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The Distribution of Grace
Sant Ajaib Singh Ji

at the Underground Room, April 4, 1987

Often I have asked, "What inspiration can we take from this place?" We should not make our coming to Rajasthan as a ritual or ceremony, that we come to Rajasthan every year or every other year, then go back, and then we again come here and on and on. We do not have to make our trip to Rajasthan a ceremony or ritual. This trip which you people take is for a practical purpose. You should know what was done here and you should try to imitate that poor soul who received the love of the Master, who was so small that when he sat underground no one knew about him in the world. He had the yearning for God Almighty ever since his childhood and he sat in His remembrance. He worked very hard, and first he received the love and grace of the Master himself, and then, when he went outside in the world, he did not remain hidden from the world because he had done the meditation. When he went out in the world he went far and near and he gave that love to those seeking souls who were desiring [God's] love and grace; he gave the grace of Almighty God to all the souls who were desiring it.

Master Sawan Singh Ji said, "Most of the western people are in a hurry to get experiences and obtain results from the work they do; but they do not pay attention to, or control their thoughts. They do not have any control of themselves and they do not understand the importance of improving themselves."

Master Sawan Singh said this in response to a letter from a

dear one who had just gotten Initiation. Not even a week had passed since his Initiation, but as soon as he got back to his country he wrote a letter to the Master telling Him that he had not progressed.

All the Saints have said this — even I say this: "Dear Ones, this is not the work of days or months or years. If we become successful in this struggle, which we are doing every day, even after spending our whole lifetime, still I would say that it is a very cheap bargain." Because all the Saints have said that this is true: that if anyone goes on continuing his efforts, if one goes on struggling — then a hard-working person always becomes successful.

It is my personal experience that whatever your mind desires, you can achieve that. The condition is that your mind should go on doing it. If one remains devoted to any work he is doing with full faith and determination, he will definitely become successful.

What lacking do we have? We meditate for four days and then we give up for a week. Again we meditate for a couple of days and then for months we give it up. Since we do not do our meditation constantly, we wander.

The life of the satsangi should be full of fragrance. He should not let lust come even in his thoughts. The Master will come within you, the thoughts of the Master will come within you, only if you will become pure and have removed all thoughts of lust. If we understand our body as the body of the Master, if we understand that our body belongs to the Master, then we will not do any bad habits with this body.

Sant Satgurus have distributed Their grace with Their open hearts to all Their disciples. It is the fervent desire of the Sant Satguru that somehow, by one means or another, the disciple should work hard and make the effort so that he may become successful. So if we make our efforts and work hard in this, it is possible that They may shower Their grace upon us even more.

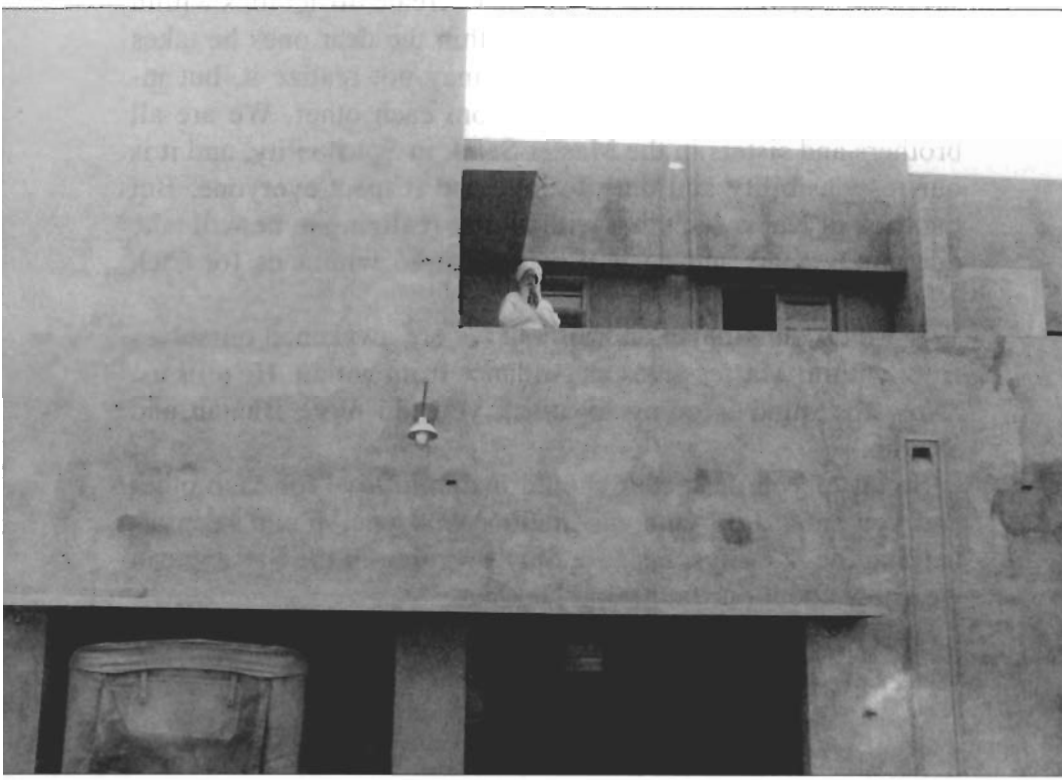
At Sant Bani Ashram [in May 1977], I gave a talk based on Swami Ji Maharaj's hymn on how Kal, the Negative Power,

deludes us and how he even takes away the meditation which we have done.* If the Satguru showers grace on us in order to protect us from the tricks of Kal, if the disciple is strong in his efforts, and if the Master is also strong, then He definitely saves us. But still, what does Kal do to create difficulties within us? What he does is this: Sitting within the dear ones he takes their minds apart — outwardly we may not realize it, but inwardly he takes our minds apart from each other. We are all brothers and sisters in the Master Saint, in Spirituality, and it is our responsibility and duty to love and respect everyone. But the trick of Kal is such that without our realizing it, he will take our minds apart and he will create hatred within us for each other.

If we do our Bhajan and Simran we are awakened ourselves from within: Master gives us guidance from within. He tells us, "Now the mind is going to attack you, do more Bhajan and Simran."

So all of you dear ones should maintain love for each other and you should do your meditation. And you should keep attending the Satsangs, because only by going to the Satsang can we know about our faults and lackings.

*See Part I, Chapter 17, "The Enemy Within."



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Concentration of Mind

Sant Ajaib Singh Ji

a talk given October 31, 1987, at the Underground Room

You might have read and heard a lot about this place in *Sant Bani Magazine*. The greatness or the importance of this place is something we have to understand, because Sant Mat is the Path of doing, of practicing; and it is not the path of reading or talking. Saints do not condemn reading, but They tell us, that when we read, we should look within and see whether we live up to what we read or not. It is so much better to practice ourselves than to teach others.

Master Sawan Singh Ji used to say that the minds of the Western dear ones are such that they always expect results in a hurry. He said this because one of His western disciples had just gotten Initiation from Him and he didn't let even one month pass, a week after he got the Initiation, he wrote a letter to the Master saying that he was getting nowhere. He used to say that our minds have been in the habit of doing the outward things and bad things from birth after birth. And the work of bringing our mind into our control is not the work of a few days or a month or even a few years. It depends upon the effort of the dear ones, and also it depends upon what kind of life we are living. It also depends upon the way we are earning our livelihood and also our devotion and faith.

Satguru never forgets anything, He never makes any mistakes. After giving us the Initiation He never forgets that He has initiated us. In fact, God Almighty Himself has come into

the world in the Form of the Satguru. And while giving us the Initiation He never makes a mistake and He always remembers us. He always gives us those things which we need. When do we lose faith in Him? When do we stop devoting ourselves to Him? Only when we start craving for more things than we need, and create more desires than we should; when those desires are not fulfilled, then we start losing faith in the Master.

No mother becomes happy looking at the suffering of her child. Many times for the betterment of her child, she has to give him some bitter medicine from the doctor. Many times to restore the health of her child she must take him to the doctor who does surgery to remove a boil or pain that he has. She does all that only because she wants her child not to suffer any more. She does not have any enmity toward the child, and the doctor also does not have any enmity toward the child. Whatever they do for the child is for his own good. In the same way whatever Master does for us is for our own good. We should not lose faith in the Master, and with all our efforts we should continue doing our meditation.

The Radiant Form of the Master, the Shabd, the moon, the stars, and all those things are within us. Whenever we collect our scattered thoughts with the help of the Simran, and bring our attention to the Eye Center and go within, we can see all those things there. But when we do not concentrate at the Eye Center, when we let our attention fall down, then we don't see anything. We don't see stars, moons, or anything, even though they all are within us.

Many times we lose our concentration for many days and we are not able to concentrate. And when we do not see all these things in meditation we feel as if the grace of the Master has been withdrawn, but Dear Ones, that is not the case. The Master never withdraws His grace from His disciples. It is only because of losing our concentration that we feel His grace is not there. And many times it so happens, that since we have lost the concentration, then we feel that the grace is not there, and we even make up our minds to leave the Path. But gradu-

ally we feel deeply hurt in our heart and once again, when we start doing the meditation and gain the concentration, we start seeing all these things.

In *Anurag Sagar* [*The Ocean of Love*] we would have read about the Pandavas. They lived in exile for twelve years. In those days, whenever any king in India had to marry his daughter, he would give an open invitation to all the kings, soldiers, and warriors. And he used to have an open ceremony which was called *seramba.* But in that ceremony the king had the condition that only someone who could shoot an arrow into the eye of a moving fish, not looking at the fish but looking at the reflection of that fish in the water, will be able to marry the king's daughter. Now it was not an easy thing to do. You cannot even look at the fish; the fish is moving. You have to look in the water, at the reflection or the image of that fish, and you have to shoot the eye. And only some person who has a lot of concentration of mind can do this job.

So in that ceremony Arjuna was the only one. He was one of the Pandavas; he was the only one who could do that and in that way he married Draupadi. At that time Arjuna and his brother Pandavas were living in exile in the form of renunciates. So when Draupadi got married to one of those renunciates, all her friends taunted her, saying, "You should have married some warrior or some king, but you have married this renunciate." Draupadi, who knew the inner secrets, said, "Whatever you say is all right, but the job which he has done can be done only by someone who has a lot of concentration of mind. And I can say that the day will come when he will become the winner of the whole world." And that thing happened when the war of Mahabharata was fought. Then Arjuna was the one who became the winner of the whole world. In the same way, in Sant Mat also, the concentration of mind counts very much. If we are more concentrated at the Eye Center we will come closer to God. We will be able to see more Light and hear more Sound.

I was a very fortunate one that whatever orders my Master

gave me, I was able to carry them out. I didn't make this place as per my wishes, it was made according to the orders of my Beloved Master. It was all His grace that this place was made. And when He put His hands on me and told me to close my eyes in respect to the world and go inside and do the meditation, I had only one request for Him. I said, "Master, now my honor is in Your hands; protect my honor." As I said earlier, Masters never forget anything. So after He put me in meditation here, many times He used to come to see me Himself, because He had told me that He would come to see me Himself whenever He wanted. And even when He was physically sick, He used to come here and give me His darshan.

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To Glorify the Master's Name

Sant Ajaib Singh Ji

a talk given January 2, 1988, at Sant Ji's underground meditation room

Showering a lot of Their grace, Gods Sawan and Kirpal gave us this opportunity to do Their meditation for this period of ten days. And in this period of ten days I have always put a lot of emphasis on maintaining purity in our lives, because if we maintain purity it is very helpful for us in the Path of Spirituality. If we maintain purity, that also helps a lot in our physical life and in our worldly life.

Only those who do not live a life of indulgence in sensual pleasures can keep their minds quiet. If we spread our attachment with the worldly pleasures, our mind becomes restless, we go far away from the Eye Center, and we cannot come closer to the Shabd.

Dear Ones, you should always remember the incident when Beloved Kirpal said in front of many people, regarding me, "The fragrance will come out from his body, and will even cross the oceans and attract people to him." So you know that those who have lived a pure life, who have done the Lord's devotion according to their Master's instructions, their fragrance attracts other people. And looking at their way of life, at their devotion, other people also get attracted to the Path. They think, "We should also become fragrant like them and we should also do the devotion of God." So if you are living a pure life then you can attract people.

Master Sawan Singh Ji used to say that Saints do not fly

Themselves; it is Their disciples who make Them fly. It means that Saints do not go on spreading Their glory Themselves, it is through Their disciples that the glory of the Masters is spread. He also used to say that if a dog is bad, the master is blamed, and if the dog is good, the master always gets the praise. That is why satsangis should live such a life which will bring more praise and glory to the name of the Master, and when you live such a pure life He will be able to shower more riches of Naam on you.

First of all a satsangi should make the habit of keeping his attention at the Eye Center all the time. Whether he is talking, walking or doing any other thing, he should always be aware of the Eye Center; he should always keep his attention there. When a satsangi develops the habit of keeping his soul, his attention, at the Eye Center by doing the meditation, he can easily go to the astral plane. *Jot Niranjan* is the owner of that plane.

When the soul reaches the astral plane, the chains which tie the soul and pull her down in the body get broken one by one; then the soul becomes free to ascend to the higher regions. After reaching the astral plane the soul proceeds to the causal plane. In the astral plane the mind is not as strong and effective as he was in the physical plane, and in the causal plane the mind is not as strong as he is in the astral plane. When the soul reaches the causal plane then all the tricks of the mind, which pull us back into this world, are defeated. They are all destroyed and the soul reaches the place where the mind has no affect.

You know that time and tide wait for no man, so you should be very grateful that you have been given this very wonderful, this very blessed opportunity. You have the human birth, the Master, and the Initiation; *you have gotten One Who is willing to guide you, and Who is guiding you.* So we should always take advantage of this time, and not waste this opportunity which we have been given.

Don't think when you are doing anything wrong that nobody

is looking at you. Your Master is sitting within you and He is aware of every single thing you are doing, whether it is good or bad. So whenever you are doing anything wrong, any faults, any sins, He is watching you from the other side of the curtain. But He always keeps quiet; He just watches and does not make any comment at that time. The Negative Power doesn't let any opportunity go without using it, so when He sees that an initiate of the Master is doing anything wrong, at once He taunts the Master by saying, "Look at this one you have initiated. Look at what he is doing." The Master feels embarrassed but does not get upset. He is very patient, He is very gracious, He is very loving; and He says, "I will take care of him." Gradually He goes on improving us; He explains things in one way or another; and finally he improves our condition. If a five-year-old boy is guarding an orchard, we will not feel comfortable stealing any fruit over there. We know that God Almighty, our Master, is sitting within us and yet we do not even have as much fear of our Master as we do of that five-year-old boy. Even though we know He is watching everything, still we do all kinds of bad deeds. That is why satsangis should always develop the habit of living a pure life.

Saints and Mahatmas do not come into this world to break us off from our society or community. In fact They tell us that we should always do such things of which our family and community would be proud. If you do anything wrong, what will people think about your family? They will say that your family is also bad. Saints and Mahatmas always tell us, "If you do good things, then people will praise your community. They will say, 'He belongs to such a society that has devotion for God and they have come to the Path of the Masters.' " Saints and Masters do not come to make us cowards; in fact, They teach us how to live a good life. They also tell us how we have to live a life of Spirituality, how to do devotion in addition to the worldly things.

You have heard and read a lot about how, with the instructions and orders of Lord Kirpal, this poor soul who is sitting in

front of you was made to sit in this place, and how he was made to do the things which Master Kirpal Himself told him to do. All these things were done with the grace and mercy of the Master. He showered such grace and mercy on this poor soul which could not be described even if we wrote millions of books.

We realize the goodness of a tree only when we eat its fruit. In the same way, only those who have obeyed the commandments of the Master know how much one enjoys the fruit of obeying the commandments of the Master. All those who are initiated by Master Kirpal will be liberated, because He has taken responsibility for them. But those who have obeyed the commandments of the Master while living — those who have gone within and seen Him while they are living — they are the brave ones. Even though He will liberate everybody, only they are the brave ones who do the work which He told them to do in their lifetime.

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Take the Inspiration

Sant Ajaib Singh Ji

a talk given October 1, 1988, at the Underground Room

I am thankful to my Supreme Father, my Master, Beloved Kirpal who showered His gracious sight on this poor one.

The message of the Masters has always been: "Come along, walk with us, and see the Reality with your own eyes." They also tell us: "Dive into the ocean of love, and take out the pearl of love yourself." Dear Ones, we know that not even in the world can we achieve anything without suffering difficulties for it. We cannot become successful in anything of this world without working hard for it. If we want to search for the pearls, minerals, or any other valuable things from the depths of the ocean, then we will definitely have to dive deep into the ocean.

When the Masters come into this world They tell us, "Come walk along with me, come with me." Only a few people believe Them, and there are always very few people who want to go with Them. After coming into this world, when They find only a few people willing to follow Them, what do They do? They tell us things about this world, this plane on which we are living. They give us such arguments which we can easily understand, and by using worldly examples they convince us. With their astral intellect Saints and Mahatmas touch our hearts, They give us understanding, and make us realize what we are here for. They themselves put us on the Path and then our search for Almighty God begins.

The Path on which the Masters put us is not an artificial

path; it is the Natural Path created by God Almighty Himself. We can neither increase its length nor decrease its length. We cannot make any alterations in it. It is as old as man is; it is as old as God Almighty Himself is.

We know that teachers have their own responsibilities and the students also have their own responsibilities. The students are given only those responsibilities which they can fulfill, which they can attend to very easily. Regarding the responsibilities of the teacher, you should know that the teacher never runs away from his responsibility. He is always present there to attend to his responsibility. If the students, instead of attending to their responsibilities themselves, tell the teacher, "You attend the classes for us, you read the books for us, and after that give the degree to us and make us pass the examination." Just imagine such students — can they have any hope of becoming successful in their lives?

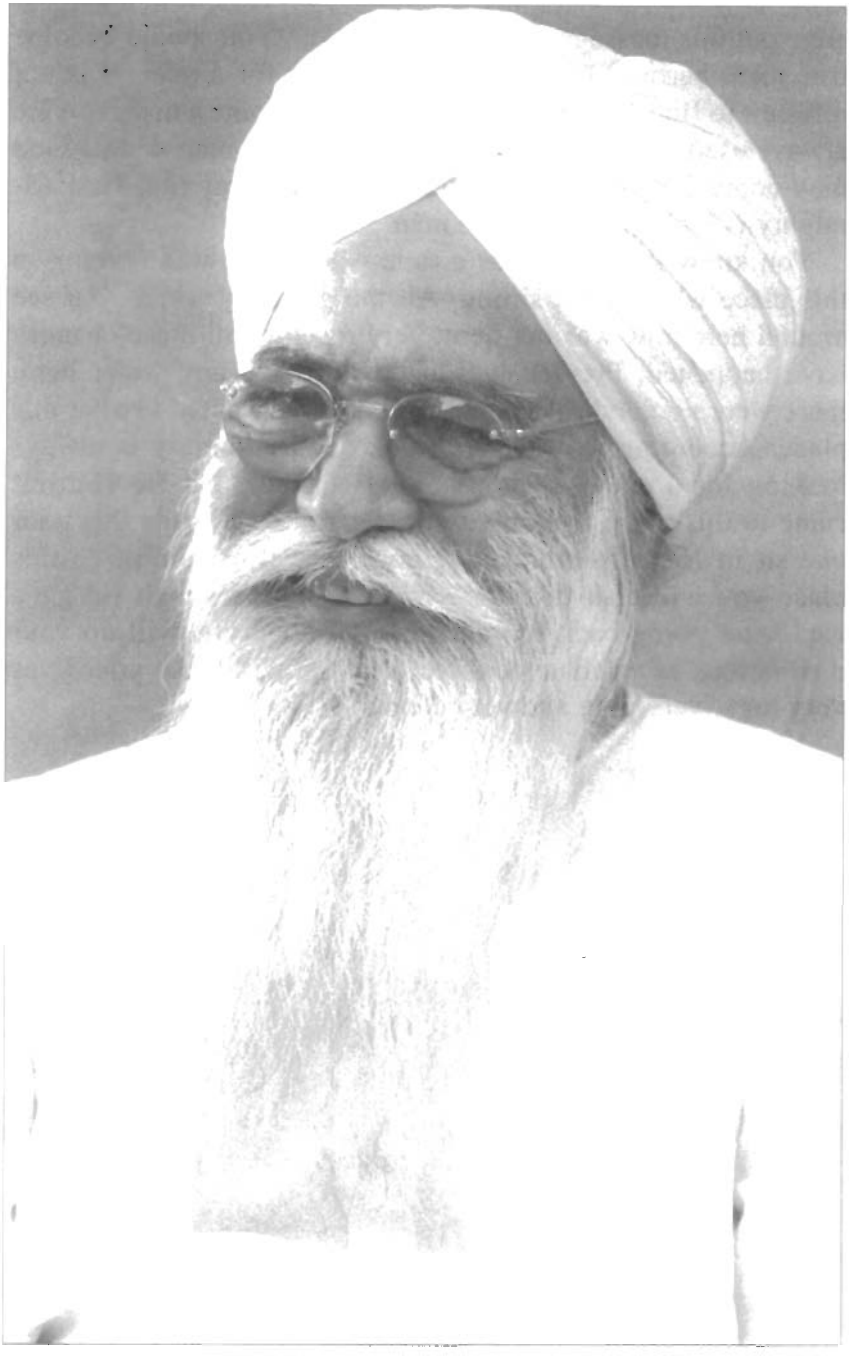
The duty or responsibility which the disciple has been given is that he has to make himself pure and clean without any passions of this world. Because the image of the pure thoughts has a very good reflection on the mirror of our soul. If our mind becomes pure, our soul will also become pure; and if our soul is pure, then she will easily go back to her Real Home.

On the banks of many ponds and lakes there are trees, but often the image of those trees is not very clear on the water. The reason is that either the water is dirty or the water is moving because of waves in that pond or lake. But when the water is clear and still, we can easily see the reflection of the trees and other things around the pond or lake. In the same way, God Almighty is within us; but why can't we see Him? Because our mind is dirty, and our mind is not still. When we purify our mind, when we make our mind still, then we can easily see the Form of the Master, the Form of God Almighty within us. Not only can we see Him but we can also talk to Him very easily when our mind is quiet.

For twenty-five years my Beloved Master always gave out this message — He went to every corner of this world and He

gave out this message — He told people, "You should become true men, because God is always looking for a man. It is not difficult to find God, but it is difficult to become a man." So He always used to say that you should become a man so that God may come and find you. He always used to say that God Almighty is looking for the true man.

You know that there was a time when there was nothing in this place where I am sitting. All the greenery which you see around here now was not here; very recently all these changes have happened. Previously we did not have any water here, there were no good roads here, and nobody wanted to visit this place. According to what He said, "God Almighty is always looking for a man," so it was all His grace that He Himself came to this place and only with His grace He made this poor one sit in His remembrance. I hope that after coming to this place you will also take the same inspiration which He gave me. After going back to your homes I hope you will do your meditations as much as possible, and you will make your lives very high, very pure and very clean.



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A New Year: Like A New Birth

Sant Ajaib Singh Ji

a meditation talk given January 1, 1990, at Sant Bani Ashram, Village 16 PS, Rajasthan, India

In the name of Hazur Sawan and Kirpal, I wish a very happy New Year to all of you. I hope that this New Year will bring all the happiness for you and you will be able to meditate, to do more Bhajan and Simran.

On this day today, people belonging to different religions in India go to the nearby rivers, ponds or canals at three in the morning to bathe, and they consider it as a very holy thing. We are very fortunate ones that we have been given this opportunity of connecting to our inner self and, as the tradition is going on, we have been given this knowledge that the real place of pilgrimage is within us. So just as they remember God in their own languages, we have been given this opportunity to go within and bathe in the holy place inside. We should also do the meditation and go within, because the real place of pilgrimage where we are supposed to bathe is Daswan Dwar.

When we withdraw from the physical, astral and causal covers and take our soul to Daswan Dwar, only then can we do this holy bathing. Guru Sahib also says the same thing: "Only he is the Saint, only he is a disciple, who goes to Daswan Dwar and bathes in that holy water over there." He says that one who is called as the disciple of the Master gets up early in the morning and goes to that pond of nectar which is within us. Every day he gets up in the morning and goes to that place; all day long he goes on remembering the words of the Master. So we are very

fortunate that we have been given this opportunity of doing His devotion, and just as the people belonging to different religious communities remember God Almighty on this day and go to the holy waters for bathing, in the same way we should also go within and bathe in the holy place there.

We cannot reach the place that the Mahatmas have talked about by reading or by doing any kind of outer rites and rituals; no matter how much we do we cannot reach that place. We can get there only by doing the meditation. Kabir Sahib also says, "At that place the crows become swans or *hansas*. No outer water has the power to change the crows to hansas; it is only the water of the within." So when we go within we are the manmukh ones, we are the dirty ones, and we are like the crows. You know that the food of the crow is the dirt, and the food of the hansa is the pearls. So in that way we are the dirty ones, we are like the crows, and when we go within and bathe in that holy water in Daswan Dwar, only then do we change from crows to swans. Then our food also changes; then we become the Saints, we become the holy men, and then our food becomes that of doing the meditation of the Naam.

So those who go within and those who are changed from crows to hansas, they do the meditation of Naam and they make other people do the meditation of Naam.

Rishis and Munis have worked very hard. After withdrawing from their physical body they have gone to Brahm, and to the higher planes, and whatever they have seen or experienced on their way, they have written that down in the holy scriptures. Whatever they wrote about the inside, we find those things outside also. Kabir Sahib says that in your within, in Trikuti, there are three rivers. Ganga, Jamna, and Sarasvati are three rivers which come together at one place outside, and in the within also, in Trikuti, there are three rivers which come together. This is the place which the Mahatmas have written about, going where we can get rid of our crow-like habits and we can become like the swans; we can become the Gurumukhs from the manmukhs.

When Guru Amar Das Ji Maharaj went within and He saw the real Amritsar, or Pool of Nectar, He said, "The real Amritsar, or Pool of Nectar, is within you and your mind can become satisfied only after drinking the water from there." The foundation of the outer Amritsar was started by Guru Ramdas, the fourth Guru, and it was completed by Guru Arjan Dev, but Guru Amar Das meant the inner pool of nectar or the inner Amritsar.*

When they were laying the foundation stone of Amritsar, Guru Ramdas Ji Maharaj told the person who was going to make it, "You have to make it like the Lotus of Daswan Dwar so that the dear ones will get the inspiration to go within and bathe in the real Amritsar, the real Lotus of Daswan Dwar. In that way, by doing their meditation, they would remove the dirt of their karmas from life after life." Only to inspire them to go within, He wanted to make Amritsar in the same design as that of the Lotus of Daswan Dwar, but the person whom He was telling to make it did not know, had not seen, the Lotus of Daswan Dwar. He said, "I cannot do that because I have not seen it." So Guru Ramdas Ji Maharaj gave him special attention and He took his soul up and showed him the Lotus of Daswan Dwar in the within, and afterwards when his attention was brought down by Guru Ramdas, He asked him, "Now, will you be able to build it?" He said, "Yes, I will make it, but please let me remain there. I want to remain there." So Guru Ramdas said, "No, first you make it outside and only then I will bring you back there." So that is why that Amritsar, that pool, was made in the same design as the Lotus of Daswan Dwar.

Dear Ones, we people read the writings of the Mahatmas in the morning, the evenings and even during the day, but we are not prepared to do what They have written. They say, "If you do these things you will also accomplish your work, you will

* Guru Amar Das, who was Ramdas' Guru, wrote about the inner Amritsar before the outer city of Amritsar was even started.

get this benefit"; but we are not prepared to do anything like that.

Maharaj Sawan Singh Ji used to say, "Doing only the outer reading is like singing songs of other peoples' weddings and not getting married yourself." By reading the writings of the other Mahatmas, about whatever They have done in Their meditation, we cannot get any liberation. It is just reading about Their experiences, reading about Their lives, and not doing the things which They have done in Their lives. What is the use of always singing the song of other peoples' weddings if you yourself are not preparing yourself for marriage? If we always go on reading that such and such a Mahatma has done this or that kind of meditation practice, or He had that kind of experience — how is that going to help us? If we always go on relying on those past Masters Who have done a lot of meditation and if we do not do it ourselves — then what is the use of reading Their books? As we read Their books, as we read in Their writings that They did so much sacrifice and so much meditation, at the same time we should also be preparing, we should also make every effort, to live our life according to the teachings and instructions of those Mahatmas.

On New Years Day we always wish our dear relatives and friends all the best for that new year; we wish them Happy New Year. And if they are far away, we write them letters, cards and things like that. When the Saints and Mahatmas come into this world, They also give us this message of the New Year. They also say, "This is like a new birth for you, and in this new birth, in this new year of your life, you should do the work which you did not do earlier."

Giving the message of the New Year in His own way, Guru Arjan Dev Ji Maharaj is telling His disciples, "Now the first month of the year" — according to the Indian calendar *Maav* is the first month of the new year — "now that the month of *Maav* has come, you should go and bathe in the holy waters. You should go and bathe in the dust of the Feet of the Holy Master, and you should live your life according to His teachings. Obey

Him so that the ego, the pride of your mind, may vanish and you may come closer to the Reality."

Guru Arjan Dev Ji Maharaj says, "All these passions: lust, anger, greed, attachment, and egoism, which are making you dance like a monkey, they all will become calm and quiet if you will do the meditation of Naam. And if you will do the devotion of Naam, you will be content in this world, because those who understand God Almighty as their very own, the whole world understands them as their very own."

Swami Ji Maharaj says that by doing the Bhajan and Simran we are not doing any favor to anyone, in fact we are having mercy on our own soul. He says, "Have mercy on your own soul and save it from the cycle of eighty-four lakhs births and deaths." Those who have mercy on their own souls, only they can be merciful to others.

Master Kirpal Singh Ji gave us a very good form of the diary in order to keep an account of our progress. He told us how we have to keep the account and in which categories — how many times we helped people, how many times we did the seva, and how many times we failed in different areas. So on this New Year's Day I would like to tell you that you should fill up that diary form with sincerity, keeping your Master in front of you. Do not spare your mind; fill the diary up sincerely. Start from the first day of the month and you will see how much you have progressed or how much you have deteriorated. You will see what you were thinking at the beginning of the month and what happened towards the end of the month.

So you should keep a complete account of all your deeds, your thoughts, and you should also keep an account of your progress in meditation. You should keep this account for the whole of the year, and then towards the end of the year you should make a balance sheet of your account, to see whether you have progressed in this year or not. If you progressed — what were the factors which were helping you make progress? And if you have not progressed — what were the things which were keeping you from progressing? So you should keep an

account of all your deeds and in that way you should make your life successful.

Often I have said that God Almighty has showered so much grace upon us. He has given us this human birth; He has made us the leader of the creation. And further our beloved Master has showered so much grace upon us. He has given us this gift, this present of Naam. Now it becomes our responsibility to do the meditation of the Shabd Naam and make this human birth worthwhile and successful.

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Awaken the Light and Sound Within

Sant Ajaib Singh Ji

a talk given at the Underground Room, Sant Bani Ashram, Village 16 PS, Rajasthan, January 6, 1990

God Almighty has created this human body in a very beautiful, very unique way. Whatever we see outside with our outer eyes, those things are within our body also, but they are present in their astral form. Mahatma Pipa says that whatever you see in the Pind, the same things are in the Brahmand, or in your body also. But we cannot get to know or see those things just by our own efforts. Mahatma Pipa says that the Supreme Essence of God Almighty can be realized only if the perfect Master makes us realize those things. All those things are within us, but without the help and guidance of the perfect Master we cannot find all those things within us. Since they are present within us in their astral form, first we have to go in the astral form, and then we have to go in the causal form, and from there we have to go further up. But we cannot do this unless we have the guidance of the perfect Master.

We know that the Great Artist, Almighty God, creates the baby's body within the womb of the mother. At that time, not even the mother within whom all this is happening is aware of that. She does not know at what time God Almighty came and created the body. Only He knows, and only He makes all the arrangements to feed and take care of that baby. Only God knows whether that soul should be brought in the body of a boy baby or a girl baby, and whether he should be born with a beautiful or deformed face — only He knows everything.

Guru Ramdas Ji Maharaj says that until now nobody has taught up to the level of the Science of the Saints. Even though this is the Age of Science, and the scientists have worked very hard and they have invented many things — you know that this human body is made up of five elements, and up until now nobody has made a body of four elements or six elements. All the elements in our body are all opposite to each other. Those five elements: ether, air, fire, water, and earth are present within our body, and if one of those elements is decreased, people get sick, or if one of them is increased, even then the body does not stay in good shape. And how do all those opposing elemental forces stay together in one place in the body? It is only because of the support of the Shabd Naam, only because of the Power of that Naam, that the elements, even though they are opposite in nature, still exist together within the body.

What do we look for if we lose our way in the pitch-dark night? We will always listen for some kind of noise or sound, and we will try to follow that sound, because we think that it may be coming from a nearby city or habitation. And very easily, following that sound, we can get to our destination, to the city or place where it is coming from. So what was the thing which helped us to get out of that darkness of night and come to the nearby city? It was the sound which was coming from that place. And if we had some source of light also, that would make things even better for us. Because if there are bushes on the way, or the ground is not level, if we had some light, a torch or flashlight, using that light we could easily find our way without getting into trouble, and we could get to our destination. So what were the things which helped us get to our destination? They were the light and sound. So the same things are within us. That Great Artist has manifested the Light and put that Sound within our body so that we can find our way back to our Real Home.

Regarding that Sound and that Light, Guru Nanak Sahib says, "Within you there is the Light, and the constant Bani or the constant Voice of God is ringing." All the Mahatmas have

said this, that within you there is the Light and Sound of God. The Muslim Saints have called it the *Bang-i-Asmani* or *Kalma* which is coming from the heavens above, and the Hindu Mahatmas call it the Ram Naam or *devi dhuni*, or Akash Bani, the Sound coming from the skies. So all the Masters have said that within you God has kept this Light and Sound, with the help of which you can get back to your Real Home very easily.

Dear Ones, those who are the doctors, and others who are serving the people: teachers, engineers, philosophers, and other great people who are living their lives very comfortably — they did not become doctors or whatever they became just by their own efforts. They went to somebody to learn from them, and somebody was there to teach them, and only then they became what they are now. Everyone has the power of intellect, of knowledge, within them, but there must be somebody to awaken that power, to sharpen that power. Everyone has that intellect, that knowledge in them, but only those who go to the schools and colleges, those who go to their teachers and learn from them, only they become perfect. In the other people also, that power of knowledge is present, but it comes and goes sleeping because they do not go to the schools and colleges.

We also know that those doctors, judges, or other great people were not made to drink anything by their teachers or their guides. How did that change come in them? The change was brought into them only because they went in the company of their teachers, and they worked hard. In the same way, the Saints do not make us change our religion or faith, and they do not make us drink anything. All those things are within us, and they have been kept within us by that Great Artist, by Almighty God. But we have to go in the company of the Saints and Masters, and by spending time in Their company, and working according to Their guidance, we have to awaken those things which are already within us. Only by going in Their company can we realize what God Almighty has kept within us. God Almighty has kept everything in our within, and only the Saints and Masters can make us realize those things.

Regarding the underground room which you are going to see just now, I have said a lot. And you know that this place was not made as per my wishes, it was made according to the orders of Beloved Lord Kirpal. And it was only He Who made me sit there, closing my eyes toward the world, and it was only His grace that made it possible for me to sit there and do the meditation. Even now, some dear ones who visit this place say that their Shabd had stopped for many years, and when they came to the underground room that Shabd was opened once again and they got the grace.

I hope that you will understand the meaning of the repetition of the Five Sacred Names that I did every day before we sat for meditation. The meaning of repeating the Names was that I want you, whenever you sit for meditation in your homes, to remember those Five Sacred Names. You should do this so that whenever you sit for the meditation your mind won't make you forget those Names.

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That Precious Jewel of Naam

Sant Ajaib Singh Ji

This was the final talk given to the Westerners in Bombay, January 14, 1993.

I thank Beloved Gurudev God Kirpal Who gave us the precious Naam. First of all I would like to thank Him Who gave us this opportunity to do His devotion. First of all He gave us this precious Naam and then He gave us the opportunity to do the meditation. Guru Ramdas Ji Maharaj also says, "We get the perfect Naam from the perfect Masters and if we do the meditation of Naam He gives us this jewel of Naam."

I have always said that the devotion of God Almighty is the only thing which is precious and which will go with us. It is the only thing which gives us real peace and happiness. It is the only thing which removes lust, anger, greed, attachment and egoism. We cannot get this precious wealth of devotion of God Almighty with our efforts. Until we go to the perfect Masters we cannot obtain this precious wealth. Even though the Saints, the Masters are not greater than God Almighty, They are not equals to God Almighty, but still They are the Beloved Children of God Almighty and you know that a beloved child can always make his father do whatever he wants to.

So Dear Ones, I was very happy to meditate with all of you. Many dear ones have told me about their very good experiences. Many dear ones who came here dry, told me about themselves and I told them that they should take advantage of this holy trip and do the meditation. I was very glad that obeying me they did the meditation and God Kirpal satisfied their

hunger and He quenched their thirst.

What glory can I describe of Him? I can only say this in His glory, in His praise, "I am a thief, moment after moment, I am your thief of everything and I am full of sins. Please shower grace on me and forgive my sins."

He came into this world to teach us love, He came into this world to teach us humility, because He was the Ocean of Love, He was the abode of humility. Whatever love I received sitting at His feet I am distributing only that love in this world.

Everyday I have been doing the Satsangs on the *banis* of Sehjo Bai. Whatever She received sitting at the feet of Her Master, Mahatma Charan Das and whatever She told Him, She has written that in the Bani. She told us lovingly that God Almighty and the Master both are one and the same thing. In fact, Master is the One Who makes us meet with God Almighty. God was always present within us and even though He was present within us, still we came in this world so many times. We do not know how many times we came in this world and how many wives we had, and how many children we had, and how many parents we had. All this went on happening even though God almighty was always present within us. God almighty, even though He is always there, does not stop any thief from stealing; He does not stop anyone from doing the bad deeds. It was the Master Who, when He came, lighted this lamp of knowledge within us and He showed us that hidden God Who was always within us. Just as there is color in the leaf, and there is fire in stone, in the same way, our Beloved Master — lighting the lamp of knowledge within us, lighting the lamp of Naam within us — showed us that the Reality, God Almighty is within us.

I have given this message to everyone, that this was a very precious opportunity which God Kirpal has given to us — to sit in His Remembrance. And we should remember it even after going back to our homes so that we may continue getting the encouragement, the inspiration to do the meditation. Also, to everyone, I insisted upon keeping the diary. It is a saying in

America, that we can know the quality of the tree only after eating the fruit of that tree. In the same way, we can know about the devotion only after doing it. Sant Mat is not a fairy tale, it is based on the Truth and it is the ultimate Truth. All the Saints and Mahatmas Who have come into this world, They put us on that Path of Truth, and They make us practice that Path of Truth.

Guru Ramdas Ji Maharaj said, "By doing the seva of the Master, the Master takes out the jewel of Naam and gives it to you." So what is the seva which we have to do? Each day's meditation, and keeping ourselves clean and pure, is the seva which we have to do daily. And if we will do that seva, if we will serve the Master, then He will give us that precious jewel of Naam. As the Shabd Form of the Master sits within you to encourage you to do the meditation, in the same way, the Negative Power is also present within you; and he always plays the tricks on you. He always makes the efforts so that you may not be able to do your Bhajan and Simran. If he does not become successful sitting within you, what he does is — when you start doing the meditation — then sitting within some other dear ones, he makes them praise you. In that way, when people who are influenced by the Negative Power, when they praise that dear one who is doing the meditation, then that poor dear one stops doing the meditation and he easily falls down.

Suppose we are wearing a nice shirt, or a nice coat or trousers; we are looking good. If someone comes to us and says, "You look very good, you are wearing good clothes." Then we should say, "Yes, this is all the craft or skill of the tailor who has stitched these clothes." But our mind, who is sitting within us, does not make us realize that it is the tailor's work which made these clothes good and made us look good in them. Instead of giving all the credit to the tailor, we think that these clothes look good only because we are wearing them. But this is not wisdom.

In the same way, if someone tells us that we are a very good meditator, or we are a very good disciple, we should not get

puffed up in pride. We should not have this ego — we should give the credit to our Master, because it is only because of the presence of the Shabd within us, it is only because of the grace of the Master, that people see that we are good or think that we are better than them. So we should not accept any credit for ourselves; we should always pass on that credit to the Master.

Look at our Beloved Master; He was the All-Owner, the Almighty One, but still He remained hidden; and if anybody would praise Him He would say, "This is all the grace of my Beloved Master, Baba Sawan Singh." Those of us who have been blessed with the opportunity to sit at His feet and drink the nectar from sitting at His feet know how much humility our Beloved Master had. If anybody would praise Him, He would always pass that credit to the Master and He would always appreciate the things of His Beloved Master. If anyone would ever tell Him, "This was a thing which was touched by Your Master," He would appreciate that very much and put that thing on His head.

You have read about His humility in the bhajan which He Himself wrote, He says, "O Lord, even your shoes are better than me, because they have the privilege to be attached to Your feet whereas I am away from You." Kabir Sahib lovingly says, "I offer my skin to make the shoes for him who does the devotion of God, who remembers God Almighty, even in the state of sleep — if he utters the name of God, I am ready to sacrifice myself, I am offering the skin of my body to make the shoes for that person."

The meaning of saying all these things is that we have to remember this holy trip and we have to do whatever Beloved Master told us to do. We should always remember His precious words — He said, "We should give up hundreds of works to attend the Satsang and thousands of works to sit in meditation." He also used to say, "We should not feed our body until we have fed our soul." We know that our body becomes weak if we do not eat; but we never pay any attention to the weakness of our soul. Just as food is good for our health, for our body, in

the same way, the food for our soul is the meditation of Shabd Naam.

The Masters love the Sangat more than They love Their own selves. Guru Gobind Singh said, "O Lord, may my family live happily and may they all remain attached to Your feet, in Your Will." The family of the Saints, the family of the Masters, is the Sangat.

In the end, I would like to wish all of you a very happy and safe return journey. I wish you all the best for that. And I hope that after going back to your homes you will continue doing your Satsangs and you will also do your meditations.

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To Have His Company

Sant Ajaib Singh Ji

a greeting talk given at Le Moulin de Sant Ji, Silly-Tillard, France, on June 10, 1994

I am very thankful to my beloved Lords, Almighty Kirpal and Sawan, Who have given us this opportunity to sing Their praises. As we all know, people knowing so many different languages have gathered here. And if we will translate the Satsang into all the languages which people understand over here, it will not create a loving atmosphere for the Satsang. Dear ones who have been to Bombay know that people of eight different languages get together there, but the Satsang is done in only one language: Punjabi. [*Much laughter during the five translations that follow as Sant Ji tries to continue and the translations go on and on.*] And still, the hunger of the dear souls is satisfied by the Giver.

After the Satsang is over, the group leaders take their own groups, and they translate to make their dear ones understand in their own language. So here, the Satsang will be done in two languages; we will translate it into English only. And afterwards the group leaders can take their groups and translate for them into their own language.

Those who have been to India in the groups will remember that many times this thing happens: when we ask people if they have any questions, they say, "No, just let us sit here quietly and have your darshan; we do not have any questions for you."

Kabir Sahib has said that the thing which is worth watching is the forehead and the eyes of the Master, because the glory of

the Truth — the Light of the Truth — always accompanies the Master. Those who are able to still their mind and attention, they understand everything and they get the real bliss. The darshan of the Sadhu should be done looking into His eyes and forehead, because the glory of the Truth always accompanies Him.

Guru Nanak Sahib has said that one sees the image of Almighty God according to the feelings and emotions he has. If we look at the Master with happiness, if we look at Him with sadness, with whatever feelings we look at the Master, we see Him like that. The body of the Master is like a mirror. You know that if we look at a mirror with a smile on our face we see ourselves smiling; if we look at the mirror with tears in our eyes, we see ourselves crying. It is not the fault of the mirror that we are smiling or crying, it is our own fault. In the same way, with whatever feelings we look at the Master, we see Him accordingly.

After several bhajans were sung, Sant Ji continued:

I bow down at the Feet of Guru Dev Almighty Lords Sawan and Kirpal, Who have given us this opportunity to sing Their praises. It is all Their grace that They have made us devoted to Their Holy Feet. It is only because of Their grace that we, the forgetful minds, are doing Their devotion.

We can meet with God Almighty only by doing the meditation and the spiritual practices taught to us by the Saints and Mahatmas. All the Saints and Mahatmas have given out the same message: God is within us; and, up until now, whosoever has met with God has done so by going in the within. In the future also, anyone who wishes to realize Him will do so by going in the within.

Guru Nanak Sahib has also said that those who are searching for God Almighty outside of their body are wasting their time, just like those workers who work all day long but get no pay in return. Sant Satgurus tell us that we very quickly and easily get the effect of the company we keep. If we keep the company of thieves and burglars, we get the habit of stealing and robbing.

In the same way, if we go in the company of drunkards and meat-eaters, we also become like them; we become the drunkards and the meat-eaters. In the same way, if we go in the company of those who gamble, then we also become a gambler.

By doing the devotion of God Almighty, Saints and Mahatmas, the beloveds of God, become the Form of the devotion; and from every single cell of Their bodies that color of the divine devotion comes out. So those dear ones who go in the company of such Saints and Mahatmas, they themselves get the color of the Naam. They get the color of Naam without making any effort, just by spending their time in the company of the Saints and Mahatmas.

Such company is only of such a Saint and Mahatma Who is a Perfect One, going in Whose company, our forgetful mind understands the Reality. And, by going in the company of such a Saint and Mahatma, our mind is still. So we need to give up the bad company; and we need to go in the company of the beloveds of God.

Kabir Sahib said that even the dog of a devotee of the Lord is better than the mother of a sinner or a worldly person; because the devotee's dog at least hears the name of the Lord, whereas the mother of a sinner or the worldly person always drags you or leads you to the sin. If there is any animal who lives in the ashram of any Sadhu or Mahatma, even though he cannot speak, at least he can hear. So whatever it hears over there, it gets the effect of that.

Guru Ram Das Ji Maharaj says, "Why didn't that mother who gave birth to a worldly person remain childless, if a holy person within whom the desire and yearning to do the devotion of Lord was not created?" It would have been better for the mother not to give birth. It would have been better for her to remain childless, rather than give birth to one within whose heart the name of Lord does not reside. Such a person, in whose heart the Name of God does not reside, remains hollow [empty] and he suffers a great deal.

Baba Bishan Das used to tell a story about the influence of

the company we keep. He used to say that, once there was a nest in which there were two parrots. And one day, it so happened, that a very big storm came and as a result they got separated. One of them landed in a village which was full of thieves and robbers, and the other one happened to go and stay in the ashram of some Sadhu who was nearby.

The one who landed in the village of the thieves and burglars learned nothing but the tricks and thoughts of the thieves and the robbers. Whereas the other parrot, because of the company of the Sadhu, learned the good things.

Once a king who was out in the jungle hunting encountered a tiger. The king was so terrified that he ran away from the jungle. He went to the village of the thieves to seek some protection, some help. As soon as that parrot saw the king, he started saying, "Here comes the king, he has a crown which is studded with diamonds. Kill him, catch hold of him, don't let him go."

The king was able to understand the language of parrots, so at once he took out his sword to kill the parrot. But then he thought that it was better for him to escape from that village, because he realized that he had come to the wrong place.

The king ran away from that village. When he came near that ashram of the Sadhu, the other parrot looked at the king and said, "Welcome dear, welcome; this is your home. Come inside; sit down quietly and have some rest." So the king was very surprised that just a minute ago he had seen a parrot who was telling the people that they should catch hold of him and kill him and take all the wealth he had. And here was another parrot who was so kind and gentle that he was welcoming him and saying, "This is your home, and come and rest here."

He asked that parrot, "You and the other parrot both look alike, but what is the reason that he became my enemy and he wanted me to be robbed. And here you are, you are so kind and generous that you are welcoming me to your home."

So the bird told the king the story. He said, "We both were given birth by the same mother. We both lived in the same nest.

But because of that storm we were separated. He went into the company of the thieves and the burglars. That is why he learned all the tricks and language of the thieves and the burglars, and he became like them. I was a very fortunate one that I got the company of this Sadhu. Because of that, I see everyone as a soul, as a child of the same father. So that is why I am good and I am welcoming you here."

The meaning of this story is that one develops according to the company he keeps. Even though both the parrots were given birth by the same mother, they both lived in the same nest, they both ate the same kind of food, but because of the company they kept, they became totally different.

Hirnakash was the king of Multan, which is now in Pakistan. Hirnakash forgot the existence of God Almighty, even though he was given the Light by God Almighty. But his own son Praladh, who was born of him, used to say, "God is under the water, God is on the earth, God is in the sky. Everywhere, the Lord Almighty exists." So why so much difference? Only because of the company they kept.

One who believes in the words of the Master, and who obeys the words of the Master and becomes the mouthpiece of the Master is called a *gurumukh*. Whereas one who obeys the dictates of the mind, who acts according to the dictates of the mind, and who creates all the trouble because of the mind, he is called the *manmukh*.

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In the Company of the Saints

Guru Arjan Dev

This is Ashtapadi number seven of the Sukhmani Sahib*; the remainder of this hymn, and the book of commentaries on it by Sant Ji, is published as* The Jewel of Happiness.

The Par Brahm is Inaccessible and Unfathomable;
Whosoever repeats His Name gets liberation.
Nanak requests: Listen O friend!
To this wonderful story of the Saints.
By going in the company of the Saints, the face becomes bright;
By going in the company of the Saints, one loses all impurities.
By going in the company of the Saints, the pride vanishes;
By going in the company of the Saints, the knowledge of God is manifested.
By going in the company of the Saints, God is seen nearby;
By going in the company of the Saints, everything is solved.
By going is the company of the Saints, one gets the jewel of Naam;
By going in the company of the Saints, only one effort is left.
Which soul can describe the glory of the Saints?

Nanak says, the Glory of the Saints is merged in the Glory of God.
By going in the company of the Saints, one gets the Unseen God.
By going in the company of the Saints, man ever flourishes.
By going in the company of the Saints, the five come under control.
By going in the company of the Saints, one tastes the Nectar.
By going in the company of the Saints, one becomes the dust of everyone's feet;
By going in the company of the Saints, one's speech becomes likeable.
By going in the company of the Saints, one does not run anywhere;
By going in the company of the Saints, the mind gets a stable position.
By going in the company of the Saints, one becomes different from Maya;
Nanak says, By going in the company of the Saints, God is pleased.
By going in the company of the Saints, all enemies become friends;
By going in the company of the Saints, one becomes very pure.
By going in the company of the Saints, one does not feel enmity with anyone.
By going in the company of the Saints, one does not go away from the good path.
By going in the company of the Saints, no one is seen as bad;

By going in the company of the Saints, one gets Supreme joy.
By going in the company of the Saints, one does not get the fever (of ego);
By going in the company of the Saints, one leaves egoism.
He Himself knows the greatness of Saints;
Nanak says, There is close friendship between God and Saints.
One should not run away from the company of the Saints;
One always gets happiness in the company of the Saints.
One finds the unseen things in the company of the Saints;
One bears the unbearable in the company of the Saints;
By going in the company of the Saints, one dwells in the highest place;
By going in the company of the Saints, one reaches the palace.
By going in the company of the Saints, one recognizes all religions;
In the company of the Saints there is only Par Brahm.
In the company of the Saints, one gets the treasure of Naam;
Nanak says, I sacrifice myself on the Saints.
By going in the company of the Saints, the whole family is liberated;
By going in the company of the Saints, friends and family relations get liberation.
By going in the company of the Saints, one gets that wealth
Which can be distributed to everyone without coming to an end.
By going in the company of the Saints, even Dharam Raj does seva;

By going in the company of the Saints, even the gods and angels sing His praises.
By going in the company of the Saints, the sins disappear;
By going in the company of the Saints, one sings the praise of the Nectar.
By going in the company of the Saints, one goes everywhere;
Nanak says, By going in the company of the Saints, the human birth becomes successful.
In the company of the Saints, one does not have to work hard;
By meeting and seeing Him, one becomes happy.
By going in the company of the Saints, the evil Negative Power gets defeated;
By going in the company of the Saints, hell is avoided.
By going in the company of the Saints, one lives in ease and peace in this world as well as in the other world;
By going in the company of the Saints, one gets united with the God from Whom he is separated.
Whatever one desires, he gets;
The company of the Saints does not go useless.
The Par Brahm lives in the heart of the Saints;
Nanak says, One gets liberation by hearing the Words of the Saints.
Make me hear the Naam of the Lord in the company of the Saints;
In the company of the Saints, I may sing the praise of the Lord.
In the company of the Saints, He cannot be forgotten;
In the company of the Saints, one will definitely be liberated.
In the company of the Saints, God looks very sweet.

In the company of the Saints, He is seen in every heart.
By going in the company of the Saints, one becomes obedient.
In the company of the Saints is our liberation.
By going in the company of the Saints, all diseases are healed;
Nanak says, One meets the Saints if it is preordained.
Not even the Vedas know the greatness of the Saints;
Whatever they have heard, they describe that.
The Glory of the Saints is above the three qualities.
The Glory of the Saints pervades everywhere.
There is no end to the glory of the Saints;
The Glory of the Saints is always limitless.
The Glory of the Saints is the highest of the high;
The Glory of the Saints is the greatest of the great;
The Glory of the Saints is known by Them alone.
Nanak says, Brothers, there is no difference between the Saints and God.

"It is the ambrosial hour, human birth also is an ambrosial hour. God Almighty has given us an opportunity, a chance, to meet Him and do His devotion."

— Ajaib Singh, June 14, 1992

"The devotion of God Almighty is a very precious thing . . . it is the giver of real peace and happiness. . . . But we cannot obtain this precious wealth of devotion of God by ourselves. Unless we sit in the company of a perfect Master who has done the meditation, we cannot achieve this wealth."

This collection of more than 80 talks by Sant Ajaib Singh, Sant Kirpal Singh, and Baba Sawan Singh, shows how to prepare ourselves to be with and take advantage of our time with the Master.

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