Now they feel like Kabir said in the hymn: “We didn’t know that a precious gem was being sold in the market, and since we didn’t know the value of that precious gem, we didn’t take that even when it was being sold at throwaway prices.” So now they realize the price and now they love.

I stayed there for five or five and a half months, and it is a very interesting thing that I never cooked for myself and I never went to anybody for food. I remained there, I had the support of Kirpal, and with His grace, people were always bringing food to me. And once the people would bring food to me, after that they would give up eating meat and drinking wine and they would improve their lives. When you will see those people, you will be surprised to see them because their bodies are so thin and weak. You might think that they are coming straight from the hospital, because they have ruined their health by using the intoxicants. But now they have improved.

Once when I was coming back from Delhi with Sardar Ratan Singh and Bagh Singh, who serve in the langar – they are very strong, healthy people – fat [much laughter] – after meeting those thin, weak people of that village, when we came back Bagh Singh said, “Do you remember that person who was sick?” I told him, “No, he’s not sick.” He thought that that person had come straight from the hospital because he was so weak. I told him, no, he was not sick, he didn’t come from the hospital. They all are like dead [people] because they have spoiled their health by using the intoxicants. Now they repent and they say that if I had told them what I was when I went and lived with them, they would have saved their health, and they would have saved their money, also. But still they are grateful that now they have realized, and now they are not using intoxicants; now they are saving whatever is still left with them.

As Guru Nanak’s story shows, I was a ruined one who went to their village, and the condition of that village improved.

The meaning of my saying this is that God is concerned about all His children and He always makes some arrangement for His children to come to the Path. You know how I happened to go there and how they came in contact with me – they were attracted to Sant Mat in this way. All this happened according to the program which God Himself had made.

The meaning of telling my story is that Satguru protects His disciple everywhere. Whether he lives above the water, below the water or anywhere, the disciple always gets the protection of the Master. I went there and I didn’t cook for myself; I didn’t have any other source [of sustenance], but Master Kirpal protected me and supplied me with food and whatever else I needed. All day long I was in so much pain of separation that I was feeling a fire in my within, and I was weeping so much, always thinking, “What has happened?”

Now when those villagers come and attend the monthly Satsang and when they are fed good foods, eating those good foods they say, “When we come here, You give us so much good food, halva and all these things, but we are sorry that when You came to our village nobody even cared about Your food. We didn’t even know whether You ate or not.”

You will see that the place where I stayed there is just a broken down hut and there is a tree there, under which the bad people used to come and sit, drinking and smoking. And whenever I used to come from my hut, they would at once stop doing that, and they were very surprised, because I was not going to anybody's house begging for food, and nobody could ever smoke in front of me or drink in front of me. They didn't know why they were not able to do that.

They used to come and see me in the nighttime because they were afraid to see me in the morning. They used to come in the nighttime after bathing and after removing the smell of smoke and like that. They used to tell me, "We are not able to get rid of the intoxicants. That's why we don't feel like coming to see You in the morning. We are ashamed of coming."

So everybody should have faith in the Master, because Master protects the disciple at every step, and Master has concern for us, more than we have for our own selves. Those who say that we can protect ourselves, that is not true, because only Master can protect us, and He does protect us.

2002 September: The Very Subtle Tricks of the Mind

This question and answer talk was given January 30, 1980, in Rajasthan, India.

QUESTION: I'd like very much to know the things to do and not to do so as not to lose this, you know to keep your [tape unclear] – maybe a certain amount of time to aid the meditation to keep it, or if you add perhaps an hour more than you're used to doing. Also, I have friends and satsangis at home who really want to hear about this, and if I start telling them about it, will I start to lose some of it by doing that?

SANT JI: Whatever amount of meditation you will do in your a country, at your home, that all will be beneficial for your spiritual progress. Along with your meditation, it is very important for you to make your life pure and chaste. You have to keep your thoughts pure; moreover, you also have to keep your body pure and chaste.

As far as telling your experiences is concerned, if you see that anyone is receptive to your experience, and if they want to know what really happened to you or what you gained from your trip here or by doing the meditation, if they are receptive, only then you should tell them; otherwise, you should not impose your thoughts on them.

Because this trip which you are doing now is not an ordinary trip, if you can understand the importance of this trip, you will know that this is God's greatest blessing on you, that He has given you the opportunity to take this trip. Your friends back at home, if they are receptive to you and if they are excited about your trip, it is natural for them to have the desire to know about your trip, so when you go back, if you have done a lot of meditation while you were here and if you have earned a lot of spirituality, you can go and tell them (about the trip) and still not lose what you have got, but you should do that only if they are receptive.⁶

⁶ Sant Ji is talking about outer experiences; He is not telling the disciples to tell their inner experiences.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

You know that if we go on putting wood on the fire, the fire will go on increasing. In the same way, if we go on fulfilling the desires of our mind, the desires of mind will go on

increasing, and if we are giving the mind the things which it is asking for, then the mind will ask for more things, and this cycle will never come to an end.

QUESTION: Master, in the process of trying to clean our cloth and make it white, disappointment and guilt can come up sometimes. The guilt can sometimes create a barrier in the flow of love between the initiate and the Master. There seems to be a fine line between constructive guilt, which makes you work harder, and destructive guilt, which kind of beats you down and makes you torture yourself. Could Master comment on this quality and the two different kinds of guilt and how we can work with that?

SANT JI: Whenever you are doing anything, you should first think about whether it is good or bad. Because you people don't think before doing anything, that is why you feel guilty when you have done any mistake. Then when you are feeling guilty, that becomes like a barrier between you and the Master.

What is the use of repenting after jumping in the well? [Everyone including Sant Ji laughs a lot.] You should have thought before jumping in the well; you should know that when you jump in the well, you may break your leg or you may even die. But what happens is that people don't think what the consequences or results are going to be, and they do that without thinking. After they do that and they realize that it is their mistake, they feel guilty about it, but what is the use of feeling guilty at that time? You should have thought before doing that.

This is the habit of mind, that first your mind will tell you: "Do this thing; there is no harm in it," and you will do that. After you have done that, the same mind will tell you that it was your mistake, and then you will feel guilty.

Kabir Sahib said, "Following the mind, the man goes into the forest to do the devotion of God, but when he gets to the forest for doing the devotion of God, the same mind tells him to go back into the town. Obeying the mind, a man always goes in the cycle of 84 lakhs of births and deaths."

He said that when a person is living in the home, mind brings the thought of becoming a renunciate and tells us, "Go into the forest to a secluded place and do the devotion of God there, because while living in the home you cannot do the devotion." And when the man comes to a secluded place to do the devotion of God, the same mind tells him, "You can do the devotion of God even while living in your home, because in order to do the devotion of God you have to be strong."

Giving many excuses, the same mind brings us back from the secluded place to our home. When we come back to our home, and when we have contact with the worldly people, they tell us to get married. Once we get married, you know how difficult it is for a person to lead a householder's life. When one is married, then he has children and all that stuff, and after that he has to do many things to take care of the family. Then he gives up the thought of becoming a renunciate and he gives up the meditation and all those good thoughts, only because he obeyed his mind. In that way, because he doesn't do the devotion of God, he goes into the cycle of 84 lakhs of births and deaths. That is why Kabir Sahib said, "Mind is such a thing that first he will tell you to become a renunciate, and then he will make you worse than a householder."

I have a cousin and when we were young boys, we both took vows that we would never get married and we would do the devotion of God. Because he was very impressed by my devotion to God, he wanted to join with me, so we both took vows that we would never get into this type of thing.

It so happened that after spending some time with me he went back to his home. Later, when he was about to get married, by that time I was in the army serving the King of Patiala. My uncle didn't invite me to the wedding because he knew that if I came there, I would remind my cousin of the vows he had taken and maybe he would turn away from getting married, and that was not a good thing, so they didn't invite me.

Somehow, I learned that he was getting married, so I went there without any invitation. When I got there, the ceremonies were going on, so I just kept quiet and sat in one place. My uncle didn't welcome me; he got upset at me and said, "Why have you come here? Go away." I didn't get upset, but I just sat there without saying anything. After part of the ceremony was over and when that boy was climbing the horse and taking the procession to the bride's house, I got an opportunity and I asked him, "What happened to the vows you have taken?"

After saying that, and without waiting for the response, I just left that place unnoticed, because I didn't want to get in trouble, but I had reminded him of the vows he had taken. He was a good soul and he at once realized what he was doing, so he also left that place. I went in one direction and he went in another direction, but we both went to the train stations.

Soon the family members began searching for the groom, because they had to take the procession to the bride's house and without the groom they couldn't do that. Because I had been there and suddenly I disappeared, my uncle was afraid that I might have taken that boy with me, so he sent some people to the nearby train stations and they caught us. I was at one train station buying a ticket for the train and my cousin was at the other train station, because he also wanted to run away from home and not get married, after I reminded him of the vows he had taken.

When they caught us, that boy was brought back, and I was also given a hard time. At that time I was very thin and the people who were sent to catch me were very strong. When the other people at the train station saw that I was being chased by those strong people, they didn't know what was happening. I told them, "I am going to my [army] service; I don't know these people, they are disturbing me." Anyway, they took us back to my uncle's home and after that, my cousin got married.

Once, before he got married, it so happened that he was with me doing the devotion of God; we were searching for God. At one point he went back home, and he was well respected by the villagers, as I was, because we were both doing the devotion of God. One day he said to people, "Now the world is coming to an end." Since people had much respect for him, they asked him, "Is there any way to escape from this 'end of the world'?" He didn't have any answer, because as yet we didn't have any knowledge of God; we were just searching for God.

I went there and said, "There is no solution for this 'end of the world,' because the world is not coming to an end. His world is coming to an end, because now he has come back to

his native village because his mind has told him to come and live with his family. And he will see that one day he will get married and he will do all the things which a householder does.” At that time he didn’t believe me, so I left him.

He got married and now he has nine daughters. In India, daughters are a big problem, because it is very expensive for the parents to get a daughter married, and it’s very difficult to find good boys for husbands. Now he has become blind and he has to support eight daughters, (one of them left the body after getting married to someone). Now he is old and blind and he has to take care of all the children.

Just a few months back when I was going to Delhi I met him at Raisingh Nagar. Because he was blind he couldn’t see me, but I saw him, and I recognized him and I asked him, “How are you?”

He said, “I am repenting that I got married.” I asked, “What is the use of repenting now? You should have thought about this when I reminded you of your vows.”

This is the thing: that first your mind will tell you that you should become a Saint, you should become a Master, you should become a good devotee of God – and then your mind will allow you to do the devotion of God for some time. Suddenly your mind will play such a trick on you that you will not even be aware of it, and the mind will bring you back in the home, and he will make you live the worldly life. And gradually you will be absorbed in the worldly things, then in the end you will have to repent. These are the very subtle tricks of mind, and that is why we need to remain very careful, because who knows when this mind will play a trick on us.

Kabir Sahib said, “I thought that my mind had died and become a ghost, but mind is such a ghost that even after dying, he is chasing me.”

2002 November/December: Master Helps the Disciple Always

This “walk talk” was given January 27, 1980, at Village 77RB, Rajasthan, India.

SANT JI: Do you like sitting here? [Everyone laughs] Yes, you can ask any question you want. [No one asks a question and Sant Ji continues.] It’s not important that you should only ask questions. You can talk about anything, any loving thing. [No one responds, so Sant Ji continues.] How much is the snow there in New Hampshire, or in Boston?

ANSWER: Only two or three inches when we left. It’s been a very warm winter so far.

SECOND PERSON: It’s much warmer here with Sant Ji. We’d love to be in Sant Ji’s presence forever.

SANT JI: Fortunate are the souls who have the desire to live in the contact of the Saint. Farid Sahib said, “If you will give up the bad company and go in the good company, it will be a brave thing. And if you will go in the good company, you will get much honor in this world, as well as in the world beyond.”

COMMENT: I brought the bad company with me.

SANT JI: [Sant Ji laughs] Kabir Sahib said, “When you go to see the Master you should not take anything with you.” You should not worry about the past. And you should not worry about the future, either. Whatever will happen in the future, that is supposed to

happen. What does it mean to not carry anything when we go to see the Master? It means that we should not carry lust, anger, greed, attachment, and egoism, and we should not worry about the past or the future, because whenever we go to see the Master, it is all beneficial for us.

QUESTION: The last time I was here You said that You and Master Kirpal were together [previously] and that we were all there also. What did You mean when You said that? Were You sitting in a group with Master Kirpal like we would?

SANT JI: [Sant Ji laughs] It would be better if you go inside and see what the situation was in our previous association. I cannot describe how we were together. It's just like giving sugar to a dumb man. As Kabir Sahib said, if you give sugar to a dumb man and ask him how it tastes, he cannot describe its sweetness.

QUESTION: Master, I have trouble sometimes keeping my diary. My mind works against me. If I'm tired, I think I'll start fresh tomorrow, and I was wondering If You could say a few words as inspiration to help me.

SANT JI: Master Kirpal has instructed us to keep the diary and He used to say that it is a very important thing. It is only because of our mind that we don't feel like keeping the diary. You know that mind is our enemy and he will never want you to do things which go against him. So that is why mind will ask you, "What is the need of keeping the diary when Master knows everything about your meditation? What is the need to put down all our faults when Master, Who is All-Conscious, knows about all these things?" But still, you should not obey your mind. Whenever you sit down to write your diary, presenting many excuses, your mind will tell you not to do that, because he knows that if you will maintain the diary, it means that you will remember the faults which you have done, and then you will think about doing better the next day. So that is why he doesn't like you to keep a record of his faults, because he is afraid that you will remove those faults. Mind will present many excuses to keep you away from writing the diary. But that is not a good thing. Keeping the diary is also good for your own self. If you keep the diary you will know about your day-to-day life and you will know why you didn't meditate on a certain day, what faults you have, why you are not progressing in meditation, and how far you have gone in meditation. The diary will always keep you aware of your day-to-day life, so it is good to keep the diaries for your own self.

QUESTION: In terms of the diary, what day is today? Which day of the week is today?

SANT JI: [Sant Ji laughs]

PAPPU: Today is Sunday.

QUESTION: Sant Ji, I would like to have You say something to help us, about how long we can work against the mind with no hope for reward.

SANT JI: Until we free our soul from the clutches of mind – because as long as we are in the realm of mind, we have to face it. Mind is such a thing that he will create one or another obstacle for you.

Master always extends feasible help to the disciple. He also helps him achieve the desires of the mind up to a certain extent. But mind is such a thing that he will create more desires and in that way he will force you to work against him more.

QUESTION: From my experience, I've seen that it is only the Master Who can help us fight against our mind.

SANT JI: This is true. There is no doubt that the Master always helps. Just now I said that Master always helps the disciple in all things. From behind the curtain, Master always helps the disciple to fight the mind. The disciple doesn't know how much help he is getting from the Master to fight against the mind. Sometimes he feels, and sometimes he even witnesses, that he was able to fight against the mind in a certain matter only with the grace and help of the Master. But this is true, that it is only the Master Who always helps the disciple to fight against the mind. Master used to say that the Masters come only to help the disciples.

QUESTION: We were talking about Kabir's poem [the *Anurag Sagar*⁷], which I believe You, Sant Ji, were going to translate or read. In this poem, why did Kal want to leave Sat Purush in His abode, in that paradise? He was such a devoted disciple, why would he ever want to leave Sat Purush?

SANT JI: It was the wish of Kal. In one of His writings Swami Ji Maharaj has written that Kal tells Sat Purush, "I don't like the Creation which You have created. Allow me to make a Creation of my own."

QUESTION: Once Kal had his universe, then he had no one to play with, so God had to give him souls, and that's all of us? Why were we chosen? What did we do to come here in this place, Master? It's just a mystery.

SANT JI: In His writings Swami Ji Maharaj has written a dialog between the soul and the Oversoul. In that dialog, the soul asks God, or the Shabd, why the souls were sent into this world and why they had to suffer all these things, why they were given to Kal, why God created Kal, since all these things were created in God's Will.

Swami Ji Maharaj has written that when the soul asks such questions, Sat Purush or Shabd replies, "I have created Kal in my Will, and I have done that knowingly. He is one of my Beloved Sons and I created him in my own Will. Because without Kal it was very difficult for me to keep all the souls in my control. There should be some dreadful or some fearful element to keep the souls in control." When the Negative Power asked for the boon of creating another creation and when he asked for the souls, the souls were given to him, and at that time the souls didn't know that Kal was going to put them through all the sufferings. But there was one soul who had this doubt, and he asked Sat Purush, "Suppose the Negative Power gives us troubles and sufferings, what is the way for us to come back to our Real Home? How will we be released from the sufferings created by the Negative Power?" So Sat Purush replied, "He has promised me that he will not give any sufferings, but if he does, he will bring you into the human body at least once, after you have completed the cycle of eighty-four lakhs births and deaths. I will also come in the human form, and those souls who want to go back Home, who will come in my contact, I will take them back Home.

⁷ See the *Ocean of Love: the Anurag Sagar of Kabir*, published by Sant Bani Ashram.

So all this was created in the Will of Sat Purush; Sat Purush has done this. It was up to Him to choose us. Whatever is happening is all in the Will of God. We cannot question the Will of God; everything has happened in His Will.

That is why the souls who get the human form and who have the longing to go back Home, meet God. No matter where they are born, still they are dragged to the Master Soul. Even if He is living across the oceans or anywhere, if they have the longing to go back to God, they are definitely brought in contact with the Master. Whereas the souls who are deluded by the Negative Power, who don't want to go back, and who have no idea how much they have suffered nor how much more they have to suffer, they never believe in the Master Souls. Even if the Master lives in the same town or same country, or even if they are born in the same family, still they will never come in contact with that Master Soul and they will never take advantage of His presence on this earth. And in that way they will never go back to God, because they don't have the longing to go back Home.

The souls who get Initiation and who are put on the Path are very fortunate ones, because for them it is decided in Sach Khand that they will be brought back to Sach Khand. When the soul is going through all the sufferings and when the soul cries for God's help, God always hears the cry and He always helps the souls. So when they get the human form, they are brought in the company of the Masters and they are given Initiation. And those who are supposed to go back to Sach Khand, only they are chosen by God to come in the company of the Master and get Initiation, and only they get Initiation.

Tulsi Sahib has written that even the sinners have wealth, sons, wives and property. "O Tulsi, the association with the Saint is very gracious, and it can be had only if God is gracious."

Up until now the souls who have reached Sach Khand have never said that they reached Sach Khand only with their own efforts, or because they were clever, or because they worked hard, because they know that the souls alone cannot do anything. They always express their gratitude toward the Master because they know that they have been able to reach Sach Khand only with the grace of the Master. That is why all the Master Souls and all the souls who have reached Sach Khand have sung the praises of their Master with their every single breath.

QUESTION: I just got a letter from my husband and the end of it says. "Sant Ji is the Light of Life. Try to see that Light in yourself and in others as well." I thought that was very beautiful.

SANT JI: I have love for the soul of your husband, and you should try to do what he has said in the letter. When you see him convey my love to him. Many loving souls have come together in [your] family.

2003

2003 January: Uproot Your Mind from the World

This “walk talk” was given November 1, 1980, at Village 77 RB, Rajasthan, India.

QUESTION: [The meditation instructions say that we should not be] aware of our breathing. However I sometimes notice that my breathing is being done in the rhythm of Simran. Every time I’m breathing in, for example, I’m starting the Simran and it keeps repeating itself and I wonder what should be done, because that of course causes me to be conscious of breathing.

SANT JI: Often it is said that when you sit for meditation you should forget yourself completely. You should not even remember your body and you should not pay any attention to the breathing going on. You see, when you are working in the world, at that time also the breathing is going on, but because you are not paying any attention to it, you are not conscious of it, and it is going on by itself. In the same way, when you meditate the breathing should go on by itself.

QUESTION: Master, it’s hard enough to control our mind when we’re awake, but what about dreams? Is there any way that we can help control our dreams, or avoid dreams that are too bad with lust, or that are too disruptive for us?

SANT JI: If you are able to control your mind when you are awake, only then can you control it when you are sleeping. The dreams which you have during the night – sometimes even in sleep you feel that your mind is chasing back and forth, and it is running after many things – that is the reaction of your day-to-day thoughts.

QUESTION: Can Master talk a little about the difference between concentration and exertion?

SANT JI: You feel exertion only when you do not meditate regularly.

QUESTION: I read repeatedly that Masters say that “When two or more are gathered, I will be present.” What’s the status when only one is there? Is there a difference? Is Master present in a different way when two or more are gathered than when there is just one sitting in meditation?

SANT JI: I don’t think that any Master has written that, “I am present only when two or more dear ones are together, and when only one is sitting, I am not there.” This is not true.

Their meaning of saying this is something different and we should understand what They meant. It means that when two people of the same taste or same liking are together, then they will naturally talk about the Master and that is why both of them will feel the presence of Master more. But we should know that when Master gives Initiation, right from that time He takes His seat within the disciple in the form of the Shabd. So even if only one disciple is present at a place, his Master is with him.

Master is with you when you are awake, and He is with you even when you are sleeping. When you are remembering Him, at that time you can see that He is with you, and when you have forgotten Him, at that time also He is accompanying you. The only difference is

that we cannot see Him until we have complete love and devotion for Him. No doubt He is always with us, but in order to see Him and feel Him we need to have complete love and devotion.

Because the Master works through the body, that is why He is physically present at only one place at a time. But because of the Shabd, because of the Power working in that body, He is all-pervading. That is why Masters always emphasize that you should not catch the body of the Master, you should have faith in the Master and in the Power which is working in the body of the Master.

The Master has taken up the body only to explain to us the things which we cannot understand otherwise. And the body is not going to remain in front of us forever. But the Shabd, the Power which is working in the body, is permanent. That is why the Masters always say that you should catch the Shabd.

If Masters were not to come in the form of the body, then we would not be able to understand all the things which we know now. They come in the human form and tell us, “We are within you.” They show us Their physical form and They tell us, “If you will go within, obeying our commandments, you will see this Form of the Master within you.” And when we obey Their commandments, go within and see Their Form, then we find no difference between Their outer physical form and Their inner Radiant Form. The only difference is that the Radiant Form is more beautiful than the physical form.

QUESTION: In order that we can derive the most benefit at the times when You are giving us darshan, is there any particular attitude we should have, or should we do or not do Simran?

SANT JI: You should do Simran at that time and you should not let your attention go here and there.

It is a very good opportunity to develop the habit of concentration, because with our open eyes we can develop our concentration more than if they are closed.

QUESTION: On the subject of concentration, Master Kirpal said that the Sound Principle gives more concentration and Sound Principle is the only way to control the mind. Mind has a hundred ways to mislead us. If it can be controlled, it can only be controlled by that Sound.

Would Master be good enough to comment on this statement, please?

SANT JI: You can make your mind catch the Sound Current only when you bring it back to its place.

So that is why, first of all, we have to do the Simran. By doing the Simran we bring our scattered attention to the Third Eye.

When our attention starts collecting there, only then will we be able to catch the Sound Current and go up. This is true that there is no other way of controlling the mind other than catching the Sound Current – but the way to catch the Sound Current is by doing the Simran.

Swami Ji Maharaj has said, “O soul, your Beloved, your Husband, is residing in Sach Khand, but you are attached to the worldly things. You are completely in the world.” We

are attached to the world because we are attached to the worldly things, and we are attached to them only because of the simran. Right now we are doing the simran either of our wife, our children, or of our wealth, our house, our relatives, or many other things, and because our attention is so much in the worldly things, that is why all these things are keeping us in the world. They are not letting us go above them and that is why we are not able to contact the Sound Current. The only way of removing our attention from all these worldly things, and the only way of contacting the Sound Current, is by doing the Simran of the Master. And we can do the Simran of the Master only if we will forget the simran of the world.

Master Kirpal used to give this example by telling the story of Bulleh Shah. Once Bulleh Shah went to Inayat Shah, who was Arai by caste, a low caste of farmers, to get the knowledge of God. Bulleh Shah was yearning to realize God. He was the priest of the mosque in Lahore, along with his father, and he did that job for forty years. He had complete knowledge of all the scriptures, all the holy books, and he was performing all the rites and rituals according to the Muslim religion, but still he was not getting any satisfaction. He was far away from God; he himself was feeling that. That is why once when he met a disciple of Inayat Shah, that disciple asked him, “Why are you wasting your energy in calling for God so loud? Why don’t you go to Inayat Shah so that He may break the seals of your ears and you may hear the Sound of God which is coming from your within?” When Bulleh Shah heard that, he at once wanted to go to Inayat Shah.

When he went to Inayat Shah to get the knowledge of realizing God, at that time Inayat Shah was transplanting onions from one side of the field to another. When Bulleh Shah asked Inayat Shah to give him some knowledge of God, He thought, “If I start giving him quotations and examples from this book and that book, he may start arguing and he will never believe me. And moreover, it will be very hard for him to understand, because he knows many books, so that is why if I give him something from the books, he will not accept anything. So let me give him a very simple example.” So He said, “O Bulleh Shah, what is there in realizing God? You just have to uproot your mind from one side and plant it on the other side.” When He said this, that was enough for Bulleh Shah and he understood what he had to do. It meant that he had to uproot his mind from the world and he had to plant it on the side of God.

So like that, lovingly I would like to give you this solid advice. There is no harm in reading books and talking from books. It is good for increasing our knowledge. But that is not the only thing. You should put more emphasis on doing the meditation, because spirituality is something which we need to do. Only our doing will be counted; just our knowledge about spirituality will take us nowhere. Unless we do it, we cannot achieve anything in the Path of Spirituality. That is why I would like to advise you that along with reading the books and having all this knowledge about the Path of the Masters, you should put a lot of emphasis on putting all that knowledge into practice. Because if you want to progress, and if you want to get the answers to all your questions to your complete satisfaction, you need to go within. When you will meditate and go within, your within will be open to you like an open book. And if you have any question at that time, your Master, Who is present within you, will answer all your questions, and then you will have no doubts.

SANT JI: Master, it's often said that Saints are the perfect disciples. I was wondering If You could tell us Your average schedule, Your daily schedule.

SANT JI: [Sant Ji laughs] As long as the Saints are in the body They never say that They are Masters. They always say that They are disciples.

Rai Bhalwant and Satadum were two chanters in the court of Guru Arjan Dev Ji Maharaj. Once they had to marry their daughter, so they came to Guru Arjan Dev asking for some money. Guru Arjan Dev asked them how much money they wanted, but they said, "We don't want any money from You. You should just tell all the disciples that they should give us one taka each." The taka was a form of currency used in those days.⁸ They thought that there were so many disciples that if everybody would give one taka, that would collect a lot of money and then they would not need to ask for any other money from Guru Arjan Dev. But Guru Arjan said, "No, you will lose in that. You tell me how much money is required and I will give you that." But they insisted on taking one taka from every disciple. So Guru Arjan Dev brought them four and a half takas, saying, "Guru Nanak was a perfect disciple, Guru Angad Dev was a perfect disciple, Guru Amardas was a perfect disciple, and Guru Ramdas was a perfect disciple. I am still only half a disciple. So here is half taka from me and four from the other Masters." So as long as the Masters are in the body They never say that They are perfect disciples or perfect Masters. They always say that They are still learning.

There was one Mahatma who used to take walks from His ashram and on His way He would pass by the hut of a woman who would always taunt him, asking Him, "Do you have a beard on Your face or is it a bush?" But that Saint would never reply; He would just listen and return home. When His end-time came, He told His followers to go and call that woman, and when that woman was there, He said, "Now I will reply to your question. You see I have this beard on my face and I am taking it without any stain on it; without having any blame on my body, I am taking this beard. And now I can say, 'I have a beard.' I didn't reply to this question before because I was afraid that if I would say, 'This is a beard,' then maybe my mind would have given me a hard time."

So that is why as long as the Saints are in the body, They never become proud of Their Sainthood and They never say that They are perfect.

When I was initiated by Baba Bishan Das into the first Two Words, I always gave first preference to meditation and then to the worldly responsibilities. In fact, I didn't have any worldly responsibilities to carry, because I was never married and that is why I didn't have much to do in the world. I always gave my preference to meditation, and I had a meditation center in my own field. I never wasted any time gossiping or socializing with people. I never went to visit places or people when I got Initiation. I always remained devoted in meditation. For maybe seventeen or eighteen years I meditated continuously, and I would go on sitting for many, many hours without coming out from my meditation place, and that was very painful. That period was very painful for me and that is why I say that the earlier practices of Sant Mat are difficult to do, but when you start doing them, then they become very easy.

⁸ about a penny.

I never had any sheet or any comfortable, soft thing to sit on. I always used dry sticks, or dry hay or things like that to sit on.

Usually I used to sit for seven or eight hours continuously. Sometimes I would sit for the entire day, and sometimes I would sit for the whole night also. And when I would sit for a complete day and night, then those ants which come out from the ground to eat up the wood, they would come and eat up my clothes.

When you reach Brahm you get so much power, so much supernatural power, which cannot be described in the world. It is worth experiencing and worth having.

So in those days I used to sit under one particular tree. Once towards the end of that period of meditation, a dear one asked me, “You have done so much meditation sitting under this tree. Will this tree also have some benefit from Your meditation?” I said, “Definitely. It is the law of nature, and this tree will definitely get some benefit. Now this soul will no longer remain in the body of a tree. The soul will get some other body, maybe the body of some human being.” So after some time that tree became dry and we cut it down and burned it in the langar. And after some time, a satsangi had a baby girl and we named her “Kikar” which was the name of the tree. And now also that girl is still living.

I mean to say that I don't mind when you people ask me any question. I am very happy to respond to all of your questions. But when I am listening to you asking questions, at that time I smile in my within and I say, “Look at them. These people do not meditate as much as they should, they just go on asking questions.” Because my life has been meditative, and whatever I achieved I have done so with my Master and by my meditations.

2003 February: All Saints are One

This “walk talk” was given January 7, 1980, at 77 RB, Rajasthan, India.

QUESTION: If you hear more than one Sound, or if you're listening to one Sound and another one comes up, does it matter which one you listen to, as long as they're coming from the right?

SANT JI: All the Sounds are one. In the beginning when our mind is not still, we feel that different Sounds are there and we are listening to different types of sounds, but if we will keep meditating, later on we will find that all the Sounds become one.

In the beginning you hear different Sounds all together, but later on they become one, because the Sound is one.

QUESTION: Sant Ji, I read about all Masters being one and the same, and another time I read that You had said that certain Masters come again and again to the world. I wondered if you could comment on that in relation to your own mission.

SANT JI: All the Saints Who come from Sach Khand are One. There is no need to comment on this statement, because all the Saints, Those Who have reached Sach Khand, They all become One, because They all merge in one another. Many Saints come into this world again and again, as Kabir Sahib came in all the four ages. When some Masters

come again on this earth, They are known to people, and Their history is known to people, but some Masters come into this world again and again unknown to the people.

In the history of Ravidas it says that He was born on this earth before He was born as Ravidas. In His previous birth, Ravidas was a disciple of Ramanand, Who is called the Master of Kabir Sahib.⁹ Ramanand had many disciples, and in those days the sadhus were not earning their livelihood by farming or any other work, they were begging from door to door. They collected food that way, and eating that food, they were doing their meditations. So Ramanand had many disciples who used to go from door to door to get food for the Master and for everybody.

One time, in the winter, it was raining, and Ramanand told a disciple whose name was Brahmchari – the one who was born as Ravidas in his next birth – “Go and get some food for me.” Brahmchari went out, and as he was passing by one merchant’s house, that merchant asked him, “O Brahmchari, where are you going?” Brahmchari replied, “I am going to get some food for my Master.” The merchant said, “Why not take food from our house? It’s very cold out there, and moreover, it’s raining. Don’t go from door to door, come to our house and take as much food as you want.” So he took what food he wanted from the merchant and brought that to Ramanand.

Ramanand ate that food, and after eating it when he started doing his meditation that night, he didn’t find any peace in meditation. He was very upset because he was not able to concentrate and enjoy his meditation, and he was trying to find out what was the reason behind it. Next morning, when he asked Brahmchari from where he brought the food, he replied that it was from the merchant’s house. Ramanand knew that those merchants were not very honest and the way they were earning their livelihood was not honest. He got upset at Brahmchari and said, “Why didn’t you beg for the food from door to door, as I had told you? You are a lazy one.” Ramanand became upset and gave him a curse: “Since you were lazy last night, which disturbed my meditation, I give you the curse that you will be born in a low caste family in your next lifetime.”

So this was the story of his first lifetime, and in his next lifetime, Ravidas was born in the home of the low caste people, in the home of some cobblers. Ravidas, since he was a high soul, right from his birth he knew that just for a little mistake he had been given another birth; otherwise, he would have received liberation in his previous birth, and he remembered that. He also knew that he was born in a low caste family and he didn’t want to drink the milk of his mother, because he was afraid that if he would drink milk of a mother who is from a low caste family, he might pick up some bad karmas, and in that way he wouldn’t be able to get the liberation. So that’s why he didn’t drink any milk for three days, instead he kept sucking his thumb.

His parents were very worried, because that infant was not drinking any milk, and there was nothing else to eat, so they made a request to Ramanand Who lived in the same town, Kashi. The parents of Ravidas requested Ramanand, “Master, we have got one son, and we don’t know with whose support he is living, because he has not drunk even a drop of milk in the three days since he was born. We don’t know how he is surviving. Will

⁹ See “All Masters Had Masters,” in *Streams in the Desert*, pp. 379-381.

You please come and bless him and do something so that he may drink the milk and survive for a long time?”

Ramanand knew that it was Ravidas who was not drinking the milk and knew that he was afraid to pick up the bad karmas of the low caste family. Ramanand went there and told Ravidas, “You should not hesitate to drink the milk. You will not pick up any bad karmas. It was just because you were lazy that I gave you the curse. You will not make any mistake in this lifetime.” In that way, Ravidas started drinking the milk.

There are many Mahatmas Who come again and again into this world, only for the sake of the souls: but in some cases it remains unknown to people, because the Mahatma’s histories are not put together by the people. In the case of some other Mahatmas, people do know about Them because They give clear hints that They had come earlier.

When we get the high status, or when we get liberation, or when we become one with God, at that time the soul knows that he is the end and he is the beginning, and at that time there is no difference between the soul and oversoul.

Masters don’t speak clearly in this world that there is no difference between Them and God, because whenever They utter those words, the orthodox religious people don’t like that, and they always give Them trouble. When Mansur said, “An al Haq,” which means, “I am God,” at that time the people put Him to death. And you can find this in the case of many other Masters, Who said that there was no difference between Them and God, They were also given troubles.

In Multan, many Pirs, Saints and Mahatmas have taken birth, and Shamaz Tabriz also used to live there. Once the prince of that area died, and many religious people, Saints, Pirs and Masters were called to put life back into the dead body of the prince. Many so-called saints and masters were there, claiming to be real saints, and claiming that they were the only devotees of God. They all performed their practices in their own ways. Some performed the austerities, some performed another type of practice – they all did their ways of devotion so that they might please God and get life into the dead prince again, but nobody became successful.

Finally, when Shamaz Tabriz came there, He was also told by the king to do something so that his son might live again. Shamaz Tabriz said, like other people, “I beg you in the name of God that you should get up.” But nothing happened, because He had said that as the other people were speaking, there was no charging, there was nothing in that. When nothing happened, everybody was disappointed, so again Shamaz Tabriz touched that body and said, “Now I beg you in my name that you get up,” and when He said that, the prince at once got up.

Everybody was surprised, because when Shamaz Tabriz begged the prince to get up in the name of God, he didn’t get up, but when He begged him to get up in His name, then he got up. The other so-called masters were afraid of their own position, so they started criticizing Shamaz Tabriz, and they told the king, “Up until now, no Master or no Saint has ever shown a miracle and nobody has said that he is equal to God, but this man is trying to prove that He is greater than God, which goes against our Muslim religion, so He should be punished.” The king forgot what Shamaz Tabriz had done for him and for

his son, and he obeyed the other people, and he punished Shamaz Tabriz by de-skinning Him.

Whenever the Masters say that there is no difference between Them and God, people don't believe and moreover they give troubles to Them. That is why, even though all the Saints are One, and God and the Saints are One, but still Saints always keep quiet, and they let the disciples decide and let the disciples see that there is no difference between Them and the Almighty.

Sunder Das, the initiate of Master Sawan Singh, whose story has appeared in *Sant Bani Magazine*, was a very dear devotee of Master Sawan Singh, and after going through a lot of sufferings, when he came to live with me, he lived with me for a long time. When Master [Kirpal] came to my place, Master at once told him to sit and meditate, and when he got up from meditation, he told his experiences to Master, in which he said that he has seen in his meditation that once Master was born as Shamaz Tabriz.

God is One and He has always remained One – from the very beginning of this Creation, there is only one God pervading everywhere. But He definitely changes the body; sometimes the Masters are tall, sometimes They are short, sometimes they are black in color, sometimes they are white in color, but the Power which is working within Them, the God Who is working within Them is the same, and He has been the same One from the very beginning.

Guru Arjan Dev Ji Maharaj says, “The Light is the same, the practices which They teach are the same; They only change Their bodies.

QUESTION: Sant Ji told us yesterday that all Saints come prepared. I wonder whether all these Saints – like Sawan Singh, Who had to suffer five months with a broken leg and His karma was cut down, from five years, and all the other troubles They go through – are they just an act? Since They come prepared, why don't They just start meditating from the very beginning?

SANT JI: You people's minds work too much. [laughter] You people don't meditate, and when you read something, you don't understand that, and you don't think upon that. As long as God wants the Saints to remain hidden They have to go through all the sufferings like the other people do. Master Sawan Singh Ji used to say that He was going to be born in the District of Faridkot, one part of Punjab, but because of certain reasons, His birth was shifted from Faridkot to Ludhiana.

If They open Their inner veil from the very beginning, or on the very first day, if Their inner veil gets opened, then They would never meditate, and then They would never search for God. Will you search for water if you are not thirsty? You should know that when such Masters come, They are not affected by richness or by poverty. If They are born in the rich family, a rich place, still Their search for God is like the search of God They would do if born in the poor family. And after searching, when They meet or come across some Mahatma Who can give Them the knowledge of Shabd Naam, and when They get the Initiation, They don't waste Their time as we people do. After getting Initiation They utilize every single minute in doing the devotion, because They know that now They have got the real thing and They have to show the people how meditation is done and how God is achieved.

At present in India, people don't worry much about the problem of untouchability and they don't believe in that, but a long time back, 30, 35 or 40 years back, this untouchability was a big problem in India. The people of the higher castes didn't want to see people of a low caste or the untouchables. If even a drop of water would touch the body of the untouchables and then get on the body of a higher caste person, then they would take water from the holy Ganges, and by sprinkling some water on their body, they would feel purified.

At the places where people used to get their water, they had different pipes for different castes: this is the pipe for the Muslims, this is for the Harijans [the untouchables], this is for the Hindus, and like that. They didn't like to touch the water [from the other castes] either, even though all the water was the same.

When I was about ten years old we had a Muslim servant on our farm. Once we were playing, and that Muslim servant had some water there. Before leaving the farm, he told us boys that we should not drink his water because he was Muslim: "You people should not drink the water from the pot of a Muslim." When he left, you know that if you tell a child that he should not do this, he will definitely do that. So when he told us that we should not do that, I thought, "Let me try this water; I'll see whether it gets stuck in my throat or what happens."

I had seen that people kept the water separate. Even my father did that, because our house was on the way and my father had a place for people to rest. He had drinking water for the travelers, and he had different pipes for the different castes of people.

I was very curious to know what the water of this Muslim would do to me, so I drank that water, but nothing happened. It was like the other, normal, water. When the servant came back, the other boys told him that I had drunk his water, so he told my father. My father got so upset that he didn't allow me to enter the house until I was purified by a pundit. When that pundit came, he burned a lot of incense, a lot of ghee, and after performing some practices when he was given two quintals of wheat and one cow as a donation, only then he left, saying that now I was purified and now I should be allowed to enter the home. My father got very upset at me and said, "If you had not drunk the water of that Muslim, I would not have spent all this money. All this is done only to purify you, so you should not do that again."

I told him, "Father, you don't know. All the water is the same. I have tried that water, and whatever people say about it, that is not true. You should know that all the waters are the same." But he didn't believe that.

You see that there were many other kids who were playing with me, and there were many other children and people in that village, but who had that thought? Not any other person had that thought, although this thing is true.

Only such souls, Those Who come from Sach Khand, and those who are to do something in this world for the sake of other souls – since they are searching for God from the very beginning, that's why they have all these types of questions, and that's why they always try to teach other people. Whenever they get any opportunity, they try to teach other people about God and about all these things.

When the Saints come, no doubt They are all prepared, but They go through all these things and They live like normal people, but still They are different from the normal people. They have to live Their life like the regular people only to show the people how one can become a Saint from a normal man.

Once when I was visiting Ferozepur with my mother, at the train station, they were shouting: “The water of Muslims, the water of Hindus,” and like that, because they were selling the water. When I heard that somebody was selling the water of Muslims, I called him, but when my mother saw that, she told that man, “No, you go away; he doesn’t want any water,” and she told me not to drink that. [laughter]

She had some doubts that even though I had not drunk that water, but still since I had the thought of drinking that water, it meant that I had become a little bit impure. She told my father, and my father was also an easily upset type of person, so he went to the pundit and brought him on his shoulders. He didn’t want to give any trouble to the pundit, because that was the second time that I was impure. [laughter] In those days, they didn’t have jeeps or anything like that, so he carried him on his shoulders. When he was brought to our home, he was fed kheer, which is rice cooked in milk, and it’s a very delicious food for a pundit. Like halvah, it also can be eaten without using the teeth. But pundits say that by eating that delicious food, kheer, they have to use their teeth, and after eating they ask for some money, which they call money for the wear and tear of their teeth. Because they want the money, they ask for money for their teeth.

After everything was done, my father forgot to give that money, so that pundit became upset, and he vomited that kheer out. My father thought that there was something wrong in what he had done to purify me. Maybe my mother didn’t bathe before making that kheer, or maybe the people who attended were not having pure thoughts or something. So he told my mother to bathe and then make kheer again. After the kheer was made, my father told us to bathe. We all bathed in cold water, and we all were told to sit in front of the pundit with our both hands folded in front of him while he was eating the kheer. We all were doing the Simran of Wahe Guru. We all were requesting God that this time the kheer should definitely stay in the stomach of the pundit and not come up. [much laughter] After the pundit ate the kheer, my father thought, “Maybe the first time I didn’t give much money, so let me give more this time,” so he gave him five rupees. When he gave five rupees instead of one and a quarter, the pundit became pleased and the kheer remained in his stomach.

These were the days [of my childhood], but from the very beginning I didn’t have any thought of untouchability, or I didn’t have any discrimination between the people of low or high castes, and many times I was a problem for my family members.

Whenever the Saints come, right from Their childhood, They teach their family and other people to be broadminded, because They have a broad mind, and They have room for every creature in Their heart, and They love and respect everybody.

When such Souls come, They are not affected by any discrimination of caste or creed, and They are not even affected by the fake practices of the other so-called saints.

You would have read the story of Baba Jaimal Singh. Was there any other child at that time who searched for God, as Baba Jaimal Singh did? Baba Jaimal Singh traveled from

the Western part of India to the East all on foot, searching for God. After searching a lot, when still He didn't get anything, and when He found out about Swami Ji Maharaj, He went to Him and He got Initiation. After getting Initiation from Swami Ji, He didn't waste even a single minute, and He kept doing His meditation, even when He was in the army. You know how He devoted His time to His practices, along with doing His army service.

Russell Perkins got the opportunity to visit the Ashram of 16PS, which is a little bit away from the village, and he has seen how I had made an underground cave for doing meditation. At that time I had only one sevadar with me who was cooking food, and I had told him that he should make the food and keep it at a certain place. He was not allowed to call me for food, because I told him that whenever I would want to eat food, I would come out and eat food by myself. He should not worry about me. Moreover, I didn't have any comfortable cushions or anything like that, just a plain wooden bench was there to sit on for meditation. The meaning of saying all these things is that when such souls come, right from the very beginning They search for God, and when Their search is completed, when They get Initiation, They devote all Their time in meditation.

Hazur Maharaj Ji, Master Kirpal, initiated thousands of souls, and He put thousands of souls on the way back to God. And I respect and have love for all the initiates who were initiated by Master Kirpal. But you will find only a few from the millions, someone who has spent all his time doing his meditation after getting Initiation, and who has not done any worldly work since his Initiation.

As long as it is in the Will of God, such souls when they come, they search for God, and when their search is completed, or when it comes in the Will of God that now their search is completed and they should find the perfect Master, they do get a perfect Master and get Initiation and then they meditate. Sometimes there is no perfect Master living in the world in the human form. In those cases, when such a soul has to be initiated, the Masters Who have left the body earlier are told by Almighty God to appear in the world at the place where that soul is and give Initiation. There are many stories of past Masters and many disciples who got Initiation in that way, when no Master was living in this world, but still they got Initiation.

Paltu Sahib's Master, Whose name was Gobind Das, was initiated by Bhikha Ji, Who appeared long after He left the body physically. In the same way, Sukhdev Muni had left this physical plane long ago, but He initiated Charandas.

Hazur Maharaj Ji used to say that this is the law of nature, that there is food for every hungry person and water for every thirsty person, and nature supplies that. The law of demand and supply always works. The meaning of this statement was not just a casual saying; the deep meaning of this is that no matter if a Master is not living in this world, but still if there is a soul who has the desire for God-realization, and if his search and demand for God is very strong, then he will be supplied with a Master, and a past Master will appear to give him Initiation. By saying that the law of demand and supply always works, Master meant this.

2003 March: The Wealth of Meditation Never Ends

This "walk talk" was given January 28, 1980, at Village 77 RB, Rajasthan, India.

QUESTION: I have some questions about Simran. Master said that when your mind is troubling you a lot to do Simran very quickly, and I read in one of Master Kirpal's books to do Simran slowly. I find that when I do Simran slowly, like on each word I breathe in for the first half and then breathe out for the last half; that has better concentration for me. I'm wondering if that is the best way, or if I should repeat the Simran exactly the way Sant Ji says the Simran. Could Sant Ji just talk about Simran and enlarge upon these things?

SANT JI: Why am I daily saying the Simran for you? Only for you people to understand in what speed or in what way we are supposed to do the Simran.

Actually, the speed of Simran depends upon the thoughts which our mind is having when we sit for meditation. If our mind is bringing many thoughts and bothering us, then we should do Simran quickly. If we don't have many thoughts in our mind, then it should not go very fast; it should go on slowly. The speed of the Simran depends on the thoughts which your mind has, because we are doing the Simran to control our thoughts.

You know that not everybody has the same type of problem. Many people's minds are quiet and silent when they are sitting in meditation. But many other people's minds are not quiet and they are working too much when the dear ones sit for meditation. So every individual has different types of problems, and that is why it is different for everybody. If someone has many thoughts during meditation, he has to do Simran quickly. If they don't have any thoughts, they have to do Simran slowly. It all depends on the speed of the thoughts which you have.

QUESTION: I'd like to thank You for doing Simran in front of us and allowing us to hear it like You do it. It's really helped me. Also I was wondering: when we got the Initiation instructions we were told that we're not supposed to do the Simran while we're doing Bhajan. But is it supposed to go on anyway, sort of real subtle?

SANT JI: Many dear ones either forget the Simran or they don't know how to pronounce the Simran correctly. So because it makes a lot of difference if you are not pronouncing the Simran correctly, that's why I decided to repeat the Simran in front of all the groups before the morning and evening meditations. Dear ones used to come to me in their private interviews and ask me to repeat the Simran for them, because they wanted to make sure that they were pronouncing it correctly, that is why I am doing this for the sake of the dear ones. Like you, many other people have been benefited by hearing the Simran. When you are reminded how to do the Simran it becomes easier for you to keep on doing Simran when you are sitting for meditation in my presence.

At the time of the Initiation, when the instructions are read to you, it is said that you should not repeat the Simran when you are doing your Bhajan practice, because you cannot do two things at one time. You can do only one thing at a time. That is why it is said that you should not repeat the Simran when sitting for Bhajan.

But this is only for the beginners. In the beginning, because you don't know Simran and you have not developed the habit of doing constant Simran, that is why you are told not to make any effort to do Simran when sitting in the Bhajan practice. But gradually you should develop the habit of doing Simran as the thoughts are coming in your within. You see, the thoughts are coming in your within without your making any effort, and you are

not even conscious of the speed of the thoughts, whether they are coming quickly or slowly. They come without any effort. In the same way, you should develop the habit of doing the Simran and you should replace those thoughts with Simran. Just as breathing is going on in your within and you are not even aware of it – you don't make any effort, it just goes on by itself – in the same way, you should do so much Simran that the Simran should go on within you by itself, and you should not be aware whether it is going slowly or quickly. If you will develop the habit of doing this type of Simran, then you will see what power Simran has, and then you will realize how much you are getting from doing that type of Simran. And when you have perfected your Simran in that way, then you will not have to make any effort to do the Simran either when sitting in the Bhajan practice or in the Simran practice; it will go on by itself.

When you will perfect your Simran in this way, then as soon as you will sit for meditation your thoughts and your attention will be collected at the Eye Center and you will start hearing the Sound Current without plugging your ears. Now, no doubt you hear the Sound Current when you sit for the Bhajan practice, but that Sound does not pull you up. This is only because of the lack of Simran. If you will complete the [needed amount] of Simran while doing your other work, if you do the Simran while walking, talking and doing other things, then your course of Simran will be completed – and then when you will sit for meditation, your attention will go straight to the Eye Center and the Sound will pull you up.

Now no doubt, you people do hear the Sound Current, but you do not enjoy it because that Sound is not pulling you up. This is only because of the lack of Simran. Sometimes it happens that you are enjoying the Sound and suddenly your soul comes back in the body and you feel a jerk in your body. Many people even get frightened and they feel as if they are going to die. This is only because of the lack of Simran. If you have done a lot of Simran, then you will never have this type of feeling of jerking in your body – because once your attention goes to the Eye Center, you will enjoy the Sound Current and it will not come back into your body since you will have completed the course of Simran.

QUESTION: Are we allotted so much darshan when we're here, or does it follow the principle that "the squeaky wheel gets the grease," the one which squeaks loudest – the people who are in the worst condition?

SANT JI: It is all predetermined. Whatever time you get here with the Master is all predetermined, in the same way that you have got happiness, pain, good health, bad health, richness and poverty according to your past karmas. Getting Initiation and coming in the company of the Master and spending time with the Master is all predetermined, and you are getting the time according to your past karmas.

It is all in the Will of God. As Guru Nanak Sahib says, "The darshan of the Master is in Your Will. Whenever You will send me to Him, I will go."

When God inspires us from within, only then is the longing to have the darshan of the Master created within us, and when that longing is created, only then do we come to the Master and have His darshan. If God does not inspire us from within, we become lazy and we don't feel like coming to the Master and having His darshan. So it is all in the hands of God.

You know that the sun rises and comes out in the world at a fixed time and it sets only at a fixed time. Night and day also come only at their fixed times. It means that everything happens in the Will of God. The law of nature is unchangeable, and when we believe that all the things which are created by nature are true, in the same way, we should believe that whatever the Masters have experienced is also true. It has come in the experience of the Masters that not even a leaf can turn without the Will of God. So whatever is happening in this Creation is all in the Will of God, and actually, God Himself is doing all these things.

Guru Nanak Sahib says, “Everything is in the Will of God and there is nothing which is outside the Will of God. Nanak says, One who recognizes the Will of God becomes free from egoism.”

QUESTION: Sant Ji, this particular spot, this hut, apparently has an interesting history. I’m curious about that.

SANT JI: You should read the *Sant Bani Magazine* and in one of the magazines the story of this hut has been published. You should read that.

QUESTION: I have another question. The sevadars in this Ashram work very hard for us, and I understand that part of the benefit of our meditation goes to those sevadars. I personally don’t feel I have much meditation to spare, and I’m wondering if it is possible for us to do financial seva or some other thing, or to reserve the meditation and give out something more on the material plane.

SANT JI: You see, when you people come here, if you are not served by someone, how can you meditate? So that is why you should do Bhajan and Simran as much as possible. Because you know that the people here are not sevadars who live at the Ashram. They come here only to serve you when a group is here, and after attending the Satsang and after the group is gone, they go back to their routine work, because they are all farmers, as I am. I also start working when the group leaves. So they are sparing this much time for your benefit, to serve you. So that is why you should appreciate that seva and you should do more Bhajan and Simran so that you can preserve the rest of your meditation.

You see that in fact you people are also serving the Master or doing the seva of the Master by doing Bhajan and Simran. Because you are doing the service of the Master, you are getting the benefit from the meditation which our Master has done. But Master is not worried about that, because He has done so much meditation that no matter how much seva you do for Him still He can give you a lot of benefit from His meditation and still a lot of meditation will be left with Him. Because He has done so much meditation that you can’t even imagine.

We people have this fear that we will lose if others serve us only because we lack in doing the meditation. If we have done a lot of Simran and a lot of meditation, then this type of thought would never come in our mind. The dear ones who are serving here definitely get the benefit from your meditation because they are serving you wholeheartedly. So that is why, for their sake and for your own sake, you should do more meditation. With the grace of Master you have been given that large store of the grace of Master which will never come to an end. Just as the meditation of Master never comes to an end, in the same way, the grace of Master which you people are getting will also never

come to an end, provided you utilize that grace in your meditation. So that is why you should do more Bhajan and Simran, because Master has given you a lot of wealth. And moreover, He Himself came into this world carrying a lot of Spirituality, a lot of grace.

Nobody is there to question Him about why He gave so much grace to His dear ones or why He has given out so much Spirituality to the dear ones. Since God Himself gives this wealth of Spirituality to the Masters – once He has given that store to the Master, God never asks Him, “Why did you spend so much for the sake of the dear ones?” because Masters get so much wealth from God and They have come here [only] to distribute that wealth among the people. That is why, no matter how much we serve Them, still They are not afraid, because They know that the wealth which They have will never come to an end, because They have earned so much.

Masters are not misers. If They were misers, what benefit could we get from the store of wealth which They have? And if They didn't have any wealth, what benefit could we get from Them? So Master has a lot of wealth with Him, a lot of Spirituality, and so by doing meditation we are serving Him and getting benefit from His meditation – and He is not afraid of that, He is not worried about His wealth because He has earned so much. So we should also become Master-like and we should also have an open heart for all the people, and we should meditate as much as possible so that those who are serving us should also get the benefit, and moreover, by doing more meditation you may serve your Master and please Him very much.

Dear Ones, this is a reality, that when the dear ones come to the Master, Masters know that They have to give something to the dear ones, but They are not afraid of losing Their wealth, They are not even worried. They become very happy when people come in a receptive mood to receive the grace of the Master. However, the Masters become sorry for those who do not take any grace from the Master. Since the Masters have a great heart that is why They always become happy when They see that the dear ones are doing meditation and getting the grace of Master. So you should also make your heart like the Master's, and you should also do Bhajan and Simran as much as possible and become happy when you are giving the benefit of your meditation to those who are serving you.

You see, you people are thinking that because sevadars are serving you, you will have to give some benefit of your meditation, which is no doubt true: they will definitely get something because they are serving you. But instead of thinking [about] this, you should think about doing more meditation. You should do so much meditation that no matter how much the sevadars take from it, but still [your wealth of meditation] will never come to an end.

You see, even in this world, if we are giving our wealth to other people, our wealth is not running out. If we are giving a lot of donations, then also our wealth is not coming to an end. We don't lose when we donate and we don't lose when we share with other people. As Kabir Sahib said, those who donate don't become poor, just as no matter how much water is taken from the ocean, still the ocean does not lose any water. In the same way, if we are doing a lot of meditation, no matter how much people serve us, if we have done a lot of meditation, still our wealth of meditation will never come to an end.

Moreover, Kabir Sahib said that as long as you are living in this body, you should always think about giving what you have to other people, so that you may get more and more.

You know that if a teacher is teaching students, he doesn't lose anything. Instead his intellect and his studies become sharper. In the same way, if you help other people with your spirituality or with your worldly things, you will not lose anything, but instead you will get more. If you will help others with worldly things or spiritual things, you will get more worldly and spiritual things.

Hazur used to say, "This is the law of nature, that there is food for the hungry and water for the thirsty." In the same way, if you have the desire to do good to others, Master will definitely shower all His grace on you and He will always make you an instrument through which He will do good to others. If you will think about becoming good to others and giving whatever you have to others, you will never lose. If you will give something to others, you will get more, because when you will [develop the mind of a donor], then God will give you more. This is my personal experience. That is why you should collect so much wealth of Spirituality by doing more Bhajan and Simran – so that you may share it with others.

Those who serve other people definitely get the fruit of their service. Master Sawan Singh Ji used to say that the monks or the so-called sadhus, those who are spending their time in meditation, have to do five hours of meditation, whereas the householders who are serving that sadhu have to do only one hour of meditation. Those householders have a little bit of humility in them because they go and touch the feet of the sadhus or the Masters, and they serve the dear ones, they serve the Masters. But the sadhus risk the disease of egoism, because they are praised by the worldly people and people come to them asking for guidance.

If they have not reached up to Daswan Dwar they are not perfect sadhus, so there is the danger of egoism. That is why, in order to keep the balance the sadhus have to meditate for five hours, because the worldly people who are serving those sadhus get benefit from the meditation of the sadhu. That is why Master Sawan Singh Ji used to say very strictly about people living at the Ashram, "Until you have crossed Daswan Dwar and until you have become a perfect vessel, you should not think about living at the Ashram. Because when you live at the Ashram people will come and touch your feet and you will have egoism, you will feel that you are a sadhu. If you have not become the perfect sadhu, you will lose and you will have to do more meditation."

QUESTION: I'm still not clear about whether it is an individual preference, and whether using breath for Simran is a hindrance or a help – because I concentrate on first part of the first Word breathing in and on the second part breathing out, and I just do the Five Names like that. I find that it has helped me. Is that strictly a personal thing, or is it better to forget the breath completely and just get absorbed in the Simran?

SANT JI: I have said that everybody doesn't have the same type of problem. If you can concentrate better by doing Simran the way you are doing it, if you don't remain aware of your body, and if you can collect your thoughts better in this way, then you can keep doing it. But this is not for everybody.

2003 April: Always Remember His Form

This walk-talk was given December 30, 1979, at Sant Bani Ashram, Village 77 RB, Rajasthan, India.

QUESTION: When groups first started coming over here every year, ---- said some unpleasant things were going to happen. People who weren't doing their work, their minds would get stronger when they came here. I was wondering if there is ever a time when a disciple shouldn't come to the Master? Or if whenever we have the opportunity we should come? Or if sometime our mind tells us maybe we shouldn't come, if that's ever the right thing to do?

SANT JI: When I was in the United States, before leaving for India, I gave a message regarding coming to India and you should follow that. [See "On Visiting India," July/August 1977.]

Whatever time you spend in the company of the Saint is still [very little].

Kabir Sahib said that just one second of the rain which Lord Indra showers on the earth is much more than taking water out of a well for twelve months. In the same way, one moment in the company of a Saint is more than fifty years of doing Simran.

Those who get the opportunity of coming here should understand this as a boon from God, because here you people come only to do the devotion of the Lord. Here we don't have any sight-seeing places, we don't have any city, we don't do any other entertaining things. We come here only to do the meditation and devotion of God. So those who will understand this as a boon from God and who will utilize this time in the name of God, their minds will not become stronger. Their meditation will become stronger, not their minds.

When people come here, on the first day they have much confusion and their mind gives them a very hard time. But later on, when they sit here for meditation and when they come to me in their interview and we talk, then I know how much people improve in removing the confusions of their mind.

You see, if you are living in a city or if you go into a city, no matter how much you try to divert the direction of your mind, still it will go out into the worldly things. This is the only place where you get the opportunity to concentrate your mind, because here there is no outer place where your mind can go and get attracted.

And this is a fact, that even after leaving this place, whenever you will remember this place and whenever you will remember this trip, you will always get the help of Master. Because this is a spiritual trip which you are doing, and whenever you remember that, you will always get help from the Master.

Kabir Sahib said that you should never give up the company of the Saint. If you see Him coming toward you, you should go and touch His feet, because as soon as you see Him and He sees you, you get rid of many karmas, and whenever you go in His company He makes you meditate on Naam.

Further, He said that when you go to see the Master, don't wait for anybody else to come with you. Don't worry about what is going to happen. Just go and see the Master.

QUESTION: What is the difference between the love of the heart and the love of the Third Eye?

SANT JI: [Sant Ji chuckles] The heart is connected with the Third Eye, so there is no difference between them if you are feeling love at both places.

QUESTION: This is a question from my mother to you. She wants to know how she can explain the Path that I follow to others, such as relatives and friends, in view of the things that are happening with spiritual paths and cults nowadays, like in South America and the reverend who had his disciples killed, and other cults that are obviously after money and suchlike things.

SANT JI: The real Saint is millions of miles away from all these so-called spiritual fads or cults which exist in the world today. When such a Saint comes in this world, He works only for the inner things and He doesn't bother about any outer things. [You know that] if any business wants to sell some of its goods, it will have some agent or representative working for the company. In the same way, the real Saint is working for God. He is like an agent of God and He reminds us about our mission, the mission with which we have come into this world. Our mission is to go back to God. So whenever such a real Saint comes, He always gives us the inner things and He always talks about the inner things. He doesn't work for the outer things; His only purpose is to take us back to God. So whenever such a Saint comes – unlike people in those other cults – He practices meditation and He advises only those people who come to Him. He doesn't work with or take the help of any group or political party, because His party is that of God, and in fact, God Himself works for Him. So by telling such things, your mother can tell people about the Path and how to differentiate between the real one and the false one.

Saints who come into this world in the Will of God, Who are sent by God, never commit suicide and They never allow anybody else to commit suicide. They know that committing suicide is the greatest sin because it is going completely against Nature and against the Will of God. That is why the real Saints always place emphasis on living. They do not allow us to kill ourselves. Unless God wants us to leave this world, They do not want us to leave this world. Master Sawan Singh Ji also used to say that committing suicide is a very great sin and it can never be forgiven.

QUESTION: What kind of protection can the Master give to a parent of an initiate who commits suicide?

SANT JI: Master Sawan Singh Ji used to say that even the animals of the satsangis are under the protection of the Master. Those who are the family members of the satsangis, if they are having faith in the Master, or if they have ever attended the Satsang or have even heard about the Master, they are always protected.

QUESTION: Can You tell us what the gold ring on Your finger is?

SANT JI: [Sant Ji chuckles again.] This was Master's love which He gave me.

QUESTION: Does Sant Ji have a lover as Master Kirpal had with Sant Ji?

SANT JI: Only time will tell who the lover is, because Saints never say to one person that he is my lover. The lover always remains hidden and he comes out only at the appropriate time.

Because you know that if Master tells us that such a person is His lover then people will go behind Him and they will try to touch his feet. They will praise him and do all sorts of things like that, and in that way they will plunder him. So That is why, in order to protect the lover, Master never says anything about him.

Instead of asking this question, if you meditate and if you go within, you can know up to which plane, which place, you have reached, and who is higher than you, and you can see who the lover is and what his position there is.

The inner experiences are always true. If the satsangi is going within, he can see the position of all the satsangis who are going within. But such a satsangi will never say that he is going within and he has seen such a person there and this person is stuck on this plane, and like that. He remains quiet and he doesn't tell anybody about his experiences. But he is aware of the position of all the satsangis who are going within.

QUESTION: I've got a question about reading books by some of the disciples who have written books, like *The Pilgrimage of James*, in which they tell their inner experiences, such as going through the astral and causal worlds and the experiences they have had with the Master within. Is it good to read those books, or are they all fake or nonsense?

SANT JI: If the inner experiences are told only to inspire other people, they should be read. If a book is written by some person who is writing about going within and seeing many things, going to the astral planes and like that, and he is still criticizing other people or doing something which goes against the Path, we should understand that such a person is not going within. Because if a person is going within he will tell that outside only if he has been ordered to or only if Master approves that, and he will do that only for the benefit of other people. But if anyone writes his experience to get the praise of other people, you should understand that he is not going within. Because once a person has gone within and once he has risen above body-consciousness, he doesn't remain hungry for outer praise, so he will not do anything just for name and fame. He will do that only for the benefit of other people.

If a dear one who is doing meditation and having good experiences narrates his experiences, then it is good to read them.

Bhai Nand Lal, a devotee of Guru Gobind Singh, wrote about his inner experiences and in those writings he praised his Master, Guru Gobind Singh. In the same way, Master Kirpal wrote the book *Gurmat Siddant* when Master Sawan Singh was still in the body, and He wrote all that He had experienced in the within. In the same way, other dear ones, who really meditate and have inner experiences, have written books about their inner experiences. So if we find a book with such experiences, then we should definitely take interest in it because it inspires us to go within and have those types of experiences.

But only reading will not do any good. Reading is not enough. You should meditate also.

QUESTION: I have a question about dreams. Off and on through the year, I've had dreams where I've been doing constant Simran in the dreams and sort of going from one stage to the next. Although I also have worldly experiences in these dreams, I wake up feeling elated, very happy, about it, and I'll tell my husband or my landlord about them. I'm wondering if this is right to repeat what I've experienced inside in dreams.

SANT JI: A satsangi should definitely try to keep the experiences within him. You should not tell other people even if you get something in a dream. If you cannot have the patience of not telling others, you can tell that to the Master, but not to anybody else.

Master Sawan Singh Ji used to say that you should never tell your experiences to others, because when you tell your experiences to other people they will have many thoughts

about you. Some people will feel jealous about how much you are progressing. Some people will have negative thoughts, some will have positive thoughts. Thoughts are very potent and they always work, so it is better to just keep quiet and not tell other people. Some people will even start praising you and respecting you when you tell your experiences to them and in that way also you lose. When you are praised and when people start giving you name and fame, they also get something from your meditation and in that way you lose. So it is better just to keep quiet.

QUESTION: Master, what are the consequences of suicide, especially for someone who is not initiated?

SANT JI: There is a saying in Rajasthan that those who commit suicide are the greatest sinners. You know that God has given us limited breaths, which we have to take and we should take them whether pain comes or happiness comes. If we are not doing that, you can see how much we are going against the Will of God.

It is not good for either a satsangi or a non-satsangi to commit suicide. Because you know that the law is for everybody, whether one is a prince, a king, or an ordinary man. Everybody has to follow the law. Even if the person who made the law goes against it, he also gets the punishment. So that is why God has made certain laws and if you go against those laws, you will definitely get the punishment.

People should not even think about committing suicide.

Only the weak-hearted person thinks about committing suicide. People think about committing suicide because they get so confused in this world and their minds get perplexed. But they do not understand that even after putting their life to an end, they are not going to finish all the problems they have.

QUESTION: Three weeks or four weeks before I came over here, my mother asked me to show her how to meditate. She had been to a doctor and this doctor had referred her to a meditation center where he reckoned it would be good for her to do some meditation. So she thought that since I meditate she would ask me first, and she wanted me to show her how to meditate. I knew the Master said to never show anybody how to meditate, so I had to do some quick talking, I wasn't quite sure what to do. What should I do in the future if she should ask me again?

SANT JI: You should not tell non-satsangis how to meditate or how to sit for the practice. You can give them the literature of the Path which has all the basic information so that after reading that a non-satsangi may know about the Path and become ready to receive Initiation. It is better just to give them the literature than to talk.

QUESTION: I have a question about breath. You said that our life is calculated by how many breaths we take. When we exercise, we breathe much [faster]. Does that mean we lose some of our life [when we exercise]?

SANT JI: This is what intellectual people have calculated that when we exercise we take this many breaths, and when we walk normally we take this many breaths per second; and according to that, it is true.

But no doubt, exercise is good for the body.

QUESTION: We've heard that You've been sick this year and we're concerned about Your health. Can You tell us how You are physically?

SANT JI: Now my health is completely fine.

This year was very dry for India. There was not much rain and it was also very hot in the summer. I was in Delhi on the 21st and 22nd of June and those two days were the hottest days in India. Many people even died in Rajasthan and Punjab on those two days because of the severe heat. So because I was traveling on those days on the way back from Delhi, I also was caught in that heat and I became sick. But ever since the winter has come my health has been improving and now I am completely fine.

Since I have spent most of my time sitting in rooms or sitting underground in meditation, when I came out it was natural to have sickness because my body is not used to such changes in temperature. In 1976 when I was about to go to America, when I went to Delhi, that was the first time that I had gone out, and because of the heat and the change in temperature, I got sick. And this year also my body couldn't take the heat and that's why I became sick. I have spent most of my time sitting inside, or sitting underground meditating. I do not get bored or tired sitting in a room. I always like to sit in a room and meditate.

It is only the love of the dear ones which has brought me out and which is keeping me out. Otherwise, you know how when Russell Perkins first came here I was enjoying sitting in my room, and how I didn't want to come out. But because of the love of the dear ones, I had to come out.

Before that I had never thought that I would ever come out of this room and that I would go out and visit many people. I was spending all my time sitting inside, and only after so many requests from the people here I had agreed to give them one hour daily, from eight to nine o'clock in the evening. Otherwise, I was going to spend all my time in the room.

Now my health is completely fine. I am very grateful; I thank all of you who had concern for my health, and who had good wishes for me.

QUESTION: Do You think You'll be coming to North America this spring or summer?

SANT JI: I am the man of the order of Kirpal. If He will order me and if He will give me the opportunity to come and serve you, I will definitely do that, because I am always in His orders.

QUESTION: I am initiated by Master Kirpal. May I pray to You if I feel inclined to?

SANT JI: [Sant Ji chuckles] You should pray to Master. I am also taking you to Master.

Kabir Sahib said that the Master will tell you to go in the company of the Sadhu, and the Sadhu will tell you to do the devotion of Master. By obeying both of them, you can get to the unreachable plane.

I have come here to connect all of you with Kirpal. Those who are initiated by Master should always remember Him and they should always remember His Form. They should not change their remembrance.

QUESTION: It's hard for me to remember Master Kirpal. There are pictures of Master, but He never looked like those pictures when I saw Him.

SANT JI: Still you should try to remember the Form of Master Kirpal.

Do you people like sitting here in the evening?

COMMENT: [Everyone responds, “Yes.”]

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

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

2003 April: Sant Mat Teaches us to Become Strong

This question and answer talk was given January 11, 1980, in Bombay, India.

SANT JI: [begins by asking]: How are you people doing here?

COMMENT: Very well! Excellent!

SANT JI: Are you pleased with all the arrangements and everything here?

COMMENT: Yes.

SANT JI: So you should take advantage of it and you should meditate. [He waits for a response but there is none.] Well, nobody said, “Okay,” to that.

[Everyone laughs heartily.]

I have seen this many times in the days of Master Kirpal, that when Master would put a lot of emphasis on doing more meditation – when He would say that you should meditate more, that you should give up thousands of works to sit for meditation and you should attend the Satsang even at the cost of leaving hundreds of works – when He would say all these things in strong words, then not many people would thank Him for saying that and they would just keep quiet and listen to Him. But when He would say that you should definitely sit for meditation, even if it is for five minutes, you will get the benefit, and you will get liberation, then everybody would be very happy and they would fold their hands and say, “Master, thank you very much.” So this is not a new thing. When people are told to meditate more, not many people appreciate that, but when they are told to do a little meditation or less meditation, they like it very much.

Once there used to live a king in a place called Poonam, and he was a very good, righteous king. He used to help the poor and the needy a lot by giving them food, clothing, or anything they needed. He donated a lot of things for the sake of the needy and poor people. Almost every poor person in his kingdom went to him and received help.

There also lived a sweeper. He thought, “Let me go to the king and get something from him too. I have heard that many people have gone to him and they have received a lot from him. So I should also do that.” When he went to the king, the king had a lot of mercy and pity for that sweeper and he gave him a golden plate, a plate in which five small diamonds and one big diamond were fitted. The diamonds were very bright and

good diamonds. When that sweeper got that precious gift from the king, he became very happy. And when he went to his home, he gave that golden plate to his wife and she was also very happy to receive that very precious thing.

Before they received that plate from the king, the sweeper's wife had used an iron plate to carry the dirt when she was doing her work of sweeping. That plate was not in very good shape, it was broken, so she became very pleased: "The king has been very, very kind to us because he has given us this strong plate of gold and now I can use it to carry the dirt. The iron plate which I have is broken, so it is good that the king has given us this plate."

From that time on, the sweeper's wife started using that golden plate to carry dirt. But you know that when you carry dirty things in a golden vessel, gradually the gold becomes black and the brilliance of the metal gradually goes away. And when she put dirt on that golden plate, gradually the diamonds also became dim and lost their brilliance.

After a while when the king came to know about that, then he felt very sorry for the sweeper because he had not appreciated the gift which the king had given to him. Because the king had given that golden plate to the sweeper thinking that he would appreciate this gift, that he would take advantage of it by selling it or doing something good, and in that way get a lot of money and improve his condition. But when the sweeper didn't do that and when it came to the notice of the king that he was still living the poor life, the king felt very sorry for him.

This was just a story, but the meaning of telling this story is that God Almighty is like the king who gives us all His gifts. First of all, He gives us this precious human body. This body is not less than the plate of gold given by that king to the sweeper. And in this human body, just as that golden plate had five small diamonds and one big diamond, we also have many things within this human body. We have five different senses, which you can call the five diamonds, and we have one big diamond: we have intellect in our within which is like the big diamond in the plate.

So God has given us this golden plate, this human body, in which all these things are there. If we do not appreciate this gift from God and if, instead of utilizing our human body to realize God and do His devotion, we are putting all the worldly pleasures and all the dirt of the world in our within and misusing the body, then you can imagine that that time is not far when this human body will also turn black just as that golden plate turned black – and just as the brilliance of the diamonds in that golden plate gradually went away, in the same way, that time is not far away when our senses and our intellect will also go bad. God has given us the senses and the intellect only to utilize them in the right way and for the right purpose, and the right purpose is to realize Him. But if we are not doing that and if we are misusing our senses and the sense-organs, if we are misusing our intellect, then sooner or later we will go away from God. You know the condition of the worldly people, those who are doing that, how very far they are from God.

If we don't appreciate the gift of God, then who knows whether He will give us this gift again or not? We all know that the human body is a precious gift which God gives to us after we wander in many bodies, and we don't get this gift again and again. This is a golden opportunity which God has given us to do His devotion. If we do His devotion,

and if we do the meditation of Naam, that is the only way in which we can express our gratitude and our appreciation for the gift which we have received from God.

If we do not meditate, the Light of Naam which God has put in our within also gradually goes away, and when that Light goes out completely then we find no place either in this world or in the world beyond.

So we should appreciate the human body, the golden plate, which God has given to us, by utilizing our every single breath in His remembrance. Whatever time we spend in His remembrance – it is like we are spending all our time in appreciating the gift of God and utilizing it in the way that God intended. If you don't do that, God also becomes very sorry when He sees that the souls are not utilizing His gift. When He sees that the souls are not taking advantage of this precious human body, He also becomes very sorry, just like the king who gave the golden plate to the sweeper who did not appreciate it. So we should not make God sorry for our condition, because He watches over us all the time, and whatever things we do, whether they are good or bad, He knows all that. So we should always work in the direction of appreciating God's gift to us and in doing our meditation.

When we start to make any building, first of all we make the foundation very strong, because if we don't make the foundation very strong we cannot make a good, strong building. In order to make a good, strong building, we definitely need a good, strong foundation. In the same way, in order to meditate more, we need to make our ground, and purity of heart can be called as the ground for working in the field of meditation. If we will have pure hearts, only then will we be able to progress in meditation. If we will have a good character, good morals, only then will we be able to spend our time and our attention in doing meditation. So purity of heart and good character is very important for the dear ones if they want to progress in meditation.

Guru Nanak Sahib says, "Truth is great, but true living (good conduct and good character) is above Truth."

Who wants to ask any question?

QUESTION: Sant Ji says that we have to have a pure heart and a pure body. Does that mean free from dirty thoughts and negative thoughts?

SANT JI: Purity of mind and purity in thought are the most important if we want to make our hearts pure. You know that first of all, thoughts come into the mind and after they come into the mind only then our body works in that direction, which defiles or spoils our within, our heart. That is why purity of thought, or purity of mind, are the first steps in making our hearts pure.

QUESTION: Sant Ji, is Master's darshan greater than Master's orders?

SANT JI: Both things are alike and have the same value at their places. But the thing is that those who love to have the darshan of Master, they will definitely also obey the orders of Master. They know how important it is to obey the orders of Master.

Once there was an initiate of Guru Arjan Dev Ji Maharaj. His name was Mana. He was an illiterate fellow and he never used to meditate, and moreover, he never did any seva either. He would just be there without doing any meditation or seva. So when other

people came to know about him, they asked him, “Why are you not sitting for meditation? We never see you doing seva either. You should either do seva or meditate.” He said, “No. Why should I obey my equals? You are equal to me. I will obey only my Master.”

When he said that, the dear ones told Guru Arjan Dev about him – that he was not doing meditation and seva and that he would only obey His orders and not theirs. So when Guru Arjan Dev called Mana and asked him why he was not doing seva or meditation, he replied, “Because these people are telling me to and I don’t want to obey them. But of course I will obey You.” So Guru Arjan Dev said, “Okay, if you think you can obey me, I am giving you an order. Go into the forest, collect some wood, burn that wood, and sit in that fire and die.” So Mana said, “Okay, I will do that.”

So that initiate went into the forest and collected a lot of wood and then he started a fire. But before entering that fire, he became afraid of the heat and flames. He thought, “If I go and sit in the fire according to my Master’s orders, I will get burned and I will die.” He was afraid of that and he was not very strong in his devotion, so he went around the fire many times. Then he thought, “It will be very painful, and the order which my Master has given to me doesn’t seem very good. I don’t know why He gave it.” Finally, after a lot of consultation with his mind, he followed his mind, and his mind told him, “There is no need to obey Master’s order.” Then he said, “Okay, I can’t even obey my Master.” So he followed his mind and he just stood there.

Then a thief came there after stealing some things from a rich person’s house. He was carrying a lot of money and he was afraid of the police who were following him. So he asked Mana what he was doing going around that fire. Mana said, “You see, I am an initiate of Guru Arjan Dev and He gave me an order. He told me to burn myself in this fire, so I have come here. But I am afraid of this fire and I don’t know what to do. I can’t even obey my Master. I don’t want to obey Him because it will be very painful.”

That thief knew that if the police caught him, the king would definitely hang him, and he was afraid of that. So in order to escape the police, he said, “Okay, do one thing. Give me the order of your Master and I will obey the Master’s order in your place, and you be in my place. You take all the wealth that I have with me and give me the word of Master, and make a prayer to Master that from now onward I am His disciple and you are not. I will take the Guru’s order which the Master has given to you and obey it, and you take my place.”

Mana thought, “I can’t get a much better deal than this! This is great. I am getting a lot of money, and moreover, I don’t have to go and sit in the fire.” He said, “Okay, I’ll make that prayer.” So he prayed: “Master, from now onward this thief is Your disciple in my place, and he is willing to obey the order which You gave to me. So now I am passing that order on to him and he will obey that order. And I’m taking the wealth from him.”

Since the thief had faith in Guru Arjan Dev, he at once sat in the fire and his body was burned. When the thief was dying in the fire, the initiate saw Guru Arjan Dev come there and take care of the soul of that thief. But still he didn’t understand the greatness of his Master.

Soon the police who were following the thief came to that place and when they found all the wealth and money with Mana, they took him and put him in prison. He said, “I am innocent! I am not the thief. The real thief was burned in that fire.” But they didn’t believe him.

So when he was brought in front of the king, the king asked him to tell his story. Mana narrated the whole story – how he had not been doing the meditation or seva, and when the satsangi dear ones told him to, he would not obey them; how he had said that he would obey only the Master, and Master gave him the order to burn himself in a fire, but he had been afraid of the fire so he didn’t do that; then the thief came there after stealing all the money, and he gave him all the money in exchange for the order of his Master, and he went and sat in the fire. He told the whole story.

When the king heard the story, he said, “Whatever you say may be true, but you are such a person who didn’t obey the Master and you know that the Master is great. And even after seeing the greatness of the Master, you didn’t have any understanding about His greatness and you didn’t change. You have gone away from the word of the Master. So who knows whether all that you are saying is true or not?” (Because those who go away from the Master, nobody in the world believes them.) So the king didn’t believe his story. He said, “I don’t believe your story and I think that you are the thief.” So he was punished.

So those who don’t obey the orders of Master and those who go away from the Master, nobody believes them in this world. But those who obey the Master, Master definitely takes care of their souls. Because Masters know everything that is happening with the disciples, and if we are obeying Their orders and if we are doing all that They are telling us to do, then we get all the help and protection from the Master. No matter if Master gives us orders to do any dangerous work, or any other work, but if we gladly do that, having faith in the Master, Master will never let us die. He will always protect us.

In the court of the Muslim king, Mohammed Gauri, there used to live one of his counselors, whose name was Ayaz, and he was a very loyal counselor and Mohammed Gauri liked him a lot, he was very pleased with him, and everybody knew that. Once it so happened that Mohammed Gauri brought a precious gem into his court, and he put that gem on an iron platform next to a hammer. Mohammed Gauri called all his counselors and followers in the court to come and smash that gem with the hammer. First the ministers came, and the first minister who came started praising the gem instead of obeying the orders of Mohammed Gauri, saying that it was very precious, very bright – that it was worth saving, it should be kept in a museum and it should not be smashed, and like that – and he didn’t obey the orders of Mohammed Gauri. All the others followed him, but nobody smashed that gem as Mohammed Gauri requested, instead they all praised it, giving different reasons for not smashing it. Mohammed Gauri didn’t say anything to them.

In the end, when the turn of Ayaz, the loyal counselor, came and when Mohammed Gauri told him to smash the gem, he didn’t take even a single minute to do that. As soon as he was ordered, he took the hammer and he smashed the gem. Everybody started laughing at him and they told Mohammed Gauri, “He used to be your loyal counselor, but he didn’t pay any attention to all the appreciation and praise which we were saying about this gem.

He didn't even consider the value of this gem; he has smashed it. Why are you so pleased with him?"

Mohammed Gauri replied, "Let me ask him why he did that." Then he asked Ayaz, "You see, all these people didn't smash this gem because they know its value. You have heard all of their praise, so what do you think? Don't you think that it was a very precious thing? And if you agree that it was very valuable, then why did you smash it?" Ayaz said, "Your Majesty, no doubt this gem was very precious and very valuable as I have heard from the others, and I also know this; but for me your word is more valuable and more precious than this gem. You told us to smash this gem and for me your commandment is more precious than anything in this world."

So that is why Masters always say, "If you love me, you should keep my commandments" – because if we keep the commandments of the Masters, if we obey Their words, we can please them more and we can love them more. That is why obeying Their orders is more valuable than anything else.

QUESTION: Master, on Monday You were telling us about how we in the West think too much; how does this relate to our work in the world? A lot of us have been given these high-powered minds and expensive educations, and if we want to use all that, then we're thinking all the time and it's not about You. I feel like I'm just becoming more and more of a manmukh. I'm wondering whether our work in this world should be seen simply as seva? And as long as it is seva, if it doesn't matter what we do or accomplish when we use our mind? – or whether You would prefer us to take a position that doesn't emphasize the use of the mind so much, so that we can do more Simran and be more conscious? Can we do anything as long as we meditate a lot, say three or four hours a day? Will that be enough to offset all the thoughts that we have otherwise?

SANT JI: [Sant Ji chuckles] Higher education or the worldly knowledge which you get in your country, that is good; it is not bad to have all that knowledge. But the main thing is that you should understand why you have come here, and that is meditation. Our work of meditation is very important and this is such a work which we can do along with our worldly works. No matter how much higher education or how much knowledge we have in our head, still we can meditate if we know how to differentiate, how to use our mind for different things.

You know that whenever you are doing any work, studying, or using your mind, there is a section of your mind that is always involved in making fantasies and thinking about other things in the world which do not have any connection with the work that you are doing at that time. Suppose you are a doctor and you are meeting with your patients or working with the medicines, at that time also there is a section of your mind that is having other thoughts and fantasies of other things which do not have anything to do with your patients or the medicines. It is a very subtle thing and you cannot recognize this if you do not introspect your mind very carefully. It is like something which is happening behind a veil which you cannot see very clearly. But if you practice introspection of the mind, then you can definitely see that there is a part in your mind which is always taking you into the world and bringing such thoughts in your mind which do not have to do with your job, your studies, and so on.

You see, whenever you are doing any work, whether you are a doctor, a lawyer, or anything, even while you are doing your work, sometimes you are wandering in Germany, sometimes in England, sometimes in America, here and there. So how are you able to do that? That is only because of that section of the mind which is always taking you into the world. So if you make the habit of doing constant Simran, when you are sitting for meditation, or whenever you are not doing your job, if instead of those thoughts which come into your mind without any effort, and which are very subtle, if you develop the habit of doing constant Simran, the Simran will erase those thoughts in your mind and you will find that even when you are doing your jobs, that section of mind which is now involved in worldly thoughts and worldly fantasies will be involved in the Simran and the Simran will go on happening by itself. You will not have to work in that direction if you have developed the habit of doing constant Simran. So if you do it that way, no matter how much of your mind you are using in your job and no matter which job you are doing, still you will not feel that you are becoming a manmukh or that you are going too much in the world. The other thing is that if you will be regular in your devotion, if you will be regular in your meditation, then no matter how many worldly people you meet, no matter what job you are doing, still you will have no effect of the world on your meditation and on your progress.

Sant Mat does not make anybody weak in this world. Instead it makes people strong. It teaches us how we have to deal with the world and how we have to live in this world. We can practice the Path of the Masters very well along with our living and dealing in this world. Sant Mat teaches us to become strong and makes us strong in dealing with the world also. Many people who are not following the way of the Saints or who are not practicing the Path are so weak that they do not have that strength to face the world. But Sant Mat teaches us to be strong, because we can do the meditation even while living in this world. We can do everything. This is what Sant Mat teaches us. If we are doing our meditation regularly, if we are strong in our faith and devotion for God, for Master, then no matter in what circumstances we are living, still we will be able to live in this world and do our meditation.

Guru Nanak Sahib said, “Dear Ones, you may feel that the Saints are talking to the world, but in Their within They are always attached to God. Their attention is always towards God.” So Sant Mat doesn’t make us weak in this world. It makes us strong. If you think that you can meditate more by not attending to the responsibilities which you have been given in this world or by not doing your jobs, then you should know that you are becoming weak. It is your weakness. It cannot be said that you are very devoted to Master if you are not attending to your worldly responsibilities and if you think that you can meditate much better without attending to your responsibilities. It is your weakness. Sant Mat teaches us to become strong and if we are regular in our meditation, then we will find no problem in doing our worldly works side-by-side with our meditation.

2003 May: Make a Schedule for Meditation

This “walk talk” was given February 2, 1980, at Village 77 RB, Rajasthan, India.

QUESTION: In 1972 when Master Kirpal came to America, He used to give meditation sittings, and then afterward He would ask everybody what they saw, and then they would all raise their hands, whether it be the stars, the moon, the Master’s face within. I was just

curious why that was done then. I was very curious because when I was just beginning to meditate, I wasn't very good at it; I don't think I am now. So I used to look and see what everybody saw, who saw Master's Form within. I was wondering if that was a good thing or not. I guess Master had His reason: I'd like to know what it was.

SANT JI: Brother, it was His Will, and only He can know about His Will.

QUESTION: In meditation, Sant Ji, I find that sometimes my body tenses up. I don't know whether it's good to stay completely relaxed. I know that we have to forget the body when we are meditating, but a lot of times when I feel myself going backwards my body just tenses right up and I grab my knees and hold on. And sometimes when I'm trying to focus on the Third Eye, I have to tense up the muscles in my face to try to focus on that. I was just wondering, are we supposed to be totally relaxed when we meditate? I know we're supposed to forget the body, but [the worry about falling backwards] keeps coming into my mind.

SANT JI: When you sit for meditation, you should never be aware of your body. You should never think about falling forwards or backwards. You should always sit relaxed. You feel pain in your muscles when you try to focus your attention, only when you close your eyes with a lot of strain. Just close your eyes and leave them as if in sleep. Forget your body completely and sit in a relaxed position. "Relaxed position" means that you have to keep your back straight but not tense.

QUESTION: I have two questions. The first one concerns the Bhajan practice. I've never heard either you or Master Kirpal say it, but I've heard from others that one should always use one's thumbs while doing the Bhajan practice and not any of the other fingers or earplugs or anything. Is that true, and if so, why?

SANT JI: People who cannot close their ears with their thumbs can do that with other fingers or using other things, and there is no harm in doing that. Because the main thing is that you should close your ears and that's all. You can do it in any way you want.

The thumb is preferred only because when we close our ears with our thumbs we can rest our fingers on our head, and in that way we can sit in a comfortable position.

QUESTION: Also, I've heard You say it many times that it's best to look into both Your eyes at once, and I'm one of the numerous ones who find that next to impossible, and You always say it would be better if we could. Why is it better to look into both eyes at once, as opposed to just popping into one? [much laughter]

SANT JI: [Sant Ji laughs] If we are meditating much, then it is not difficult for us to look into both eyes at one time.

Both our eyes are the windows of our soul, and that is why it is important for us to look into both the eyes of the Master using both our eyes. But as far as the Master pulling the soul up is concerned, it doesn't make any difference whether you look into just one of His eyes or into both.

You see, when you are doing anything else: walking, or concentrating on other things outwardly, you are using both your eyes to look at them.

QUESTION: [A question about] the Bhajan practice . . . ?

SANT JI: Yes, because the Sound is coming from above at our Eye Center. We close our ears only because we are in the habit of hearing the outer sounds. That is why we are told to close our ears and listen to the Sound coming from the right.

In the beginning we feel that the Sound is coming from the right side, but later on one discovers that the Sound is coming from above the head and it is sounding at the Eye Center because that is the place from where the Sound is coming.

If you become perfect in your meditation, in the Bhajan practice, then you don't even need to close your ears.

QUESTION: Master, You mentioned that You would like us to maintain the bliss and peace that we found here by rising at three o'clock to meditate. Some of the dear ones who came back from Bombay told us that You have stated that there would be no liberation for those who did not rise at three, and it surprised some of us; it scared some of us. I wonder if Master would comment on this. Even if it's not true, it would be a real effective technique to scare people. Also, I wanted to add one thing: I forget who told me this – that the initiate who is asleep at the ambrosial hour, Satan comes and does his work. I'm not sure where I heard that.

SANT JI: I didn't say that those who don't get up at three o'clock will not get liberation. It was in the writing of Farid Sahib. Farid Sahib said, "Those who do not get up early in the morning, they are like the dead bodies while living, and those who forget God, God also forgets them."

You see, if you don't get up at three o'clock for meditation – three o'clock is the time set for meditation – if you don't get up at that time for meditation, will you meditate when you are supposed to go to your work? No, you won't be able to meditate then. So either you will meditate at that time, or go to your work, and one of the works will remain undone. So that is why it is important to get up in the morning and meditate.

The life of the satsangis should be different from the lives of the other worldly people. The satsangis should always make a schedule and they should know for sure at what time they have to get up in the morning, what time they have to meditate, what time they have to go to their store or wherever they are working, what time they have to eat, and what time they have to sleep. And if you follow that fixed schedule you can progress a lot. A satsangi should always go to bed early so that he can get up early in the morning, and he should never waste his time in gossiping. He should make a schedule and he should stick to it if he wants to achieve perfection in the meditation.

If you will make up a schedule, then your mind will always remember at what time you have to sit for meditation, and in that way the remembrance of meditation will always happen in your mind, and that will help you to meditate.

What do people generally do? They don't go to bed early, and they waste their time in gossiping and in doing useless things which they should not do; in that way they stay up late in the night, until twelve o'clock or like that. And then at midnight they try to sleep, and you can imagine that if one goes to sleep at twelve o'clock he cannot get up at three to meditate. So he gets up at eight or nine o'clock in the morning and then it is time for him to go to work. So at that time, even if he has the thought of doing meditation, he cannot do that. His mind will tell him, "Okay, now it's time to go to work. When you

come back from work in the evening, I will sit for the meditation.” Then, when the evening comes after doing the worldly work and the man comes back to his home, other excuses are presented to him and he gets involved in that. Then again he makes up his mind to get up early in the morning at three o’clock and meditate, but the same thing is repeated. He stays up late at night until midnight, and then goes to bed and never gets up at three o’clock, and when he gets up in the morning, again he has to go to work and his mind tells him to meditate in the evening. So meditation is postponed from the morning until evening, and when evening comes, he thinks about meditating in the morning. So in that way all his time is passed and he never sits in meditation.

In *Sant Bani Magazine* many questions like you are asking here are answered, and you would have read those answers, also. But you people should be very careful in reading them and you should think over what is written there. If you read all of them carefully and mold your life accordingly, then you can get much benefit from it.

QUESTION: Master, some of us are married to non-satsangis, and I know in my case, if I didn’t stay up late at night, I would only see my husband for an hour. [tape skips] and I was wondering is it more important to set a regular time for being up – like I can meditate [later] in the morning because my husband goes to work late in the day. So is that acceptable or should I just try to rearrange or accommodate that somehow? I don’t know how not to mess up my married life.

SANT JI: You didn’t understand what I was trying to say. I said to make a perfect schedule. The schedule can be different for different people. Some people have to go to their work early in the morning, and some people come back from their work late in the night. So the schedule can be different for different people.

QUESTION: Master, could You comment on suppressing desires? Maybe it could do more harm than good to suppress the desires, or something like that. Master Kirpal said something about you shouldn’t suppress, or “To go into sin is manly but to remain therein is devilish. “

SANT JI: There is a saying in Rajasthan: “Why do you invite the blind person, when you know that if you invite a blind person, two people will come with one invitation? So that is why it is always better to invite the person who can see so that only he will come and not bring anybody else to help him.” So you should catch the root of the thing. Why do we create desires when we know that it is harmful if you suppress them and that it is also going to be harmful if we don’t suppress them, if you don’t enjoy that desire? So why do we create desires? A satsangi should change his life; he should change his habits. If he has the problems of desires, he should change them. Instead of having desires for worldly things, he should have the desire for God, for Master, and he should always have the desire to leave the body and meet the Master within.

Regarding my desires when I was a child, whenever I would go anywhere, I would always think about the ten Sikh Gurus and Their disciples and I would always wonder whether that time would come when I would sit at the feet of some perfect Guru. I had the desire of getting a perfect Master and I wanted to become a perfect disciple of that perfect Master. So when I met Master Kirpal, He told me that the law of supply and demand always works: whatever desire one has, one gets that. The desire is always fulfilled by God, and because of that He had come to give me Initiation. Then I realized

that whatever desire one has, that is fulfilled. So that is why it is always said that a satsangi should change his desires. If you will desire worldly things, sooner or later those desires will be fulfilled. But you know that all worldly things lead to unhappiness, pain, and suffering in the end. No matter if in the beginning you feel that they bring happiness and peace. Later on you find that all the worldly enjoyments always lead to great pains and suffering. That is why instead of having worldly desires, you should change them to the desire for God, because if you are having the desire for God, one day that desire will be fulfilled and you will meet God.

[Sant Ji laughs as He tells this story.] Once there was a prince whose name was Sheikh Chilli, and he had the habit of having desires and fantasizing a lot. Just for a useless thing he would go on fantasizing, “This will happen, and then I will do this, and then that will happen,” and so on like that.

Once it so happened that he was walking in the street wearing ordinary clothes, and a soldier came there and he didn't know that he was the prince. He thought that he was just an ordinary boy. That soldier wanted someone to carry his container of oil to a nearby market, so he called Sheikh Chilli and told him to carry the container of oil on his head.

Sheikh Chilli carried that, and on the way he asked the soldier how much he would pay him for doing this job, so the soldier replied. “I will give you half rupee.” So then Sheikh Chilli started fantasizing, “Well, he will give me half a rupee, so with that I will buy three or four eggs, and from those eggs chickens will come out and they will grow. [the dear ones laugh] Then I will get more eggs, and then more chickens, and then I will sell all of them and buy a goat.

Then I will have more goats. [more laughter.] I will sell the milk, and then finally I will sell all the goats, and then with all that money I will get married. And when I get married, I will have many children, and one day when the food is ready, my wife will send my children to call me and I will pretend to be angry with them. I will tell them, ‘No, I don't want to eat.’” And then he shook his head like that, and the container of oil fell to the ground. The soldier got upset at him and rebuked him, saying, “You have wasted my container of oil!” Sheikh Chilli said, “You are worried about your container of oil, but I'm worried about all my children!” [lots more laughter.]

So our condition is also like that of Sheikh Chilli. We people have filled our heads with all the desires and fantasies of the world, and the habit of our mind has become such that all day long all these desires, fantasies and calculations are going on in our within, and there is no time for our mind to do the Simran. We never try to do Simran. If we would try to do Simran, then all these desires and fantasies would go away, and instead of that we would have only the Simran.

2003 June: The Servant Can Never Refuse

This question and answer talk was given January 14, 1980, in Bombay, India.

QUESTION: My question has to do with disease. When I come in contact with people who are sick in one way or another, whether in their heads or in their bodies – If I have to be in contact with them for several days, and they want help from me, I often feel like I seem to take on the thing they have, and I don't want to do that. So I don't know what to

do; how much of disease is due to our exposure, and how much of it is due strictly to karma?

SANT JI: You know that in whatever company we go, we will be dyed in the same color. This works the same for the company of the Saints also. If you are not initiated and you go in the company of the Saints, later on you will get Initiation, and you will start meditating on the Naam. Because whenever Saints come, Spirituality is like a contagious disease which is being spread. In whatever atmosphere you spend your time, you will definitely have some effect of that atmosphere on your body. It is natural.

Hazur Maharaj Ji used to say that suppose one person has got the disease of itching. If he goes and sits among ten or fifteen other people, eventually he will spread that disease to everybody.

You have been to the village of Killia Wali where we stopped for the Satsang on the way back to Delhi. It's the place where I went after Master Kirpal left the body. When I went there I didn't have any shoes on my feet, and moreover, I didn't even have a turban. I just had one towel and I used to spend all my time weeping. There were many people there, and almost all the people living in that village were involved in using one or another type of intoxicant. But later on, one by one, those who came in my company sooner or later gave up the intoxicants which they were using, and now you know that with the grace of Master the "disease" which I had has spread all through that area. [laughter] You have already seen how much yearning they have when I go there. It is only because they came in my company.

As far as diseases and paying off karmas are concerned, one knows this only after one gets the disease and is sick. You can know how much karma you have to pay only when you suffer that pain or that sickness. It depends on how much time you suffer in that.

QUESTION: My mother and other members of our family are always asking me to move back to the city where they live. I love my mother dearly and I feel an obligation to her, but there is no Satsang there and I don't want to be dyed in their color. I would like them to be dyed in Your color. What is my obligation to my family with love?

SANT JI: In India parents have many hopes and expectations for their children, and when parents have given you a lot, all the things which you needed, when they have fulfilled all your desires, then it is the duty of the children also to fulfill the desires of the parents.

But as far as Spirituality goes, even if we have to go and live with our parents, still we should maintain our relationship with the Master, and we can do that if we have harmony in the family. With love, you should also tell your mother and other family members about the Path so that they may also benefit from it.

In the Path of the Masters we are taught to attend to our responsibilities. Sant Mat does not teach us to be cowards or to go away from the world. Sant Mat teaches us to attend to whatever responsibilities we have got in this world. And we also have the responsibility to God, to do His devotion, and we have to do that.

As long as I lived with my parents, I did all that a son should do for his parents. Whatever duties to my parents I had, I fulfilled. Even though I was not born from the parents who were taking care of me, still whatever duties I had as a son, I performed. But whenever

they stopped me from doing the devotion, then I didn't obey them. Otherwise, as long as I lived with them, I performed all my duties as a son.

QUESTION: In the last Satsang in Rajasthan Sant Ji gave a discourse about how God's Will makes us do the things that we do. I want to know how much we can change God's Will by meditating? Or do we change God's Will by meditating?

SANT JI: In the beginning everybody has the desire to change the Will of God, but when we meditate and take our soul and merge it in God and become the Form of God, become one with God, then we learn how to remain happy in the Will of God by ourselves. After that, you will never want to change the Will of God.

Farid Sahib said that as long as a woman is not married, she feels like getting married and having a family, but when she gets married and has a family, then she has to face many problems and then she repents and wishes that she had not gotten married. But what can be done? In the same way, as long as our inner veil is not opened and we have not become one with God, we have the desire to open that veil and become one with God and see God. And until we get to that state, we always think about changing the Will of God, we always think about meditating more and making God work according to our vision. We say that when we meet God and become one with God, we will do this, and we will do that. But when our inner veil is lifted and we become one with God, then we do not have any opportunity to change the Will of God, because when we become one with God, then His Will is our will. When we reach that state, God always gives us one or the other duty to take care of the souls and like that. Then the souls repent, saying that it was good when our inner veil was not lifted, because now that the veil has been lifted and we have become one with God, we have to do all these things.

You know how difficult it is to take care of the souls, because dear ones don't meditate – they know that Master will definitely take them, so they don't meditate. And when they don't meditate, it becomes a burden on the head of the Master. Moreover, if they have any disease or any problem, they always write to the Master. So Master has to take care of all the souls and He has to take care of all the karmas of the disciples. Master Sawan Singh Ji used to say that Negative Power doesn't spare even one single karma of the disciple. All the karmas have to be paid off. Whether the Master pays off that karma or the disciple pays it off, still the karmas have to be paid off. So that is why when the disciples don't meditate and they don't pay off their karmas by themselves, it is the duty of the Master to pay off their karmas. When He has to do that, you know how painful it is. Moreover, when God gives the duty of taking care of the souls and preaching to the souls to come back Home, you know how difficult it is for the Masters to give the message of God to the people, how many problems They have to face when They come into this world and preach the Naam and preach about God.

So it is as Farid Sahib said. As long as a woman is not married, she feels like getting married and having a family, and before getting married she becomes very happy thinking, "One day I will have a husband and then children, and I will do this and I will do that." But when she gets married and has a husband, this adds to her responsibilities and she doesn't have any will of her own. She has to follow the will of the husband. And before having children, she had the desire to have children and she knew that she would get enjoyment from them. But when she has children, this adds to her responsibilities and

she has to take care of her children. Her will doesn't remain there either. Now she has to work according to the will of the husband and the will of the children. Then she repents, thinking that it would have been better if she had remained unmarried. But what can be done now?

In the same way, as long as we have not become one with God and our inner veil is not lifted, we always think that it would be great to change the Will of God or it would be great to do this or that. We think, "If I will go and see God I will do this, and I will talk to Him, and I will tell Him to do this and that." But when we go and see Him and become one with Him, then our will no longer exists. Because when we do not exist, when we have become one with God, how can our will exist? So when we become one with God, God's Will becomes ours. So when we meditate more and proceed in that direction, later on this desire of changing the Will of God no longer remains.

When you will meditate more and become one with God, then you will never think about changing the Will of God, because you will learn and you will know how to remain happy in the Will of God.

When we meditate more, we have to remain in the Will of God and then we cannot have any excuse; we cannot complain and we cannot refuse to remain in the Will of God. You know what the Bombay sangat is doing. Before coming here I didn't allow anybody to touch my feet or put their head on my feet, but when I came here, they started doing this when they come to see me. They come and kiss my feet, they touch my feet, and they put their head on my feet. If both my feet are together, then I can get rid of them sooner, but if there is even a little bit of distance between them, they will take one foot first and then the other one. [Sant Ji chuckles and everyone laughs while Pappu tells the rest of the story]

It takes five or six minutes to get one person through here. Some people even have the habit of coming and lying down in front of me, and they are fond of doing that. I always was very much against doing these things, but this is the Will of God and I have to remain in the Will of God. So whatever He wants me to do, I have to do.

There was one dear one who came here, he had a hard time giving up smoking. He always used to take my feet and put them on his head, so I told him that he should not do that. But he was having a hard time giving up smoking and he wanted to use my feet to remove that sickness. He told me that he could not give up smoking, because whenever he stopped smoking, he would get constipated and it was very bad for his stomach. So for the last two days He has been taking my feet and putting them on his stomach. [much laughter] So today he told me that since he has been doing that, he hasn't had any constipation problem, and he hasn't found it hard to give up smoking and he has given that up. He told me, "You don't know how Your feet are working on my stomach to remove my sickness." So I never wanted to do all these things, but it is the Will of God. For the sake of the dear ones, I have to do that.

So when you meditate more and when you become one with God, or even before becoming one with God, if you are meditating more and going within, you will never want to change the Will of God, because you will always find much happiness and bliss in remaining in the Will of God. In fact, by meditating more you learn how to remain in the Will of God. And when we learn how to remain in the Will of God, we never have

any pain or any problems because the Will of God is very sweet. When we meditate more, we learn how to remain happy in the Will of God.

Once you learn how to remain happy in the Will of God, after that, no matter how much karma you have to carry in His Will, you will find no problem in doing that, and happily you will do that, because it will be in the Will of God. So whatever will happen after that, you will find no problems. You won't find anything hard to deal with because you will know that it is the Will of God and you will happily accept it. Disciples always have expectations from the Masters, and whenever they touch the feet of the Master, they always have some expectation. So when they do that, they want to get rid of their karma. So when they touch the feet or the body of the Master, Master has to take the karmas of that disciple on Himself.

I didn't want to tell this story, but since many people know this story – the dear one who is involved in this story, or this happening, didn't keep this experience to herself; she told it to many people – so I think the other people should also know about it.

In one of the Colombian groups, there was one lady whose name was ---- . When she returned home, she took some sand from that place where the water from my bathing area was being drained. She had some disease with her female organs which was spreading like anything. So she went to one doctor and the doctor saw that it was very serious and he advised her to get an operation. So she was given a date for the operation and when she went there, something happened and the doctor was not available, so she had to return home. She got another appointment, and when she went there, again something happened and she couldn't get the operation. So because the operation was not happening, she wanted to change doctors. When she went to another doctor, he also advised her to have the operation, and he gave her a date to come for the operation.

Before going for the operation, she applied that sand [from my bathing area] on the diseased part of her body. And when she went for the operation and that part of the body was inspected, the doctor found that there was no disease and that the operation was not needed. All the disease was gone without using any medicine. She told me that as soon as she applied that sand which she had taken from Rajasthan to her body, all the disease went away. The doctors had told her that it was a very dangerous and very serious disease. So just think, how can a serious or dangerous disease [like that] get cured without medicine or without the grace of the Master? She didn't realize how bad it was, how much heavy karma she was supposed to pay by suffering the pains of the operation. She wanted to get rid of that without using medicine or having an operation. That is why she preferred to give that to the Master and she didn't realize how much Master will suffer on account of her karma.

So whenever the disciples are requesting the help of the Master and whenever they have any problems like this, how can Master refuse to help them? And how can Master refuse to take the karma of the disciple on Himself? – because He is in the Will of God. So when one remains in the Will of God, he has to do everything, whatever is in the Will of God. So it was the Will of God that the Master Power had to take the karmas of that disciple on Himself, so that is why it happened. So when we remain in the Will of God, we can't refuse. When we can't refuse whatever comes in the Will of God, how can we even think about changing the Will of God?

Kabir Sahib said, [break in tape] “. . . God has sent me in this world to give out . . . [another break] It is very difficult. I always have to weep, and suffering all the pains, I have to give out the message of God.”

Saints are free from all diseases and They don't have to pay off any karmas, because They don't have any karmas to pay off. But you see how much the Masters suffer. They suffer only for the sake of the disciples. Because you know that disciples don't hesitate in praying to the Master in order to get rid of any disease or problems they have. Even if they have a little bit of pain which they can remove by using some medicine or [just] by bearing it, still they don't want to do that. They will at once sit in the remembrance of the Master and start praying, “O Lord, save me from this pain,” and like that. So that is why Masters always have to suffer. They take most of the karmas of the disciples on Their body and that is why we see that the Masters are suffering physically. But They don't suffer for Their own karmas because They don't have any karmas to pay off. They pay off only the karmas of the disciples.

Once Master Kirpal was visiting a town called Ganeshgar in Rajasthan and I was accompanying Him. We were supposed to visit a dear one's house where arrangements for tea had been made. So when we went there, that person had a wound on his leg, and he wanted to have the grace of Master in removing that. So he told Master, “We will drink tea later on, but first look at my wound. I am having pain here.” So I told him, “Why are you giving this karma to Master to carry? I have very good medicine and I will give you that, and if you use that medicine for two days it will become all right. Don't tell Master to take your karma.” But still he didn't obey me. He kept telling Master, “Master, please look at my wound. Look at my leg.” Master said, “I can see that.” But that dear one said, “No, Master, please blow on this wound so that I can get rid of it.” Even though I told him many times that he should not do that, that it was not good for the Master, and it was not good for him, still he didn't listen to me. And he placed his leg [directly] in front of the Master, saying, “Please do it.” So Master had to do that, and Master had to suffer for that.

The dear ones don't realize that whenever they pray to Master about any pains or problems they have, Master helps them in removing the pains and problems. The way that They do it is that They take the sufferings on Their own body, because someone has to suffer, either the Master or the disciple.

Once Guru Har Gobind, the sixth Guru of the Sikhs, had a disciple whose name was Bhai Biddi Chand. He was in the habit of stealing things from people even though Guru Har Gobind had told him not to do that; because he was an initiate, and he should not do that. But still he was not obeying the Master because it was very hard for him to give up that habit. It was a habit only. Once it so happened that Bhai Biddi Chand was visiting a place called Pathi, and he saw that there were some good shawls there, so he thought of stealing them. He said to himself, “What's wrong if I steal this for the Master? There is no sin in doing that because I am doing this for the Master.” Then he stole those shawls, and he started running and people started chasing him. So when he was being chased, he realized that he had done a very bad thing and that when he was caught, people would blame his Master also. When they came to know that he was the initiate of a perfect Master, and he had done this, what would they think about the Master? So he thought that it was better to die than to bring a bad name to the Master. There was a furnace burning near there, and

he thought, “Let me jump into this furnace so that people will not be able to catch me and in that way my Master will not get a bad name because of my bad deed.” So he jumped into the furnace, and the people chasing him passed by, because nobody would think or have any idea that the thief had jumped into the furnace.

Right at that time, Guru Har Gobind was in the place called Malwah and He started feeling a lot of heat in His body. So He told His disciples, “Bring as much water as you can and put it on my body because I don’t know what’s happening to my body. I am feeling tremendous heat.” So at that time a lot of water was put on His body. Later on, when those people who were chasing Bididi Chand went away, that dear one came out of the furnace unharmed by all the heat. So then he realized, “My Master has taken this karma on His body and He has definitely suffered on my account. He has definitely taken all the heat of the furnace on His body.” And when he came to see his Master, he told Him the whole story. But Master didn’t speak a word. He didn’t say, “I took your karmas on my body, I had to experience that heat.” But the disciples who had poured water on the body of Guru Har Gobind told him, “At that time a lot of water was poured on the body of Guru Har Gobind and He has suffered on your account.” So then Bhai Bididi Chand realized that it was not good for him to do that.

Whenever the disciple is in pain or has any problem, Master is aware of that and Master always helps him. If the disciples request Him, at that time it becomes the duty of the Master to take all the karmas of the disciples on His body. If they don’t make a request, still Masters extend all feasible help to the disciples. Some karmas are paid off by the disciples and others are finished by the grace of the Master. But if the disciple wants that all his karmas should be paid off by the Master, then Master has to take all the karmas on His body and in that way He has to suffer a lot.

There is one more story of Bididi Chand. Since he had the habit of stealing things, that is why he used to steal the shoes of the sangat who came to see Guru Har Gobind. So the dear ones complained to Master, and Master rebuked him and told him that he should not do that. But still it was his habit so he couldn’t stop that. So what he did was, instead of taking the shoes back to his home, he would change the places of the shoes, taking the shoes from one side and putting them on the other side. So that was also bothering the sangat, because after taking off their shoes somewhere, they wouldn’t find them there and they had to search all over for them. So they rebuked him and asked him why he was doing that. He replied, “My Master has told me not to take the shoes to my home, but He didn’t stop me from switching the places of the shoes and I am doing that. What’s wrong in that?”

In the same way, we people say, “Master has given us the Naam, He has given us the Initiation, but He has never said that He will not take our karmas on His body, or that He will not remove our pains and problems.” We think like that, and that is why whenever we have a little pain we request to Master that He should help us. If at that time we were to take some medicine, or if we would have the patience to bear that pain, then it would not put any burden on the Master. But people don’t do that. As soon as they have a little pain or problem, they start requesting to Master, “Master, please help us.” They don’t realize that the Master will have to suffer on their account, and they don’t even care how much Master will have to suffer. They want to get rid of their problem, so that is why they make that request. When they do that, because Master is in the Will of God and He

has so much love for the disciples, in that love and in the Will of God, He has to take the karmas of the disciples on His body.

So that is why the souls who reach God and who become one with God never change the Will of God. They learn to live in the Will of God.

QUESTION: Is it all right to ask the Master for help in bearing the pain? Is that a burden on You?

SANT JI: I won't stop you from doing that.

QUESTION: But is that a burden?

SANT JI: [Master chuckles] Well, I have told you many stories about it.

Can a servant refuse the Master, saying that he cannot do this work even if he has to suffer? The Saints come as the true Servants, the true Sevadars of the Sangat and Their Master, that is why They can never refuse.

QUESTION: Sant Ji, I know sometimes when I'm in a lot of pain I do Simran and the pain goes away. Does that mean that the Master is taking the pain without our asking?

SANT JI: There is not even one second when Master is not helping the disciples. He is always extending all feasible help to the disciples, because without the help of the Master, the disciple cannot achieve anything. Guru Nanak Sahib says that Master protects the disciple with His every single breath. When you breathe in, Master protects you, and when you breathe out, then also you are under His protection.

2003 July/August: The Importance of Seva

This question and answer talk was given the morning of January 15, 1980, in Bombay, India. The tape recording had problems at first: words in brackets are guesses by the editor; long dashes indicate words lost.

QUESTION: Sant Ji, when you studied with Baba Bishan Das, He was very, very strict with you, and I guess it was [how you received His blessing]. Our training is so different and I get so discouraged by my lack of humility. Do you have any help for us who are struggling, like [a rebuke to cure our lack of humility]?

SANT JI: The best way to develop humility is by doing more meditation, by doing more Bhajan and Simran. The Master does not rebuke the disciple if he has not made any mistake. The loving souls, those who have love and faith in Master, when they get rebuked by the Masters ---- because ---- never rebuked if the disciple has [not done anything wrong] and whenever Master rebukes ---- a lot of His grace ---- because He wants that disciples should improve. But what is our condition? When we get rebuked by the Master, we change our colors, and we even get upset and sometimes we even go away from the Master. Because we don't have humility that's why we do not accept the rebuke of the Master. We don't realize how much grace it is carrying. So if we develop at least [the] quality in our within to accept whatever Master gives us, and do not get upset at Master when He rebukes us, then we can also progress in the direction of developing humility in our within.

To be happy in the Will of Master and to accept whatever comes from the Master, whether it is rebuke or praise, that also is one thing which you can do if you want to develop humility.

Hazrat Bahu said that the Masters are like the washermen who do not care whether the clothes are torn or in what [condition they come]. The washerman is only concerned with making the clothes clean, and that's why he puts detergent and he applies many things to the clothes, and moreover, he sometimes sews on a piece of cloth [to patch them] or even puts the clothes in the machine. He is only concerned with making them clean.

In the same way, Masters also work like the washermen. They don't put any detergent or any soap on the disciple, but using Their strictness, They work on the disciples because They are concerned only for the purity of the disciples. But what is our condition? We do not accept that. The disciple should also behave like the clothes, and he should have complete faith and love in the Master and he should know and be aware of the fact that whatever Master does, that will be for his good, it will be for purifying him. But this quality is not found in many people. If the disciples behave like the clothes in front of the washerman, only then can they develop humility within.

If the Masters become strict, then disciples even turn away their face from the Masters and they go away; but you should know that Sant Satgurus are the experienced people and They know everything about the disciples. Whatever words They speak, They will always speak the wise words, and all the words which are spoken by the Master have one or another meaning, and Their words always come true. Because They are the experienced men and They are the perfect men, that's why They know how to remove the karmas of the disciples. They know by which matter or which thing the disciples can become free of the karmas. They always make such conditions in front of the disciple, in which the disciple can pay off his karmas easily. Masters can see everything, whereas the disciples are blind and they don't know what is good and what is bad for them.

Since Masters know everything of the disciples, that's why They always put the easiest matter, the easiest thing, in front of the disciples to pay off their karma. Sometimes even when They are trying to put the easy things in front of the disciples, but still because the karmas are very heavy, the disciples feel that it is very strict. When Master becomes strict with them, they go away because they don't realize, they think that Master is becoming strict to them just for a useless thing. They should know that whenever Master is strict, they should feel fortunate, because Master is helping them a lot by becoming strict and by making them suffer in paying off their karmas. But people don't understand that and that's why they go away from the Master.

QUESTION: Does the Master suffer in any way when we pray to You to remove the diseases of lust, anger, and egotism?

SANT JI: [Sant Ji chuckles] I have always said that Master always helps the disciples, because without the help of the Master, the dear ones cannot achieve even a single thing.

It is like if a child is sleeping, then the mother takes care of the house and does other things, and she doesn't have to pay any attention to the child. But when the child wakes up and starts weeping or wants something, the mother has to leave all the work which she was doing and she has to run to the child to give whatever he wants. In the same way, as

long as we do not pray to the Master, no doubt His attention is always toward us, but still when we don't pray to Him, we don't get much of His help, even though He is helping us all the time. But when we pray to Him, then definitely He has to give special attention to us, and He always comes to help us. And when He comes to help us, you can think that whenever it is necessary He will take the karmas also.

Kabir Sahib has written in His writings, "When I called for my Master, stretching my arms, Master came and He held me by my hands."

QUESTION: You've said that the only things we should ask the Master for are more love for the Master and better meditations. Is it good to pray for that or is it better to just accept what You've given us already?

SANT JI: When you pray for all these things it is good, but prayer alone will not do. Prayer is not enough; you will have to meditate along with it. If a student doesn't go to the school and instead of going to school he sits on the way and starts praying to the teacher, "O teacher, help me in my lessons," and things like that, he will never be able to pass the examination. Only if he goes to the school, and requests that the teacher should help him, then definitely the teacher will help him and he will learn a lot, and if he will obey the instructions of the teacher he will definitely pass his examinations. In the same way, as we are praying to Master from our heart for giving us all these things, along with that we should also meditate, and we should also obey the instructions and commandments, and if we will do that, only then will our prayer bring good results.

Masters have said, "O Lord, if we ask for anything else except Your Naam, we will not get any contentment. Because except You, all other things will give us the pains, that is why You please give us Your Naam, so that all our desires may go away."

We the worldly people do not know how to make the prayers and what to ask from the Master, and that is why we suffer. We always ask for the worldly things, and you know that worldly things are always the cause of the pains and problems. When we ask for anything of the world from Master, Master definitely gives it. And when we get that, in the beginning we become happy, but later on when we go on using it, it turns out to be painful, and then we request Master to take that thing away. Then we again ask for another worldly thing, so it goes on and on, because all the worldly things – everything except God or except Master – whatever we ask from Him will give us pain sooner or later. That is why, because people don't know how to pray, nor what to ask for from Master, that is why we always suffer.

So ask for only Master from the Master, and when you will have the Master, when Master will be manifested within you, then you will not have to ask for any other thing, because He will give you whatever you need without your asking.

QUESTION: [Someone asks Sant Ji to talk to the Westerners about the value of doing physical seva for the Master.]

SANT JI: I think that I have said a lot about the physical seva, and in one of the *Sant Bani Magazines* it was published, so people should read and find out about that issue of *Sant Bani Magazine* and read that.

The other thing is that people should learn about the physical seva by looking at the other people, those who are doing the seva. You people have been to Rajasthan and you have

seen how the sevadars there are working and you have seen here also how the sevadars are working. The sevadars in Rajasthan are illiterate farmers, and they don't know your language. They do their worldly work for twenty days in a month, and for the ten days while you are there, they come to do the seva. Even though they don't know your language, but still how wholeheartedly they are serving you. So you people should learn from them.

Since the sevadars of Rajasthan are illiterate, they don't know whether you are pleased with their service or not, but still they are serving. But when you people tell me that everything is okay and you are pleased with the seva and when I tell them, only then they know that whatever they are doing is accepted.

One who serves gets everything. Guru Nanak Sahib had said that if we serve people in this world, Master gives us good respect when we go to His home.

When we serve the people in this world, many times we get the fruit of it right here. When the Moguls were ruling over India, at that time the Sikh people were very much troubled by them, that's why they were invading them in certain parts, and in that way they were disturbing the Moguls. So the Moguls thought that it would be better for them to give a certain part of the country to the Sikh people so that the Sikhs would not invade and disturb them. They gave a certain part to the Sikh people. In the Sikh community there was a sweeper who used to do the service of the Master and other people by sweeping the floor and by keeping everything clean. When the Sikh people got that certain part of land, they didn't want it, so they called the sweeper and transferred that property to his name. So, many times when we are serving wholeheartedly and selflessly to the Master and to the Sangat, we get its benefit, we get its truth, even in this world.

That is why we should always wholeheartedly do the seva. Swami Ji Maharaj said that any seva one gets, whether it is physical seva, or mental seva, or financial seva, or the seva of the Surat Shabd Yoga (that is, meditation), whatever service you can do, you should do it.

We should not think, "Let me do this seva and not the other one," like that. Whatever seva you get, whatever opportunity you get to do the seva, you should take advantage of it.

This incident in Rajasthan happened to some dear ones in villages near the Ashram. There were two families. In one family there were two sons, and the other family had one son. Those three young people were involved in one murder case. Even though they had not taken any part in that murder, but still they were involved because there were some people in their villages who didn't like them, and by lying they set up a false case against them. It was very difficult, almost impossible for them to become free, because the murder case was very strong. Their parents spent a lot of money and gave a lot of money to the lawyers and like that, but still there was no hope that they would be set free.

Somebody told the parents that they should go and wash the dishes in the langar of the Masters and maybe they can get some grace of Master in that way and get some help from Master. So they came to the Ashram and they started washing the dishes after the Satsang, even though you know that people are not allowed to give their dishes to other people to wash. All those who come to eat the food in the Ashram are supposed to wash

their own dishes. But still, those people requested the other satsangis to give them the dishes and they did that seva.

After seven months, with the grace of the Master, their sons were set free. Once there was no hope that they would be set free, but with Master's grace they were set free. So when they came home, their parents brought them to the Ashram and told them, "You see, we spent all the money we had to get you released, but still it was not possible. You have been released only because we came here and washed the dishes of the sangat."

So if you understand this, you should also serve the sangat to make your life better, and if you will serve the sangat, it will not only help you in your worldly life, it will also remove the dirt off your soul. So seva is such a thing that we do not only improve our worldly life, but we also improve our spiritual life. Seva is very good to do.

Even in my childhood I had this attitude toward seva that one who does the seva gets the fruit of it. Whoever wants, he can try and have it.

Once in Muksar Sahib, a place in Punjab, the Sikh people were making a pond near the gurudwara. Many people from different parts of the country went there to do the seva. At that time I was very young and I didn't have any idea of what the value of seva is and why we should do the seva. But still, because my parents were doing that, I was also attracted. At that time I had not met Baba Bishan Das, so I didn't have any knowledge about the Path or about God, but I had the desire to do the seva because my parents were doing it and I was trained like that. So I would take foodstuff from my home to the langar. I would take tea, and sugar, and whatever money I could afford, I would also take to the langar.

In the countryside, people always go into the fields for the latrine. They don't have bathrooms or the toilets there. I saw that when they were going to the latrine, many flies would come and sit on the latrines and then the same flies would sit on the foodstuff in the langar. So in order to avoid that, all day long I would go and put the sand on that [waste] to prevent flies from coming and sitting on the food. Nobody told me to do that seva, because nobody would like to do that job, since it's a very mean [low] type of seva to put sand on the latrine waste. Nobody told me to do that, but it was from my within, because at that time I wanted to do whatever seva I could get. So when I thought, "This is a good opportunity, I could serve the people in this way," I did that.

So whenever we see that there is any opportunity to do the seva to the Master, we should always take advantage of it, because even if we do the mean [low] seva, still we get the higher fruit of it. By doing the seva, our soul gets peace, our mind gets stilled. We get humility in our mind when we are doing the seva of the Master and the people. When we do the seva, the desire for doing more meditation comes; and if we sit for meditation after doing the seva, the fruit of seva even comes in the meditations.

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Since you people are leaving tomorrow evening, we won't have this portion of the darshan session tomorrow from 11:00 to 12:00. Instead of a darshan session, those who are leaving tomorrow, they should come to the second floor and wait outside Sant Ji's door to see Him privately. This is only for the people who are leaving tomorrow evening and not for those who are leaving with Sant Ji the day after tomorrow.

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QUESTION: Sant Ji, You should tell your sevadars that everyone is very sweet with the seva, but we're afraid to say anything because we don't want to spoil their seva.

SANT JI: We should never praise the sevadars to their face, because if we are praising them in front of them, it means that we are not doing any good for them.

[Sant Ji laughs] Well, this is the thing which spoils the people. Many people who are doing seva, they always expect that people should praise them, or the Master should praise them. So when they are having that desire and when Master praises them, they give up doing the meditation, because they think that Master is pleased with them very much, so what is the use of doing meditation? And when you praise the sevadars, they think that people are pleased with the seva, so they don't pay that much attention to the seva and they don't try hard, so that spoils them.

Now I know that if Baba Bishan Das had praised me in my young age when I used to go to see Him, there are many chances that I would have gone bad. Because whenever I would go to Baba Bishan Das, taking all my money, all my wages, I would give all that money to Him, but He never appreciated that. He never told me that He was pleased with me because I was bringing that much money to Him. He would give me only five rupees or whatever He wanted to give to me, and after that He would either kick me or just beat me. He never said that I was a very good boy to be bringing all that money. Now I know that if He had praised me then, I would have gone bad.

I have very much respect for Baba Bishan Das in my heart, and whenever I remember Him or whenever I talk about Him I feel like weeping, because He was the person Who made my life.

It was only because of the boon of Baba Bishan Das that I met Master Kirpal Singh, because Baba Bishan Das told me that He will come to my home and He will give me [the Initiation] by Himself.

If the disciple bears the rebuke of the Master, it is very good for him. If he will obey the words of the Master, it is good for him in this world, and in the world beyond he will also get the benefit of it.

2003 September: Love is the Language of God

This walk-talk question & answer session took place January 31, 1980, at Sant Bani Ashram, Village 77 RB, Rajasthan, India.

QUESTION: If our plane crashed on the way over here and all the people were to die, what condition would the souls be in then, as compared to the plane crashing on the way back to America?

SANT JI: No matter in what condition the soul leaves the body, Master Power always will protect that soul, and that soul will be liberated. You should not think like this. You should never think that Master will not protect the souls if they leave the body in a plane crash or some accident like that but I will tell you that you should never think of such accidents. You should always pray to Master that those who are taking this holy trip, they should go back to their homes easily and safely, with Master's grace.

If [a crash] were to happen, just imagine what will happen to us. Those who are praying for you all day and night, what will happen to them. Because Dear Ones, if you are unhappy or if you have any problems, I also have those problems. As Guru Gobind Singh had said, “If my dear ones are unhappy, I am also unhappy.” I think that you should never have this type of wish. Instead you should pray to Master that you may never be involved in such types of accidents.

The time and cause of death for everyone is predetermined, and a person will leave the body in those circumstances. People do not always necessarily leave the body during a plane crash. Many people die even when they are living safely and happily in their homes and villages. Many people die in car and train accidents. The time and cause of death is predetermined.

During the Second World War when Hitler was progressing everywhere, people were sent from India to join the [British] army and fight against him. And nobody wanted to go, because they knew that if they would go, they would definitely die. But I participated in that war, as per my own wish, but I never died there. Moreover, in 1947, when the partition of India and Pakistan happened, there was a war in Kashmir, and I had to go and fight in that war also. Because my death was not written in those wars, although I was involved with bombs and all those things, I didn't die then. Because my death was not written in those wars, that's why I am sitting here in a peaceful condition. So it is not always necessary that people die only in the wars. Those who are supposed to die in peace, they die in peace, even sitting at their homes.

This is true: when we are doing any religious trip or trip for God, and if it happens that we die in that trip, then the worldly people are our critics. They don't let that opportunity go from their hands without criticizing. They say, “Look at that man, because he was following a certain Master, he was following that religion, that's why he died on the holy trip,” and like that.

When I was in the army, once it happened that in Sangroot we were getting training in how to use the guns. When we were using the rifles, we found that one of them was not working, so we put that gun aside, and we started using the other guns. At the end of the day all the guns and all the bullets were counted. In the army, people were very strict in counting all the arms and ammunition, but nobody paid any attention to the round which was not fired in that gun which was not working well.

Anyway, they told us to stand in a line, before the major would go to the higher [officer] and say that everything was fine, before they would release us.

We were three signalers and we all were standing in a row, and one person was told to get that gun which had not been working well, and he was told to come and stand behind me. As soon as he came there with the gun, and he placed that gun on the ground, suddenly it fired without pushing the trigger or doing anything. When that bullet was shot from that gun, first of all it went between my legs, burning my underwear, because we were standing in the standard “at ease” position. That bullet burned my underwear, then it went through the armhole of the other person who was standing in front of me, and finally the bullet struck the person who was standing at the third place from me, and he died on the spot.

You see that in the army, people are very strict in counting the guns and ammunition, but because Negative Power has determined the time and cause of death for every individual, that is why when that time approached, all the wisdom and planning just didn't work, because that death was supposed to happen. That's why there is no way that one can procrastinate or avoid their death, because it is all predetermined and it has to happen.

When they counted all the bullets, they should have found that one bullet was unfired in that defective gun, and they should have taken that bullet out of the gun, but they didn't do that. When that man came and stood behind me and that bullet shot out from the gun, I should have died first, because I was standing right in front of that gun, but I didn't die. After I had escaped, the [second] person, who was standing in front of me, he should have died – but he also didn't die because it was not written in his fate to die in that way – but the person who had never expected that bullet died on the spot. That is why in whatever way you have to die, that is all written in your fate, and no matter how much you run from that situation, from the circumstances, but still you will die in that way, because it is all predetermined.

The place called Fazilkar is right on the border of India and Pakistan. During the war of 1971, there was a man there who thought: "Let me leave my family in the place called Jodhpur, which is 1,500 kilometers away from the border, and they will be protected; they will be safe there." He left his family in Jodhpur with somebody and he went back to the border thinking that nothing would happen to them. It so happened in the Will of God that the airplanes of Pakistan bombed the city of Jodhpur and his family died there, whereas, although he was sitting right on the border where many bombs and many things were coming, but still he was not affected by it. So whoever has to die, in whatever circumstances, he will die there, no matter how many things he does to avoid death.

It was not my turn to go to the war front during the war with Kashmir, but there was a man who requested me that if I would go in his place, he would appreciate that. He had little children and he didn't want to go, because he was afraid of death. I told him, "Okay, I'll be ready to go." Since the commanders were not doing that type of substitution, that dear one asked me to ask the commander. So I told my commander we had switched, and the commander said, "No, you should not do that," but I told him, "You see, I am not afraid of death, so why are you stopping me? You want one person and I am ready to go there in his place. I am not afraid of death, because even if you are afraid of death you cannot avoid it. Death will come at its own time, and we don't know from which cause our death is coming. How can we go and stop it? So let me go and do a good thing for this man."

So I went to the war, and I was not hurt even a little bit in that war. One time, when our company was surrounded by the enemy and I had the wireless set [radio] on my back, a bullet came and it passed just below the wireless set, but neither the wireless set nor my body was hurt. And I was not even afraid of what had happened, and I continued doing my work. Whereas the person who had been afraid of death and who asked me to go to the war in his place, when he returned to his home, he got the disease of cholera and after a few days he died.

So it has come in my understanding that it shows the weakness of our mind if we think of death in these terms, in this way. Instead of thinking of death, we should keep our mind

in Simran, because Simran makes our mind strong, and if we are strong in our mind, if we have the strength of mind, then no matter what happens to us or no matter in what way death comes to us, we will be very happy to face it.

A few months ago, there was a plane crash. The plane was coming from Bombay to Delhi, and many people died in that crash. One dear one came to me here, because he knew that I was going to Bombay by plane, so he advised me to take the train and not go on the plane. Just a week after he told me, we heard in the news that there was a train accident in which many people died. I told him, “You see, now this is in the news that there was a train accident. What should I do?” I told him that those who were supposed to die in the plane crash, only they were in that plane and they died, and those who were supposed to die in that train accident, only they were in that train and they died. Whoever has to die in whatever circumstances, he will die, no matter what he does.

When we went on the First Tour, people told Pappu to tell me how to fasten the seatbelt on the plane and how to sit straight and so on. Pappu was telling me all those things, because he thought that if I had not been on a plane before I would be afraid. When Pappu was telling me all these things, he himself was afraid, so I told him, “You don’t need to worry about me, because I have been on a plane many times, and many times in the army I have jumped from planes also, using a parachute.”

I’ll tell you one story of Rajasthan. There was a man who went to one of the Arabian countries. He had never seen a date tree before, so he climbed that date tree, and when he got to the top he looked down at the ground and was very afraid because he was up so high. He felt a lot of fear and he thought that if I fall from here I will die, so he requested to his Master, saying, “O Master, please save me from this, and if You will help me and get me down safely and easily, I will donate one hundred bed sheets in Your ashram. Doing the remembrance of the Master, he started coming down. When he came half way down, he looked down to the ground and he felt that now the distance was less, so he said, “There is no need to donate one hundred bed sheets, fifty will be enough. Master, please help me and I will donate fifty bed sheets.” As he came down, gradually he went on decreasing the number of bed sheets. Anyway, he got down safely, so he went into the market to buy the bed sheets. The last thought he had was, “What is the use of donating twenty or thirty bed sheets? One is enough for the Master, because there are plenty of bed sheets in the Ashram. I have seen that.” He got one bed sheet and went to his Master and told Him what had happened and how He had helped him, and so on. He told Him, “Take this one bed sheet which I have brought for You.” His Master said, “No, you should take this for your children. Take this for your home.” He said, “No, Master. You should take this, because I started from one hundred bed sheets and this is the one, this is the only thing I am giving to You. If You will not accept this, who knows what my mind will do.”

As that dear one got the opportunity to climb that date tree and remember his Master, in the same way, since you people travel a lot in the planes and you get a lot of opportunities, whenever you look down from the windows and if you feel afraid, if you think that the plane is going to crash or you are going to die, instead of making such types of offerings, you should start doing Simran, because Simran will give you so much strength that you will never be afraid of death.

QUESTION: Master, the time here with You is just so precious and beautiful, but it seem so very short, and I was wondering If there will ever come a time when we'll be able to be with You for longer than two weeks.

SANT JI: The time which you are getting here, that has been allotted to you after taking many things into consideration, so you should take advantage of this time. This is enough.

QUESTION: Master, I have a question about the world, and I hope I won't bore You too much because I know the Satguru doesn't care too much about this world. Anyway, it is getting rather strange out there, and we get the feeling that we're in the darkest part of the darkest age, and there are forebodings and predictions around from every corner, from prophecies to Biblical predictions, and also astrologers. If one were to read all these things, one doesn't know quite what to think, because some of them are contradictory. But even Millie and Nina (two group leaders) have warned us that the time is short. [People say] the negative mind currents are going to become so strong that those who are not already aligned with the Light will not be able to align themselves. Biblical predictions have predicted the rise of the anti-Christ. It just sounds frightening. One person has said we should settle up in the mountains with our own food and water and air supply for the next twenty or thirty years. On the other hand, there are those who say that prayer and an increase in the number of realized beings could offset this disaster that may be coming. Also, someone said that Kirpal said that there would be no dissolution going into this Golden Age. So, even though satsangis should not concern themselves with matters such as this and should continue on with their meditation, can You give us some advice regarding how to deal with this and how extensive the purging has got to be for Mother Earth to purify herself of these poisons.

SANT JI: Lovingly, I would like to advise you, as I said earlier, that we people think about all these things only when we are weak in our minds.

Some twelve or thirteen years ago in India, some astrologers predicted that very soon eight planets in the solar system were going to align in one line and that would be the cause of the Grand Dissolution of the earth and nobody would escape. People were warned not to sleep under their roofs, they should vacate all the houses and go into the open ground and use tents as their homes, etc. The result was that all the tents were sold. Many people started businesses of making tents, and they did very well in their business because everybody wanted to buy a tent and live on the ground. They didn't want to live in a house because they were afraid that the Grand Dissolution was going to happen and they would die. But that time passed, and since then thirteen more years have passed, but up until now, neither those eight planets have come in one line, nor has the Grand Dissolution happened. At that time, they also predicted many other things, but none of them have come true.

In the same way, as I told you earlier, you should not believe in all these things because those who are supposed to die [today], they will die today. If they are not supposed to die, they will not die, even if the Grand Dissolution happens. Those who left their houses and slept in the tents because of that prediction, even without the Grand Dissolution of the earth, [those who were supposed to die], they died sleeping in their tents, and those who were not supposed to die, they didn't die even if they were sleeping in the houses. I was

sleeping in my house on that particular day when they predicted that the dissolution was going to happen, but nothing happened to me. You can see that I am sitting in front of you now.

Dear Ones, there is one more thing. Are you sure that you will live for ten, twenty or thirty years more? If you are not sure how long you are going to live – you cannot rely even on one single breath – then why do you worry about all these things? Those who are supposed to die, they will die. Those who are not supposed to die, they will not die.

I will tell you one thing, that people have predicted a lot, but up until now, not much of that has come true, and they will go on predicting a lot, but not much of that is going to come true. People will get birth in this world and will die. According to their times everything will go on happening as it is happening now, and nothing like the Grand Dissolution is going to come. As far as wars are concerned, you see that at one or another place in the world, people are always fighting with each other, and that will also continue.

That is why Saints never make any prophecies and They never frighten their disciples saying, “This thing is going to happen – you do this, you do that.” They simply tell us to meditate on Naam.

Neither Christ nor Guru Nanak came into this world carrying the mission of making this world a world of happiness, nor have Guru Arjan Dev or any of the past Masters. No one, [not even] our Master Kirpal, came into this world thinking that He would turn all the world into a place of happiness. Because They know that this world cannot become the place of happiness. Their mission for coming into this world is only to take those suffering souls who yearn for God out from this suffering world and take them back to the Oversoul. That is why when the Masters come here, most of the people don’t appreciate Their coming, and that is why they don’t recognize Them. You know that if they had recognized Christ they would not have crucified Him. In the same way, if people had recognized Guru Arjan Dev they would not have made Him sit on the hot coals. In the same way, Guru Nanak was not allowed to enter the village, and He was called by the name “misleader.” In the same way, many other Masters were given a very hard time. When the Masters come here They have only one mission of taking the suffering souls, of liberating the suffering souls from this world. They don’t come to make this world a place of happiness. That is why They don’t make any prophecies of all these things.

It is just the doubt of people, and there is no medicine for doubt. Not even Likhman Hakim, who was a very excellent doctor, who could even put life into a dead body, he also didn’t have a medicine for removing doubts. So this is just a doubt of people.

That is why you should do Bhajan and Simran and not pay any attention to this type of prophecy.

QUESTION: Sant Ji, my dear wife was just expressing how she felt just ten days is too short a time. I was thinking today that many people say that you’re more harsh or more strict than Master Kirpal in this type of thing. [But] I’m understanding that these ten days with You in this place is probably the greatest grace I’ve ever read about, heard about, or experienced in all of Sant Mat history.

SANT JI: If I had known your language, maybe I would have been very strict with you. But since I don't know your language, I always try to give you more love through the eyes, because I have only my eyes to give the love. Truly speaking, when the Shabd has to deal with the soul, when God has to deal with soul, no language is required there, because love is the only language which is used there, and love is given and received only through the eyes. So since I don't know your language, I always try to give you maximum benefit through my eyes. That is why you feel that I am not strict with you, but if I had known your language, you would have seen that I would be very strict with you.

2003 November: Master Never Leaves the Disciple

This "walk talk" was given February 25, 1980, at Village 77RB, Rajasthan, India.

QUESTION: Yesterday You said we should not be strict with the young children who make mistakes because they don't know right from wrong. What about the older children who do know right from wrong, but like to do the wrong things?

SANT JI: In India teachers rebuke and even spank the grown-up children who always want to do the wrong things knowingly, but in your country it is not like that. That is why you should be very wise in dealing with this type of child. Again, you can use the weapon of love to cure them.

In India, the teachers can be very strict with this type of child if it is required. They can rebuke them, they can spank them and do anything they want for their benefit, and nobody will have any objection to that. Even when the children are grown up and they know what is good and what is bad, still their parents and teachers have the right to spank them. And even after they are married, still the parents hold the right to advise them and to spank them if they are making a mistake. But in your country it is not like that. I have heard that there is a law which says that you cannot spank the children; it is against the law. That is why it is very important to use love when you are dealing with this type of child, and you should be very wise in dealing with them.

Many times it is seen that there are many mischievous grown-up children who have the habit of bothering the teachers, and sometimes it is very painful for the teachers to deal with these children. In those cases, you should lovingly tell the parents of those children about their behavior so that the parents may help you in dealing with those children.

There was a time in India when the children used to go to the teachers to get an education and they had a lot of respect for the teachers. They understood the teacher as a master of knowledge, and in that way they were getting an education and knowledge from him. From the other side, the teachers were also giving the knowledge and education to the children, understanding it as a gift of God, as a donation. Those times were different from the present time. In those days, the children respected their teachers. Even after graduating from school, and even after holding a very good position, they always remembered the master from whom they got their education.

Now you know that things have changed a lot. You may have read in the newspaper and even heard on the radio how there are many strikes against the teachers and professors. The children don't care for their teachers and because of that it is very difficult nowadays for the teachers to teach the children.

Still, I will tell you that the teachers should have the power of tolerance in them and they should be very patient with the students, because the children don't know anything. After all, they are children, they are innocent and ignorant, that is why you should always be very patient and loving with them, no matter how many mistakes they make. Because if you will get upset at them and if you will tell them to leave the class or if you will remove them from the school, it will spoil their future. It is in your hands to make the future of the children. If you will throw the children out from the school, just think, where else can they go to get the knowledge? When you will turn them out, who will accept them? So that is why no matter how many mistakes they make, you should be very patient and loving with them, and you should deal with them in such a way that it will have a good effect on their future and they will respect you – because it is in your hands to make their future.

Many children who are very mischievous in school and who don't respect their teachers repent when they grow up and when they realize their mistakes. Because everyone realizes his mistake when he comes to his true senses. So when such children realize their mistake, they repent, but what can be done when the time has passed? That is why it is the duty of the children also to respect and appreciate their teachers, because they are getting some knowledge, some education from them. There is a saying, "If we get any good quality from anyone, even if he beats us, still we should bow our head to him, we should always respect him, because he is giving us some good quality, some good education." That is why it is very important for the children also to understand the value of the teacher and to respect their teachers, because if they will have respect for the teacher, they will get much more benefit from him.

When I was in the army, I had many teachers who were teaching me the job of wireless operator. The job of a wireless operator is such that only the educated people are able to do that, because it involves many things. As you know, I was an illiterate. I would never have been able to do that job if not for my teachers. I always respected my teachers. That's why they gave me a lot of extra attention, and in that way they made me an excellent signaler. Even in their private time, they would teach me about that job. So the meaning of saying this is that if we have respect for the one who gives us any good qualities or good teachings, we are honored in this world.

QUESTION: We were just thinking today that what You told us about bringing up children is the way that You are treating us. You're so gentle and forgive us for our mistakes all the time.

SANT JI: Guru Nanak Sahib said that no matter how many mistakes the children are making, still the mother doesn't keep any mistake in her heart, and she always forgives. Because if she doesn't forgive, she cannot raise her children. In the same way, no matter how many mistakes the disciples are making, the Masters always forgive the disciples. Because if They always remember the mistakes of the disciples, They can never take the souls of the disciples to Sach Khand. That is why Masters always forgive the disciples' mistakes, and because They have come into this world carrying a lot of forgiveness, that is why They always forgive our mistakes. In the same way, when we are dealing with the children, we should always forgive their mistakes.

The perfect disciple of the Master always behaves like a good child, and he always prays to the Master, “I am Your child. Why don’t You forgive all my mistakes?”

QUESTION: When we see a friend leaving the Path, is there anything that we can do at that time to help them?

SANT JI: If he listens to you, you can tell him that this is the only Path for him and that he should not leave this Path. If he listens to you, only then you should tell him.

We leave this Path only when our mind becomes very strong, because you know that mind is the agent of the Negative Power, and he doesn’t want any soul to do the devotion of God and go back to his Real Home. That is why mind is always creating such things which make the dear one leave the Path. So if you see anyone doing that, and if he will listen to you, you should tell him lovingly, “Brother, you should spare yourself from your mind, because mind is very strong. You do meditation for a few days.” I am sure that if he will meditate for a few days, he will definitely get the inner bliss, and in that way he will change his mind about leaving the Path. People leave the Path only when they become the thieves of meditation. Those who don’t want to meditate, only they think about leaving the Path. But if they meditate, they can realize that this is the only Path for them, and that by practicing this Path only, they can go back to God.

The thing is that people may leave the Path, obeying the mind, but the Master who has initiated them will never leave them. It is like if someone goes in bad company, leaving his parents, and starts gambling, drinking, eating meat, doing all sorts of bad things and wasting his father’s money. He may do that for a long time, but a time comes when he realizes that he is doing very bad things, he is wasting his father’s money, and he is not pleasing his father. Because the mind doesn’t remain strong forever, there comes a time when the soul becomes strong, and from within a voice comes to a man and makes him feel that he is doing bad things. One day definitely he comes back to his home, he comes back to his father. In the same way, if a satsangi goes off the Path and starts doing bad things, after some time that dear one will feel from his within his soul speaking to him: “The Master who has initiated you has very long hands and He will never leave you until He takes you back to the Real Home.” Because the Master never leaves the disciple. That is why somewhere in his heart the disciple feels that he has made some very bad mistakes and he is inspired from his within to come back to the Path. I have seen that for many people who left the Path, obeying their minds, a day came in their life when they came back to the Master and asked for forgiveness. Because no matter if the disciple leaves the Master, but the Master will never leave the disciple. He has very long hands and one day all those who have left the Path will definitely come back on the Path.

Those who are going within, they know the condition of the souls who have left the Path. And many times it happens that the souls who have left the Path do not come in contact again with the physical form of the Master from whom they got Initiation. But after some time, they come back in a different body and they come in contact with a later Master, and one day they also get liberated.

You know that Guru Gobind Singh had to fight with the Moguls, because in those days the Mogul emperors were very strong. They ruled over India, using a lot of force against the Hindus and bothering the Hindus a lot. They kidnapped the daughters and wives of the Hindu people and they did many bad things to them. The Hindu religion was in

danger, so when people came to Guru Gobind Singh for help, He helped them and that is why He had to fight with the Moguls.

At that time Guru Gobind Singh was living in a place in Punjab called Anandpur Sahib, and living in His fort, He was fighting with the Mogul army. Once it so happened that a large Mogul force came there and the army surrounded Guru Gobind Singh's fort so that there was no way to escape. Guru Gobind Singh and all the disciples had to stay in the fort, waiting for the time when the Mogul army would leave. But the Mogul army remained there for many months, and gradually all the food and supplies in the fort ran out, so it was very difficult for the people to live there. They went to Guru Gobind Singh and told Him that He should make a treaty with the Mogul army so that they could come out of the fort and get some food. But Guru Gobind Singh told them, "No. I don't trust the Moguls because they are not good people and they are just pretending that they want to make a treaty. But they will not do that. As soon as you will go out of the fort, they will kill you. It is better to remain in the fort and do your meditation and have faith in Master. He will take care of you."

But You know that when a man is hungry, he cannot remain in that condition for very long. So because they were troubled by hunger, they thought of leaving Guru Gobind Singh. Some dear ones came to Guru Gobind Singh and told Him, "Either You make a treaty with the Moguls so that we can leave this fort or we are leaving You." Guru Gobind Singh said, "Okay. Those who want to leave me, they should write down on this paper that they are leaving me and they can go. But I will not make a treaty with the Moguls because it is not safe. You should have faith in Master, because He knows what you want and what is good for you." But there were many dear ones who didn't believe in Guru Gobind Singh because they were very much bothered by hunger, and they decided to leave Him.

These people were from an area in Punjab called Majar. They came to Guru Gobind Singh and wrote on the piece of paper, saying, "From today, You are not our Master and we are leaving You," and after that they left Guru Gobind Singh. When they returned to their homes, their wives asked them, "How was the Master? Was He well?" – because you know that if a satsangi goes home to his family after visiting the Master and if the other members of the family are satsangis, they ask about the Master. So in that way, when the family members asked the people who were in the army of Guru Gobind Singh, "How was the Master?" they told them the whole story and they said that they had left the Master. The family members were very upset with them; their wives were very displeased with them. You know that in India the dress of the women is different than the dress of the men, so the wives told their husbands, "You better remain in the house and wear our clothes, our bangles and everything. And we will go in the battlefield in your place and fight for the Master!"

When their wives blamed them, the men felt very ashamed of what they had done, so they went to the place where Guru Gobind Singh was fighting then, a place in Punjab, called Muksar. They all went there and they were too ashamed to go to Guru Gobind Singh, so they started fighting with the Mogul army, and in that way many of them lost their lives. Only two people from that group survived. One was called Bhai Maha Singh, and the other, Matta Bhago. Guru Gobind Singh was watching who was fighting with the Mogul army, so when the Mogul army had left, He came there and saw that Bhai Maha

Singh and Matta Bhago were still alive but had been badly wounded. So they were given some water, and Guru Gobind Singh asked Bhai Maha Singh, “Maha Singh, I am very pleased with you. Ask for anything you want.” Bhai Maha Singh replied, “I have only one request and that is that You should mend the broken relationship.” Guru Gobind Singh smiled and said, “I didn’t break the relationship with you. It is still there. Ask for anything else of this world, because now Guru Nanak is very much pleased with you and His Court is open for you. Whatever you will ask for, you will be given that.” But Bhai Maha Singh replied, “No, Master. I don’t want anything else except that You should mend the broken relationship.” So Guru Gobind Singh took out the piece of paper on which it said that “You are not our Master and we are leaving You.” Guru Gobind Singh told them, “Read this paper. It says. ‘You are not my Master and I am leaving You,’ but does it say anywhere that I have written that I am not your Master? You said that I was not your Master, but I never said that you were not my disciples.” Guru Gobind Singh told Maha Singh, “When I left Anandpur Sahib, I left all my belongings there except this piece of paper because I wanted to show you what you had written. You wrote that I was not your Master, but I never wrote that you were not my disciples.”

That is why, no matter if the disciple leaves the Master, the Master never leaves the disciple – because the Master is the One who makes the disciple remember his goal in this life and He brings him to the right Path.

2004

2004 March: Make Some Place for Him

This darshan talk was given October 29, 1979, at Village 77RB, Rajasthan, India.

QUESTION: Could You tell us something about the value of prayer in relation to spiritual progress and our relationship with the master, and how we should pray?

SANT JI: We pray only when we are not able to do anything by ourselves, through our own efforts. When we feel that we are helpless and that we cannot do anything without the help or grace of some Perfect One, only at that time do we pray to our Master. At that time we may pray, “O Master, O Lord, O Perfect One, I cannot climb into Your lap by myself; I am helpless. Shower grace on me and help me.” So we pray only when we are in need; otherwise, we don't pray.

We should be very careful when we are praying. Whatever we are saying with our tongue, whatever is coming from our mouth, should come directly from our heart. Prayer should not be only words; it should be the voice of our heart.

Even after attaining the highest position, even after reaching Sach Khand, Saints and Mahatmas have always prayed to Their Master. They have always requested Their Master to shower grace on Them, and They have always said that They are without any good qualities, They are helpless, and only because of the grace of the Master have They been able to [succeed].

Swami Ji Maharaj says in His writings, “O Master, I am the worst of the sinners.” Guru Nanak Dev Ji also said, “We are the dirty ones; purify us. We are without any qualities and You are the giver of qualities.”

Kabir Sahib says, “How can I praise You? I am very ashamed of my bad deeds, and I am very ashamed to do all these bad deeds even when I know that You are looking at me and You are always present. That is why I pray to You, 'Don't count my bad deeds.'”

Kabir Sahib makes one more prayer to Master; He says, “O Master, give some of Your attention to me, because I am caught in the ocean of the world and if You will not give me Your attention, I will drown in this ocean.”

When we are making prayers to the Master, we should have our within empty, we should not have any worldly thoughts, because the prayer should come from the heart. If our prayer is coming from the heart, it will bear a lot of fruit, and Master will respond to it at once, and He will work for it. We have to empty our within to make a place for the Beloved to come and reside. If we have worldly thoughts in our within and if our within is full of all the worldly pleasures, then where is the place for the Beloved to come and reside? That is why Master Kirpal used to say that we should always keep our cup empty so that He can fill up that cup with His nectar. If our cup is full with worldly thoughts and other things, then where is the place for the Nectar to come and dwell? That is why when we are making a prayer, it should come from our heart, and our heart, our within, should be empty. We should not have worldly thoughts when we are making a prayer to the Master.

Master Sawan Singh Ji used to tell an interesting story of a Saint whose name was Suthra. He was a very fearless Saint and He used to give examples to the people in very humorous ways. Once he asked someone how can one make a house strong. He got the reply that a house with many pillars will remain strong. So Suthra started putting pillars in his house, and soon the entire house was full of pillars. When there was no room for him to stand in his house, he came out and at once it started raining. Somebody passing by asked why he was standing outside when he had a house. Suthra replied, “Because my house is full of pillars and there is no room for me inside. If I had any space for myself, I would have put one more pillar there.”

The meaning of telling this is that if we had some empty place in our within, we would have put one more worldly thought there. When Masters come into this world, They tell us that if you want God to come and reside within you, you should make some place for Him. That is why Masters always say that you should purify your within, you should empty your within, so that God can come, because He always wants to come and reside in the hearts which are pure and which do not have any worldly thoughts. But our condition is just like that person who said, “If I had any more space there, I would have put in one more pillar.” If we had some place in our within, we would have thought one more worldly thought.

If we are praying to the Master with all the worldly thoughts in our within, we will not be able to feel His grace – even though He will respond to our prayer – because we don't have any place in our within to fill with Him or with His grace. So whenever we are praying to Master, we should weed out all the worldly thoughts from our heart – because if our heart is pure, if our within is empty of worldly thoughts, then His grace will come and we will easily feel it.

2004 March: The Sword of Love

This “walk talk” was given October 29, 1979, at Village 77RB, Rajasthan, India.

QUESTION: When a person receives darshan from the Master, what's the most advisable thing to do?

SANT JI: You should be doing Simran and concentrating. You should be so absorbed in the darshan that you should not even be aware of who is sitting to your left or right or of who is sitting behind. You should not have any worldly thought in your mind when you are receiving the darshan of the Master.

During the darshan, the more we will concentrate, the more we will keep our mind quiet. And the more we will forget about our surroundings, the more happiness and peace we will get from the darshan.

The fact is that we people don't appreciate the darshan of the Master. Only those who have reached Sach Khand have the real appreciation for the darshan of the Master. Because our minds are very strong, that is why sometimes our mind believes in Master and sometimes it doesn't. Sometimes we take Master as only a human body and not more than that. That is why we do not appreciate the darshan of the Master in the same way as those who have reached Sach Khand do.

Guru Arjan Dev Ji Maharaj says, “I cannot describe the happiness which I receive from having the darshan of my Master.” Further, He says, “I would like to have the darshan of the beautiful face of my Beloved twenty-four hours a day, because whenever I have His darshan, I am at rest; otherwise, I am restless like a madman.”

Kabir Sahib has said in His writings, “My Master and God are both standing in front of me. To Whom should I pay homage and Whose darshan should I do?” Then He Himself replies, “I will definitely bow down at the feet of my Master who has made me realize God.”

A lover soul will never hesitate in sacrificing all this world just to have the darshan of his Master, and he will understand his Master as greater than God. No matter if you offer him the kingdom of Sach Khand, or any wealth in this world, still he will never want to give up the darshan of his Master.

Mahatmas make us understand by giving us examples and by telling us that one who knows the value of darshan feels that he was dead during those moments which he has spent without the darshan of the Master. He becomes so desperate without the darshan of the Master, and during those moments, whatever breaths he takes are full of sadness.

Many times I have said about myself that when Master came to Ganganagar, one evening He asked the people, “Do you want to see God?” All the Sangat replied, “Yes,” so Master told them to close their eyes. Everybody closed their eyes, but I didn't close my eyes. So somebody went to Master and complained to Him that I was not closing my eyes even though Master had ordered everybody to do that. When Master called me and asked me why I was not closing my eyes, I replied, “You said that those who want to see God should close their eyes, but when I am seeing my God who is six feet tall and I see Him moving, walking, and talking – when I am seeing my living God, then why should I close my eyes?”

When we are having the darshan of Satguru or when we are sitting in the company of Satguru, we should concentrate our mind so much so that we should not be aware of who is sitting to our left or right. We should not even be aware of the person with whom the Master is talking; we should only be concentrating on the form of the Master. Only in that way can we get real benefit from the darshan. We should never feel tired or bored when we are looking at the form of the Master.

You see, when a hunter goes out into the forest, if he is looking to his left or right, or if he is looking at some other place and not looking for the animals, he will not be able to do his work. First of all, he looks for the animal, he concentrates his whole attention on the animal and after aiming his rifle, he pulls the trigger, and in that way he is able to kill the animal.

The darshan of the Master should happen in the same way. In the Path of the Masters, you should be like a hunter looking for his prey. You should be like a hunter when you are sitting in front of the Master. It means your whole attention should be focused and concentrated on the form of the Master.

Regarding the value of darshan, Hazrat Bahu says, “If my body becomes full of eyes, still I won't be satisfied by having the darshan of my Master with all those eyes. I would want to have still one more eye so that I can have more darshan of my Master.” He says that

even after having so many eyes and having so much darshan of the Master, He will not be satisfied and He will find some other way to have the darshan of the Master, because for Him the darshan of His Master is worth more than millions of pilgrimages.

Mahatma Chattar Das says that the work which love can do, there is no sword in this world which can make that type of wound. A sword can make a wound just once or twice on the body, but love is such a sword that it can make many wounds on your heart. When you are wounded by the sword of love, then there is no medicine, there is nothing in this world which can cure you of that disease of love. After you have the disease of love for the Master, the only medicine which will come to your help is the darshan of the Master. So Mahatma Chattar Das says, “Only those who are having the darshan of the Master from their within can get cured of the disease of love; otherwise, there is no other medicine to cure this disease of love.”

Dear ones, this is the Path of Love and in this Path the Masters have said that the eyes are the dyers and the eyes are the ones who have to be dyed. Eyes are the ones who give the color. The eyes are serving the other eyes, and they don't ask for anything.

QUESTION: Since all the Satgurus are One, how is it that They think differently?

SANT JI: They don't think differently. They are always thinking about liberating the souls. Their Path is one, Their aim is one, Their goal is one, and that is why They always think in the same direction, in the direction of liberating the souls and taking them back to Sach Khand.

There can be differences in our understanding of Their ways of working, but Their ways are not different, because even if there are a hundred wise people, they will all have the same opinion, but the foolish people will all have different opinions.

Many times when people would come to Master Sawan Singh to learn more about the Path, He would tell them, “If you want to understand the Path in a few words, I will make you understand. If you want to understand in many words, go to Kirpal Singh and he will explain the Path to you in that way.” You see, both Master Kirpal Singh and Master Sawan Singh were teaching Spirituality and They both had the same goal, but it just depended on the dear one who had come to learn Spirituality, whether he wanted to understand in a few words or in more words.

One Master may say in just a few, simple words, “This is the Path of God and I will show you how to practice this Path; I will show you how to go to God.” and He takes us back to God. Another Master who is very intellectual will give us many stories and many examples if we are intellectual and we want an intellectual explanation. Then after telling us all those stories and giving many examples, He also comes to the same conclusion that this is the Path of God, and He also teaches us the Path of God and takes us back to God. You see, even though Their way of explanation was different – One was doing it in a few words and the Other was giving many discourses – but still both Masters were leading the soul to the same place.

QUESTION: About darshan – if you're blind or you don't see very well, do you still get the same benefit?

SANT JI: Saints are very gracious. If anyone is blind or cannot see well, They shower more grace on them, and with the grace of Master they also get the same benefit.

QUESTION: In a talk You gave at Sant Bani, You said that Saints understand that They are always defeated by the world. Would You talk about that for a moment?

SANT JI: What else do you want to understand about this? You see what is happening in the world nowadays, that even when the Saints are criticized and people are talking so much against Them, still They do not react in the same way. They always keep quiet and bear whatever people give to Them.

Kabir Sahib said that this earth bears the digging. No matter how many people are plowing and digging the earth, still she bears that. And the trees also bear the pains, because people come and cut them down. Saints are the only ones who can bear the bad words of the people. There is nobody else in this world who can bear the bad words of the people except the Saints.

Many Masters of the highest status came into this world and if They had wanted, They could have done everything for Their own comfort, but still They didn't do anything. Even when God offered to punish Their opponents, still those Masters said, "No." Lovingly They explained to Their opponents and Their enemies, and lovingly They suffered all the tortures of the world.

[Break in tape] most of all, and whatever is in the Will of God, They never want to go against the Will of God, because They are the dear Sons of God, and that is why They happily suffer whatever comes in the Will of God.

Bhagat Namdev was a Mahatma of high status; He had obtained the highest position, and His writings are included in the *Guru Granth Sahib*. Just as it always happens that worldly people give troubles to the Mahatmas, once it so happened that there was a king who put Namdev in jail, and he said, "I will believe in your words only when you will put life into the dead body of this cow." Namdev said, "O king, I do not want to become equal to God. God has taken the life of this cow and I don't want to undo what God has done, so I'm not going to do that." But the king said, "If you're not going to do that, I'm not going to believe in you, and moreover I will not set you free. You will have to remain in prison." Namdev said, "I don't mind being in prison because this is also in the Will of God and I don't want to go against the Will of God."

God always takes care of His dear sons. So when God saw that His dear Son, Namdev, was in prison without any reason, God started sending pain to the king in his palace. After a few days, when the king realized that he was making a mistake, he requested Namdev to forgive him, understanding him as the cow. In the Hindu religion the cow is understood as holy, so he said, "Please take me as a cow, and please forgive me for what I have done." On the other side, God sent life into the dead body of the cow. So when the king saw that the cow was alive, he became very happy and he started believing in Namdev. Namdev said, "No, I have not done anything. God took the life of this cow, and He Himself put life back in it. I have done nothing." Even though Namdev knew everything, still He never requested God to send life into the cow and He never requested God to set Him free from the prison. It was God who did all these things only for the sake of Namdev, but still Namdev told everybody, "I have not done anything. It is God who has done all these things."

In this world, when people are giving a hard time to the Masters, even though They can do everything to get rid of all these bad people, but still They are very loving and gracious. They do not use any of Their powers to get rid of these bad people, because the people are doing that in the Will of God and the Masters never change the Will of God.

The foolish people always give many excuses and they argue very much to show that they are right and that the other is wrong. But the wise people always wait, because they know that time always reveals the truth. The truth always comes in front of the world. It may take some time, but it never remains hidden forever, so that is why wise people always keep quiet and wait for the [right] time to come, whereas the foolish ones always argue and give excuses to prove that they are right.

Masters do not come into this world to defeat the world. They come to liberate the souls from this world. So that is why even when They are defeated by the world, still They don't mind because They are always doing Their work of liberating the souls.

They come here to shower mercy on us, so that is why in order to receive that mercy and grace, we should also do our Bhajan and Simran. We should never follow our mind, because mind is our enemy and if we are following our enemy, how can we expect to defeat it?

2004 April: To Work in the Will of God

This “walk talk” was given March 3, 1980, at Village 77RB, Rajasthan, India.

QUESTION: You talked about accepting pain and joy equally as the grace of the Master, and I was wondering if it's better not to ask even inwardly for help from the Master, even when you feel you really need it, and [if we should] just keep on doing our Simran and accept the help that the Master sends.

SANT JI: We can do this only when we learn how to remain happy in the Will of the Master and when we learn how to understand the grace of the Master.

When we live in the Will of the Master, when we live in the Will of God, at that time all of our words will be like a prayer to Him.

Usually when we get the happiness, or a lot of material wealth, for example, the first thing we do is forget God, we forget the Master. We start thinking that it is because of our own merits and efforts that we received this happiness and material wealth and that God has nothing to do with it. So instead of becoming grateful for God's grace, we forget Him. And when we get the pains we don't realize that it is the punishment for our own bad karmas that we are suffering. And instead of becoming grateful for Master's grace – that He is making us suffer this karma in this plane and He is freeing us from the burden of our karmas – we start blaming our Master, we start complaining to God: “God is not paying any attention to me, God is not helping me. He is giving me all these pains and sufferings.” Those who understand the grace of the Master in both pain and happiness, only they can remain in the Will of God, and those who learn how to live in the Will of God don't need to pray to Master, because all their words are like prayers to the Master, and Master hears all their prayers and He answers them.

As long as we are extroverted, involved in the outer things, we understand meditation and praying to the Masters as two different things – but they are not. When we go within and

unite ourselves with the Shabd, then we realize that our meditation and our prayers to the Master are not two different things. They are one and the same thing.

The prayers of the great Masters were written for the purpose of making us humble and to make us feel that we are very low and God is very high. They were written to create humility in our within so that, in always feeling that we are lower than God, we might come near God. This was the reason the Masters wrote those prayers for us, and as long as we have united ourselves with the Shabd, if we make such prayers, that also helps us.

Usually when we are not able to do any work by ourselves, only then do we pray to Master. But when we learn how to live in the Will of Master and when we become one with Master by doing meditation, after that we don't need to make any prayer.

Master always helps the disciple. Moment after moment He is extending His protection and help to the disciple. There is not even one moment when the Master is not looking at the disciple and helping him. But the disciples remove the pressure of the burden which they have on their hearts by praying and making requests to the Master. You should know that Master always hears your every prayer, and He is even aware of your every single thought. Even before you think the thought, Master knows what you are going to think.

If someone makes a mistake and because of his mistake or crime, he is put in jail, when his father learns that his son is in jail, he tries many things to get him released. He spends a lot of money to get him a good lawyer. If he doesn't have enough money, either he borrows that money or he sells all his property, only because he wants his son to go free. No doubt, the son is in prison and he is not free to come out, but still many times he forgets that his father is doing so much for him. But the father never forgets his son until he is released. His attention is always towards his son and he is always trying one or another means to get him released. He does many things and sacrifices many things. After he gets his son released, the wise son appreciates the efforts of his father and he repays him with good deeds. Since he is aware how much his father had to work to get him released, he repents, and he makes up his mind that he will never make that mistake again.

In the same way, our condition is like that of the son who has been imprisoned. Because of our bad deeds we have also been imprisoned in the prison of the Negative Power. When we are requesting our Almighty Lord, our Father, to get us released, He comes into this world in a human form and He also does many things to get us released from this prison of Kal. He Himself is a lawyer fighting in the Court of God to get us released from the prison of Kal. He sacrifices many things for us, and day and night He is working tirelessly to get us released.

In a hymn written by Guru Nanak, it is said that the Master is the One who unites the separated ones. He unites the separated ones. He works like a lawyer in the Court of the Lord. Our Master is like a lawyer. He fights for us in the Court of Judgment, and after settling the accounts of our good and bad deeds, He gets us released. He doesn't rest until He takes our soul back to Sach Khand.

No doubt, we are confined in the prison of this mind and body and we are not free to do anything at our will; we have [limited free will]. We have to work in the Will of God. Many times we forget who is working to get us released. Many times our attention is not

toward our Satguru, our Master. But there is not even one moment that goes by when our Master is not putting His attention towards us. He is always putting His attention towards us. He is always remembering us, because He is worried about us and He wants us to be free from this prison of Kal.

Guru Arjan Dev Ji Maharaj says, “Whatever I have heard about my Satguru, I have seen Him like that with my own eyes.” He says, “Satguru is that Power who always helps the disciples, who always works for the benefit of the disciples. When I went in my within and I saw my Master working in the inner planes for my benefit, I was convinced that whatever I had heard about Him in the *Vedas* and the *Shastras*, the holy books, He is exactly like that.”

He unites the separated ones with Almighty God. He is a lawyer in the Court of the Lord.¹⁰ There should be someone to help the separated souls go back Home. The souls cannot go back Home by themselves. They need somebody's help. And as we need a lawyer in the outside world to help us settle our case in court, in the same way, we need someone in the Court of the Lord also who can help us to settle the account of our karmas. So Master is the One who helps us there. He fights with the Negative Power, and He settles the account of our karmas and makes us free from the bondage of Kal. Mahatmas say that those who don't have a clever Master can never come out from the prison of Kal. The mahatmas, the masters who have not done the meditation and who are not perfect, their disciples can never come out from the prison of Kal.

He even says that in the Pool of Nectar, we cannot do any merchandise without some agent.

As a bent iron rod cannot be straightened without the help of a blacksmith, in the same way, without the help of the Master we cannot straighten ourselves out.

Then Guru Arjan Dev Ji Maharaj says that by making us meditate on the Naam of God, He removes the disease of egoism. What is the medicine which Master gives us to remove this disease which we all have, the disease of egoism? He gives us the medicine of Naam. By applying that medicine, we become free from the disease of egoism, which doesn't have any other cure.

Nanak says that Satguru is met by only those who are preordained from the Court of God. Not everyone can meet the Master, only those souls who are chosen in the Court of God and for whom God has decided that now these souls need to come back to Sach Khand. Only they are made to come in the company of the Masters.

Meeting with the Master and getting the Naam, all this is decided by God.

There is one very well-known person in our area who has been in contact with me for many years, and in the last eight years he came very close to me. He has never missed any Satsangs, and he has come to see me many times, and whenever he has come, he has always spent two or three hours continuously with me, always talking. Whenever he used to come to see me, he would talk and I would listen to him.

In these past eight years, he inspired many people to come and attend the Satsang and get Initiation. He recommended many people for Initiation and they all got Initiation. He

¹⁰ The Lord of Judgment, Dharam Rai.

brought his family and all the members of his family got Initiation, but he himself didn't get Initiation until recently. Last month he came for Initiation, and after he got the Initiation, he said, "If I had known that this thing was so good, I would have taken this eight years ago. Now I realize that I have wasted eight years."

So on a Sunday of this month, he brought so many other relatives from Punjab to get the Initiation, and he told them that they should not delay in getting the Initiation. Since he had wasted eight years, he was feeling a lot of loss, and that's why he told the other people not to do that. They should take the Initiation as soon as possible. He feels very bad that he wasted that much time, but I told him that he should not feel like that, because it was not in his hands to get the Initiation. No matter that he was coming to the Satsang, he was coming to see me, and he was spending a lot of time with me, but still the time for his Initiation had not come yet. Because God had chosen the time for him and God had fixed the time when he was going to get the Initiation, and on that fixed time, he got the Initiation. So he should not feel sorry about it, because he didn't delay the Initiation. It was God who delayed the Initiation, because it is all kept in the hands of God.

We cannot get Initiation by ourselves no matter how much desire we have. Even if God showers grace on us and He brings us in the company of the Master, that also is not enough. Many times it is seen that people come in the company of the Master, they spend a lot of time with Him, but still they are not able to receive the Initiation. All these things are kept in the hands of God. So unless God showers grace on us, we cannot get the Initiation, not even if we are living with the Master. So I told him that he should not feel sorry about it, because it was all in the hands of God. As Guru Nanak Sahib also says, "All the virtues, good deeds and religious practices are useless in comparison to the Naam. One can get Naam only when he is the fortunate one, when his good karmas are awakened and God showers grace on him."

Dear Ones, it is not in our hands to get Initiation. That is why meeting with the Master and getting Initiation are the greatest boons which a human can get in this world. It is a very rare gift and it can be had only if we have good fortune and only if God showers grace on us.

Sardar Najar Singh is the name of that person, and he was in the habit of drinking wine and eating meat daily. He never missed those things. Daily he would eat meat and drink wine. So when his wife got Initiation, she asked me if she should cook meat if her husband asked her to. I told her, "As you have been serving him for the last thirty-five years, you should continue doing that. If he tells you to cook meat, you do that. But with that, keep doing your Simran, and if you will do your Simran and cook meat for him, definitely he will be affected. And moreover, when he comes to know that you don't feel good about cooking the meat and you are doing Simran with it, gradually he will give it up."

I once told Sardar Najar Singh that a day would come when he would have to leave the meat and wine and he would come to the Path and get Initiation. But he told me that that could never happen, because he was so much in the habit of drinking wine and eating meat that he thought that he could never leave them. He told me that the wine and meat had become like a part of his body that he could not remove. He had tried on several

occasions to give up both those things, but he was not able to, so that's why he was not coming to get the Initiation, even though he was inspiring other people to get it.

Once after his wife got Initiation, he brought some meat and asked his wife if she would cook it for him or not. She said, “Baba Ji has told me not to say, 'No.' I will cook meat for you, but from within I don't feel good about it. As I have been serving you for the last thirty-five years, I will continue doing that. Whatever you will tell me, I will do that, since you are my husband and husband is God for me.” He was so impressed that he said, “Well, you have served me for all these years and I am very pleased with you. If you don't feel good about cooking this meat, I will not force you to do it. Let me prepare the food, let me cook the meat.”

So he made a separate kitchen and he started cooking the meat. But he had never cooked, so he didn't know how to cook it well. He cooked the meat and then he went to the market to buy some wine. When he was walking back from the market, the bottle of wine was tied at his waist when suddenly – nobody knows what happened – that bottle popped out and was thrown a far distance away and it broke, and the wine was wasted. Then he realized that it was not in his fate to drink any more wine, so he said, “When it is not written in my karma and it is not written in my fate to drink wine, why should I again to go the market and buy some more?” He saw that Master was clearly working for him; Master was telling him not to drink the wine.

He went to his home and he started eating the meat which he had cooked. When he took his first bite, that little bit of meat got stuck in his chest and he was feeling a lot of pain. That piece of meat was neither coming back up, nor was it going down to his stomach.

So he went to a doctor and the doctor said, “I don't have any way to pull this thing out. Now you should pray to God so that He may push this down to your stomach; otherwise, it will not be a good thing for you. Unless this thing gets removed, you will not be able to eat any other food and in that way you may even die.” Then Sardar Najjar Singh realized that now the time had come for him to give up meat also, just as he had given up wine.

So he came to me and he said, “Now I have come to Your door, and this is my sincere request. I am telling you this thing from my heart, that now I don't want to eat any more meat, I won't drink any wine. But please help me in this. Remove this thing. Either take it out or push it down. Do whatever You want, but relieve this pain.”

At that time he was so embarrassed and I just wanted to show other people how he was feeling – how when a person's time comes, he is caught up by the Master and Master performs something like a miracle to bring the souls to the Path. So I called Pathi Ji and Bhagh Singh and other people and told them to ask him what had happened. He told his story to them, how he had gone to the market and brought wine and all those things. And when he requested Master's help, Master always helps the disciples, the sincere seekers, so with Master's grace he was released from that pain and he became all right.

At one point, he felt that it was impossible for him to become all right again. But when with the grace of Master he became all right, he became so grateful to the Master that he came to me to get Initiation. But I told him to wait for some time, to prepare himself. Afterward, he would come here daily, in a jeep, requesting Initiation. He wanted to get Initiation before the Satsang. I told him, “No, you will get Initiation only on the Satsang

day, and you should wait and prepare yourself. You should give up all the desires and everything. You need some time for preparation, also.” So on the Satsang day when he got the Initiation, then he realized how deluded he had been and how much time he had wasted, and he felt very sorry. But I told him that he should not feel sorry; he had not wasted any time. It was written in his fate to get Initiation only on that date. It was all decided by God and it was not in anybody else's hands.

According to what is written in our fate, we get Naam. If it is not written in our fate, we cannot get Naam. You see that in every temple, in every gurdwara, in every church and mosque, and in every religious book, the importance of Naam is written. Everywhere the religious people sing the praise of Naam, and they know that's what they are doing, but because it is not written in their fate, they are not able to come to the Satguru, they hesitate to come to a living Master. In the *Vedas* it is written very clearly that you cannot get Naam without going to the Satguru, and without Naam there is no liberation. In all the religious books it is written very clearly how liberation can be achieved and how God can be realized. But because it is not written in their fate to come in contact with the living Master and get the Initiation into Naam and practice it and get liberation, that is why even though they are singing the praise of that thing which is the cause of all creation, still they are not able to do its devotion in the right sense.

Again and again I thank Almighty Hazur Lord Kirpal who left His home, Sach Khand, and came into this world to bring us, the wanderers, the lost ones, to the Path. How He showered grace on us, and He showed us our Real Home and invited us to go back to His Home. How He suffered all the sufferings of this plane only to bring us back. He told us, “This is not your home. Your home is Sach Khand.” Just as He worked very hard to bring us back, in the same way, we should also become grateful to Him; whatever He told us to do, we should do that. And accepting His invitation of going to our Real Home, we should also try our best to go back to our Home.

2004 May: Master is Full of Forgiveness

This “walk talk” was given October 28, 1979, at Village 77RB, Rajasthan, India.

QUESTION: Before Baba Sawan Singh, some of the Masters, one of them being Baba Jaimal Singh, used to incorporate contemplation of Dhyān of the Master as part of the practices, and I think since Baba Sawan Singh that has stopped, and I was wondering why it's not enjoined anymore.

SANT JI: Guru Gobind Singh said that even though all the Saints come from the same plane, they all have the same status and they all have attained the same position, but still Their outer behavior, Their outer thoughts and Their ways of working in the world may be different.

Master Sawan Singh Ji used to say that you should bring your attention, which is scattered in the body, to the Eye Center, and after vacating all the nine openings of the body, concentrate your attention at the Eye Center. When you bring your attention to the Eye Center, you need something there so your attention will remain there and not go back again in the body. So that's why He used to say, “Whom should we remember there? On whose Form should we contemplate?” He used to say that we should contemplate on the Form of the Power, on the Form of the Master, Who has given us Initiation into Naam

and Who has connected us within with the Naam. That's why He used to place a lot of emphasis on contemplating on the Form of Master.

Guru Arjan Dev Ji Maharaj also says, “Always have the Form of Master in your mind.”

Swami Ji Maharaj also says, “O Dear One, contemplate on the Form of Master, because without this you cannot get liberation.”

But Master Kirpal used to say that when you collect your scattered attention and bring it behind the two eyes, you will start having the Form by itself. This was the Will of Master. Because when, by doing Simran, we collect our scattered attention and bring it to the Eye Center, we will find the Master Power, the Form of Master, already there waiting for us. We may reach there a little bit late, but He is always present there, and once we reach the Eye Center and once we see Master's Form there, Master will tell us to catch the Shabd Dhun, the Sound Current, and He will tell us to rise above and go to our Real Home.

QUESTION: The difficulty seems to be obtaining the ability to concentrate on this one focus. Once we have reached that state, then we can progress further, I understand, but what can we do to improve our difficulties? In order to improve our problems we have to concentrate on this one point.

SANT JI: You cannot solve any problem just by thinking about it. You have to work for it. If you want to solve any problem, you have to work for it. You see, it is not very difficult. It's just a question of making up your mind. The only thing you have to do is that when you sit for meditation, whether you can sit for one hour, two hours, three hours, or any amount of time, before starting your meditation, you should tell your mind that now you are going to do the meditation and he should not come and disturb you. Because when we sit for meditation, mind disturbs us by bringing many excuses, by bringing many thoughts in our within, and during that time we are not able to do Simran and do meditation. So whenever you sit for meditation, you should tell your mind that he should not come and disturb you. And moreover, you should also keep an eye on your mind, that he is not coming and bothering you during the meditation. If you will refuse your mind, if you will refuse to obey your mind and if you will not follow your mind, then it will take no time for you to reach the Eye Center. And once you have attained that position, after that it will become your habit to come to the Eye Center as soon as you sit for meditation. It is something which you have to work for.

Moreover, of the five thieves of lust, anger, greed, attachment and egoism, there are two that are real dacoits: lust and anger. We should also try to abstain from these two things, and when we have control over these two evils, that can also help us in our progress in the meditation. Because lust degrades our soul and if we have the problem of anger, our soul will be spread all over our body.

All those powers always try to attack us – if we are doing a little bit of meditation and start having love for the Master and start getting interested in doing meditation – then when we get attacked by these powers, if we are not very strong, we easily become the slaves of those five powers and then we lose interest in meditation.

That is why Kabir Sahib says that the unchaste person, the angry person, and the greedy one cannot do the devotion of God. Only one who is brave and one who has risen above caste, creed and all the worldly differences can do the devotion of the Lord.

QUESTION: I don't really have a specific question, but I just wondered if You would say something about criticism again.

SANT JI: All the past Masters who have come into this world have emphasized a lot on not criticizing others. Master Sawan Singh Ji used to say that we should not criticize anyone, even in a state of forgetfulness, because when we criticize others all the fruit of our good deeds goes into their account and we take the punishment for the bad deeds which they have done.

Every Master has prohibited the dear ones, those who are practicing the Path, from criticizing. They say that in no case should one criticize others. If one is following the Path, we should never criticize others.

I am commenting on Guru Arjan Dev's *Sukhmani Sahib*, from *Guru Granth Sahib*, in which there is a section on criticism. In that section Guru Arjan Dev has written a lot about what happens to one who criticizes others, and there is a full section regarding the critics of the Saints. It is very important for the disciples of the Masters not to criticize others.¹¹

In that section Guru Arjan Dev Ji Maharaj says, “O Nanak, one who criticizes the Saints has to come into this world again and again.” Then Guru Arjan Dev Ji Maharaj said that one who criticizes the Masters is a great sinner, he is a great murderer, and criticizing a Saint is just like killing God.

Guru Arjan Dev Ji Maharaj said that even God cannot forgive one who is criticizing the Saints. That critic can be liberated only by the Saint who was criticized, if He wants to shower grace on the critic. Otherwise, not even God can forgive the critic.

It is a very interesting thing that the Saints have much respect for Their critics and They do not want Their critics to go away from Them. They always want to keep them near Them. Paltu Sahib says, “O Lord, I pray that my critic should live forever because he is doing my work. He is doing my work and he is my servant without asking for any payment. Wholeheartedly he is brightening my name in all the three worlds by criticizing me. He is always thinking about me and he never forgets me even for a moment. Wholeheartedly, day and night, he goes on slandering me.” He says, “I will weep when I come to know that one of my critics has left the body, because he is the one who is doing my work without asking for any payment. That is why I pray that he should live forever.”

At one place Paltu Sahib even said that it is the critic who liberates the dear one. He goes into the hells in place of the dear one, because when he is criticizing the dear one he has to get the punishment of all the bad deeds which the dear one has done.

Guru Ravidas Ji Maharaj says, “This has come in the understanding of the Masters – that Ravidas who was a sinner was liberated only because of the critics.”

¹¹ Sant Ji's commentaries are printed as *The Jewel of Happiness*; see Chapter 13.

Nobody should have this misunderstanding that since he is the disciple of a great Master, he will get some concession with respect to this rule against criticism. He should understand that he should not criticize others no matter from which stage the Saint has come. Because the law of nature is for everybody, whether one is a disciple of a higher Master or if one is following any master. The law is for everybody.

Guru Nanak Sahib said that criticism is not good for anybody. It just gives enjoyment to the mind, but those who criticize others, their faces get blackened and they have to go into hell.

I will advise you that if you want to criticize, you should criticize only your mind who has become a wall between you and the Master. And if you want to sing someone's praises, you should praise only your Master.

QUESTION: If your day-to-day life brings you in contact with someone whose behavior you criticize constantly, is it better to avoid that person's company or to simply work on perfecting this?

SANT JI: Kabir Sahib said that it is better to give up the company of the one whom you think will not change his habit, because you can not change your habit. When you come across a person whose behavior you criticize and in your mind you have developed a bad image of that person – you don't like his behavior and you have to criticize his behavior, so no matter how much you will try, you will not be able to change your image of him – then it is better to just cut off the company of such a person whose behavior you have to criticize when you come across him. But if he can change a little bit and if you can adjust yourself a little bit, then you can work on it. But it would be better for you not to go in the company of such a person.

QUESTION: Could You say something about the Master's forgiveness of the disciple?

SANT JI: The fact is that only after going within can we really understand how much Master is forgiving us. We can know His quality of forgiveness and How He is working for us only after seeing Him in our within. But outwardly, I will tell you that Master never looks at our bad deeds and He always knows to forgive us. No matter how many and how bad our deeds are, He is full of forgiveness and He always forgives us.

Masters have given many examples to show how much Masters forgive and how much forgiveness They have for the disciples. He is just like a washerman. A washerman will accept everyone's clothes. He will accept the clothes of the gentleman whose clothes are not very dirty, and he will accept the clothes of the laborer whose clothes get very dirty and even muddy. Because the washerman knows that he can clean all types of clothes: whether they are dirty or cleaner, he can brighten them up. In the same way, when we go in the company of the Master and when He accepts us and gives us Initiation, and after that also, when He has to forgive us, He never looks at us thinking [whether] we are sinners or we are full of virtues. He does not forgive us [according to] our merits. It is only through His grace that He forgives us.

History tells us about the forgiveness of the Masters, how They forgave the people, Their disciples in this world, no matter what the people did to them. Because the Masters come with deep humility and they always carry a lot of grace, which is given by God to Them for showering on the dear ones. That is why They know only to forgive.

Once Master Kirpal Singh gave Initiation to a person who was not a good man. When he came to Master Kirpal, Master asked him about his profession. He said, “Master, people may go out hunting birds and the animals, but I am a hunter of man. I kill man; I am a murderer. I have murdered many people.”

Instead of getting angry, Master smiled at him and He said, “What do you want to do next?” So he said, “Now it is all finished. I don't want to continue it. Now You should shower grace on me.” So Master showered grace on him and Master initiated him right then. A few months before that man left the body, he was sick and he told his doctors that he was not worried about his death because he was always seeing the Master within, and Master was telling him that he should not worry, that He was always with him. And at the time of his final departure, Master came there to take him. So such is the grace of Master, that even though that man was a murdered, still Master showered grace on him and He forgave all his sins.

2004 May: Wake Up With A Jolly Heart

This darshan talk was given after meditation on the morning of October 31, 1979, at Village 77RB, Rajasthan, India.

QUESTION: Sometimes when I come out of meditation when I'm trying to look at You, my eyes don't work properly for quite a while. I'm wondering why this is. Is this an indication that I'm doing something wrong, or is this normal.

SANT JI: There is nothing wrong in that. It's normal. Try to do constant Simran. It will become all right.

QUESTION: I have a difficulty in that it's very hard for me to have any balance in my heart. I wake up some mornings and there's no doubt that Master is there from the very moment that I wake up, and that day is beautiful, everything goes well. But on another morning, I'll wake up and from that very instant I feel a separation. No matter what I do or try, you know – I do the Simran or whatever – it's dry and I just can't break that barrier. It causes a lot of difficulties in my life because I have a family and people working for me, and on those days when it's bad, I feel like locking myself in a room. I don't want to go out and face them because I just can't face the world or anything. So I'd like to somehow figure out what I'm doing wrong – to just wake up in such a state where it feels like I am drugged or something. I want more balance in my life, hopefully on the upside.

Master Kirpal used to say that He would go three months feeling bliss and Master's presence, and maybe one day He would have this feeling of separation, a very difficult time, but for me it's about 50/50. Maybe you can comment on that.

SANT JI: A satsangi should always wake up in the morning with a jolly heart. He should always remember that Master is always present there. The times when he doesn't feel the presence of Master, at that time Master is present there also, because the Master does not go away from us for even a moment.

When you wake up in the morning, you should not feel a burden in doing your meditation. Just as you are not feeling the burden of doing your worldly works and you go on doing it happily, in the same way you should understand meditation. Because if we

feel that meditation is a burden on us, we won't be able to derive any benefit from it. As I said earlier, whenever you get up in the morning for meditation, you should wake up with a jolly heart and happily you should sit down for meditation. There is no doubt in the fact that when you don't enjoy the meditation and when the start of your day is not good, then throughout the day, you will not find any happiness, and you will not want to go out in the world and face people. This is only because right from the beginning of the day, you didn't have a good experience, you didn't have a good sitting. That's why you were feeling like that. But you should introspect yourself. Master has given us the diary only for that. Whenever you have that feeling – when you don't wake up in a good mood – you should introspect yourself: what did you do yesterday because of which you have this type of state? You should always fill up your diary forms carefully. You should always remain aware of what thoughts you had yesterday and because of which you are now having this type of state. And if you will introspect your mind very carefully, then you will know what your mistake was and what is causing you that type of feeling.

2004 June: Simran Is Our Protector

This “walk talk” was given November 5, 1979, at Sant Bani Ashram, Village 77RB, Rajasthan, India.

QUESTION: Sometimes during meditation, the upper body very slowly begins to lean either forward or sideways. This happens without awareness, while concentrating on doing Simran and warding off the mind's ceaseless interference. After some time, the attention becomes aware of the new uncomfortable body position and tries to bring it back where it was. This interferes with meditation and can happen despite a correct body position at the beginning of meditation. What can be done about it?

SANT JI: As you know, the mind is the agent of the Negative Power, and he is obeying the commandments of his master, and he is doing his work very beautifully. His duty is to prevent the souls from doing the meditation of Shabd Naam, and he doesn't want that any devotee should do the devotion to the Master. That is why whenever you sit for meditation, your mind starts working very much. Before you sit for meditation your mind will not bother you as much as it does when you start doing your meditation, because that is his duty. He is told not to allow anyone to do the devotion, so that is why when you sit for meditation, he also starts doing his work, and he brings many thoughts within you when you do your Simran, and he brings up many other things. Master Sawan Singh Ji used to sway that mind is such a thing and he performs his duty so beautifully that he will [even] make you remember an event which happened a hundred years back when you sit for meditation, because he wants to make you get up from meditation in any way he can. He wants you to stop doing the Simran and start following him and do whatever he wants you to do. We should learn from him. We should look at mind as the example, see how beautifully he is serving his master. In the same way, when we are doing our devotion to our Master, we should understand that we are the servants of our Master and we are doing a service to Him. We should understand our meditation as a service which we are doing for our Master. As mind is performing his duty well, in the same way, we should also perform our duty to our Master well. As mind is attacking us with all the thoughts and other things, in the same way, we should attack him with Simran, and we should always struggle with him as we do with our enemies. Mind is a very powerful, obstinate

enemy of ours, and that is why it is our duty to defeat him. If we do not defeat him, we will not get the highest status.

You know that in order to get name and fame, and worldly praise, the generals or soldiers in the army fight with the opposite army, with the enemy, because they know that if they will fight and if they will kill the enemy, they will get much praise from the government, and they will even get some advancement in their service and maybe they will get some prize, also. The prize which they get by fighting their enemy is much less in comparison to the prize which we get if we fight our enemy. We get the prize of the highest status from our Beloved if we succeed in controlling our mind, if we succeed in fighting our mind.

That is why we should always understand that when we are sitting for meditation, we are doing a struggle, a fight with our mind. Our aim should be to get the prize from our Master, the prize of highest status, the prize of liberation and the prize of peace of mind. If we will understand that it is our aim, our goal, to achieve that, and if we will make our mind like that brave soldier who fights on the battlefield, we will be able to fight our mind very easily.

When all of you have been sitting for meditation here, at that time, I watch everybody, [to see] which way each one is sitting for meditation. And those who are not sitting well, I have told them many times to improve their sitting so that they can meditate for a longer time. But I have seen you when you are sitting for meditation, and I don't think that you are leaning forward as much as you feel [you are]. You should understand that this is a trick of your mind. This is just your mind which is trying to convince you that, “now you have moved a lot, and you are in a very uncomfortable position, so you should move back.” You know that when you move back to your original position, you move your body, and in that way you have to start your meditation again from the beginning.

So you should not worry that you are falling [forwards] or that your body is going anywhere, because when you sit for meditation, you should completely forget your body. In that way, no matter what happens to you, whether the position in which you go after starting the meditation is uncomfortable or painful, you should bear that pain and uncomfortable position, because we do not sit in meditation for getting the comforts.

If we want to achieve peace of mind, we need to bear the pain, and I don't see you moving a lot during the meditation. As far as your position goes, you are sitting in a good position. Only when your mind tells you to move and you do move, that is not good. So that is why you should not worry about any uncomfortable position during meditation. And – no matter if your mind tells you that you are not sitting right and that you should straighten up so that you may concentrate better – still you should not obey him and [you should] keep sitting in the position in which you are. You should never try to move, because if you will move, you will have to start your meditation again. If you will go on doing that, the time for meditation will be over, and you will still be beginning your meditation.

QUESTION: Sant Ji graced us with some very beautiful stories of Master Kirpal. I was wondering if You could share any more stories.

SANT JI: I tell many stories in the Satsang, so you should enjoy that. The time here is for asking the questions. [Some] of you might not have many questions to ask.

QUESTION: Can You talk more about chastity and marriage?

SANT JI: I think I have said a lot regarding this subject, and a lot has been published in *Sant Bani Magazine*.

QUESTION: Why is it that in meditation sometimes my hands or parts of my body jerk?

SANT JI: Just now I said that this is just a trick of the mind. Mind wants you to postpone your meditation or he wants you to take your attention [away from the Eye Center] to the parts of your body and that's why you feel like that.

You should not pay any attention to this type of feeling. Even if you are having that problem, still you should not worry about it, because your work is to forget your body completely when you sit for meditation. You should forget yourself so much that you should not even know who is sitting to your left or to your right.

It is the habit of mind that sometimes it will make you feel an itch, sometimes he will make you feel like scratching your body, or sometimes he will make you feel that you are feeling drowsy and you would be all right in [sleeping] and like that. He uses many tricks in order to make you postpone your meditation and in order to divert your attention from the meditation.

Regarding the competence of the mind and how competently he works for his master, Master Sawan Singh Ji used to say that once it so happened that a farmer lost his axe, and he was very confused, and he was very worried about his axe. At once he sat down for meditation and he started doing his meditation. Just within a few seconds, his mind told him where he had lost the axe. [Much laughter] If he had not sat for meditation, he would not have known where his axe was lost. But when he sat for meditation, since his mind didn't want him to meditate, it wanted him to get his axe back and start working, that is why his mind told him where the lost axe was. The meaning of saying this is that mind has many tricks with him. He can bring anything in your within, and his purpose, his aim is always the same – to keep you away from doing meditation.

Kabir Sahib has called this mind as the swift horse. He said that you should always climb on the swift horse and you should always pull the reins very tightly, because this swift horse, this mind, has thrown many riders. Those who try to control this mind, he has thrown them, because they were not very careful and they did not pull the reins very strongly. You should always pull the rein. You should use your Simran as the rein, and you should always be strong in riding on this [horse of] mind.

You know that when you get up in the morning, it happens with many people that when they get up in the morning and when they see that it is still dark night, their mind tells them, “Oh, it is still dark night, let me sleep for some more time.” You know how when you go back to sleep “just for a few minutes,” when you get up, all the time has passed and then it is time for you to go for your work.

That is why the mind will advise you to do the things just for a little bit, and you will not even be aware of how the whole time has passed; he will always keep you away from meditation.

Only because of this, Master Kirpal gave us the diary, because He wanted us to keep an account of the thoughts which we are having in our mind, and He wanted us to keep the account of how much the mind was disturbing us.

QUESTION: In the West there are some practitioners whose job is to control the mind and to reprogram the mind. They call themselves professional hypnotizers. Their services are used in medicine and other activities, and I was wondering whether they could also be helpful in our quest to control the mind.

SANT JI: No.

QUESTION: What's the best way to deal with unreasonable fears, silly fears, for example: fear of snakes, or fear of darkness?

SANT JI: Do Simran, and Simran will give strength to your within. We fear or we become afraid only when we are weak in our within. This also is the work of mind, to frighten you.

Sometimes mind may come to you as a friend if you are going to do something good or something which can help your soul. The mind may come to you as a friend and lovingly try to convince you that there is no use of doing that thing, and you won't even realize how he took you away from the Path. Sometimes he will come as an enemy and he will frighten you. He will do many sorts of things just to keep you away from doing good things. So these are all the tricks of the mind.

Swami Ji Maharaj said that sometimes this mind may come to you as an enemy and may frighten you, and sometimes he may come to you as a friend and delude you. Sometimes he may keep you in the disease of the body, and in that way he may keep you away from your work. He may create many problems for you, and in that way he won't allow you to do the devotion of Master.

QUESTION: Master, in meditation, if one is having a particularly difficult struggle with the mind, say the mind is causing pain or heat or whatever, at one point if it does not seem to be effective, if we don't seem to have effective Simran, is it useful to stop the Simran for a moment and pray to the Master for help in this time of trial, and then to resume the Simran afterward?

SANT JI: You should continue doing your Simran, because the Simran is a prayer which you are doing to Master. If you will do your Simran continuously, if it is constant Simran, after some time it will definitely work.

I would advise you up to such an extent that no matter if you are having any problem with your mind or with anything, you should always keep doing your Simran, because Simran will never let you fall in any bad things, and it will never allow any other power to come and harm you. No matter if you are having any problem outside also in the world, and even if you feel that you are going to die and like that, but still you should not worry about it and you should keep doing your Simran, because Simran is our protector.

Satsangis do not know the value of Simran, and that is why they are not appreciating doing it. They do not know why it is very important and necessary to do the constant Simran, because they do not yet know the value of Simran. You know Simran is the only thing which can help us in our meditation. If we didn't have the Simran, you would not

have been able to sit at one place for this much time, and if we didn't have the Simran, it would have been impossible for us to collect our scattered thoughts and come to the Eye Center.

We can collect our thoughts, we can collect our scattered attention and forget our worldly thoughts only by doing constant Simran. If we have reached the Eye Center after doing our Simran and after collecting our scattered attention by doing Simran, then if we will hear the Sound, we will easily be pulled up into the higher planes. Now, because we have not reached the Eye Center after collecting our scattered attention, and if we have not made our position stable at the Eye Center, that is why no matter if we do hear the Sound Current, but still that Sound Current is not pulling us up, because we are not fully concentrated at the Eye Center. We can get that concentration only by doing constant Simran.

You know that in the olden days, Masters would first give the Simran to the initiates, and after making them perfect in the Simran, then they were given the knowledge of the Sound Current. Then the Masters connected the souls with the Sound Current within. But many times it happened that, because it takes some time to perfect the Simran, either the Master left the body before the disciple perfected the Simran or the disciple had to leave the body before he could perfect the Simran. So in that way, the disciple was not getting the complete liberation, because he was not connected with the Sound Current. The liberation is only with the connection of the Sound Current with the *Dhun Atmak Naam*,¹² and unless we are connected with the Sound Current within, we cannot get the complete liberation, and we cannot get the complete protection of the Master. Simran is only the means of vacating and withdrawing from the nine openings of the body; the real work is done by the Sound Current. That is why in this Iron Age, Masters graciously have agreed to give both Simran and the knowledge of the Sound Current at the same time, because life is very short in this Iron Age, and you know that it takes a long time to perfect the Simran. Many people are not even able to do that in one lifetime, so that is why Masters have graciously given the Simran as well as the knowledge of Sound Current to the souls so that they can try to perfect the Simran. And when they will perfect the Simran, the Sound Current will pull them up.

You may have experienced that although your Simran is not perfected but still you are able to hear the Sound Current without plugging your ears, and it comes there without making any effort. This is just because of the purity of the soul and the grace of the Master. But even though that Sound is coming, still you are not able to rise above the consciousness of the body and you are not able to go within. The Sound is the only thing which will pull your soul up, but still you are not able to go within. The reason is that you have not perfected your Simran and you have not been able, by doing constant Simran, to forget the thoughts of the world. That is why when we hear the Sound Current and our Simran is not perfected, we do not get that much interest from hearing the Sound Current, because our attention is scattered here in the world and our thoughts reside so much in the world. Even though Master showers grace on us and He gives us the Sound Current, still we are not able to make a connection to it, and that is why we do not enjoy our meditation.

¹² The Naam which can neither be written or spoken, the inner Naam

But, Dear Ones, you should know that the Sound Current is the only thing that can amuse and can please your mind, and can make your mind your friend.

Swami Ji Maharaj says that our mind will not come under our control even if we try many outer means, but if we make our mind hear the Sound Current, only then can we control our mind.

That is why if we do not do perfect Simran, we cannot come to the Eye Center; and if we do not come to the Eye Center, the Sound Current which is coming from above, cannot pull us up; and if the Sound Current doesn't pull us up, there is no possibility of controlling our mind.

So Simran is the basic thing which we all need to do. That is why it is always recommended that we do constant Simran, because without doing constant Simran, without forgetting the thoughts of the world, and without reaching the Eye Center, we won't be able to receive the grace of the Master which is always flowing there.

QUESTION: One sometimes has the urge to repeat Simran faster than at other times. Does the speed of repeating the Names have an effect on the result or the response of the Light?

SANT JI: If the thoughts are very much bothering you during the meditation, you should do Simran very fast so that you can control your thoughts. If the thoughts are not bothering you much or if they are coming at the normal speed, you should do Simran at the normal speed.

2004 June: With Every Single Breath, Remember

This “walk talk” was given October 31, 1979, at Village 77RB, Rajasthan, India.

QUESTION: Regarding Bhajan or listening to the Sound Current, would Master please tell us how often, when and how long this practice should be done?

SANT JI: There is no definite time for doing this practice. Since we are living in this world and we have to do our many worldly works, that is why whatever time we can get for doing the spiritual practices, we should take advantage of that time. But the best time for them is from three o'clock in the morning, because at that time, when we have just completed our sleep, our thoughts are not spread as much in the world and it is easier for us to collect our spread-out thoughts during that time. So that is why it is recommended that we should do Bhajan early in the morning and we should do this practice regularly.

We all have promised to devote at least one-tenth of our time in the devotion of the Lord when we were in the womb of the mother. Because when the soul is in the womb of the mother and she is getting suffering, at that time the soul requests and prays to God to take her out from the womb, because it is very painful there. At that time she promises that she will spend one-tenth of whatever she earns [in the Lord's name], and moreover she promises to devote one-tenth of her time – that is, at least two and a half hours daily – in the devotion of the Lord. So we are supposed to spend at least this much time in the remembrance of God, and from this two and a half hours of meditation, you should sit for the practice of Simran, for seeing the Light, as long as your attention is not concentrated. When you feel that your thoughts are all collected, then you can start doing the practice of Bhajan. When you are listening to the Sound Current, you can devote as much time as

you want. If you are getting interest in listening to the Sound Current, you will not even be aware of how much time you have spent in that. But at least one-fourth of the total time should be devoted in listening to the Sound Current.

QUESTION: Which should be done first, Bhajan or Simran?

SANT JI: Simran should be done first, because only by Simran can we focus our attention and concentrate at the Eye Center. When our thoughts are collected, then we should do the Bhajan practice.

QUESTION: Master, every afternoon we have the pleasure of walking through this lovely dust with You, and I was wondering if You could comment on the dust of the Guru's feet.

SANT JI: All the Saints have sung the praise of the dust of the Master's feet, and the place where the perfect Masters put Their feet, that place becomes worth worshipping, and even that dust of the Master's feet becomes worth worshipping. If that dust on which Master has walked, if that blessed dust is thrown on some devoted disciple who has faith in the Master, he can become free from many of his bad karmas just by touching that blessed dust.

That is why Guru Nanak Sahib requests Almighty Lord, “The slave Nanak asks for only this boon, that you make me the dust of the feet of Master.”

In the olden days, and still in India, there are many people who believe that they will get liberation if they will bathe in the holy waters, especially in the first month according to the Hindu calendar. But to get liberation Guru Arjan Dev Ji said that instead of bathing in the holy rivers, you had better search for the dust blessed by the Master's feet. He said that to get a Master is a very great thing, but if you can get the dust of a perfect Master's feet, then also, if you will bathe in it, you can become free from all the bad karmas of this world.

Tulsi Sahib says that with your every single breath do the remembrance of the Master, and after doing the Simran, clean the mirror of your mind. Because Simran works like a broom in purifying our mind, that is why He said that moment after moment, with your every single breath, do the remembrance and Simran of the Master and come to the Eye Center.

Then He says that if you will have so much devotion by doing His constant remembrance, you will be able to see the Light of God just by touching the blessed feet of such a perfect Master.

Swami Ji Maharaj says that the place where the Master has put His feet is much better than the sixty-eight places of pilgrimage. In India there are sixty-eight places of pilgrimage and people believe that if they will go to all those places they will get liberation. But Saints and Mahatmas say that the place where the perfect Masters have put Their feet and that blessed dust is much better than the sixty-eight places of pilgrimage.

The fact is that even the holy places also long for the dust of the Masters' feet. Many drunkards and people who are doing bad deeds come to the holy places, and after bathing in the holy waters they believe that they have become free from the sins. But on the other

side, the holy waters have to carry the burden of their bad deeds. So that is why they also long for the darshan of the perfect Mahatmas and they also long for the dust of the feet of the perfect Mahatmas, so that they can get rid of the burden of the bad deeds which the people have thrown on them.

Dear Ones, this is the path of faith and you can have real faith only when you go within. When we go within and when we see the glory of the Master in our within, only then do we get real faith in Him, and only then do we realize the importance of the feet of Master and the importance of the dust of the feet of Master.

We have respect for the outer dust of the feet of Master also, because if we do not get the outer dust of the Master's feet, we cannot get the devotion and we cannot get the yearning to long for the inner dust of the Master's feet.

When, after doing Simran, we collect our scattered thoughts and come to the Eye Center, only then we realize the real glory of the Master. Since we are living in the physical plane right now and we are working through the physical body, that is why we see the form of Master in the physical body. When we remove this physical vessel and go in the within and start working in the astral plane and through the astral body, there we see the astral form of the Master. Similarly, when we withdraw from the astral plane and go to the causal plane, there we see the causal form of the Master, because at that time we are also working through the causal body.

On our soul right now, we have three covers: one is physical, the second is astral, and the third is causal. It is just like a cage within a cage within a cage, and when we remove all these covers, only then are we able to go within. When we take our soul to *Daswan Dwar*, the Tenth Door, at that place we get the real dust of the feet of the Master, which removes all our karmas from our previous lives, and once we get that dust from the Master's feet at the Tenth Door, then we are really liberated. Then we don't have to come back into this world.

QUESTION: He gives us such beautiful darshan right after Satsang that it keeps us all awake for hours.

SANT JI: [Sant Ji chuckles] One who wakes up, he always gains.

But here you should try to go to bed right after the Satsang so that when you have to get up at three o'clock in the morning, you won't feel any tiredness, and you can meditate well. Because if you follow the meditation schedule which we have here, you will make a very good habit of following the same schedule for meditation when you go back to your home. When you go back to your home, you should make a schedule in which you have times for meditation, and moreover, you should know at what time you have to go to your store, to your office, or to your work, and at what time you have to take your lunch and like that. If you develop the habit of getting up in the morning here, it will be much easier for you to get up at three o'clock in the morning and meditate when you go back to your home. So try to follow this schedule.

Many people have the habit of staying up late in the night talking and doing other things. When the time for meditation comes, they cannot wake up, because they have not gotten enough sleep, and then it is difficult for them to get up and meditate. So you should not do that.

Mind is such an enemy that he deceives everybody. We all have the mind and everybody is always deceived by the mind. What happens? Sometimes your mind may tell you, “Let us talk about Master.” but you will talk about the Master only for the first few minutes and then you will be caught up in worldly things. You won't even realize that all your time was passed in talking about useless things and you were not really talking about the Master. At the time when you were supposed to get rest, you didn't do that. So when the time for meditation comes, because you have no gotten enough rest, that's why you can't get up and sit for meditation. That is why it is always advised that you should do things at the scheduled time.

All the satsangis should make a schedule when they go back home, so they will know when they [must] get up and meditate and when they have to go to work. Put on the schedule all the work you are supposed to do during the day, and if you will follow that schedule strictly, then there is no question of postponing your meditation. You will never miss your meditation.

With many people it happens that they meditate for two or three weeks continuously and they get very good experiences in the meditation, but because they have no made a schedule, they start missing meditation after two or three weeks of doing it. If you miss your meditation even for one day, it amounts to the loss which we would have if we didn't meditate for three days. That is why it is always advised to make a schedule and meditate according to the schedule. When we miss our meditation for one day we [lose a lot], and moreover, we get the habit of missing meditation – our mind likes to miss meditation – and one day it happens that we completely give up our meditation, which is not at all good.

2004 July/August: If We Are Attached To Master

This talk was given after meditation the morning of October 30, 1979, in Rajasthan, India.

QUESTION: Master, what causes a person to feel sort of lost; like he doesn't even know where the Eye Center is anymore, he just feels lost?

SANT JI: You should always try to bring your attention to the Eye Center right at the moment when you start sitting for meditation. At once your attention should be at the Eye Center, and once you come to the Eye Center, after that you will not be lost. The satsangi should not change from one end to another. Whenever a satsangi is sitting for meditation he should always bring his attention at the Eye Center, because you see, whenever we are thinking the worldly thoughts, at that time, also, our attention is at the Eye Center, so that is why we need to remain at the Eye Center during meditation.

You should develop this habit of bringing yourself to the Eye Center. For that, we need to practice it. You can do that even when you are traveling or talking with somebody else, but if you will always remain at the Eye Center, if you will always be conscious of the Eye Center, and if your Simran is going on with the tongue of thought, then you will not have any difficulty in remaining at the Eye Center always.

You see, when you are doing the worldly simran, when you are taking the thoughts of the world, just introspect your mind, and you will find that whatever thing you were thinking about, the form or the image of that thing comes and you feel that thing at your Eye

Center. So whatever you remember, you start having the major form of that thing at your Eye Center. We are trapped in this world only because we have been doing the worldly simran for many births, in many past lives. And when we are doing the simran of, or are remembering, anything we start getting attached to it, and that attachment or desire for getting that thing brings us again and again into this world. That is how we are entrapped by the simran of the world. We are deeply connected with the Eye Center. You see, whenever we forget something, or we are searching for something, we do not use our hands, our feet, or any other part of the body to think about that lost thing; we use only the Eye Center. Our attention at once goes to the Eye Center, and from this place, we start thinking.

You see, the crop which is ruined by a flood can become green again; if we give a suitable amount of water to the crop which is ruined, only then can we bring that crop to life. In the same way, right now we are involved in the world, only because we are doing the simran of the world. So we need to do some other Simran which can make us forget the simran of the world.

So, because Simran cuts the simran, that is why Masters have given us Their Simran. Because we are now doing the simran of the world and we are remembering the worldly things, that is why we have become a part of the world. And when we are thinking about the world, the worldly things start coming in our thinking, and we become attached to them. But the Masters have given us Their Simran, Their Remembrance, and when we start doing the Simran of the Master, and when we start remembering the Master, the Form of Master starts coming to our Eye Center by Itself.

When we remember Him, we start seeing Him everywhere, and when we start seeing His Form everywhere because we are remembering Him, we start forgetting the worldly things and the worldly thoughts which we were having before. By doing the Simran of the Master, we start forgetting the simran or remembrance of the world. At first we were attached to the worldly things because we were doing the simran of the world, but now when we are doing the Simran of the Master we start becoming attached to Him, and Master will take us to the place within, where He is. He is not in the world, He is in the inner world, so if we are attached to Master, He will take us to His Home.

2004 July/August: Set a Good Example for Your Children

This walk talk was given October 30, 1979, at Sant Bani Ashram, Village 77RB, Rajasthan, India.

QUESTION: Master Kirpal says that the vessels through which the Master Power manifests are different, but the Power is the same. Would You please explain what difference it makes to an initiate who is still on the level below the ABC of Spirituality, the difference between Masters Charan Singh, Darshan Singh and Ajaib Singh Ji?

SANT JI: One can know that only after going within.

QUESTION: For those of us who have children, could You please talk to us about the ideal family life and how to raise our children?

SANT JI: Many times I have talked about how to raise our children. As it is our duty to take care of the children and raise them, in the same way, it is very important for us to

give them good teachings, because parents are the first teachers of their children. Just as a child needs a teacher when he goes to school, in the same way, he needs a teacher at home also. Parents are the very first teachers of children and they are equally responsible for making the life of the child good or bad. They play a very important role in building up the character and life of the child.

Master used to say that those who want their children to become good, first of all they themselves should become good and they should set an example for them.

Sheikh Farid, a great Saint Who attained the highest position and Whose banis are also included in the *Guru Granth Sahib*, was greatly affected by the behavior of His mother. His mother was a satsangi and she was doing meditation, so that is why she wanted that her son should also become a satsangi and he should also realize God. When Sheikh Farid was still a young boy, she told him, “It is good to remember God and it is very good to sit in the remembrance of God, because if you will sit in the remembrance of God, God will be pleased with you and He will give you some sweets to eat.” Because very young children always like to eat sweet things, that's why his mother told him to stay in meditation [in order to get something sweet]. And because she herself was doing meditation, looking at her, Sheikh Farid started sitting.

For the first few days his mother had to bring a mat on which he sat, and then his mother would tell him to cover his body, and after some minutes, when Sheikh Farid would sit for meditation with his eyes closed, his mother would bring some sugar candy and place it in front of him, and after a few moments she would say, “Okay, now get up from meditation, because God is pleased with you and He has sent you some sugar.” She had to do that for only a few days, because when Sheikh Farid got into the habit of sitting for meditation, after that whenever his mother would tell him to do any work, he would first say, “No, mother. Let me first have some sugar from God,” and then he would sit for meditation by himself. And to please him, his mother would bring some sugar and give it to him.

After a few [more] days when Sheikh Farid's mother saw that he was taking a lot of interest in doing the meditation, she started giving her own attention, because she was also a meditator. And on the other side Sheikh Farid was very receptive, so he started enjoying the things in his within. When he went within, his mother was still putting out some sweets for him, but one day when he got up from meditation, he said, “Mother, mother, now you don't need to give me any sweets, because sugar is sweet and the milk of a buffalo may also be sweet, and honey is sweeter than all these things, but still, the sweetness I am getting now from my within is much sweeter than the sweetness of these things which you are giving me outside.”

So it was only because of his mother that Sheikh Farid became a great Saint and now many people respect Him. He did that only because of His mother. So parents have a great impact on a child. They can ruin the life of the child, and if they want, they can make a good character and a good life for the child. It is all in the hands of the parents to make the life of their child good or bad.

There was a man whose name was Valmik, who was later called by the name Supach after he met Kabir Sahib. He was a dacoit who lived in a forest. He used to kill men passing through the forest and plunder all their wealth. Once it so happened that he killed

a man and after killing him, when he searched through his pockets, he found only a single penny on that man, so he felt very sorry. He thought that for just one penny he had killed that man and he started thinking in a new way: that it is not a good thing to kill a man for just one penny. He decided that he would give up that job and he would now earn his livelihood by some honest means.

So he went back home, and the next morning, when he didn't get up to go for his word of plundering the people, his mother asked him why he wasn't going to his job. He replied, "Mother, yesterday I did a very bad thing. I killed a man and I was very surprised to find only one penny in his pockets, so now I have changed. I don't want to do that job any more, because it is really a very bad sin to kill men for such a small amount of money."

When his mother saw that her son was going to change his mind and that it would become very difficult for her to take care of the family, in order to inspire him to go back to his job of [killing and robbing men], she told him to give her that penny. She took that penny to a fisherman and she got many fish from him, and she told her son, "Look here, my dear son, you are sorry because you took one life for a penny. But look at this fisherman and how many lives he has taken for just one penny. You should not be disheartened. Get up and go to your work, kill the people and bring their money, because this is our duty and this is our job, so you should do that." So because he was inspired by his mother, that's why he again went to the forest and he started doing this work.

After a few days, Kabir Sahib was passing through that forest, and looking at Kabir, Valmik said, "O Man, stay where you are and give me whatever you have; otherwise, I am going to kill you." Kabir said, "Okay, you can kill me and you can take whatever I have, but first reply to my question. Tell me, is there anybody else in your family who is going to share the sins which you are doing? Is anybody else responsible for your bad karmas?"

Valmik replied, "I don't know, but they should share my karmas because I am working not only for myself, but for the entire family."

Kabir Sahib said, "No, I don't believe you. First, ask your family members if they will share the bad karmas which you are doing." So when Valmik went to his home, he asked his mother, "Mother, if I have to suffer punishment for all the bad deeds I am doing, will you share that punishment with me?" His mother replied, "Why should I share the reactions of the bad deeds which you are doing? Because I am your mother and I have done a lot for you." [break in the tape]

[Valmik went back to Kabir] and said, "Nobody is going to share my bad karmas." Kabir said, "When they are not going to share the bad karmas, then why should you go on doing those karmas for them?" Then Valmik changed his mind and he requested Kabir Sahib to shower grace on him. Later on, when he got Initiation from Kabir Sahib, he was so devoted to his Master and meditation that he attained the highest position and he also became a Param Sant.

The meaning of telling this story is that, you see, on one side Sheikh Farid was inspired to do the meditation and to realize God, and he got that inspiration only from His mother, and on the other side, in the story of Valmik, he got the inspiration to do the bad deeds because of his mother. So that is why Kabir Sahib says, "The dog of a saintly man is

better than the mother of a worldly-minded man, because even though the dog of the saintly-minded person is not able to repeat the Name of the Lord, but still she can hear the Name of the Lord, she can hear good things about God.” But the mother of the worldly-minded person will also inspire him to do the bad deeds, and that type of mother is worse than the dog of the saintly-minded person.

It is sad, because the parents always have an everlasting impression on the children and they can inspire the children in any direction they want. If they want, they can make their children very good people, and if they want, they can make their children very bad people also. Because in the beginning, children have to learn only from their parents, so that is why those who have children, they should set a very good example for the children. Because whatever the children will see in you and whatever they see you doing, they will copy you. That is why you should be very careful and you should set a very good example for your children if you want your children to become good.

QUESTION: I have another question about family life. I have a very loving, understanding and tolerant wife, whom I greatly respect. She is very God-loving in her own way and very patiently puts up with the inconvenience of having a satsangi as a husband, but she disagrees with a vegetarian way of life. Needless to say, this causes much disharmony and undermines our family life. Loving, patient explanations on my part are not the answer. The only effective solution would be a separation or divorce. Will Master advocate this step if nothing else helps?

SANT JI: My dear, neither Master Kirpal approved of divorce, and nor can I approve.

I would advise you to be loving and to be tolerant, but you have already said that that is not the solution. But still I would like to advise you, and I would like to tell everybody, that the thing which love can do, there is no other thing, there is no other weapon, which can be as useful as the weapon of love.

So I hope that all of you will have a loving atmosphere in your families. To create a loving atmosphere, we should try to ignore these little, little things which happen in our family. And moreover, if there is any serious problem, we should always learn to forgive each other, and only in that way will we be able to create a loving atmosphere in the family.

Tulsi Sahib used to say that for those who have the same type of worship of God, who have the same types of desires and who have similar tastes in food and clothes, their home cannot be called less than a heaven.

2004 September/October: We Have to Sacrifice from Within

This “walk-talk” was given November 1, 1979, in Village 77RB, Rajasthan, India

QUESTION: Yesterday before I even had a chance to ask a question, Master answered it, most of it. Here is the balance of the question: this Ashram is to Spirituality like a protective greenhouse is to a fruit or a plant. Despite the very conducive spiritual atmosphere here, it is still a very frustrating, uphill struggle, at least for me. How greatly reduced is our chance for spiritual progress once we are all back in the rough, everyday business world of North America with its endless demands, pressures, responsibilities and temptations? Is there a way to reconcile both worlds together in harmony? Or do we

only kid ourselves and then in practical reality have to make the cruel choice to sacrifice one for the other?

SANT JI: Yesterday in the Satsang it came that Masters never tell the disciples to leave this world and They do not tell them to go into the forest. We do not have to leave anything of this world from outside. In fact, we have to be detached from the worldly things from our within.

Master Sawan Singh Ji used to say that you have to become like that fly which comes and sits on the edge of the cup of honey, and sitting on the edge of the cup, she eats the honey and then flies away after enjoying it. Don't become like that fly which comes and [plunges] itself in the honey, and in that way she is neither able to taste the honey, nor able to save her life. If she tries to fly away, her wings get stuck in the honey, and in that way she dies there without enjoying the honey. That is why Master Sawan Singh Ji used to say that you have to live in this world like that fly which came and sat on the edge of the cup of honey. You have to live in this world, and without being affected by the pleasures of this world, you still have to deal with the world. Don't lose your existence in this world. If you will remain unaffected by the pleasures of the world, you will be able to deal with the world; moreover, you will also be able to do the meditation of Shabd Naam. So you have to live in this world without being affected by it, and only in that way can you do both things, your worldly lives as well as your spiritual lives. You can do both at the same time.

Guru Nanak Sahib had a family and He was a married man, so He also had all the responsibilities which a married man has, but still He was doing the meditation and preaching of Naam. He Himself was liberated and moreover He liberated those other souls who came in contact with Him. In those days in India, there were many people who practiced Hatha Yoga and they were called *siddhas*, or sages, and they believed that one can realize God only after leaving one's family for the forest, becoming a renunciate and practicing Hatha Yoga. When they say that Guru Nanak was leading the life of a married man and He was still talking about realizing God, they came to argue with Him, asking: "Tell us what is the way by practicing which one can get liberation from the ocean of this world?"

Guru Nanak Sahib replied, "If one lives a life like a lotus lives on the surface of the water – [in the water,] but still unaffected by the water, – and as the water insect lives on the surface of the water – when she flies, she flies out with dry wings – in the same way, if one lives in this world without being affected by the pleasures of the world and if one does the mediation of Shabd Naam, one can easily cross this ocean of the world."

We do not have to leave the world; we have to live in this world. And living in this world, we have to become brave and strong, and we have to deal with the world. Moreover, we also have to do our meditation.

Master used to say that you do not have to leave this world. Suppose you leave your home and you go into the forest, still your mind will go with you, and your needs and desires will also go with you. So even if you leave your home, you will have to make another home, because your body will need some protection, and some food and clothing also. So everything which you were enjoying and which you had while living at your home, you will still need all those things.

When you leave your wife, you will have to go and set your arm in front of many other women, begging for the food. We may leave our property, but because of our body we will need some property to stay in, so that is why we will go and take shelter in somebody else's property. So the meaning of saying this is that even if you leave your home, but still, because of your body and mind and all the desires which you have, you will have to go and ask for help from other people to take care of your body and to satisfy all of your desires. That is why Master used to say, “Would it not be better to just stay in your home and have a good family life – love your wife, love your children, and live with them, earning your livelihood by honest means? You can still do the meditation of Shabd Naam, because when you have a settled worldly life, only then can you have a very good spiritual life.”

Guru Nanak Sahib says, “Nanak says that if by the grace of God we get the company of a perfect Master and get Initiation from Him, our devotion to the Lord can be accepted even when we are in a married life.”

In the beginning I also practiced the path of renunciation when I was with the people called Udasis. They teach that if you want to realize God, you have to become a renunciate and give up your family, your home and everything. So I also did that. But when I went to Baba Bishan Das, then I came to know that this is not the way of realizing God. Because when we leave our home, we have to go to the householders and beg for the things which we need. What are the things which we don't need after leaving our home? We need everything. So in order to get that, we have to go and ask for those things from the householders, and that is not good.

Baba Bishan Das Ji used to say that suppose there is a householder who meditates for one hour and a renunciate sadhu who meditates for five hours. That householder who has done meditation for one hour is much better than the sadhu who has done meditation for five hours, because when the sadhu left his home and became a renunciate and is doing meditation, he needs all the things and he gets served by the householders and by the other people. Some people come and give him milk, some people give him clothes, and some people make a house for him, and in that way when he is getting served by other people, he has to give some part of his meditation to those people. If he is not earning his livelihood by honest means, even if he is meditating for five hours, that means he will not have anything left with him. That is why Baba Bishan Das Ji used to say that if we compare such a sadhu with a householder who is meditating for only one hour, we can say that the householder has gained, because that meditation of one hour will remain with him. That is why it is better to meditate for one hour, remaining in the family life, than to go out and meditate for five hours after becoming dependent on others.

Moreover, Baba Bishan Das used to say that the householder who meditates for one hour will have humility in his within. He will always feel that he is the low one and not doing much. But the sadhu who has left his home and is meditating will be full of ego, because he will feel that he has sacrificed a lot in order to realize God.

That is why Guru Nanak Sahib is lovingly explaining to us which are the things which we have to give up. He says, “Give up, give up, give up – give up lust, anger, greed, attachment, and egoism.” We have to give up all these things. He says, “What do we have

to ask from Master?” He says, “Ask, ask, ask for the nectar of the Name of God from the Master.”

Guru Amar Das Ji Maharaj says that if you will become a renunciate and if you will give up your home and your family, because of your body and because of your needs, you will have to go and beg for things from many other families, from many other householders, and in that way you will always remain in the cycle of eighty-four. Because whenever we take anything from anybody, we have to pay him back in one way or another.

You see that we are entangled in this world only because of our give and take, and who knows that in order to pay off our debts, to pay off our give and take – with the one family with which we are living now – how many lives we have spent in doing that, and who knows how many more lives it will take to pay off those debts? That is why He says that you should not spread your account with many people. You should not have many people from which you take, because it will become very difficult for you to come back again to pay off those debts. Because whenever you take anything from anybody, you always have to pay him back.

That is why Guru Amar Das Ji Maharaj says that when one becomes a renunciate and goes from one door to another begging, he gets things from other people. When one becomes a holy man, many people come to serve him. So He says that when he goes to the Court of the Lord, what will he reply? Whose debt will he pay off? It will be very difficult for him to pay off the debts to everybody.

Those who become renunciates and who give up the family life, the worldly life, they do not have the protection of the perfect Master. Kabir Sahib says that those people who become renunciates do not have the teachings of the perfect Master. They know about God only a little bit, and in order to realize God, they give up their home, and after that they go from one door to another, begging for things, and they don't realize what debts they are creating.

Once a man came to Baba Bishan Das and told Him his desire of becoming a renunciate sadhu. Baba Bishan Das advised him, “You should not become a sadhu unless you have the guidance of some perfect Master. And unless you go in your within, you should not even think of becoming a sadhu; you should not give up your family and your home.”

That man was not married, so he said, “No, now I have so much desire to meet God. I want to give up my home and I want to become a sadhu.”

But Baba Bishan Das told him, “If you become a sadhu in this state of mind – because right now, you don't have any control over your mind and you have not seen anything in your within and you don't have the guidance of a perfect Master – so if you will become a sadhu, who knows after how much time your mind will deceive you, and who knows whether your mind will again bring you back into this world? Once you have become a sadhu and you want to come back into the worldly life, nobody will treat you well and people will even beat you.”

But he said, “No, I don't bother about that, because now I am pretty sure about my mind that I want to become a sadhu.”

Baba Bishan Das told him, “Okay, whatever you want, you can do that.”

That man didn't follow the advice of Baba Bishan Das and he went and joined the group of Udasi Sadhus. The Udasis don't have any initiation, they don't have any teachings. Their teaching is just to wear religious garb. They wander here and there, and they beg and eat, and they just go on singing the praise of God. People come and worship them and people think that they are very good people because they always remain in the intoxication of God. So he also joined their group.

After some time, that man, because he was older, in his forties, gradually became the leader of that group of Udasis. And once he got a very high position, becoming a priest of a big temple. Many people started coming to him, and his mind started playing tricks on him. Before becoming a sadhu, he had owned some land in his village and he had done some farming on that land; but he had left it. But after he became the priest of that big temple, he started thinking about that land, and he thought, "Who is taking care of my land? I should go and see who is taking care of it." Then he thought, "If I don't have any children, who will look after the land after I am dead?" He started having such types of thoughts, so he came to Baba Bishan Das and told Him, "You didn't recommend my becoming a sadhu, but still I have become a sadhu and now you see that I am very famous. Many people come to me and I also became the priest of that big temple. If I had obeyed you, I would not have gained this name and fame and I would not have gained this status of sadhu. You know that I am now very well-known."

Baba Bishan Das asked him why he had come back to his village. So he said, "Because I am worried about my land; I want to take care of the land which I left behind."

Baba Bishan Das told him, "I told you earlier also that you should not become a sadhu unless you have control over your mind, because the mind is very deceptive and he will deceive you. Now I am seeing that you are coming under the deception of your mind, because you are living the life of a priest in a temple, far away from this village, and still you are remembering the land which you left many years back. Now when you will get that land, you will start thinking about getting married and since you are old, you will not be able to get married to a young girl, so you will find some way – maybe you will buy a woman, and then you will try to have children, but you won't be able to because now you have become old. So who knows what will happen afterwards? You should still be very careful; don't obey your mind – otherwise this mind is such a thing that he will not allow you to do the devotion of God, and moreover it will bring disgrace to you in this world."

But he said, "No, I don't obey you. I don't believe whatever you are saying –" because he was so full of egoism. And he thought that this old man was just talking, and he was in a much better position being a priest.

So he went back to his temple and after a few days, as Baba Bishan Das had thought, he started thinking about getting married. But since he was an old priest and he was worried about his reputation, he couldn't get married. So he secretly arranged to buy a young woman. He spent a lot of money to buy a girl, but she didn't stay with him very long. She ran away after just a week because he was very old and she was very young.

Then he arranged to buy another woman, an older woman. He wanted to have children with her, but he was not able to do that. So he asked his nephew to come and live with him, because he was getting old and he wanted one of his relatives to come and take care of the temple property which he was responsible for. When his nephew came there, he

was very young and the priest's wife was also young, and that sadhu was very old, so his nephew started having relations with his wife and afterwards the nephew had complete control over the sadhu's wife.

They started sending that old sadhu out to the field to take care of the farm, to take care of the crops, and in their home they started having illegal relations with each other. When people came to know about that deed of the sadhu they stopped believing in him and they even stopped coming to the temple. He was criticized everywhere and whenever people would see him coming, they would throw stones at him. That means that he was getting a very bad name.

Both his nephew and his wife started giving him trouble. They always used to make him carry the loads of vegetables from his farm and he would come to the town market and sell those vegetables and then go back. Once when I was visiting Baba Bishan Das, I got off the train and I saw that an old man was coming, carrying a load on his head, and he was walking with the help of a stick. He looked so old that I couldn't recognize him, but he recognized me and he said, "Are you Ajaib Singh?"

I said, "Yes, I am Ajaib Singh."

He said, "You didn't recognize me, but I am Ikham Das. Do you remember me?" I remembered him very well because when he came to Baba Bishan Das I was there. When Baba Bishan Das told him not to become a sadhu, at that time I also had told him not to become a sadhu, but he became upset at me, because I was still a boy at that time.

So I remembered and I told him, "Yes, I remember that once I tried to tell you that you should not become a sadhu unless you have gone within and you became upset with me."

He said, "Yes, I am that Ikham Das, but don't go back without meeting with me. I have some work to do in the market, but wait for me, because I want to give you some teaching."

But I went to Baba Bishan Das and told him about Ikham Das. Baba Bishan Das knew about him and said, "Yes that is what was going to happen with Ikham Das. I told him not to become a sadhu in that state of his mind, but still he did that and now he is neither in the world, nor has he done any meditation or earned any devotion of the Lord. So he has pleased neither the world nor God."

So those who obey their mind in becoming renunciates, those who obey their minds in giving up their homes without going in their within and realizing the reality of their within, they always repent in the end.

So when I went back to the train, I met Ikham Das and he told me, "Now I realize that it was my mistake to become a sadhu. Even when Baba Bishan Das told me not to do that, still I am glad that whatever has happened to me has happened. I am still [pleased] with my position, because now I have learned a lot and now I have many things to tell the people. I used to tell people not to get married, and still I am saying the same thing. So I am telling you that you should not get married."

I said, "No, Ikham Das, you should not say it like that. Marriage is not a bad thing and to live a family life is also not a bad thing. Instead, you should give me the teaching that I should not do as you have done. I should not become a sadhu as you have done." [much

laughter] But still he was not ready to surrender. He said, “No, that is not true. I am telling you not to get married.”

So Dear Ones, those who obey their mind in this way and those who think that they can do better meditation by giving up their family life, by giving up their homes, they are in illusion, because you cannot meditate when you don't have a settled worldly life.

The founder of the path of the renunciates, this Udasi path, was Sri Chand, the eldest son of Guru Nanak.

Master Sawan Singh Ji used to say, “I was very much affected by the [idea of] renunciation. I wanted very much to give up my family and home and I wanted very much to come in the service of Baba Ji. Once I requested Him: 'Master, I want to give up my job and I want to come and live at Your feet and serve You.' But Baba Jaimal Singh didn't approve that.” And whenever I had the desire to become a renunciate, to give up family life and all that, and I would express that desire to Baba Bishan Das, He would always remind me about the story of Ikham Das and He always told me, “Just be careful.”

Dear Ones, we have to sacrifice our worldly lives, our worldly pleasures from our within. As I told you earlier: What are the things which we who are following the Master must give up? Lust, anger, greed, attachment and egoism. These are the things which we have to give up. We have to give up all these things so that we may live a glorified and happy life in this world. And moreover, when we will go back to our Father, to the Court of the Lord, in that place also we will get much glory if we have given up all these things from our within. I think that regarding renunciation and regarding giving up the worldly life, I have said a lot and I hope that all of you have understood it.

2004 November/December: Focus at the Eye Center, and Do Simran Constantly

This question and answer talk was given October 1, 1979, at Sant Bani Ashram, Village 77RB, Rajasthan, India.

QUESTION: Master, how can I get my Simran up to the Eye Center instead of at the throat?

SANT JI: Try to develop your Simran in the way that the thoughts are coming in you. You see, when you are thinking any thought, all your attention is at the Eye Center. Your attention does not go to your throat nor does it go to any part of the body. Because at the Eye Center, our mind and soul both are tied there, and whenever we have to think any thought or try to remember anything, at once our attention goes to the Eye Center.

In the same way, you should try to develop your Simran at the Eye Center. In the beginning you may feel some difficulty in bringing your attention to the Eye Center, but if you will do more Simran, repeat the words more times, and try to go on doing your Simran throughout the day also, it will come to the Eye Center by itself.

We have a great connection with the Eye Center, because this is the seat of the soul, and mind is also here, so whenever we have to think anything or remember anything, we do that from this place. That is why it is very important for us to do the Simran at the Eye Center.

Most of the satsangis do the Simran or repeat the five sacred words only when they sit for meditation. During other times when they are at work, or doing other things, at those times they do not repeat the Simran; they don't even remember that they are supposed to do the Simran. Instead of Simran, they are thinking the worldly thoughts, and they are thinking about their jobs and other things. So that is why the thoughts of the world are dominating. If the satsangis would do the Simran during the daytime also, and if we make the habit of doing the Simran always, then we can easily stop the worldly thoughts, and instead of the worldly thoughts, the Simran may go on during the day.

QUESTION: During meditation, I sometimes have all my attention at the Eye Focus and sometimes all my attention is on the Simran, and sometimes it feels like the attention is split between the two, like I have to split my mind to see both of them.

SANT JI: You should always keep your attention focused at the Eye Center, and at the same time you should do the Simran constantly. Both these things should be done at the same time.

QUESTION: I've noticed a lot of times at home, and here too, once I get up in the morning if I go back to bed, I get a lot of dreams, and lusty thoughts, bad thoughts. Is it detrimental if once you get up and then you go back to bed, anytime during the day, is it the case that once you're up, you should stay up? What happens?

[Pappu asks, "Do you mean, after meditating, you go back to sleep?"]

Yes.

SANT JI: Once you get up for doing meditation, you should not go back to bed. This is true: that once you sit for meditation, after sitting for meditation, if you go back to sleep especially after your morning meditation, you will definitely get the bad thoughts or bad dreams. This is because as long as you are sitting in the meditation, you are doing Simran, and when you lay down on the bed, you stop doing the Simran, and in that way you give the opportunity to the worldly thoughts, or the thoughts you were thinking before, to come and dominate over you.

That is why it is recommended to do the Simran throughout the daytime. If you have done the Simran during the daytime also, then when you will lie down on the bed after doing meditation, then your Simran will be going on, and in that way you won't be having any bad thoughts. Once you have developed such a habit of doing Simran constantly, then your condition will become like Kabir described in His hymn, "Whether I am asleep or awake, I always remain at the Feet of God." If you develop that type of habit of doing Simran, then you will not have any problem of bad thoughts, if you go back to sleep after doing meditation. When we perfect our Simran and develop the habit of constant Simran, then when we go to bed, our soul doesn't come back in the body. Because we are doing Simran at the eye Center, it remains up in the body, in the upper parts of the body [above the Eye Center]. If we are not doing the Simran or if we are not in the habit of doing constant Simran when we lie down, our attention goes to the sense organs, and in that way, whatever thought we had before, we get the reaction of it in the form of dreams and bad thoughts.

2004 November/December: Just One Glance is Enough

This next question and answer talk was given the next day, October 2, 1979

QUESTION: Master, I'm really happy when You look at me, and I'm wondering why You sometimes give us longer looks than at other times?

SANT JI: Hazur Maharaj Kirpal used to say that spirituality can be given through the eyes, and one receives it according to his receptivity.

Guru Arjan Dev Ji Maharaj also said, "Through the eyes of the Saints, nectar flows. Whenever the Master is looking at any disciple, He is cleaning the soul, and when the disciple is getting the darshan of Master, the soul is becoming clean through the eyes of the Master.

If we were purer, and if we were doing constant Simran, and if we were doing a lot of meditation, then we would see the value of the look which the Master is giving to us. Now, whatever grace He is showering on us through His eyes, all that is spent on our purification. If we were pure from before, if we were pure, then we could really know what the value is of the darshan which we are getting from the Master.

Masters even say that just one glance of the Master is enough for liberation. Whenever the Master wants to liberate His disciple, just one glance is enough.

Hazrat Bahu also says that "When a Master looks with the gracious eyes, He can liberate hundreds of thousands of souls; [but] if hundreds of thousands of intellectual people look with their eyes at a person, they still cannot do anything. But if the Master is looking at the disciples, with His gracious eyes He can liberate many."

Those who know the value of darshan and those whose soul is pure, they tell us the value of the darshan. Guru Arjan Ji Maharaj says, "The happiness which one gets from the darshan cannot be described in words."

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Guru Arjan Dev Ji Maharaj even says, "I always want to go on looking at the face of my Beloved, because whenever I see Him, I feel rested and I feel peace in my mind. Whenever He is out of my sight, I wander here and there like a mad man."

Swami Ji Maharaj has written in praise of the Satguru's Form, He says, "If anyone would see the face or the Form of my Satguru, he would never want to look at the beautiful faces in the world." No doubt, there are many beautiful people in this world, those who have very beautiful looks, but if we have seen the Real Form or the Inner Form of the Master, we would never find anyone as beautiful as the Form of our Master.

Bhai Nand Lal, one of the devotees of Guru Gobind Singh, had requested Him, "O Master, from Your side, it is the question of Your one glance, and on my side it is the question of my life."

QUESTION: When I concentrate hard during meditation, I have a lot of eyestrain and tension, and I know I'm not doing something right, but I can't figure it out, and I need some advice.

SANT JI: Whenever you are closing your eyes, just close them as if you were sleeping. Don't put a lot of tension on them.

QUESTION: In a few of the recent meditations that I've had, it's been like my mind has been here but my body has been swinging back and forth, and I've gotten almost dizzy from it. What is the explanation for that?

SANT JI: I am looking at all the dear ones, at those who are sitting here, and I don't think that your body is moving, as you feel that it is moving.

QUESTION: Does it matter which position we sit in? And the pain that occurs during sitting, that must be part of it?

SANT JI: It doesn't really matter in which position you are sitting, but once you have started doing meditation and once you are in that kind of a position you should try not to change that position until you finish your meditation. You should always try to sit in such a position in which you can sit for a longer period. Because if you will go on changing your positions during the meditation, you will always have to start your meditation again from the beginning, and that is not good. When you are having pain, you should try to bear that pain, because if you will not bear that pain, and if you will move your body, your soul, which is trying to withdraw from your body, will come back down in your body, and again you will have to start from the beginning. So try to sit still when you are sitting.

Most of the questions which are asked here have been asked many times in the past, and I think that most of them are even published in *Sant Bani Magazine*. So I would lovingly request you to read *Sant Bani Magazine*, especially the Question & Answer articles, so that you may not have to ask the same questions again and again.

Moreover, when you are sitting in the Satsang and listening to the discourse, if you are attentive to that, you will find that all your questions are answered in the Satsang.

2004 November/December: They Always Protect the Souls

This talk was given October 3, 1979, at Sant Bani Ashram, Village 77RB, Rajasthan, India.

QUESTION: I am a Sant Kirpal initiate and am protected and sheltered from the world, but I worship at the feet of Master Sant Ji, because I feel Kirpal's Master Power working through Sant Ji, and I'm so thankful that Kirpal Singh has provided me with a perfect Master Saint here on the physical plane to help me through. There is some confusion in my mind. I am a lot older than Master Sant Ji and will probably pass over while His physical body is still on the earthly plane. Will there be more than one spiritual Form to help me in transit? Of course, I might need several to get me there. I need to know what to look for, or will that be presented to me when the time comes and I shouldn't worry about it now?

SANT JI: I bow down to all those who have been initiated by Hazur Lord Kirpal, and to whom the Guru has connected with the God Power, with Naam. I have much respect for all the initiates of Master Kirpal. Lovingly, I am telling you that I am respecting you people so much, only because I see that my Beloved Kirpal is residing in all of you.

Who knows when one is going to leave this earthly plan. It doesn't matter whether one is old or young. Nobody knows who is going to leave this world sooner, the older or the younger one. When I was young, right from the beginning my soul was inclined toward the devotion of God; whereas my parents wanted me to be involved in the worldly things, but I never wanted to do that. My parents used to tell me that because they were old, that's why it was their time to do the devotion of God. Because I was young, my parents told me, I should not think about the devotion of God, and I should instead do the worldly things which the young people are doing. Once when my mother inspired me for the worldly things and when she told me that she was old and she had to do the devotion of the Lord and not me, I told her lovingly, "Mother, yesterday, when you were burning the fire, I saw that the little sticks were catching on fire sooner than the bigger sticks, so who knows who is going to leave first, me or you." So to say that the younger one will remain in this world and the older one will leave this world sooner, that is not appropriate, because who knows who is going to leave this world sooner or later.

You should not think that since Master has left this earthly plane, that He will not come to protect you, or that He is not protecting you now. Nor should you think that because the present Saint is still on the earthly plane and you might have to leave it, that He would not come to your rescue. It doesn't make any difference with the Master Saints, because the Master Saints are in this world as well as in the Court of the Lord, both at the same time, and They always protect the souls.

It is up to Them whether to send one Form, two Forms, three Forms, or as many as They want, but this is true and there is no doubt in this fact that They always come to take the soul.

If we have a keen desire that all the Saints should come to take us, then because of our desire and because of the pull of our soul, all of Them come to our rescue.

Many times I have told the story of Sunder Das, who was an initiate of Baba Sawan Singh. He was very dear to Him. He lived with me for many years, but when he left the body, before leaving the body, he called me and he told me that Master Kirpal, Baba Sawan Singh and Baba Jaimal Singh, all of Them were sitting near him and They had come to take him and he was leaving the world happily. Even though he was an initiate of Baba Sawan Singh, he had the protection of all the three Masters, and They all came to save him, to take his soul up.

Sunder Das had one sister. She was very sick, she was in pain, and she couldn't even walk. So Sunder Das, with all his sympathy, told me that I should request Master Kirpal, that she may also have the opportunity to leave this world with him. When his sister heard that, she at once went away from that place, even though she was in very much pain, but still she didn't want to leave this world. Although if she had wanted, she would have gotten that opportunity.

So we should have faith in Almighty Satguru, and because He has promised, definitely He will come to take us. And we should do our Bhajan and Simran.

2005

2005 January/February: “Turn Your Face Towards Him

This “walk-talk” was given November 2, 1979, at Village 77RB, Rajasthan, India.

QUESTION: I have only a very short question today. Sometimes I get confused when looking into Master's eyes. How can one manage to look into both eyes at the same time? This may sound greedy. Can Master give us a helpful suggestion?

SANT JI: You can imitate me after the Satsang in the evening and after the morning session as well. When I look into your eyes, you can also do the same thing. At that time I am looking in both your eyes, so you should imitate me in doing that.

QUESTION: But I find that I don't know how to do this, because that is very difficult. My vision fluctuates from one eye to the other.

SANT JI: You see, whenever you are doing any worldly work and you are focusing your eyes on any worldly object, both your eyes are working at the same time and you are looking at that object with both your eyes. In the same way, when you are looking into the eyes of Master, you should look into both of His eyes. You should understand that both eyes of the master are the object on which you have to focus, and your focus should be equal on both of His eyes. It is not very difficult. It needs to be practiced, but it's not that difficult.

QUESTION: Yesterday or the day before, someone asked You to speak about humility. Could You do that now?

SANT JI: The more humility we will have in our within, the nearer we will come to God. Master used to say that God has everything with Him except humility, so when you go to Him, you should take humility as a present for Him. Why doesn't He have humility? It is because He is the Owner of all Creation and He is All in All, so in front of whom should He become humble? To whom should He show His humility? That is why He loves those who have humility in their within.

But here we have to be very careful. We do not have to become that type of person who speaks humble words outwardly, saying, “We don't want any praise,” “We are just a servant of the Sangat,” and like that, but in their within they are always wanting people to praise them and recognize the work which they are doing for the Master or for the Sangat. That type of fake humility is not good. If you are having that type of humility that means that you are under the deception of your mind and one day you are likely to lose a lot. As a matter of fact, we can get the real humility only when we go back to our Home, Sach Khand, because once we get to Sach Khand then the real humility starts coming within us by itself. For that, we do not have to work. But until then, we can also try to be humble in our within and try to be humble to all. We can try to obtain that humility by always feeling ourself as the low one and always feeling that Master is the only Doer and we are nothing.

Farid Sahib says, “Black is my garb and black are my deeds. I don't have any good qualities, but still people call me the Beloved of God.”

You see, Farid Sahib spoke these words after reaching the highest state and after becoming a Saint. So you can imagine how much humility He had. Even after reaching the highest state, He called Himself as the one who doesn't have any good qualities.

But our condition is such that we are not ready to accept our sins and mistakes. Even though we have many faults, still we are not ready to say that we are the sinners and we have no good qualities. When we get the real humility, then we start looking at our own faults, but right now our condition is such that we love to look at the faults of others and we always look at our own good qualities. We always ignore our bad qualities and we always try to find faults in others, and that is not good. We can do the opposite, we can start looking at our own faults and start praising other people, only when we get real humility; otherwise, we cannot be brave enough to find out our own faults and find the good qualities of other people.

Regarding the Mahatmas, those Who are very humble in Their within and Who have become One with God, Farid Sahib says, "They are very near to God, but still They do not give Their secret to people." Even though They are One with God and They have mixed Themselves with God, but still outwardly They will never boast of being One with God. They will always say that They are a very low one.

Guru Arjan Dev Ji Maharaj also said, "What is the matter with me, the foolish one? By coming and taking refuge in You, many other sinners also got liberation." You see, Guru Arjan Dev Ji is saying this to the Lord, "I am the foolish one." But in fact He was not the foolish one, He was a great Saint, and He said this after becoming a great Saint. So you can imagine how much humility He had.

When we develop real humility in our within, we do not deceive other people, and moreover, we do not hurt anybody.

Kabir Sahib said that those who show their humility to people, calling themselves as the servants of God and the most humble ones in the world, but who in fact don't have real humility within themselves, they can continue that fake personality for only a few days. Afterward, the same people create large disputes among the dear ones. Why do they do that? Only because they have not developed real humility within themselves and because they don't know the reality of their own within. So that is why they cannot continue the fake personality of being a humble person forever.

Many learned people come to me and when they come and talk with me, they give examples from many books and they show that they have read and have the knowledge of many holy books. They always tell me that this thing is written in that book, and like that. They start arguing with me, but I lovingly tell them, "Dear One, I have learned after going in my within, from this book of the within, that only after going within one can get peace, and I have achieved that. If you can understand this, if you want to read your inner book, then you may also do this." I never like to argue with people.

That is why first of all we need to develop real humility in our within, and then we should express our humility through our behavior. Truly speaking, when we have developed real humility within ourselves, then we do not need to act like the humble ones, because whatever we have within us, that will be expressed through our behavior.

QUESTION: For some Satsangis who are attracted to the Sant Mat Path through the intellect at first and less through the heart, I wonder if you could say a few words about how to develop inner love for Master, for Shabd, and for the Lord Himself.

SANT JI: When they have received Initiation into Naam they should meditate – because Kabir Sahib says, “That love is not sold in the market, nor is it produced in the field. Whether one is a king or one is poor, he can have this love [only] after sacrificing his own self.”

QUESTION: My question has something to do with that. I'm having a hard time maintaining the proper attitude during meditation because I'm fighting so hard with the mind that the sweetness isn't there.

SANT JI: Dear Ones, if we are struggling with our mind and if we are working very hard in order to fight our mind, there is no question of not succeeding, because we are not all alone in this battle with the mind. We have the hand of Satguru on our back, so that is why if we continue this battle with mind, definitely one day we are going to win and we are going to enjoy the grace of Satguru. But the problem is that we do not continue our struggle with the mind; we do not do it continuously. We do it for a few days and then we become lazy and we do not fight the mind with the same force as we did earlier. So mind has the upper hand and he always wins. Mind is our obstinate enemy and he won't surrender to us easily. As he is obstinate, we also need to become just as strong in front of him if we want to win. You should never understand that you are alone in this battle. You don't know how much Satguru is helping you in this battle. If you will turn your face towards Him for help, He has a lot of help which He is showering on you. But since we are not very receptive to His help, we do not realize it.

Just come behind the eyes for a short time and then you will see how the Satguru is helping you. Guru Nanak Sahib said that it is just like the fight of one man against five. If you will come behind the eyes, then you will see how you are fighting with these five evils of lust, anger, greed, attachment, and egoism. And with you is your Satguru and Satguru puts His hand on your back and He says, “Okay, come on! Fight with them!” And with the Power of Satguru, if you will come behind the eyes where these five evils are fighting with the soul, you will see how Master is helping you, and with the help of Master, you will easily defeat them.

There is no doubt in the fact that Master helps the disciples outwardly also. The only difference is that we cannot see Him physically working for us and helping us because He is doing all the things behind the curtain. Still, many dear ones feel His help outwardly and they become grateful to Him. But since they have not seen Him physically working for them, that is why they remain grateful to Him for only a few days and then they forget about the help of the Master. But I'm telling you this thing, and this is true, that if you will go within and see the help which the Master is giving to you internally, then there is no question of losing faith in Him. Because once we have seen with our own eyes how Master is working for us, then there is no question of losing faith in Him. But because we do not see Him physically working for us outwardly, that is why we do not have as much faith in Him as we should have.

QUESTION: Master said that we should try to get behind our eyes, but I believe we are trying to do that all the time. Would Master give us some guidelines how to improve our efforts to succeed better than we do?

SANT JI: Whatever I am telling you daily, that is all to bring you behind the eyes. And you should not think that everybody is only trying to get there. There are many dear ones who come to me in the interviews and tell me how they have come to the Eye Center and how they are progressing above also. Not everybody is trying; many people have attained that position and they are going within and they are progressing a lot.

2005 March/April: A Dear One Should Refuse His Mind

This “walk-talk” was given September 30, 1979, at Sant Bani Ashram, Village 77RB, Rajasthan, India.

QUESTION: Master, would you please say Simran for us?

SANT JI: Tomorrow morning before we sit for meditation.

QUESTION: In meditation just now, I went through a very, very intense, sweaty session. I haven't had that since 1969 in Sawan Ashram. Master told me that I was involving my pranas. I don't know what it is I'm doing or I am not doing.

SANT JI: Here you thought that only because of the heat, it's very hot here. Next time you sit, you should sit away from other people so that you can have some air and be cooler.

QUESTION: I was sitting all the way in the back, away from other people.

SANT JI: Still it is hot, hotter than at the other times. You should try to sit in the back. It cools down in the night.

QUESTION: Master, is the trip we took to get here within the last few days, is that pretty much a shorter version of what it takes to reach Sach Khand?

SANT JI: Yes. Guru Arjan Dev wrote, praying to God, “O God, I do not know what You are doing for me, but You are the One Who has united me. When the soul reaches Sach Khand, after that the soul realizes what efforts she made and how much was due to the grace of the Master, that now she is united with the Beloved. Whatever You are doing, that's all your efforts to be united with Him.”

Further in His writing, Guru Arjan Dev adds, “O my Satguru, O my Lord, I don't have any good qualities. This is only because of Your grace and mercy on me that I have been able to come to Your door, to Your place. Otherwise, it was not in my control that I could come here. It's only because of Your grace and mercy, which You have showered on me, that now I am here at Your Feet.”

Further He adds, “When God showers grace on the souls, He brings the soul in the company of a Saint or Satguru, so that she may come directly to God.”

So when we meet the Satguru, He makes us meditate on Naam, and He awakens us into Naam. So that is why Guru Arjan Dev, in the end, writes, “O Nanak, I will become happy and my goal will be achieved only when I will meet Satguru.”

We can do this holy trip, which is solely for the devotion of God, only if we are very fortunate ones. If God is very much gracious on us, only then can we come to such a place for doing our meditation. Otherwise you know how many traps Kal has laid down in the world and how much difficult it has become for the souls to do the devotion of Almighty God in this Iron Age.

Our condition is just like the little child who is learning how to walk. He gets up and he tries to walk and then he falls down, and then he starts weeping, and again he tries to get up and start walking. When the mother or father sees that the child is trying his best to reach the place where he wants to go, he is trying to walk and he is not able to do that, the father or mother lovingly takes him in their arms and they take him to the place where he wants to go. So our condition is also like that little child, because sometimes we are doing Simran, sometimes we are sitting for meditation, sometimes we fall down, then we start screaming, weeping and praying to Master. So all these prayers which we make to our Master in the form of doing our Bhajan and Simran, all those prayers are heard by Him, and when our Master sees that we are trying our best to get up and walk and come to His place, and we are not able to do that, He helps us. Just like the father or mother who cannot [bear to] see their child screaming and weeping, the Satguru also comes and takes the soul in His lap, and takes the soul to the place where the soul is supposed to go.

If we do not become dry in Spirituality after getting Initiation, and if we could maintain the same enthusiasm which we had before getting our Initiation, and if we keep trying our best in obeying the commandments, then we can liberate not only ourselves, but we can liberate millions of other souls. As Kabir Sahib said, “If we could maintain the love which we had with the Master on the very first day, at the time of Initiation if we could maintain that love with the Master, what is the question of liberating our own soul? – We can liberate millions of other souls, those who want to go to the Lord.”

All the Satsangis know how our mind is making us dance according to his will. Sometimes he allows us to meditate for a few days and again we fall down and become dry. Again, we make up our mind to meditate and we may go on for ten days or so, and again he will make us fall down according to his own will, and in that way we become dry.

When a dear one gets Initiation, right from that day, he should refuse his mind; he should refuse the mind and tell him that he is not going to obey him. Because if he keeps obeying the mind, then he may be creating a big problem for himself, because the mind is not going to go anywhere. Mind will always stay with you. The only thing is that you don't have to obey him. If you will obey him, and obeying him if you will postpone your meditation for one day, on the next day also he may come to you and he may force you to do the same. So that is why when a dear one gets Initiation into Naam and when he becomes a satsangi, he should be very strong in fighting with the mind. Because to fight with the mind is what we call as meditation.

If we are running a store and if we are in some kind of business, we do not stop doing our business for ten days, because we know that if we close down our business for ten days, we are going to lose a lot of money. In the same way, if we are in some type of job, we cannot just sit idly at our home for ten days, because we know that if we will not attend to our responsibility, the boss may fire us. In that way, because we are afraid of losing our

job, we attend to our job regularly and do all our business. We pay a lot of attention to our worldly responsibilities and worldly jobs, but have we ever thought about meditation, that if we will not do meditation for ten days, if we will not become regular in the meditation, how much we are going to lose? Nobody thinks about the loss which we experience by not being regular in the meditation. Because if we are not regular in the meditation, we lose a lot of grace which Master wants to shower on us.

QUESTION: When I sit for meditation and I fight the mind, I get a headache, but when I just meditate, it's bliss.

SANT JI: When you sit for meditation and do not fight your mind, you say that you feel bliss from that meditation, but unless you fight your mind, unless you make your mind repeat the Simran, how can you do the meditation? You should introspect your mind very carefully when you sit for meditation. You will find that during the time when you are sitting for meditation and not fighting the mind, when you are not forcing the mind to do the Simran, at that time your mind is thinking about something else and you are not fully concentrated at the Eye Center, and truly speaking you are not meditating at that time. You may be sitting for meditation, but you are not meditating. By looking at a watch you may say that you have meditated for one hour or two hours, but in fact, you are not doing your meditation. When we are sitting for meditation, we should be fully concentrated, because if we are lacking in the concentration, we cannot call that sitting. The sitting without concentration cannot be called as meditation. You are a painter and you know that when you are painting, if your mind is not fully concentrated on the job that you are doing, you cannot do the painting. If your mind is wandering here and there and if you have a brush in your hand and if you go on painting, you cannot do that, because your mind is not present there, and it is wandering here and there. In the same way, if your mind is not present, if it is not in your control and not doing the Simran, if the Simran is not happening in your within with the tongue of thought, then how can you call that sitting as the meditation?

QUESTION: Sometimes when I meditate, my attention falls to the left side or to the right side and it moves around. Should I follow it or should I stay right in the center?

SANT JI: We should always remain at the center.

Many times I have given this example which I learned when I was in the army. In the army, when they taught us how to use the rifle and how to shoot, they told us that the body, the rifle and the target, all these three things should be steady. They should be still, and all of them should be in one line. If the body, the rifle and target are not in one line, we won't be able to shoot in the right direction. In the same way, when we are sitting for meditation, and if our attention is not at the Eye Center – the target which the Master has told us about during the Initiation – if our attention is not there, and if our attention is falling to the right or left side and we are following where our attention is going, we won't be able to reach our target. Sometimes we will go up, sometimes we will go to the left and sometimes to the right, and in that way we won't be able to enjoy meditation. So when we are sitting for meditation, no matter where your mind goes – because the thing which goes to the right or left is just the thoughts of your mind – if you will keep your attention fully concentrated at the Eye Center, doing your Simran, you will enjoy doing it. It may go to the left or right for some time, but if you will remain at the Eye Center, no

matter where the mind goes, gradually the mind will also become still and you will enjoy that meditation.

Before sitting, all of you should first make sure to take up such a position in which you can sit for a longer period. Once you sit for meditation and start doing it, you should not try to move your body.

QUESTION: Will just moving one little finger pull us back down when we start meditating. I have fears about this. I'll be sitting there and then realize that my finger has moved or something and that it's bring me back down.

SANT JI: Just now I said that you should take up such a position in which you don't feel the need of moving after you have started your meditation. Because this is true that when you are sitting for meditation, and even if a little part of your body is moving or has moved, all your attention, if it goes in that part of body, will come down from the Eye Center and you will have to start from the beginning.

That is why always before starting the meditation, I remind all of you that you should sit without moving your body and do constant Simran.

QUESTION: It seems like I have to swallow sometimes during meditation.

SANT JI: Don't pay any attention to the body when you are sitting for meditation. Right now, also, you are swallowing, and when you are talking with people and doing other work, still the process is going on, but because you are not giving any attention to it, not paying any attention to it, that's why you do not have any problem. But when you sit for meditation and you pay the attention to the body, that's why you feel the need of swallowing, so it's better not to pay any attention to the body when you are sitting.

QUESTION: What is the best way to rise up through the pain or work through the pain?

SANT JI: Simran.

2005 March/April: Four Powers Are Misleading Us

This "walk-talk" was given October 1, 1979, at Sant Bani Ashram, Village 77RB, Rajasthan, India.

QUESTION: A lot of times I feel like a hypocrite because I do things, mostly out of fear and not out of devotion, so I feel like a hypocrite.

SANT JI: There are two waves in our within. One wave is of mind and the other is being run by Satguru Power. You can even call them as the wave of mind and the wave of soul. When the wave of mind is playing in our within and when the mind is dominating us, at that time we have thoughts like, "I'm a very good devotee. I'm a good servant of the Master, and I'm a good meditator," and like that. One feels that he is the only good meditator in the Path, and other people are not doing anything. But when the wave of soul is flowing within us, at that time all our thoughts are very pure and only truth comes out from our within. Because at that time we are becoming very true to our own self that's why we see our shortcomings and we feel in which area we are lacking. At that time, because all the true thoughts are coming from our within, we feel that we are being a hypocrite on the Path. When we see that we are not doing the things which we are supposed to do on the Path, at that time we feel that by not doing the things which we are

supposed to do, we are becoming a hypocrite. Sometimes when we do the things that we are supposed to do on the Path, and if that is happening because we are looking at the other people, not because of our devotion, then we feel that we are being a hypocrite. But when you feel that you are becoming a hypocrite, at that time you should understand that it is the voice of your soul that is telling you what you should do.

In our within, a group of four powers is always working, that is: Mind, Intellect, Consciousness and Ego. By Intellect we think very good things, and by Consciousness we become aware of the things which are happening; Mind forces us to do the right and the wrong things, and Ego is always present there to make us feel that we are the doer. In that way, this group of these four powers, mind, intellect, consciousness, and ego, is always going on within us, and all these four powers are misleading us.

Whenever you have any bad thought, you should at once understand that now you are going to be attacked by the mind, and you should be prepared to fight it. Whenever a good thought regarding the meditation or regarding God comes in your within, you should at once understand that this is your Master or God telling you to wake up, and that thought is from Master.

QUESTION: Does it help during the meditation if there's any feeling of having eaten too much or heaviness, does it help to breathe more deeply?

SANT JI: My Dear, you should always eat only what you can digest, and only so much so you do not feel that you have eaten too much. Master Sawan Singh Ji used to say, "This cannot be called your wisdom: to eat digestive pills after eating too much food, or to feel that you have eaten too much, after eating too much." So you should eat only enough so that you do not feel that you have eaten too much.

QUESTION: When we feel pain in the body during meditation, do You also feel that pain along with us? Are You helping us through withdrawing while we are sitting in the room?

SANT JI: Not even a second passes that the Master or the Saint is not having the pain or is not feeling the pain which the disciple is feeling. No matter if you are sitting here and having the pain during meditation or if you are at your home and feeling the pain in your meditation or having any other problem, always the Master feels that pain and He always helps. Whatever help He can extend, He always does that. You should never think that Master is not aware of the pain or the problems which you are having. That is why Masters always pray to Almighty God for the benefit of Their disciples.

Guru Gobind Singh said, "O Lord, I pray to you that all my family members, my Sangat, may remain fine and happy." Because Masters understand Their disciples and Their Sangat as the members of Their family, and that is why They always pray and They always work for the benefit, for the well-being of the disciples.

Kabir Sahib said, "Only He can be called as the Master Who knows the pains of others. One who does not know the pain of others, you should not call him as the Master. He is not believing in God."

Many satsangis have this experience in their life, how the Satguru comes to help the disciple in his worldly work also. Many times he sees that Master comes to him, and he

sees Him face to face, and he sees Him working for him, and sometimes behind the curtain, also, Master helps him. Many initiates have the awareness of that also.

Satsangis are not made to suffer the reactions of all the karmas which they have done. Many times Master takes the burden of the karmas of satsangis very happily and lovingly, and the satsangi doesn't even know that Master has done that.

I was suffering with a very high fever and just one day later Master was planning to visit Ganga Nagar for giving Satsang. The dear ones who were accompanying Master used to go one day before He would go to a place to make sure that the arrangements were all good for His Satsang. So when they came they saw me with a very high fever. At once they cabled Master in Delhi that I was having a high fever, even without asking me. The next day they told me that they had cabled Master about my fever and, when I came to know that, I became very angry with them. I said, "Why did you do that, because I never wanted Master to take the burden of my karma on Himself." Because I knew that when Master would know about my sickness outwardly also, He would take the karma on Himself, and that happened very soon. My fever was gone, and I knew that Master had taken the burden of my karma on His body. So I told them, "You have not done a good thing, because now my fever is gone, and I am sure that Master has taken that karma on His body, and I'm afraid that He will not be able to come today for the satsang, as He was supposed to." Many people were waiting for Him, and as I had thought, that Master would have taken the karma on His body and He wouldn't be able to come for the satsang, the same thing happened. He was not able to come because He had very high fever. Right before He was going to start for Ganga Nagar He had the high fever so He had to postpone His program. On the third day when Master did come to Ganga Nagar, His face was very pale, and He looked very weak. When I had a private meeting with Master, I wept in front of Him and I apologized. I told Him, "Master, please forgive me, but I didn't cable You, because I knew that You would take the burden of my karma on Your body. The other dear ones cabled You about my sickness, but please forgive me, because You have taken the burden of my karma on Your body, and now I am all right, but I see You suffering from the fever." The dear one will never wish that his Master or his Beloved would carry the burden of his karma. The dear one will always find pleasure in making the burden of the Satguru easy by doing whatever he can do. He will never want that his Master should take the burden of his karma.

When a soul gets the darshan of a perfect Satguru, he becomes free from the karmas of many births. And when he gets the Initiation into Naam by the perfect Satguru, and when the Satguru showers grace on him, many more of his karmas of past births are removed. When the same initiated soul starts having faith in Master and when he firmly believes that his Master is not just a human being, that He is the Owner of All Creation, that very soul is taken by the Master to Sach Khand.

The poor soul is helpless. The soul definitely tries to understand the glory of the Master, but because of the presence of mind, the soul is not able to recognize the Master. That is why there are only a few people, a few fortunate souls in this world, who can really understand the glory of their Master.

Bulleh Shah said, "O Bulleh, I live in such a place where there are many blind people, only a few people are there who can see, and that is why there are only a few people who

recognize me and who appreciate me.” Whenever the Masters come into this world, because this world is full of the blind people who do not recognize the Master, only a few fortunate people are there who have the eyes to recognize the Master.

Guru Nanak Sahib said, “Don't call him as the blind one who has become blind in the Will of God, and God has not given him the eyes. Don't call him the blind one. I call them the blind ones who have not seen the Light of God, even after having the outer eyes given by God.” Guru Nanak Sahib said, “Don't call them blind who do not have the physical eyes on their face, but call them the blind ones who are going away from the Path of God.”

History bears witness and you people know about the history of the Saints, how the great Saints like Kabir, Ravidas, Guru Nanak, Guru Gobind Singh, Guru Arjan Dev and all the past Masters were tortured by the worldly people, only because they didn't have the eyes to recognize Their power, Their glory. That is why they crucified some Mahatmas, and some Mahatmas were forced to sit on the hot coals, and they were tortured to death. This is only because the worldly people didn't have the eyes to recognize the Master, the Saint, in which God was working, and only because of that they did so many bad sins.

QUESTION: Master, how much choice do we have in life? How much choice do we have in life, on our own? Is everything pre-planned? Is there a difference between the initiates and non-initiates?

SANT JI: Whatever happens, all that is pre-planned. As I told you before also, that when the sufferings come to satsangis, the satsangi is not made to suffer all the sufferings, because he has the Satguru's hand on his back. That is why even if it is pre-planned, still he doesn't have to go through all the sufferings which he is supposed to, because of Satguru's protection.

Because we are following the mind, that's why whenever any good thing happens, we say that we are the doer, and whenever we see that something is not happening as we want it to, in that case we blame God, and we leave that thing for the Master to do, and we even blame Master, because the thing is not happening according to our choice. We remain under the dictates of mind as long as we are not making our soul free of mind. When we make our soul free from the clutches of mind, then we can easily differentiate between the dictates of the mind and what our soul wants.

QUESTION: Sant Ji, I'm having a real hard time doing Simran all afternoon.

SANT JI: You will not have any problem. Don't think the thoughts of the world, and always keep your attention in the Simran.

QUESTION: Sometimes it seems I feel selfish when I want to make progress and all, even compared to other people, other initiates. I'm concerned about my own progress.

SANT JI: This is the same type of question which you had asked before, and the answer to that also is the same, that when the wave of mind is very strong in our within, only then we feel that we are becoming selfish.

In Sant Mat you should never feel like that, and moreover, you should never try to compare yourself with the other dear ones. You cannot be the great one, because Master

is the greatest One, and that's why you should not compare yourself with the other people.

QUESTION: Sant Ji, why in a Master's early life, before He becomes Satguru, does He have so much karma and so much heavy suffering? Before a Master becomes a Satguru, in His early life, why does He have to suffer so much?

SANT JI: You don't know why He is suffering even in the early days. You don't know why the Master suffers so much in the early days, before becoming the Satguru, because you are seeing the present body of the Master, and you don't have any awareness of the Power which is working within Him. You don't know anything about the previous lives, previous births, of that Master soul.

Master Sawan Singh Ji and our True Lord, Master Kirpal, also used to say that all the Master Souls, when They come into this world They are already prepared. They already come as the prepared souls from above, but only because They want to demonstrate to us people and only because They want to show us that without doing meditation and without going through all the suffering we cannot achieve anything, that's why we see Them suffering and we see Them working very hard. Otherwise, They are already prepared when They come into this world.

QUESTION: I was wondering, in the United States most people follow Christianity, and they have prayer services and pray to Jesus, and they often feel the influence of the Holy Spirit, and I was wondering where these feeling came from, if they didn't come from Jesus?

SANT JI: This type of belief is in every type of religion, even in the Sikh religion in which I was born. Here also in India, many people go to the temples, gurdwaras, and they pray to the past Masters, and they also claim that they are having the presence of the Master and that they are feeling the power. But this has come in my experience that when we go and pray to the past Master, although we may find some peace of mind, we cannot say that we have found some Power, because when we are praying to the past Master, we do not find any Master Who is taking the responsibility for our soul. Because we do not have any rising above [our mind], our soul is not uplifted there. Because we don't have any upliftment of soul by going in the holy places, that is why it doesn't take much time to shake our faith from that religion or belief.

When people are doing this type of deed, like they are going to the churches and praying, they are definitely making a good deed, and that deed is counted in their holy actions or holy devotion. But this has come in my experience that by going to such places, there is nothing which can help us at the time of death.

I was born in a Sikh family, and my parents were very much devoted to the Gurdwara and they used to read the holy book and go to visit there and pray, and they used to perform all types of rites and rituals according to the Sikh religion. They wanted me also to believe in the same thing in which they were believing. Although I was believing in the Holy *Granth*, I was getting the hints and indications from reading the holy book that there is the need of a perfect Living Master, and I was always in the search of a living Master. Whenever my father would tell me about Guru Nanak, that Guru Nanak was such a great soul, and that He will do this and He will do that, and He helps the soul, I would

ask him, “Have you ever seen Guru Nanak? When you have not seen Guru Nanak how can you say that He was like this, and He has done all these things?” He didn't have any reply to that.

When I was doing the devotion and I was searching for the perfect Master and finally when I got the perfect Master and I started doing meditation, then also my father didn't believe in what I was doing. He said, “I will see your devotion when the time will come.” The time came when he left the body, at that time nothing [from his religious belief] came to his rescue. He didn't get any benefit from the rites and rituals which he was performing according to his religion. No past Master came to his rescue at the time of death, but he had the experience of Master Sawan Singh and Master Kirpal Singh. Both of Them had come to take his soul, and when he saw that my Master and His Master had come to take him, he caressed me and he loved me very much and he said, “Now I realize that the devotion which you are doing is the true one.”

Regarding these types of prayers, rites and rituals, and regarding this type of devotion of the past Masters, Guru Nanak Sahib has written that those who are involved in the devotion of the past Master, and those who have not seen the Master and still are doing their devotion, their condition is just like a woman whose husband has gone abroad. Even when her husband has gone abroad, she is wearing good clothes, and she is always dressed up as a newly-wedded bride. When the people see that she is always dressing up in the red clothes which a newly-wedded wife wears, they start having doubts about her, saying that she is not loyal to her husband. The same is the condition of those people who are devoted to the past Master, because they do not get any benefit from this devotion, although there is no doubt in the fact that they are doing a good deed. It is not a bad deed, but they are not getting any real benefit from it, because when you have not seen any Master and when the Master has not assured you that He is responsible for your soul, then what good are you going to get in praying to Him and doing His devotion?

Master Sawan Singh Ji used to say that if you go to a store and if there is not a salesman in that store, and if you want to get something, even if you have a picture of a salesman there, and you start praying to him, “Please give me this thing,” and if you start offering prayers and do all these things for him, but still nobody will come out from that picture and give you the things which you want. But if you go to a store where a live salesman is, you just need to tell him that you need that thing, and you will get it.

2005 May/June: The Brave One of the Home

This question and answer talk was given October 4, 1979, at Sant Bani Ashram, Village 77RB, Rajasthan, India.

QUESTION: Sant Ji, I love to be sitting here in Your presence, but for some strange reason I get more experiences when I'm at home in the States. Why is that?

SANT JI: [Sant Ji laughs] It is a trick of your mind. Here you allow your mind to work too much, and that's why you are feeling that. It is not possible for the butter to stop itself from melting when it is near the fire. Whenever the butter comes near the fire, it will always melt. If the butter says, “I never melt when I am near the fire and when I am away from the fire, I melt—” that is not possible.

The difference is that when you sit here, mind, who is the agent of Negative Power, works too much. You allow your mind to work too much, because mind does not want you to have any Spiritual benefit. When you are sitting in the presence of Master, the grace of Master is very much, and mind doesn't want you to enjoy that. That is why mind is working so much, and you feel that.

In America, at Sant Bani Ashram, a similar question was asked [during the first Tour], and I think I told one story, which is very famous in Rajasthan. Its title is: The Brave One of the Home. It was a story that once there was a man who was brave only when he was at home. In his home he didn't have anybody else except his wife, so he was showing his skills, his bravery, only to his wife. In the olden days, the Rajasthani women wore a type of jewel in their nose; they had holes in their nose, and there they would wear some jewel. So that dear one used to make an arrow pass through the hole in the nose of his wife, and in that way he was showing his wife that he was a very brave archer, and nobody else could compete with him. In the beginning, his wife was very much worried, because she thought that maybe some day he would miss his shot and she might even die. But later on when she found that he was doing that only to frighten her and to show that he was a brave warrior, she understood his weakness and she thought of how to teach him a lesson.

After some days, his wife went to meet her parents, and she told her husband that he should come to take her back after a certain period of time. After that time had passed, that dear one started to go to his in-laws' home to bring his wife back. On the way he met one man. Actually that man was not a man, but his wife had disguised herself as a man, and she was wearing the clothes of a man. She came in the way and she yelled at him, saying, "Give me whatever you have, just give it to me, otherwise I am going to kill you." Because that man was brave only at home and he was not strong enough to fight even a single man outside his home, all his bravery went away, and at once he gave away all the belongings which he had. Still his wife was not satisfied, and she said, "Now you take off all your clothes also, and become naked," so he did that because he was afraid of that "man" who in fact was his own wife. When he became naked, his wife said, "Okay, now you sit here for one hour, and only after one hour you should move from this place; otherwise, I will be nearby and I will kill you." Because he was very much afraid, he obeyed that "man," and his wife went back to her parents' home.

After one hour when that man came to the house of his in-laws, everybody was surprised to see him in such a state, and they all asked him what had happened. He was still pretending as if he was a brave man so he replied, "What can I say about what happened? It was worth seeing; a group of 15 or 20 people came and they all wanted to plunder me, but I fought them well. I had this big stick with me, and I chased them away, but you know that when I had to fight with all those 15 or 20 men, all my clothes were torn, and I didn't want to come here wearing those torn clothes, so I took them off. That's why I have come naked." They all believed him because they thought that maybe he was a mighty warrior.

When his wife asked him, "Husband, what happened to you?" He repeated the same story. She knew the facts, because she was the one who had made him naked, so she brought the clothes which she had taken from him. She said, "Are these your clothes?" When that dear one saw that it was his wife who had taken all his clothes and other

things, he became very ashamed. Then his “bravery” was revealed to the other people also.

Our condition is also like that man who is brave at his home, but when we come to the battlefield – this is like a battlefield – our real competency is revealed. At home we say that we are a great warrior, a great meditator, but when we come here, where we are really supposed to do the meditation, at this place we fail. So this proves that we are the brave ones only at our home.

Baba Bishan Das was my first Satguru and He gave me Initiation into the first Two Words. When I first went to Him, two other dear ones went with me. When we meet Baba Bishan Das, He gave us the work of farming. The other two dear ones were farmers, but I had not done the farming job before that. But whatever Baba Bishan Das told me to do, I did that even though I was not perfect in the farming job. The other two dear ones, even though they were the perfect farmers, they didn't do that work, because they were doing that work before, and they thought, “We have done this work a lot of times, so what is the use of doing it?” They thought that maybe Baba Bishan Das was testing them about whether they were capable of doing the farming work or not, and because they were, that's why they didn't obey the orders of the Master. In the evening when Baba Bishan Das came back to see what we had done, I was doing all the work which He had told me to do, even though I was not perfect in that. I requested Babas Bishan Das to forgive me, because I had not done that work before. I told Him that I had not done this work at my home but, “by coming to Your Feet and with Your grace, I have been able to do this work, and please forgive me if there is any fault.”

The other two dear ones told Him to give them some new work or some other type of work. They said that they had been doing farm work since their youth, and that's why they didn't have any interest in doing that and He should give them some other work. Baba Bishan Das was not pleased with them, and He didn't give them Initiation, but He became gracious only on this poor one, who obeyed the instructions when I went to His Feet.

Kabir Sahib said, “O Kabir, in the company of the Master, one remembers the Lord,” and, “Only the moments which we have spent in the company of the Master are counted. All other moments which we spent without the company of the Master are useless.”

Dear Ones, our friends, as well as our enemies, both of them are residing within us, and it is up to us to decide whom we have to follow. Our enemy is an obstinate one and we have to fight him.

I have seen in Ganga Nagar that many of the Initiates who were Initiated by Baba, by Master Kirpal Singh, when Master used to instruct them or when Master used to tell them about meditation, they would say, “Okay, now we understand this and we will do this when we go back to our homes.” There were some dear ones who did exactly what Master wanted them to do right in His presence. Those who said that they would do that when they went back to their homes, the didn't get anything.

What can we understand? We can understand about the Path and about the meditation only when we sit in the presence of the Master, because we cannot do anything, or we cannot learn anything about meditation when we are not in the presence of Master.

In the West, also, I met many dear ones of Master Kirpal Singh who told me that they were not prepared and they didn't understand what Master wanted them to do when they came to Him. Whenever we come in the presence of the Master, we should always be prepared, we should always know what we are supposed to do, so that when we come in His presence, we may get all the benefit.

Try to be regular in your Bhajan and Simran and meditate without missing it, because only to fight with the mind is what we call meditation.

2005 May/June: On Being Poor and Humble Within

This "walk-talk" was given November 3, 1979, at Village 77RB, Rajasthan, India.

QUESTION: What is it that the disciple actually does do on the Path?

SANT JI: [Sant Ji laughs heartily] When you board a flight, what do you actually do there as far as flying is concerned? How much can you contribute? Just imagine how much the pilot has to do.

I mean to say that it is the work of the disciples to get on the plane of Shabd and then it is the work of Master, Who is the pilot of that plane of Shabd, to fly that plane and take it to its destination.

How precious we understand our life to be, and no doubt our life is very precious, but still we surrender our life and ourself to the pilot when we sit on a plane because we have so much faith in the pilot. We know that he is competent enough to take off correctly, and moreover, he will take us safely to our destination. Because we have much faith in him, that is why we do not have any worries when we are flying, even though it is very dangerous to fly.

In the same way, what is the work of the disciple on the Path? It is the work of the disciple to sit in the plane of the Shabd, the plane of the Master, and just as we have faith in the pilot, in the same way, we need to have faith in the Master. We should have faith in the competence of the Master to take us to our destination. We should have faith that whatever He is telling us is all true, that He is telling us is all true, that He is responsible for us and will take us across. So if we will have faith in our Master, if we will sit in the plane of the Shabd, which is run by our Master Who is the pilot of that plane, then definitely one day He will take us to our destination. But we need to have a lot of faith in Him and we do have faith when we sit in the plane.

The only difference between the plane that we take outwardly and the plane that we have to take here in the Path is that the outer plane is made of worldly material, whereas the plane of the Shabd of the Master is not made of any material, and it doesn't need any fuel, any air or anything to run. It needs only the grace of the Master, and as a matter of fact, Master Himself is responsible for taking all the souls back Home. So that is why whenever He comes and initiates us, He takes the responsibility of taking all the souls back, and He performs His duty with great competence. If we want to take advantage of His competence, we need to have faith in Him.

Guru Nanak Sahib says, "the ship of the Master is the one that will carry all the souls back, and the Master is the Captain of that ship."

Dear Ones, when you will go within and when you will sit in the plane of the Master, then you will realize that you don't have to worry about anything once you have taken your seat in the plane of the Master. Now also, those who go within, and those who are going above, know how those who have gotten seats in the plane of Master are sitting there intoxicated in the love of Master. Whether one is a man or a woman, whether one is a renunciate or a householder, whether one is learned or illiterate, those who are flying, sitting in the plane of the Master, are not worried about anything. They don't have any responsibility to perform, when they go and sit in the plane of the Master, because Master is responsible for all the souls and He knows how to pilot that plane and how to take the souls to their destination.

Guru Nanak Sahib says, “My Beloved takes the souls across all the obstacles, across all the storms, because He is aware of all the bad things which come in the way. He is aware of all the storms, all the ups and downs and dangers of the way, so that is why, using all His competence, He takes the souls across and takes them to their destination.”

QUESTION: Well, then the steps to the plane must be fraught with difficulties or something. Where does the problem come?

SANT JI: [Sant Ji chuckles again] Ever since we were separated from God and ever since we got down from that plane, this problem has started, and now the time has come for us to go back to that plane, and in this human body, we can easily go back to the plane of the Master.

QUESTION: Sant Ji, please say something about the virtue of patience and also the quality of being content in God's Will.

SANT JI: In fact, until the Shabd is manifested in our within, we cannot be completely patient and we cannot be content in the Will of God. Because until the Shabd has manifested in our within, we may pretend to be patient and we may pretend to be happy, content, and pleased in the Will of God, but because of our mind, we cannot be sure that we are always patient and that we are always happy in the Will of God. Because mind will deceive you someday. That is why unless we manifest the Shabd in our within, we cannot remain content in the Will of God.

Guru Nanak Sahib said that without contentment, nobody can become a king. Moreover, He said that the one who doesn't want anything, he is the Real King.

Kabir Sahib says, “Those who do not have Naam in their heart, they are the poor ones.” They cannot be called as the poor ones who do not have any material of the world. You know that we cannot be content by collecting the worldly things. There is no happiness, no peace of mind, in the material of the world, because the material itself is not permanent and the things which is not permanent itself cannot give us everlasting happiness.

So that is why if we collect one hundred, the desire comes to collect one thousand, and if we have one thousand, again the desire comes to collect ten thousand, and on it goes. When we go on collecting material wealth, we start losing our peace of mind. So instead of getting peace, happiness and contentment, we start losing them. That is why it is always said that if there is any real peace or happiness, that lies within the Naam. If we

have Naam and if we have manifested that Naam within us, then we can easily get contentment. So until we manifest the Naam within us, we cannot get real contentment.

QUESTION: It must have been at Sant Bani in 1977, I think, that Sant Ji said that if you try to do the devotion of God without remaining in poverty, you're playing a joke on God. I wonder if He could elaborate on that. I want to know whether poverty, which is a virtue that a lot of the great Masters have exemplified, is a desirable state.

SANT JI: By saying that, I didn't mean that you should give up whatever you have been given by God as a result of your good karmas of the past. Or that instead of taking advantage of the things which God has given to you, you should start wearing torn and dirty clothes and you should behave as if you are the poor one.

Masters mean to say that you should feel poor in your heart. You should always understand that whatever you have been given or whatever you have, that has all been given to you by God and it is just His grace and not by your efforts. You have to develop that type of poverty in your within. If God has given you extra, then you can share that with others who need it. Moreover you can spend that in the holy cause. What I meant to say was that you should accept the poverty in your within. You should be poor and humble in your within.

Money is for our needs and we have been given money to spend on whatever we need in this world, but we do not need to sit on the money like a snake does with the wealth. Whatever I said was for those people who do not use the money for their own self or for the holy cause, and moreover, they do not let other people take advantage of it either. If we are doing that and are still pretending to be doing the devotion of God, that means that we are playing a joke on Him.

Because those who are the devotees of maya, they do not do the Simran of God. Instead of remembering God and Master, they go on doing their simran of the maya, and they always go on counting how much money they have deposited in the bank, how much interest they are going to get from the money which they have loaned to somebody, and how much more property they can get by spending their money, and like that. That is why Master says that those who have such an attitude toward their wealth cannot do the devotion of God.

Only the fortunate ones can spend their money in the cause of the Master, and only the fortunate ones can share their money with the needy people. Kabir Sahib says that the money of the miser is just for seeing. You cannot expect anything from the miser. Even if you spend one penny from his wealth, the miser-master will become angry with you, and he may even break your hand. That is why only the fortunate ones, those who have a big heart, can share that money with the other people, and only they can be called as the real humble people.

Baba Bishan Das used to sing one hymn regarding the maya. He used to say that when the maya or money comes to the miser, the miser says, "O Maya, you should be grateful to me that you have come to a very good place, because neither I will spend you, nor will I let other people spend you. I will give you a good place to dwell. I would prefer to give my body than to use even a single part of you." So for those who have such an attitude toward the maya, the worldly wealth, the Masters have said that.

Baba Bishan Das used to say about the miser, “What are the qualities of the miser and what do they do when they lose anything? [Sant Ji chuckles a lot telling this story] He used to sing this hymn about the miser, who, although he has a lot of money, millions and billions of rupees, but still he is worried about how he will buy food for his children and how they will eat. He is always worried about buying the food and eating, although he has a lot of money in his treasury. So the miser tells his children, “O my dear children, go and get some sticks from the forest and tomorrow you should go and sell them in the market. Then we will be able to buy some food and eat. And yesterday I saw that an ant came and she took one piece of grain, and in that way we have lost a lot, because one piece of wheat is a lot for us, and because of that, today we should not cook any food because yesterday we lost a lot.”

When the miser saw that somebody had spilled the oil cup, he started rubbing his beard on the ground so that he could pick up whatever oil had been spilled on the ground with his beard, which in one sense was just a useless thing, but still he didn't want to lose anything. He couldn't get that oil back in the cup, so he started rubbing his beard on the ground. So those who are so much attached to the maya that they do not want to spend it or take advantage of it, for those people Master says that those who are loving the maya so much, they cannot become humble. And where there is no humility, one cannot do the devotion of the Lord.

He continues talking about the misers. As Baba Bishan Das used to say, it is a long hymn. [much laughter] He explained in this part how the miser is talking to his wife. In some villages in India where they don't have electricity, the women burn a lamp, and instead of using any other fuel, they use mustard oil, which nowadays is very expensive. The miser is talking to his wife and he says, “Tell me how you burn the lamp, because I see that you are wasting a lot of oil. I have seen that when you are moving the wick, you use a stick and a lot of oil gets stuck to that stick, and in that way we are losing a lot. If you continue doing that, we will be ruined; and moreover, our neighbors who see you doing that will also be ruined, because you are wasting a lot of oil.”

Then he said, “My great-grandfather saved these two pounds of mustard oil for me, and my grandfather didn't use it all up. Moreover, my father also didn't use it at all, so now how can we break that tradition? We also should not use this oil. So if you want to do any work in the night, you should save that for the full moon night, because on the full moon night there is enough light and you can do any work you want to.” But the wife replied, “It is a tradition [in India] that unless you have a little bit of light in your home daily, it is considered inauspicious, so we should burn the lamp for at least some time.” He said, “Okay, you can do that, but take care that you don't put the whole wick in the oil. Just wet one part of the wick and burn that little part of the wick so that you won't use a lot of oil.”

So those who are attached to the maya in this way, for them it is impossible to do the devotion of God. When they are thinking about the maya in this way and when they are always thinking about saving their money, how can they even think of God? – because when you are doing the devotion of God, you always have to be loving and giving. We cannot achieve God without making some sacrifice.

Master Sawan Singh Ji used to tell a story about a miser-trader. You know that in the house where there are some vessels and food, you will always find some mice there. So in the trader's house the mice would always run here and there during the night and they would make a lot of noise. That trader was worried because he had a lot of money, and whenever he would hear some noise, he would think that some thieves had come. So he would tell his wife to go and check whether it was a thief or someone else. So she would go and see that it was just the mice, and she would come back. Then, because the mice would be running here and there all night long, again he would tell her to go and check. All her night was spent in going and checking for thieves, but no thief came there.

She was exhausted in doing that, but she saw that her neighbors, who were very poor, were enjoying their sleep very much, because once they went to bed they only got up in the morning. They didn't have to get up in the middle of the night to check for thieves. So she was feeling jealous toward them, and she wanted to know the reason why they were able to enjoy their sleep very much and they didn't have to get up to check for thieves.

She asked her husband, “Dear, why are our neighbors enjoying their sleep very much? I see that they never get up in the nighttime. Whenever I go to check for thieves, I always find them sleeping. So what is the reason? I think that they are much happier than we are, even though I think that they don't have much money.”

Because he was so much attached to maya, that trader thought, “This is a very bad thought my wife has had, because now my wife will know that there is happiness in poverty and that if we didn't have so much money to take care of, then we could be happier. That is not good. If she will keep thinking like that, she will start giving away all our wealth, and one day I will become poor.”

In order to change the thoughts of her mind, he threw ninety-nine rupees into his neighbor's house. The next morning, when the couple found those ninety-nine rupees, they were very happy. Both the husband and wife were working and whatever they earned by working all day long, they would spend that in buying food and other things. The husband also had the habit of smoking, and so whatever extra money they had he would spend on smoking supplies. Thus, they were not saving even a little penny. So when they saw that ninety-nine rupees had come, the desire came in their mind to complete the hundred, so that they could say that they some money. But whatever they earned in a day, they spent it all. On that day when the husband asked for the extra money to buy his smoking supplies, his wife became upset with him and she said, “You have this bad habit. If you didn't have this bad habit, we could save money. Since you always spend one rupee on this, without your smoking habit, we could complete our hundred.” But because he couldn't give up that habit, he always had to get one rupee from his wife to buy his smoking supplies. So morning and evening, whenever the husband and wife would get together, they would start fighting and arguing with each other. The wife wanted the husband to save that one rupee, so that she could complete the hundred, and the husband didn't want to do that because he was very caught up in his habit. So instead of enjoying their sleep, after receiving those ninety-nine rupees, they were arguing and fighting with each other all night long.

When the trader's wife saw that the neighbors were no longer happy, she was very surprised and she asked her husband, “Dear, why have they become like us? They fight

and argue all night long. I don't understand why they are doing that.” So the trader replied, “Dear, they are also after completing their hundred.”

Master Sawan Singh Ji used to say that we, the worldly people, are after completing our hundreds, and that is why when we are always doing the simran of the maya, of the world, how can we do the Simran of the Lord?

That is why in order to make Their disciples detached from the maya, Saints sometimes start some project in which they make the disciples use their money, or they allow the disciples to contribute in the langar. Because whatever money is spent in the holy cause, that is all useful and it is all beneficial. One gets the benefit of donating the money and when one starts donating the money, one starts becoming detached from the money. So only to make the disciples detached from the money, Saints start all these projects of making houses and things like that.

Baba Sawan Singh Ji used to tell a story about himself when he used to visit Baba Khan. Before Baba Sawan Singh met Baba Jaimal Singh, He used to go to visit Baba Khan. Whenever Baba Sawan Singh would go to Baba Khan after getting his salary, Baba Sawan Singh would offer him some money, which Baba Khan politely accepted. Once it so happened that Baba Sawan Singh got some extra income from his work and Baba Khan knew that, so Baba Khan said, “This time, I want more, I want those round silver ones.” Baba Sawan Singh said to Baba Khan, “Baba, I think that now you have become greedy, because now you are asking for more.”

Baba Khan replied, “No, I have not become greedy, because I am asking you according to your income. Before you were getting less, so that is why I was asking for only a little money from you. But since this time you have got more, that is why I am asking you for more. If you want to see what I will do with that money, you should sit here. If you don't want to give me the money, that's all right, take this money back, because I don't want to displease you.” So Baba Sawan Singh replied, “No, I'm not displeased. You can have this money. I was just thinking that now you have become greedy.” Baba Khan said, “No, I want that whatever money you have earned, you will get some benefit from that money; I want to make your earnings successful and acceptable to God.”

When Baba Khan got that money, those twenty rupees, from Baba Sawan Singh, he changed those rupees into little coins. After some time, Baba Sawan Singh saw that many poor children came there and all that money was distributed among them. So Baba Khan said, “I wanted to make your money successful, that is why I asked for more, and if you had not given me as much, then also it was not going to bother me, because you see that I have not kept any of your money in my pocket. Whatever you gave me, I have distributed among the needy ones, the poor children.”

So in the same way, whenever the Masters accept anybody's donation for the langar, They do not use that for Their own selves. Since They want the disciples to become detached from money, from this material wealth, and moreover They want that whatever the disciples have earned should become successful and acceptable to God, that is why They start a project and They accept contributions form the disciples. For their own selves, They do not use even a single penny from that money. They take care of Themselves either by doing some service for the government, by doing the work of farming, or by doing some other business. They earn Their livelihood by honest means.

Whatever money They accept from the people, that is only for the benefit of the people and not for Their own selves.

Master Sawan Singh Ji used to say that in the langar the rich ones contribute, and their donations are distributed among all the dear ones. The only work which the Masters perform is that They take from one side and They give it on the other side.

Index to Questions and Answers from Sant Bani Magazine

This index was prepared by Cab Vinton, and spans the time period from July, 1976, through May, 1996.

* Sant Ji uses entire session to answer the question

** Sant Ji likes the question

Short (S) <= 1 column

Medium (M) <= 2 columns

Long (L) > 2 columns

7/91 = 5/82

9/76 = 7/79?

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October 3, 1979	77 RB, Rajasthan, India	6	182
October 4, 1979	77 RB, Rajasthan, India	6	195
October 28, 1979	77 RB, Rajasthan, India	6	156
October 29, 1979	77 RB, Rajasthan, India	6	147
October 30, 1979	77 RB, Rajasthan, India	6	169
October 30, 1979	77 RB, Rajasthan, India	6	170
October 31, 1979	77 RB, Rajasthan, India	6	166
October 31, 1979	77 RB, Rajasthan, India	6	160
November 1, 1979	77 RB, Rajasthan, India	6	173
November 2, 1979	77 RB, Rajasthan, India	6	184
November 3, 1979	77 RB, Rajasthan, India	6	198
November 5, 1979	77 RB, Rajasthan, India	6	161
December 30, 1979	77 RB, Rajasthan, India	6	107
December 31, 1979	77 RB, Rajasthan, India	6	71
January 2, 1980	77 RB, Rajasthan, India	6	71
January 3, 1980	77 RB, Rajasthan, India	1	111
January 4, 1980	77 RB, Rajasthan, India	6	74
January 5, 1980	77 RB, Rajasthan, India	1	116
January 7, 1980	77 RB, Rajasthan, India	6	96
January 11, 1980	77 RB, Rajasthan, India	6	113
January 12, 1980	Bombay, India	1	138
January 14, 1980	Bombay, India	6	123
January 15, 1980	Bombay, India	6	130
January 27, 1980	77 RB, Rajasthan, India	6	88

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January 28, 1980	77 RB, Rajasthan, India	6	102
January 29, 1980	77 RB, Rajasthan, India	6	66
January 30, 1980	77 RB, Rajasthan, India	6	83
January 31, 1980	77 RB, Rajasthan, India	6	135
February 1, 1980	77 RB, Rajasthan, India	6	55
February 2, 1980	77 RB, Rajasthan, India	6	119
February 4, 1980	77 RB, Rajasthan, India	6	62
February 24, 1980	77 RB, Rajasthan, India	1	157
February 25, 1980	77 RB, Rajasthan, India	6	141
February 27, 1980	77 RB, Rajasthan, India	3	247
February 28, 1980	77 RB, Rajasthan, India	3	243
February 29, 1980	77 RB, Rajasthan, India	3	238
March 3, 1980	77 RB, Rajasthan, India	6	151
September 29, 1980	77 RB, Rajasthan, India	5	167
October 2, 1980	77 RB, Rajasthan, India	5	173
October 6, 1980	77 RB, Rajasthan, India	1	131
October 28, 1980	77 RB, Rajasthan, India	1	122
October 29, 1980	77 RB, Rajasthan, India	1	127
October 31, 1980	77 RB, Rajasthan, India	1	135
November 1, 1980	77 RB, Rajasthan, India	6	92
November 30, 1980	77 RB, Rajasthan, India	5	212
January 7, 1981	77 RB, Rajasthan, India	5	192
January 11, 1981	77 RB, Rajasthan, India	5	198
January 26, 1981	77 RB, Rajasthan, India	5	187
January 29, 1981	16 PS, Rajasthan, India ?	3	219
February 1, 1981	77 RB, Rajasthan, India	1	169
March 31, 1981	77 RB, Rajasthan, India	3	187
April 3, 1981	16 PS, Rajasthan, India ?	3	193
April 6, 1981	77 RB, Rajasthan, India	1	145
September 30, 1981	77 RB, Rajasthan, India	5	235
October 3, 1981	16 PS, Rajasthan, India	6	16
October 6, 1981	16 PS, Rajasthan, India	1	159
October 28, 1981	16 PS, Rajasthan, India	1	151
December 1, 1981	77 RB, Rajasthan, India	5	132
December 4, 1981	77 RB, Rajasthan, India	5	137
December 30, 1981	16 PS, Rajasthan, India	1	177
January 11, 1982	Bombay, India	1	175
February 3, 1982	16 PS, Rajasthan, India	3	263
February 6, 1982	77 RB, Rajasthan, India	3	252
March 3, 1982	16 PS, Rajasthan, India	5	124
March 6, 1982	16 PS, Rajasthan, India	1	164

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September 26, 1982	16 PS, Rajasthan, India	1	184
September 29, 1982	16 PS, Rajasthan, India	1	190
October 2, 1982	16 PS, Rajasthan, India	1	196
October 31, 1982	16 PS, Rajasthan, India	5	156
November 3, 1982	16 PS, Rajasthan, India	1	205
November 28, 1982	16 PS, Rajasthan, India	1	217
November 28, 1982	16 PS, Rajasthan, India	1	204
December 1, 1982	16 PS, Rajasthan, India	6	50
December 26, 1982	16 PS, Rajasthan, India	5	84
December 29, 1982	16 PS, Rajasthan, India	5	77
January 11, 1983	Bombay, India	5	118
January 15, 1983	Bombay, India	5	162
January 30, 1983	16 PS, Rajasthan, India	4	132
February 2, 1983	16 PS, Rajasthan, India	4	144
February 27, 1983	16 PS, Rajasthan, India	4	156
March 12, 1983	16 PS, Rajasthan, India	1	210
September 25, 1983	16 PS, Rajasthan, India	5	93
October 30, 1983	16 PS, Rajasthan, India	3	166
November 2, 1983	16 PS, Rajasthan, India	2	5
November 25, 1983	16 PS, Rajasthan, India	5	102
November 28, 1983	16 PS, Rajasthan, India	5	98
December 1, 1983	16 PS, Rajasthan, India	5	113
December 25, 1983	16 PS, Rajasthan, India	2	10
December 28, 1983	16 PS, Rajasthan, India	2	15
January 11, 1984	Bombay, India	4	76
January 14, 1984	Bombay, India	4	94
January 29, 1984	16 PS, Rajasthan, India	4	118
February 1, 1984	16 PS, Rajasthan, India	4	125
February 26, 1984	16 PS, Rajasthan, India	4	12
February 29, 1984	16 PS, Rajasthan, India	2	22
March 28, 1984	16 PS, Rajasthan, India	2	34
March 28, 1984	16 PS, Rajasthan, India	2	74
May 3, 1984	Sant Bani Ashram, NH	2	29
September 30, 1984	16 PS, Rajasthan, India	2	38
October 3, 1984	16 PS, Rajasthan, India	2	50
October 28, 1984	16 PS, Rajasthan, India	4	20
October 31, 1984	16 PS, Rajasthan, India	4	26
November 30, 1984	16 PS, Rajasthan, India	2	46
December 30, 1984	16 PS, Rajasthan, India	2	55
January 2, 1985	16 PS, Rajasthan, India	2	60
January 15, 1985	Bombay, India	3	79

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January 19, 1985	Bombay, India	3	74
January 27, 1985	16 PS, Rajasthan, India	4	45
January 30, 1985	16 PS, Rajasthan, India	4	87
February 24, 1985	16 PS, Rajasthan, India	3	144
March 31, 1985	16 PS, Rajasthan, India	2	67
April 3, 1985	16 PS, Rajasthan, India	3	5
September 29, 1985	16 PS, Rajasthan, India	2	87
October 2, 1985	16 PS, Rajasthan, India	2	80
October 27, 1985	16 PS, Rajasthan, India	2	238
October 30, 1985	16 PS, Rajasthan, India	2	95
December 27, 1985	16 PS, Rajasthan, India	3	99
December 29, 1985	16 PS, Rajasthan, India	2	100
January 1, 1986	16 PS, Rajasthan, India	2	110
January 14, 1986	Bombay, India	4	38
January 18, 1986	Bombay, India	4	32
January 25, 1986	16 PS, Rajasthan, India	2	104
January 28, 1986	16 PS, Rajasthan, India	2	193
February 23, 1986	16 PS, Rajasthan, India	2	123
February 26, 1986	16 PS, Rajasthan, India	2	129
March 30, 1986	16 PS, Rajasthan, India	4	68
April 2, 1986	16 PS, Rajasthan, India	2	116
October 26, 1986	16 PS, Rajasthan, India	2	139
October 29, 1986	16 PS, Rajasthan, India	2	145
December 3, 1986	16 PS, Rajasthan, India	2	149
January 12, 1987	Bombay, India	3	212
March 28, 1987	16 PS, Rajasthan, India	2	153
March 29, 1987	16 PS, Rajasthan, India	3	199
April 1, 1987	16 PS, Rajasthan, India	2	172
July 8, 1987	Bangalore, India	2	186
July 9, 1987	Bangalore, India	2	177
September 27, 1987	16 PS, Rajasthan, India	3	67
September 30, 1987	16 PS, Rajasthan, India	2	200
October 28, 1987	16 PS, Rajasthan, India	2	206
December 27, 1987	16 PS, Rajasthan, India	2	220
December 30, 1987	16 PS, Rajasthan, India	2	213
January 31, 1988	16 PS, Rajasthan, India	3	205
February 3, 1988	16 PS, Rajasthan, India	4	111
February 28, 1988	16 PS, Rajasthan, India	2	232
March 2, 1988	16 PS, Rajasthan, India	2	243
March 24, 1988	16 PS, Rajasthan, India	3	18
March 27, 1988	16 PS, Rajasthan, India	2	226

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September 25, 1988	16 PS, Rajasthan, India	3	11
September 28, 1988	16 PS, Rajasthan, India	3	180
November 27, 1988	16 PS, Rajasthan, India	3	135
November 30, 1988	16 PS, Rajasthan, India	3	152
December 25, 1988	16 PS, Rajasthan, India	3	49
January 29, 1989	16 PS, Rajasthan, India	3	25
February 1, 1989	16 PS, Rajasthan, India	3	30
March 26, 1989	16 PS, Rajasthan, India	3	36
March 29, 1989	16 PS, Rajasthan, India	3	43
July 24, 1989	Bangalore, India	3	56
December 28, 1989	16 PS, Rajasthan, India	3	60
December 31, 1989	16 PS, Rajasthan, India	3	94
January 3, 1990	16 PS, Rajasthan, India	3	128
January 15, 1990	Hyderabad, India	3	121
January 28, 1990	16 PS, Rajasthan, India	3	86
January 31, 1990	16 PS, Rajasthan, India	3	104
February 25, 1990	16 PS, Rajasthan, India	3	110
February 28, 1990	16 PS, Rajasthan, India	3	116
October 28, 1990	16 PS, Rajasthan, India	3	140
November 28, 1990	16 PS, Rajasthan, India	3	156
December 30, 1990	16 PS, Rajasthan, India	3	160
January 2, 1991	16 PS, Rajasthan, India	3	177
January 13, 1991	Bombay, India	3	170
January 11, 1992	Bombay, India	3	233
March 6, 1992	Jaipur, India	3	258
October 11, 1992	Ahmedabad, India	3	270
October 14, 1992	Ahmedabad, India	3	275
January 9, 1993	Bombay, India	4	5
July 16, 1993	Bangalore, India	4	63
July 20, 1993	Bangalore, India	4	83
January 8, 1994	Bombay, India	4	100
January 8, 1994	Bombay, India	6	9
March 11, 1994	Jaipur, India	4	107
September 12, 1994	Ahmedabad, India	4	137
January 7, 1995	Bombay, India	4	163
March 14, 1995	S.K.A., Sampla, India	4	177
March 17, 1995	S.K.A., Sampla, India	4	171
September 7, 1995	Ahmedabad, India	4	186
November 3, 1995	S.K.A., Sampla, India	4	193
November 6, 1995	S.K.A., Sampla, India	4	198
December 13, 1995	S.K.A., Sampla, India	4	205

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December 16, 1995	S.K.A., Sampla, India	5	51
January 7, 1996	Bombay, India	4	214
February 14, 1996	S.K.A., Sampla, India	4	226
February 17, 1996	S.K.A., Sampla, India	5	44
March 19, 1996	S.K.A., Sampla, India	4	222
March 22, 1996	S.K.A., Sampla, India	5	40
October 17, 1996	S.K.A., Sampla, India	4	233
December 10, 1996	S.K.A., Sampla, India	5	12
December 13, 1996	S.K.A., Sampla, India	5	5
January 9, 1997	Bombay, India	5	19
February 11, 1997	S.K.A., Sampla, India	5	59
February 14, 1997	S.K.A., Sampla, India	5	68
March 18, 1997	S.K.A., Sampla, India	5	34
March 21, 1997	S.K.A., Sampla, India	5	28
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