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Questions & Answers on Meditation

Sant Ajaib Singh Ji

excerts from various question and answer talks

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? Yesterday, one person had said I could go with him to see Sant Ji, but then a bit later, I was told that I'd be doing the wrong thing if I did that, so I decided at the last minute not to go see Sant Ji. How do we know what is right?

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 fours 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.

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If we work hard while we're here, could we perfect our Simran? While we're here at the ashram?

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 longer 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 retired English 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. 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 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, 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.*]

After showing many tricks 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 I also had some concentration of mind, and I used to play with people — I had a habit of 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 up until then nobody had done that. 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*] He was worried, and he said to my commander, "Somebody in your troop has some power and he has stopped my flute. So 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 can do it only because I have concentration of mind. Because my mind is concentrated, I can make your 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.

I would just like to have the power to make you appear.

[*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.

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Is repeating Simran the best way to get past pain while sitting?

[*Laughing*] I think that if we lovingly do the Simran, without understanding it as a burden, then we will never even remem-

ber if we are having pain. The soul gets the power of bearing the pain by itself if we are doing the Simran lovingly.

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?

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.

There is so much emphasis on Simran, but [it seems to me], at times 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?

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.

When we do bhajan should we stop doing Simran?

Yes. You can do only one work at a time.

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.

[*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. . . .

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 out 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.

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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?

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."

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?

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 sounds 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, that Sound does not pull us up.

In the old 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 their 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 longer 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.

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?

You see, when you will do the Simran, the concentration will come by itself. Because by doing Simran our mind and soul gets concentrated.

Since we're from the West, and Western society is based on materialism and lust and all of those 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?

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.

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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?

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.

Could one visualize the Master's Form while doing Simran?

If we will do the Simran lovingly and affectionately then with-

out 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.

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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?

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.

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?

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 constantly 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 God."

Hearing that Bhai Lena was very surprised and then he realized that the devotion which 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 liberation how can I give liberation to others?"

So when Bhai Lena saw this, only then did he get Initiation from Guru Nanak, and then he became the gurumukh 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.

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from a talk given April 3, 1981 and printed as "To Bathe in the Dust of the Master's Feet" in the August 1991 *Sant Bani Magazine*

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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.

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 if you try to dig a well when you are thirsty, you will not 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 drowning, 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 donkeys, "Let us go dear sister. Let us go dear mother." Someone asked him why he was calling those donkeys 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.

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from a talk given February 26, 1984 and printed as "To Stop the Fire of Anger" in the March 1993 *Sant Bani Magazine*

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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.

[*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.

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from a talk given February 29, 1984 and printed as "A Million Times a Day" in the May 1984 *Sant Bani Magazine*

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Sant Ji, when I sit for meditation and close my eyes, my attention goes up to my forehead, but I can sense the direction that my eyes are pointing and I feel like I'm looking 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?

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 eyes, 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.

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.

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.

Could you please tell us a story? [much laughter]

[*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.

Sant Ji, when I listen for the inner Sound Current, I hear different sounds, and they vary in pitch, and I wonder: can I concentrate on a pitch? Do the higher pitches make any difference, or should I be happy just to have the Sound?

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 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 you to 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.

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?

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.

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?

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? What-

ever 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 chilies. 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. 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. 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 Master feel embarrassed and says to Him, "Is he 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 medita-

tion. 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, [see *The Jewel of Happiness*] 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 God 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 companion? 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 *krore* days. (One krore 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 so great that it will be spread everywhere and even the bad people will not dare to lie in front of you. 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. 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. 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.

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from a talk given March 28, 1984 and printed as "The Master Cares for You" in the November 1985 issue of *Sant Bani Magazine*

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Sant Ji, is the ability to do Simran at the Eye Center obtained by hard work, chastity, Master's grace, or some other quality?

Efforts and the 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, 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, 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 and their minds pure. And if the mind and 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 medica-

tion." But instead of regaining their lost youth and vitality people 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."

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from a talk given October 28, 1984, and printed as "The Nectar of Kirpal," in the April 1993 *Sant Bani Magazine*

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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?

[*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, make a schedule of your day-to-day life in which you show 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 that 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. 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 guru- ship. 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 their 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 travelled 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.

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from a talk given October 31, 1984, and printed as "The Restless Nights and Days" in the May 1993 *Sant Bani Magazine*

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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?

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.

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from a talk given January 2, 1985, and printed as "Faster than a Bullet" in the September 1985 *Sant Bani Magazine*

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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?

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.

Master, I'm confused about when to sit for the Sound Current. I've heard that we're not to sit until the last ten minutes of meditation, and also it's been said, not until we've risen to see the Light within. Could You please answer this for me?

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 do not have to give so much pain to your body, trying to do Simran and sitting for meditation.

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from a talk given March 31, 1985 and printed as "The Reality of the Saints," in the October 1985 *Sant Bani Magazine*

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Master, please will you tell us how to die while living?

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. 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 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 could 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 sit-

tings of eight hours at a stretch. In that you would read about how we can die while living. Once when we were meditating we had a fire burning and a log fell out of the fire onto his leg; he did not know that 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 gotten 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.

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from a question and answer talk given April 3, 1985 and printed as "Simran Cuts the Simran" in the January 1989 *Sant Bani Magazine*

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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?

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 it's 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 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.

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from a talk given January 14, 1986 and printed as "Sant Mat: the Path of Improvement" in the June 1993 *Sant Bani Magazine*

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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?

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.

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from a question and answer talk given January 12, 1987 and printed as "It is Never Too Late to Mend" in the November 1991 *Sant Bani Magazine*

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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?

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 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."

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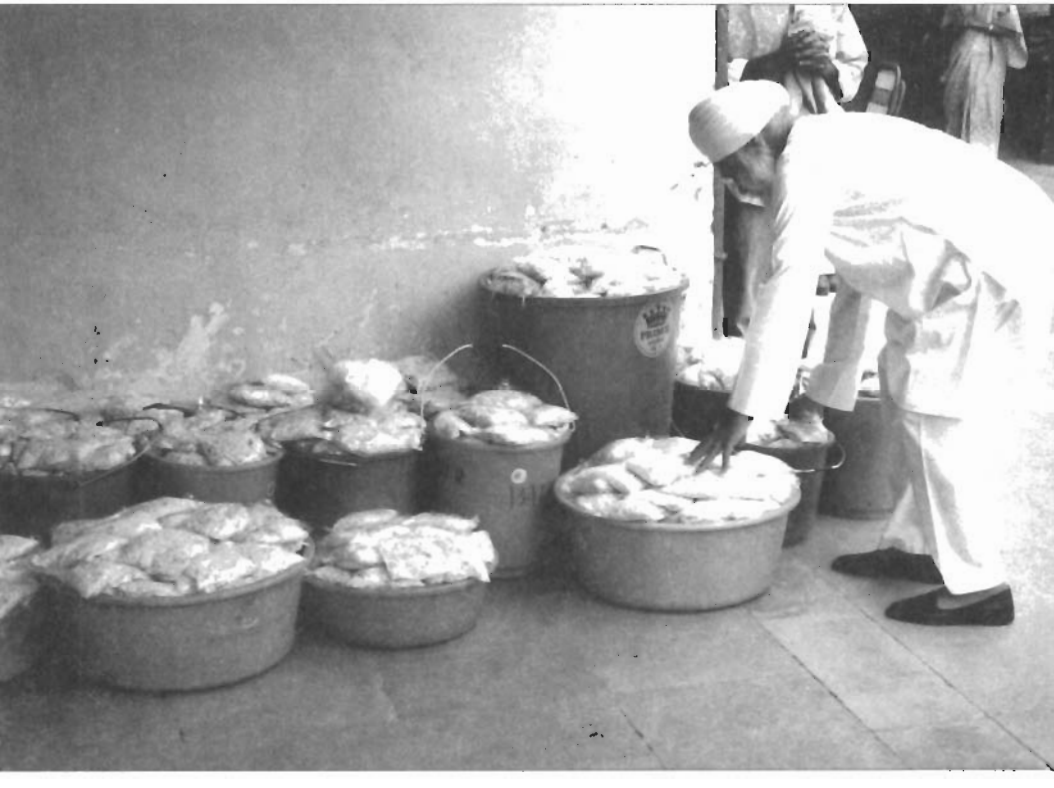
from a talk given September 30, 1987 and printed as "If You Love Your Master" in the December 1987 *Sant Bani Magazine*

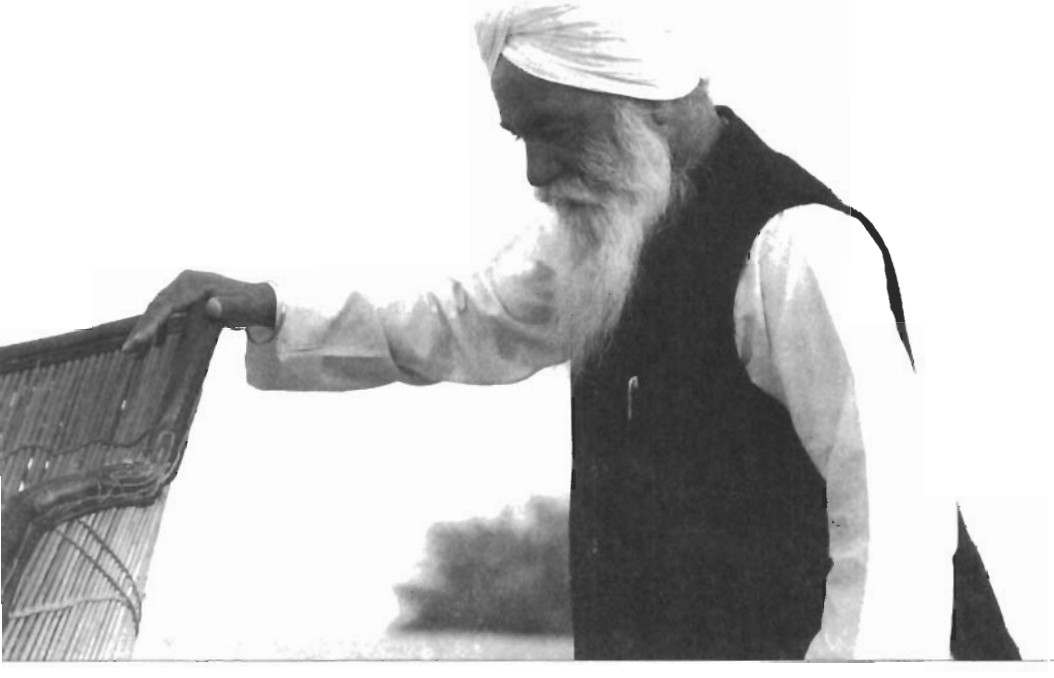


PART V

The Glory of the Company of Saints

Collect the wealth of God and fill up your store.
Nanak bows down to the perfect Master.

GURU ARJAN DEV

Whatever meditation we are doing from day to day is counted, and we are collecting a big store of meditation. All the remembrance of God which we have done — even one moment's remembrance — is counted in our devotion. Don't ever think that whatever time you are devoting is not being counted. Master knows about our devotion; He knows how much we have done. He is perfecting our path of meditation, and when the time comes, He hands it over to us.

SANT JI