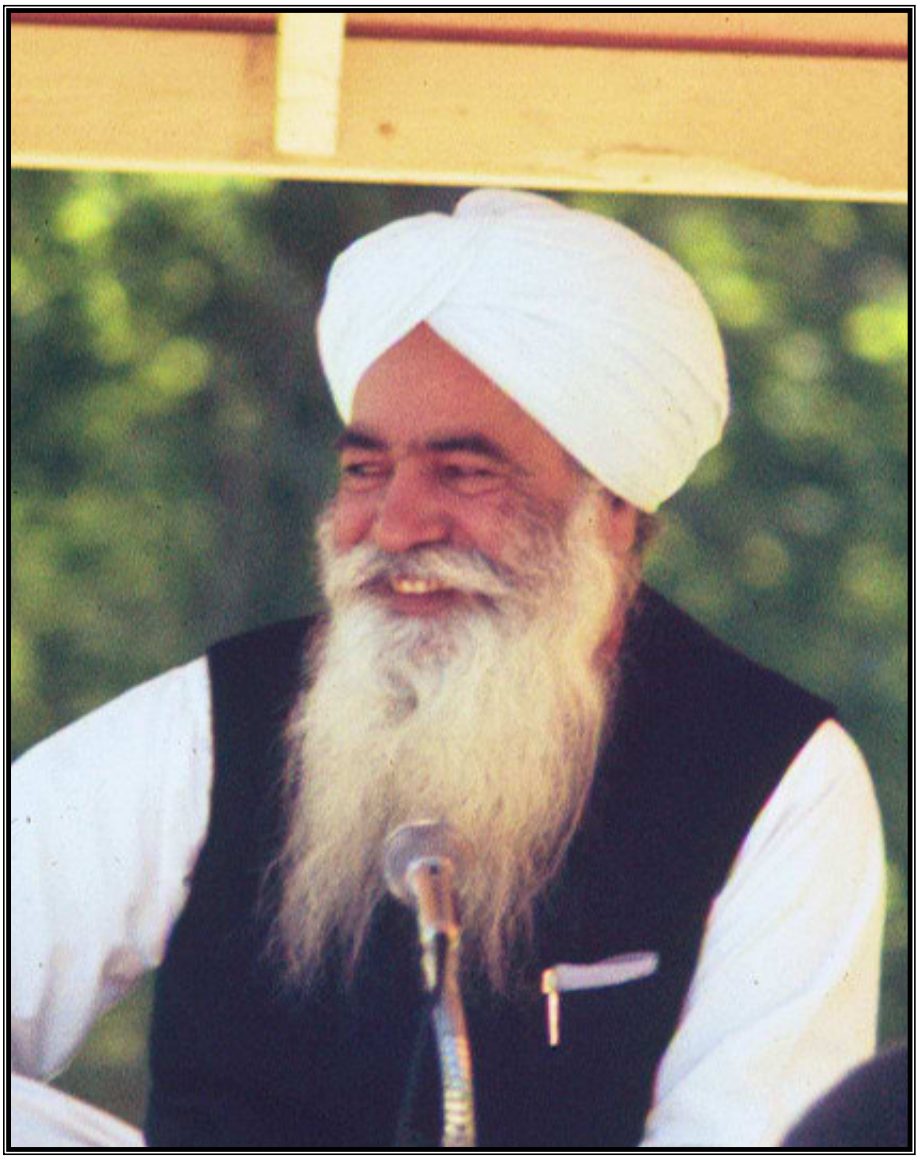
The Light Of Ajaib



Questions and Answers from Sant Bani Magazine

Volume 1: 1976 – 1983

Volume 1: Table Of Contents

Introduction 6
1976 7
1976 July: Sant Ji's First Message to Western Disciples 7
1976 July: The Essence is Meditation 8
Session Date: April 3, 1976 8
1976 August: The Message of Love 14
1976 September: No Burden or Pain in Love 19
Session Date: August 23, 1976 19
1976 October: The Example Of The Fly 28
Session Date: October 14, 1976 28
1976 October: You Have To Be Brave 32
Session Date: October 16, 1976 32
1976 December: Our Soul is Crying 39
Session Date: November 13, 1976 39
1977 47
1977 January: We Came Down to Love 47
Session Date: October 10, 1976 47
1977 February: One Who is Thirsty Will Ask for Water 53
Session Date: December 12, 1976 53
1977 April: No Fixed Time for Lovers 58
Session Date: November 14, 1976 58
1977 May: Weed Out Your Faults With Love 62
Session Date: May 8, 1977 62
1977 June: To Solve the Mystery 66
Session Date: May 4, 1977 66
1977 July/August: What Is A Sikh? 73
Session Date: June 22, 1977 73
1977 September: Comments on 'A Bomb' 79
Session Date: August 16, 1977 79
1977 October/November: The Last Darshan 82
Session Date: August 23, 1977 82
1978 91
1978 January: A Very Intricate Matter 91
Session Date: December 11, 1972 91
1978 January: The Value of Parshad 93
Session Date: July 20, 1977 93
1978 February: Anyone Can Do It 96
Session Date: August 8, 1977 96
1978 April/May: All Masters Had Masters 98
Session Date: August 13, 1977 98
1978 June: The Story of Poono and Sussi 105
Session Date: August 14, 1977 105
1978 December: They Come to Make It Fresh 110
Session Date: September 30, 1978 110

1979 114
1979 February: The Master's Search For Us 114
Session Date: July 12, 1977 114
1979 July: You Can Control Your Mind 120
Session Date: August 23, 1976 120
1979 September: The Real Glory of the Master 122
Session Date: December 16, 1977 122
1979 November: The Struggle With The Mind 126
Session Date: May 1, 1977 126
1980 132
1980 February: When Man and Woman Agree 132
Session Date: January 3, 1980 132
1980 March: Just By Doing Simran 137
Session Date: January 5, 1980 137
1980 November: Questions and Answers in Rajasthan 143
Session Date: October 28, 1980 143
1980 December: Some Sweet Things About God 148
Session Date: October 29, 1980 148
1981 152
1981 March: The Ripening of the Fruit 152
Session Date: October 6, 1980 152
1981 May: Only a Quiet Mind Can Meditate 156
Session Date: October 31, 1980 156
1981 June: Who is a Christian? 159
Session Date: January 12, 1980 159
1981 September: To Keep The Sweetness 167
Session Date: April 6, 1981 167
1981 December: The Thirst of My Soul 172
Session Date: October 28, 1981 172
1982 178
1982 January: On Raising Children 178
Session Date: February 24, 1980 178
1982 February: The Fruit of Remembrance 180
Session Date: October 6, 1981 180
1982 April: On Carrying the Karma 186
Session Date: March 6, 1982 186
1982 May: Father, Forgive Them 191
Session Date: February 6, 1981 191
1982 June: One Light in Two Bodies 196
Session Date: January 11, 1982 196
1982 August: Not a Single Breath 198
Session Date: December 30, 1981 198
1982 October: On Healing 205
Session Date: August 19, 1980 205
1982 October: The Constant Flow of Grace 210
Session Date: September 26, 1982 210

1982 November: In the Range of the Magnet 216
Session Date: September 29, 1982 216
1982 December: The Defeat of the Mind 223
Session Date: October 2, 1982 223
1983 230
1983 January: On Private Interviews 230
Session Date: November 28, 1982 230
1983 April: On Old Age and Death 231
Session Date: November 3, 1982 231
1983 April: The Master's Answer to a Question on Children 236
Session Date: March 12, 1983 236
1983 September: Always Mind is the Obstacle 238
Session Date: May 2, 1977 238
1983 October: The Essence of God 243
Session Date: November 28, 1982 243
1983 November: There is Only One Medicine 248
Session Date: October 30, 1978 248

Introduction

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

> *You people should read* Sant Bani Magazine *carefully because by reading that you can get the answers to all your questions. Only by reading* Sant Bani Magazine *you can know what you are supposed to do and how you are supposed to do things.*[1]
>
> *Most of the questions which are asked here have been asked many times in the past, and I think that most of them are even published in* Sant Bani Magazine*. So I would lovingly request you to read* Sant Bani Magazine*, especially the Question & Answer articles, so that you may not have to ask the same questions again and again.*[2]

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

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

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

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

Media Sevadars

January, 2007

---

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

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

1976

1976 July: Sant Ji's First Message to Western Disciples

Originally sent in May, 1976

Dear Satsangis, brothers and sisters:

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

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

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

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

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

I hope you have followed what I have said.

AJAIB SINGH

1976 July: The Essence is Meditation

Session Date: April 3, 1976

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

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

SANT JI: Whatever you like.

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

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

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

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

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

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

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

given up your heart or your mind to Master then why do you think about *kam* or *krodh*? Or why do you give your mind to *kam* or *krodh*?

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

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

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

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

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

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

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

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

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

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

There is one verse of Kabir: "A Satguru is always meant for giving and not for taking. He always gives all things to others, to His devotees." Master used to say that the Saints are always coming for giving to people, not to take. And there are very few people to receive from them.

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

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

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

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

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

QUESTION: I will be helped within?

SANT JI: It is just like working. If you are working for a man or if you are working in a company, the company owner is going to give you some wages. And it's just like if you're going to work for Master, that is you're going to sit for meditation, Master will also pay you for your sitting in meditation. If you are getting desserts, if you are getting fruits of doing sins, then you will also be benefited by the fruit of doing bhajan. Don't think you

are simply sitting and the Master is not listening to you. Each and every one of your feelings is listened to by Master and He does reply to your questions. But as you're not guided by that Power you are unable to hear that. He is replying to each and every thing. Any other questions?

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

[laughter and some conversation ensue.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

have to go round and round on a treadmill. And afterwards, when you will be useless, they will sell you to the butcher. The butcher will cut you up and will sell your skin to the drum makers, and they will beat you every morning, playing the drum." So Kabir told him that, "Well, you have earned so much bad karma that after you have died, all of your flesh is eaten up. Then also you are getting a beating daily."

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

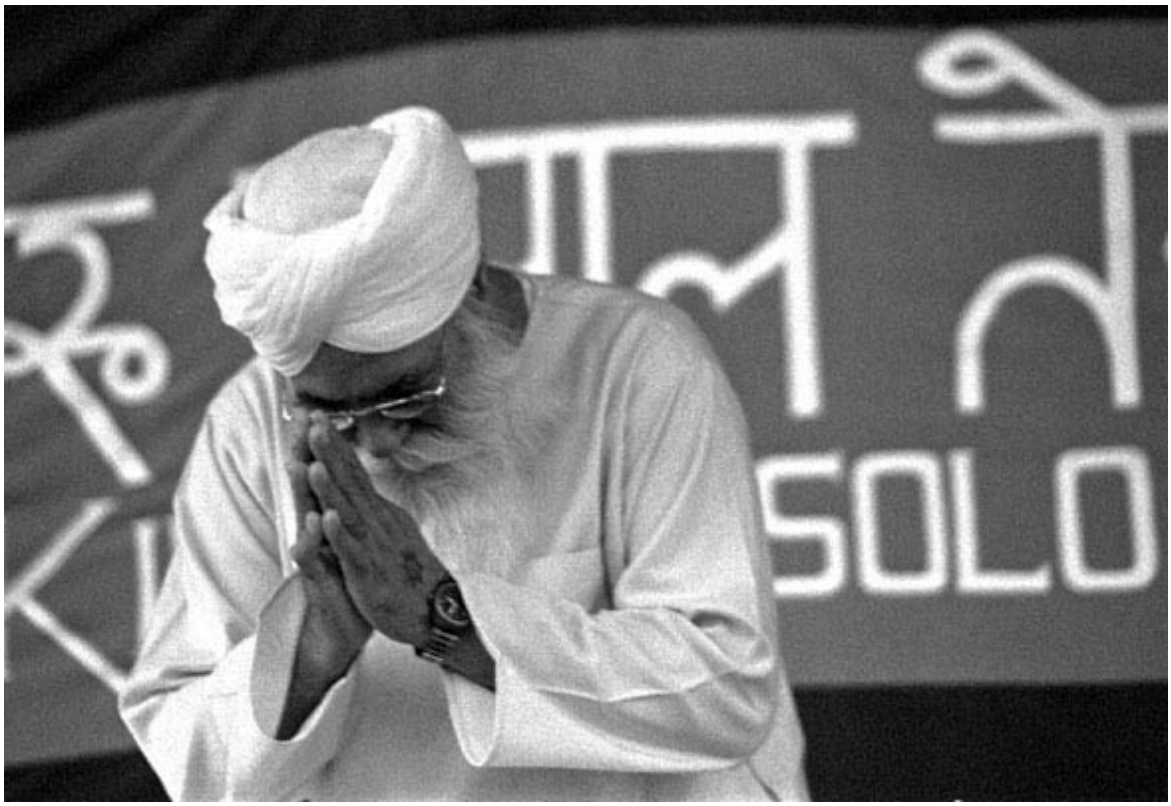
The false gurus teach us to attach ourselves to all these temples. They teach us that you go to temples, gurdwaras, and churches, etc. So Satguru sends his man (the Guru) to prevent us from attaching ourselves there, because if we go to the temple and do this sort of thing, we are not giving any time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

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

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

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

When we are on a treatment and we take medicine, then we are not to take heavy food. Similarly, if we meditate sometime and also keep on eating and drinking all this stuff, we are not going to clear ourselves. So we have taken medicine of the knowledge of Naam of the Master. We have to use that in order to make ourselves clear and very good. That will help us to fight against mind and prevent us from succumbing to *kam*, *krodh*, and all the other passions.



1976 August: The Message of Love

Published in August, 1976 Sant Bani Magazine

Dear brothers and sisters in the West:

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

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

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

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

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

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

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

Why do I always praise Master Kirpal – and why am I so grateful to Him? Consider, that if one man loses some gold, and somebody helps him to get back the gold, with which he makes many buildings and does other things – whom do you think he will thank? Will he thank the gold? – or that man who helped him to get back his gold? In the same way, Master Kirpal Singh Ji united us back with the long-separated God; so I am always grateful to Him that He has united me and us with our long-separated God Who resides within. That is the reason why I am always grateful to Him. He is the King of Kings – He is the donor – He is full of mercy, and He came down to be kind to us and to love us.

Even now He is showering mercy and blessings and grace while residing in Sach Khand. He is merciful to everybody. There are no differences – He is above the pairs of opposites.

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

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

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

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

So the first thing is meditation and the second thing is love for all. If we will meditate, love will start manifesting in us. Meditation and love go side by side. So as I told you first, when a disciple meets a fellow disciple, both should be happy seeing each other, and be respectful, and have love. And they should understand each other better than themselves. That only is bhakti or devotion. But the path of devotion is sharper than the razor's edge. We have to prepare ourselves to walk on that path. Moreover, that Path is thinner than the thickness of a hair. So we have to walk on that; we are supposed to walk

on that; we have to prepare ourselves to walk on that Path. Where disciples do not have respect and love for fellow disciples, the Guru will not come.

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

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

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

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

Kabir says that Shabd is not body; it is bodiless; it cannot be described in words. Go in and see that Shabd working in your body. That is why Saints and Masters give us Simran, so that we can rise above our body and reach up to that bodiless Shabd. Unless one rises above this body, and Master's body, he can never progress because neither the Guru's body is going to live forever, nor the disciple's body is going to live forever.

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

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

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

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

So now we should take benefit from any perfect Saint who has earned meditation and who is immersed in the love of Kirpal. He is intoxicated with Kirpal's love, and we can also gain something from him: we can also take a drop of love from him. The only thing is that we are not to understand him as our Guru. And moreover he will never become your Guru, but he is your true servant. He is the server of the Sangat. Hazur told me, "You have to understand yourself as a server of the Sangat – a shoe-wiper of the Sangat." He told me that if we will become more humble, then Master will shower more grace on us, because water will always flow down to the lowest place; it will never remain on the high place. Guru Nanak also said, "Those who will become humble will get more and will carry more. The branch of a tree which carries the most fruit bows down." In the same way a perfect Saint will never understand himself as great, but shows himself as a servant – and there is no doubt that he is the true sevadar. He helps us as a true sevadar, and helps us to remember the love which we have forgotten.

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

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

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

Ajaib Singh

1976 September: No Burden or Pain in Love

Session Date: August 23, 1976

Sant Ajaib Singh Ji answers questions, August 23, 1976

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

SANT JI: If we sit in a position that is too comfortable we will feel sleepy and we will go to sleep. You will think that you are doing meditation, but in fact you are sleeping. If you sit in a position and feel some pain, you will notice that pain only for the first two or three days; after that you will forget all about it. For Westerners it is very difficult in the beginning to sit in the cross-legged position but with some practice, many people have

accustomed themselves to sitting in that position. Yesterday I told you that I never used any mat or cushion or carpet under me when I was meditating. In the beginning I also felt some pain, but after a while I became accustomed to do that, and I did meditation without keeping anything under me. Mastana Ji – a disciple of Master Sawan Singh – when he received initiation from Master Sawan Singh, he prepared a bag and filled it with stones and small particles of brick. And he sat on that cushion for meditation.

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

QUESTION: How many hours a day?

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

QUESTION: But very long periods of time without moving.

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

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

SANT JI: Yes.

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

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

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

SANT JI: That light was only because of the preservation of my vital fluids. It is said that it takes one hundred pieces of food to produce one drop of blood; and one hundred drops of blood for one drop of vital fluid; and one hundred drops of vital fluid produces one

drop of ojas – that resides in the brain. Because they are able to store that ojas[3], the yogis don't sleep at night and do tapas or austerities. That light was of that ojas.

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

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

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

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

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

SANT JI: Yes.

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

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

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

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

QUESTION: They were afraid something was wrong with you?

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

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

---

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

SANT JI: Guru Nanak practiced this meditation for eleven years sitting on stones; and Guru Amardas used to tie his hair to a nail and sit for meditation. If they had seen the real thing – the glimpse of happiness – within on the very first day, then what is the need of practicing for so many long years? Swami Ji Maharaj from his very childhood – the age of five years – sat in a dark room for meditation. He did it for eighteen years. If he had seen or experienced the real thing in a very short time, what was the need for practicing long years and giving pain to the body? When Baba Jaimal Singh was meditating in the ditches, he used to bring food for one week from the railway station. He put the chapatis in one place. Whenever he was feeling hungry he would take out the food and wet it in the water, and then eat it. Whenever he was feeling sleepy he would beat himself on the back with a stick. So when I was initiated by Baba Bishan Das into the knowledge of the first two Words, if I had seen the glimpse of happiness on the very first day, then what was the need of eating the vegetable soup, and doing meditation? Master's initiates get a first hand experience and a little bit of capital. If they don't give that capital, then how can the disciple work on it?

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

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

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

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

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

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

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

QUESTION: Many of us who haven't had this long background of spiritual awareness and development may progress slowly and think that this is only for exceptional people who can achieve this human evolution to the highest spiritual perfection. But I spoke to

Babu Ji yesterday. He said he had worked for 37 years and then retired as a stationmaster. All that time he was sitting on chairs – he had not been sitting cross-legged. He is an older man. I just wanted to raise the point that Westerners also, even though they have been sitting on chairs and are not accustomed to sitting still for long periods of time also progress if they apply themselves. Would you agree and comment on that?

SANT JI: When Babu Ji was retired and he came to me, I told him that he should sit on a chair, and he should also try to sit on a wooden bench, and then on the earth. So he used to sit on the chair for two hours, and then he sat on the wooden bench for ten to fifteen minutes or half an hour. In that way, he learned to sit on the wooden bench and then on the earth. Now he is always sitting on the wooden bench. There is no burden and pain in love – if you have love for God, and if you want to meet Him, you will not be having any pain or any burden. You will never hesitate in helping your friend, on the worldly level, if he comes to you and asks for your help in the night time: it doesn't matter to you if you have to go across a very dangerous road. Even then you won't hesitate to go with him. So can't you understand the love for your God as much as the love for your friend?

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

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

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

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

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

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

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

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

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

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

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

SANT JI: Anyway, this was my personal experience, and now I would like to advise you. The first thing is: never go to see movies. Never read romantic or obscene literature. Never look at pictures of women from which you get a feeling of lust. Use radio and television only for the purpose of listening to the news, and don't watch any movies or

any other thing on television. Moreover, you should read only spiritual literature. If you do what I have told you – that you should not use radio and television, and if you want to read something, read the literature written by Saints and Mahatmas, and live on simple diet – then your diet will go on decreasing and your vital fluid will still be in your body. When you stop losing your vital fluid, then your diet will also decrease and you will eat less. And start giving rest to your body only for four or five hours in a day. And do Simran whenever you are doing any other work also. Then you will never lose your vital fluid. And if you will work according to what I have told you, you will know, and you can write me once a month about it. You will never lose your vital fluid; you will never feel tired while you are sitting; your attention will never come down from the eye center. Meditators should always protect the vital fluid. If you will not protect it, you will not progress and you will not succeed in meditation.

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

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

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

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

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

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

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

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

SANT JI: Mind is only pulling you toward your desires. You are thinking that when you are loving all – and especially women – your love is not remaining pure; but your thinking is wrong. Because that is also of our own feeling. If we understand that someone is our sister and she is beautiful, then also you are loving your sister, and Indians embrace their sisters; but their feelings are not polluted. If the woman is younger in age you understand her as your daughter, if she is of your own age you understand her as your

sister, and if she is older than you, you consider her as your mother. It doesn't matter to a father if his daughter is beautiful. She may be loving her father, but he will not have any feeling of lust – even if she puts her head on her father's breast. The feeling of lust arises – in your mind when you have not controlled your mind, and when you are not seeing that woman as your sister, mother, or daughter.

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

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

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

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

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

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

1976 October: The Example Of The Fly

Session Date: October 14, 1976

After morning meditation, October 14, 1976

QUESTION: There was some improvement over the day before . . . but there's still a lot to improve upon.

SANT JI: I also advise you that you improve more, you progress more. Now you need to leave the worldly thoughts. Still you have some attention to the person whose photo you have shown me and you still are worried about your marriage.

QUESTION: Not very much, I don't think.

SANT JI: Then also your mind is not still at this place. Sometimes your mind goes.

QUESTION: Sometimes it does.

SANT JI: I am telling you what I am seeing. Whether you believe or not, it is up to you. If your mind is going away, then my idea is true. But if you say that your mind is not going away, then I am wrong.

QUESTION: My mind does go away some of the time, definitely, but much less than it's used to going away.

SANT JI: But it goes away.

QUESTION: Oh yes, it still goes away. But it used to go away all the time.

SANT JI: A while it's going. You are a true seeker and you need badly to still your mind. You be in Master's love. Surrender your life to Master, surrender your life at the Master's Feet and you will get that benefit. What is left in the world?

QUESTION: Yesterday you gave me some love, enough to show me what it would be like to be made with love, but then it went away. It was so wonderful when it was there, this love for the Guru, but then when it went away, it's not so good.

SANT JI: The love goes away when mind comes in you. Once when Master Sawan Singh Ji was holding Satsang, Mastana Ji asked him, “What should the disciple give to Master if he finds interest in meditation?” Then Master Sawan Singh Ji told him, “He should give up his mind; he should give away his mind.”

QUESTION: Is it wrong when a disciple gets so attached to his Guru's successor that he'd rather be in the presence of the successor, that's all he can think about? Is that wrong?

SANT JI: No, it is not wrong.

QUESTION: Is it all right when the disciple feels... well, just thinks about his Guru's successor rather than his Guru?

SANT JI: If he is convinced that the same power is working in that body, then he will see his own Guru in that body. Many initiates of Master Sawan Singh Ji used to stay with Master Kirpal Singh and they served the same as they were serving Master Sawan Singh Ji and they saw the same form of Master Sawan Singh in Kirpal Singh. And there were many initiates of Baba Sawan Singh Ji who were with Mastana Ji of Baluchistan and

those initiates of Baba Sawan Singh also saw the same form of Master Sawan Singh in Mastana Ji. And they were serving Mastana Ji with their mind and with their body. The same power is working there and you will see the same. Don't think that there are two powers; there is only one power. Where there are two, Guru and disciple are different, then there is nothing; but where the Guru and disciple are one then there is no disciple, he is Guru. I gave you an example from the teachings of Guru Nanak that he says that the Light is the same, but He changes the body. And the successor who has become one with Kirpal Singh, he sees Baba Kirpal Singh in the initiates of Baba Kirpal Singh; moreover, in all the creation, all the birds, animals, he always sees Baba Kirpal in them. The main criterion of the real one, of the perfect one, is that there is no enemy, he does not have any enemy, he is not criticizing anybody, he will not talk against anybody; in his Ashram also, nothing else will be talked about, only Master. That is the main criterion. You have been staying for many days in this Ashram, you can see that you will find nobody who criticizes or who talks against anybody else. Everybody has Baba Ji's love in him. And you tell me if anybody is criticizing or anybody is commenting on others in this Ashram.

The main sign of the real one is that he will not criticize anybody, and he will have love for all. Just as when Guru Amardas was commissioned by Guru Angad Dev to carry on the mission – he was holding the Satsang and once in the Satsang, Datu and Dasu, the sons of Guru Angad Dev, came there and they started beating him, saying, "You are the servant of our house and now you want to become the owner of our house!" On hearing this and on having some beating from them Guru Amardas told them, "My body is old, please forgive me if you have hurt yourselves because of my body," and saying that he left that place, he left the Sangat, left the Satsang, saying this to the Sangat: "This is the Gadi, this is the seat of Guru Nanak and you should all sit here." and he quietly left that place. Datu and Dasu took all the wealth, they took all the property and Guru Amardas left that place and he went to Govindwal, a place named Govindwal, and sat in one hut and wrote outside, "Whoever comes through this door is no Sikh of mine." So he started doing meditation there; but Datu and Dasu did not have any earnings of meditation, so how could they satisfy the Sangat? So after a few days the Sangat started searching for Guru Amardas and there was one Baba Buddha, who went off in search of Guru Amardas and he found him. But it was written that nobody should open the door. So they broke down the hut from the back side, saying that you have written that nobody should open this door, so we have come through the wall, and now you come back to the Sangat and please work. And after that he started giving initiation.

You can read in the history of Baba Kirpal Singh Ji, it is written in the book Pita Put [Father and Son], that when Master Sawan Singh Ji left the body, Master Kirpal Singh quietly left the Dera at Beas, he never quarreled for the seat, quarreled for the property, but on the contrary, he left his own building in the Dera.

QUESTION: Sant Ji, why is it that when Saints leave the body, they never make a public announcement of who the successor is going to be?

SANT JI: Nobody believes them. Who believes them if they announce it in public, who believes them?

QUESTION: He's the Master, you can believe him.

SANT JI: Nobody believes them. Too many people are worshiping Maya, wealth; they want to become guru, so nobody will believe him, nobody will obey him. There is one incident of Baba Sawan Singh's life at a place named Dalhousie. He fell sick. For a few minutes he was not in the body. So looking at this there was one lover, one very close disciple of Baba Sawan Singh Ji. He made a false will, untrue will, saying, "I am the owner of all these things." And when Master came into his body, people told him, that this man has done this, he has prepared the untrue will in his favor. So Master Sawan Singh Ji told them, "Don't worry, I will take him earlier" – and he took him. And so, while the Saints are in the body then also people are not afraid to prepare such wills. Whatever I am telling you now about these wills, etc., all this is written in Pita Put very clearly, everything is written there. Baba Ji [Master Kirpal] used to say that those who live very close to Master they become the bloodsuckers. I am not telling you this from my own heart, I am telling you what He spoke.

QUESTION: He used to say those who come from afar are there to get the milk; those who are always around suck the blood.

SANT JI: That is why those who live very close are called blood-suckers, because they always suck the blood; but those who come from far, they are benefited by a Saint, they get milk.

QUESTION: When we would ask Master, "Who will be your successor?" the reply that He most often gave was, "Look here, if you see your friend in a different coat, will you not recognize him?" And I'd like to say that I do recognize him.

SANT JI: It's good if you have recognized, now develop this in your heart and maintain that.

QUESTION: You'll have to help me.

SANT JI: The help is supplied by Baba Ji. Baba Ji is helping you. You say that you have recognized; you have recognized Baba Ji, and He's helping you.

QUESTION: Today I felt quite peaceful. I find I'm getting worried about what's going to happen when I go back to America, thoughts of my family, of my work, keep creeping in, try to creep in.

SANT JI: You cannot do anything while you are here. You cannot do anything with your family, you cannot do anything with your work, so while you are here always think of Baba Ji and develop the remembrance of Master within you.

QUESTION: While I'm here I feel stronger than I feel when I'm at home. At home I've been very much a manmukh. Being here you've given me encouragement to be brave and to be strong against my mind, but I'm afraid that when I go home I won't be able to be strong and then I'll fall back again. I don't want that to happen.

SANT JI: Be in Master's love and remembrance . . . I hope that whenever you will meet me again, either in Sant Bani or when you will come here, you will tell me that you have progressed a lot and I also hope that whenever I will go to Sant Bani and will see you, you will tell me about your progress. I am ready to obey you, can't you obey my one advice?

QUESTION: Yes, I can.

SANT JI: Everybody should have this thing in his heart, that we have to develop more love for our Master.

QUESTION: Can you tell us a little bit about how husbands and wives affect each other? Is it like two horses, two bullocks pulling one wagon? If one of them falls down then the other one has to pull both, and vice-versa? We should both try to pull together; we can help each other or we can keep the other one back. Can you tell us about that?

SANT JI: Both the husband and wife, they should not pollute their thoughts, they should love each other, and if one of them makes any mistake, they should forgive each other. And if we will do this, and carry on this life with love for each other, if the husband is having any pain or is in sorrow, the wife should understand his pain as hers and should try to help him to bear that pain. If both of them will do like this they will cross the ocean of this life very smoothly and they will have a very good home for life. Master Sawan Singh Ji used to tell one story about how to live this type of life. He used to use the example of one fly, who comes and eats honey from a cup but does not go in the honey; she keeps herself away from the honey, eats it, and then flies away. But there is another fly who comes and gets into the cup of honey; she can't eat the honey and moreover she dies there. So you also have to lead this type of life, so that you eat the honey but you also fly away; don't get involved and die in there.

So the husband and wife who behave like that fly which enjoys the honey by staying away from it – they are not involved in the world and they enjoy the household life and they also go to the court of the Master. But the greedy couple, those who think that the woman is only for enjoying, or that the husband is only for enjoying, they can do nothing; they die in this world and they are involved in this world and cannot go to the Master's court.

QUESTION: If a disciple has a true desire, or has a desire to have the darshan of the Guru, but the Guru's head is turned away, will the Guru manifest eyes in the other side of his head and look through those at the disciple?

SANT JI: Guru looks in all directions, Guru has eyes in all directions, his body is full of eyes, he looks everywhere; it is because of the disciple that he cannot see the eyes of the Guru. Because of the body, you can see Guru at one place, but because of the Shabd, the Power working in him, He is all-pervading. And the guru which can only see in one direction at one time – how can he liberate us, how can he help us? But unless the disciple rises above he cannot understand this thing. If a disciple wants to see this thing he has to rise above up to the level where the Master resides.

QUESTION: My ego is still very strong, I think stronger than most of the people here; I have a real lack of humility, in the sense that Master Kirpal said that humility was a freedom from all consciousness of self, and I have total consciousness of myself at all times. I never lose that consciousness of myself, and I'd really like help with this, this developing humility.

SANT JI: Swami Ji Maharaj used to say, that those who do not want to meditate – they feel sleepy, they are lazy ones. So don't sleep in respect to the Master, don't sleep in respect to the Master; awaken in respect to the Master, and if you will do that, if you will meditate and if you will have love for the Master, you will not have that problem, not

have such thoughts. And only Master is helping you, you see; Master has brought you from far away and he's telling you, "Leave all the worldly thoughts and think always about Satguru, always be in the love and remembrance of Master." Baba Ji is doing all these things, I am not able to do anything. The only help I can give you is to tell you again and again to give up all worldly thoughts and remember the Master constantly.

QUESTION: Seems to be the same answer to most of our problems is the fact that we're too much in the world and not enough in God.

SANT JI: But now don't you do like that because now you have the Naam initiation. Master has chosen you to unite with him, so now you leave that, don't get more involved in the world.

QUESTION: Would you say something about humility specifically?

SANT JI: To make more humility you think in your mind, what is the thing in this world which will accompany you in the Beyond? Is your health going with you? The day will come when you will grow old. Is your wealth going with you? The day will come when you will become poor. For making more humility you see in this manner, what is the thing that we are going to carry with us? I always had a curiosity that after dying, after death, where does the man go? I went with Hindus to the graveyard and I saw that they were burning up the bodies; I went to the graveyard with the Muslims and I saw that they were burying them in the ground; but still I had the curiosity to know after that, where does the man go? And so generally I used to say that if after dying the man has to go alone, then why is he having ego of all the worldly things? Always think of yourself as a traveler in this world and always think that you have to go one day, and if you will think like that you will never have problems with the ego.

1976 October: You Have To Be Brave

Session Date: October 16, 1976

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

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

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

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

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

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

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

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

SANT JI**:** This is an incident of the time of Guru Arjan Dev, the fifth Guru of the Sikhs. There was one disciple of the Guru named Bhai Tilkul who was fairly advanced. And this incident took place at a place called Garshankar in the Punjab. At that place there was one yogi who had many supernatural powers, and everybody was going and worshiping him. But Bhai Tilkul was not going to have his darshan. Once that yogi thought, "Bhai Tilkul is always going to Guru Arjan Dev and he is encouraging people to have darshan of Guru Arjan Dev. If Bhai Tilkul comes to my place and he has my darshan then he will encourage people to come to me." So he told his disciples to go and tell in the nearby villages that "those who will have my darshan will be given heaven for one year." So for the villagers, to get heaven for one year was the very cheapest merchandise, to have only by seeing him once! So everybody went and had his darshan. But Bhai Tilkul was not there; he never went to have his darshan. So the yogi asked his disciples, "Did everybody come to have my darshan?" They told him, "Everybody came except Bhai Tilkul. He is not coming to see you." So the yogi told his disciple, "You go and tell him that he will be given heaven for two years." Then he went and told Bhai Tilkul that he would be given heaven for two years, to come and have the darshan of the yogi. But he said, "No, I don't want to go to heaven." Then he was told, "All right, you will be given three years." They went on increasing up to five years. But Bhai Tilkul told them, "I don't want to go to heaven, because I want to go to Sach Khand. My path is different from yours and I will not have anybody's darshan except my Guru."

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

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

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

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

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

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

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

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

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

QUESTION: It**'**s only for that purpose.

SANT JI: Yes. And when Kent came here and we went to 22 PS to the place of the retired police inspector, Mr. Kushi Ram, he himself had arranged for photographs for the sake of remembrance that "Master has come." Now I think that, through looking at you these people will also become fond of photography. But this area is backward, here people are illiterate, and there is no comparison with you.

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

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

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

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

QUESTION: I'd like to hear more about Dhyan.[5]

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

QUESTION: Well, I don't understand it.

SANT JI: The first step is Simran, the second is Dhyan. When we complete the Simran our soul will rise above the body – only through Simran. Daily I am emphasizing Simran, because unless you complete your Simran you cannot concentrate your attention – concentrate your soul and bring the soul up to the seat of the soul. The soul is spread in each and every cell of the body; and our attention is spread out in the world.

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

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

comes, if we are doing the Simran of the world, we will come again to the world. Where you are attached, there you will come again; but if we are doing Simran of our Guru and having Dhyan of our Guru while we are sitting or doing any other thing when our death time comes, we will definitely have the Simran of our Guru and the Radiant Form of the Timeless Lord will come through Simran and Dhyan.

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

As we can do Simran while walking or doing any other thing, in the same way we can have Dhyan of our Satguru while doing any other thing. It is very important to do Dhyan of Satguru because if you will do Dhyan of somebody you will start absorbing his qualities. Regarding this, Master Sawan Singh Ji used to tell one story: There was one guru who taught archery. His name was Dronacharya. The Mahabharata tells of five Pandavas and one hundred Korovas, who were all learning archery from Dronacharya. Once there came a boy of Bhil (a very low caste) and he also was eager to learn archery and he went to Dronacharya and requested him, "I would also like to be your disciple; I also want to learn archery." But Dronacharya told him, "I am the guru of the princes; how can I teach you? I will not allow you to become my disciple." But he was eager to learn archery so he went back to his home and he made an idol of guru Dronacharya. And through Dhyan he always thought of Dronacharya, and through Dhyan he got all the qualities of Dronacharya; and he learned archery. So once Dronacharya was along with all the disciples in the forest, testing them. There was one dog barking there, and Dronacharya told his disciples, **"**Stop his barking but you should not hurt him. Stop his barking through archery, through your skill, but you must not hurt him." Everyone tried but no one was successful. The boy of the Bhil caste, whose name was Eklavia, knew that skill; and he stopped the barking of the dog without hurting him. Now Arjuna was a very good disciple of Dronacharya and Dronacharya had given him a promise that nobody would be more skilled than him in the art of archery. So now Arjuna asked Dronacharya, "How is that, you never taught me how to do this and you have taught him?" So Dronacharya said, "He is not my disciple." But when he asked Eklavia, "Who is your guru?" he replied, **"**Who can be my guru except you? – you are my guru!" And he took them to the hut and showed them his idol. "I have learned all things from you. I made this idol and I got all the qualities that you have got through Dhyan."

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

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

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

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

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

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

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

You can read the story of any Saint or any Mahatma, and you can read the story of Christ – was he not knowing that he would be crucified? And one of his friends would do that? If there is any perfect Saint or Mahatma he will not let the God work according to his fani, but he will work according to God's fani [Will].

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

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

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

Master Sawan Singh used to tell an incident that took place near the Murree Hills where Master Sawan Singh was working. There was one man there named Baba Khala who was

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

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

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

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

SANT JI: Yes.

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

SANT JI: It is not in His orders.

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

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

1976 December: Our Soul is Crying

Session Date: November 13, 1976

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

SANT JI: How long have you been initiated?

QUESTION: Eight years.

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

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

SANT JI: What is your occupation?

QUESTION: I am a cook.

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

QUESTION: From early in the morning until after noon.

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: Three years ago.

SANT JI: When Master was on the third tour?

QUESTION: After the third tour

SANT JI: How are you doing in meditation?

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

SANT JI: Do you have any responsibilities?

QUESTION: Only to myself.

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

QUESTION: To do bhajan and simran.

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

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

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

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

QUESTION: Sixth.

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

Where do you live?

QUESTION: Between Kirpal Ashram and Sant Bani Ashram.

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

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

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

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

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

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

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

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

QUESTION: Three years ago.

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

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

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

QUESTION: I manage a food store.

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

QUESTION: About twelve hours daily.

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

QUESTION: As much as needed.

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

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

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

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

SANT JI: I do not mean that you should give up your jobs and go into the jungles. I meant to say that for doing your business you have to live in the city. That's good. But you should take off some time for attending Satsang or for meditation. Just as you have come here, so in this time you should give up everything and concentrate on meditation. There should be no other thing in your mind. This advice is for those people who come to India for seeing gurus and wander from one city to another. But Saints never advise anybody to give up their jobs and go away into the jungle. You have to live in your household and you have to be brave in that. Just as you take your worldly responsibilities as a necessity, just as you think it is necessary to do this, in the same way you should also think about meditation. That is also a must. As you do your business regularly in the same way you have to do meditation regularly. I advised one person that if you are doing your business and you have to travel from one city to another, then it is good – there is no harm in that. But when you are here for meditation you have to meditate only and not wander from one city to another.

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

with thoughts in your mind that you are going for the holy cause and you are going for darshan and not other business.

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

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

[SANT JI indicates next person.]

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

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

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

SANT JI: That's very good. But you have to do it regularly. Never think, "We will do it tomorrow or we will do it later – because in regularity you will get more profit, more benefit. If you will think that we will do it later that will spoil your habit and it is not good for a Satsangi.

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

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

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

QUESTION: [Husband] With Master's Grace.

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

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

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

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

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

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

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

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

[SANT JI points to next person.]

QUESTION: Four years ago at Sant Bani.

SANT JI: How is your meditation going?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1977

1977 January: We Came Down to Love

Session Date: October 10, 1976

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

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

QUESTION: The Light moves, it moves.

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

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

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

QUESTION: I like the Light.

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

QUESTION: I don't understand.

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

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

Personally also I feel that it is essential for a Satsangi to do Bhajan and Simran. No child is born without pain. For doing any worldly things we have to suffer pain. So in the same way you have to do meditation, and I am not talking about anything other than meditation. So you have to do meditation. I always ring the bell at three o'clock sharp. You can see on the watch, it is never late or never early. And I wake up at least two hours before. And I never drink tea before sitting. And after that I never again sleep. And you people wake up at three o'clock and sit for two or three hours and then again try to sleep.

COMMENT: We are not very good disciples.

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

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

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

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

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

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

QUESTION: When I cross my legs only.

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

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

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

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

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

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

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

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

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

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

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

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

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

And now you can think of your own self whether everything I am saying is true or not. The Satsangi who has completed the course of Simran – he has not to sit for a long time –

as soon as he will sit he will be up. He will have no problems, no complaints. His problem is solved.

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

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

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

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

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

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

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

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

SANT JI: If anytime you have any bad thoughts which arise in your mind then you scold your mind a hundred times and never let that thought come again into your mind. If we have thoughts – if we think of doing any wrong deeds of drinking or eating, it is the same as if we are doing the deed. Better than that is if you always think of your Satguru and if you always think of the Radiant Form of your Satguru and always think that maybe sometime Satguru will call us and maybe sometimes we will see the Beloveds of Satguru who will again tell us to meditate and in that way you can develop your Simran and that will be very good for your meditations.

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

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

SANT JI: Yes.

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

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

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

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

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

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

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

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

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

SANT JI: Yes. That seva is good.

QUESTION: They are not initiates or anything like that.

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

QUESTION: Can I ask one question?

SANT JI: Yes.

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

SANT JI: Which type of shock?

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

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

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

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

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

QUESTION: I think this is true. This is true what He said, because in my own life I was like with no parents and the people who raised me I always felt they did not love me and

because of this I used to think, "Well, if no one else cares about my life then I won't care about it either and I will throw it away." And then only when I met Master did I see that someone did care about my life. And only since then have I started to care and I think it is a very great blessing that Master cares about my life. He cares much more than I do and I will try to live up to His example.

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

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

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

1977 February: One Who is Thirsty Will Ask for Water

Session Date: December 12, 1976

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

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

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

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

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

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

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

beginning. Then better will come, and then again better than that, and in the end the best will come. Within is more bliss and happiness.

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

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

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

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

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

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

SANT JI: Who will be responsible for them?

QUESTION: I don't know.

SANT JI: Swami Ji Maharaj says that unless you cross the Daswan Dwar or unless you reach the third plane, never advise anybody about meditation. If a Saint or a Master is authorizing you to do that, then He is responsible. If they meditate and if Kal takes some demonic shape and comes within them; and if they are afraid of that and fear fills their hearts, then what is the remedy for that? What can you do then?

QUESTION: Nothing.

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

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

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

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

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

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

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

QUESTION: Something to read?

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

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

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

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

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

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

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

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

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

QUESTION: Shall I send a manuscript to you?

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

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

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

of them that they were seeing Master Sawan and Master Kirpal. And I met many people who were opposing Master Kirpal and I found them dry; they were dry.

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

SANT JI: It is Master's grace.

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

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

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

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

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

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

QUESTION: I'm glad it's true.

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

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

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

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

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

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

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

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

1977 April: No Fixed Time for Lovers

Session Date: November 14, 1976

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

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

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

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

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

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

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

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

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

You?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: Just now.

SANT JI: How is it now?

QUESTION: It's all right.

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

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

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

And up until that we should sit for meditation. It doesn't matter if we are having any pain or any suffering. You see, we are attending our worldly duties and our government duties even if we are having pain. So in the same way we should always be afraid of Satguru

and we should obey His commandments. You see, attending to our worldly responsibilities if we have any pain we will take medicine and we will attend to that responsibility. And the same thing is for meditation. But one can do meditation more when he's having pain.

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

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

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

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

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

SANT JI: Why?

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

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

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

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

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

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

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

SANT JI: Sometimes it happens that because of worldly thoughts you wake up very soon. And, after that, when you sit for meditation, sleep is also bothering you and you cannot concentrate fully. And in that way you cannot get much benefit and you cannot put in much time. But if you get full rest and after that you sit, you can be benefited more. But there is no fixed time for lovers. Time is fixed only for worldly people because worldly

people think, “We have to sit for two hours or three hours.” But real lovers are always remembering Him and they are always in His sweet remembrance.

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

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

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

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

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

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

1977 May: Weed Out Your Faults With Love

Session Date: May 8, 1977

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

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

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

SANT JI: If after going to school, we will not study what our teacher is teaching us, if the teacher is telling us to change our habits and study, but we do not do that, we will not progress or succeed very soon. Similarly, when we come to the school of Masters, that is Satsang, Masters tell us to change our habits and do what they are telling us; if we do not do that, they are telling us that we will not progress very soon. Once a girl asked Master Sawan Singh, “What is the need of doing meditation when Satguru is going to liberate us?” Master replied, “There is no doubt that Master will take you, but, at that time, you

will have much pain, because you will be involved in the world, in the habits of the world, and you will find much pain in leaving all that." Hazur Maharaj Kirpal Singh Ji used to say that if you want to take off a piece of silken cloth from a thorny bush, if you take it up at once there is some possibility that it will be torn, but if you take it off slowly, easily, it can be taken without tearing it. I have seen with my own eyes in my area that the people who do not change their habits and do not meditate even after coming on this Path, no doubt Master is coming to take them at their death time, but, still, because they have not changed their habits, they cannot stand in front of the Light, the glory of Master, and they suffer much pain at that time also.

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

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

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

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

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

I have seen in my own life that those who are doing mistakes have to suffer; they have to finish off reaction of that mistake in this world. Guru is not softhearted, because he is

determined to take us back to our home. With whatever way we can go back home, he uses that way. You see if a cloth is very dirty, the washer man is even striking that cloth on the stone; but still it is removing the dirt from that cloth. Similarly, there is no doubt that Satguru will take us. And when He's purifying us, definitely we will have pain. And that's why to bear that pain we are told to meditate; and we have to meditate. Master Sawan Singh Ji used to say that the Negative Power is fighting with the Masters for every single account of karmas of the disciple.

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

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

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

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

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

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

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

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

QUESTION: Could You speak on the importance of the diary?

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

minds that from then onward they would not do any mistakes and they would not collect any more stones.

After some time when Guru Gobind Singh again went there to do satsang, he asked the disciples: "Yes, have you kept the accounts?" They said, "Yes, we kept account for one month and we collected a lot of stones; but now we have decided that we will not collect any more stones because we will not do any more faults." They obeyed the commandments of Guru Sahib only for one month and in that one month they perfected themselves.

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

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

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

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

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

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

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

1977 June: To Solve the Mystery

Session Date: May 4, 1977

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: On the subject of sleep, how long does it take the body to get out of the habit of sleeping about eight hours at a time – eight hours a night – and get into the habit of meditating more and sleeping six or less? And also, this morning, during the beginning of the meditation I was able to shout down the pain with Simran, as I had done before but towards the end of the meditation, the pain was so bad that I was actually shaking. And what would be the reason that before I was successful in subduing the pain and today I wasn't?

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

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

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

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

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

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

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

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

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

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

SANT JI: If you don't give up the Simran, your body will never fall. Regarding sleep, I would like to tell you that right from my childhood I was feeling that I had lost something. And I was feeling this lacking always, in the days, and in the nights also. When my attention first went towards that, at that time I was seven years old. I was thinking, "Where does a man go after dying?" Sometimes I would meet one old man who was sitting on the way. He was always sitting in this position, leaning forward. He was very old. So I asked my mother, that "Why is that old man leaning forward?" So my mother replied, "This stage comes in everybody's life. Everybody has to become old

some day." And that affected me very much. And I thought, "Why is man always changing? Why is man not remaining permanently in one position?" Then I felt sorry for my own body also, for when we cannot maintain our body for a long time, then what is the use of being attached to this body? And I saw that old man sitting in that way for one year, and after one year he left the body. And again when I saw that he was not there, I asked people, "Where has he gone?" So my mother told me that he had died. And I asked my mother, "Where does a man go after dying?" My mother replied, "I don't know." And in that state of innocence, I questioned myself: "When a man does not know where he goes after death, and when a man does not know whether he is coming back in this world or not, then why does a man like to be attached to this world?" This mystery of death troubled me always, day and night. My father had provided many facilities for my convenience, and he tried all his tricks, because he wanted to trap me in this world.

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

After that I went into the refuge of Baba Bishan Das. Baba Bishan Das had many qualities. He was very strict; not everyone could go and stand in his refuge. And many times when I went to him, he did not treat me well; but when I came out of his room,

feeling sad, I would see an old man sitting outside, who would sing a shabd about the diamond hidden within each of us. He was always telling me, "Maybe he will shower grace on you."

Baba Bishan Das didn't allow me to wear any good clothes and he didn't allow me to eat any good food, because in those days I was a young man.[6] And when the Second World War started I joined the Army, with God's grace, because at that time people were not happy joining the army, and the government was putting them in the Army by force. But even after joining the army, I didn't like to go into cities, and I didn't eat any meat, or drink any wine. And the duty of the Army was very strict. But there also I had the same problem, that is, the mystery of death. I met a Mahatma there who told me that if a man dies in the Army, he goes to the heavens. That is why, even though I was not ordered to do so, I gladly accepted the offer to go into battle – because I wanted very much to see the heavens. But when I again came to Baba Bishan Das, he asked me, "What is there in the heavens?" He told me very clearly that in the heavens, birth and death are there also; fighting and enmity and love are also there – everything is there in the heavens. And whatever money I was getting from the Army, I was giving all that money to Baba Bishan Das and he was giving me only five rupees for my personal expenses. And whatever property I had of my own, from my family, I was giving that also to Baba Bishan Das, and he was making an Ashram of that. When we came back after fighting, after the war was over, we were posted in the hills of Simla for resting. One night, I felt a great longing to see Baba Bishan Das, and I started out at midnight to see him. At that time I was feeling that I was doing a lot of work – I was doing the work of bravery for Baba Bishan Das. And in the village in which he was living there were many relatives of mine living also. In order to get to his ashram, I had to go through that village, after getting off the train. Because I was a Sikh gentleman, and because I was a military man, and in the military they have orders that you have to fix your beard and mustache very well, using some fixer, because of all this I was well-dressed and I had fixed my beard and mustache; I was looking just like a gentleman.

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

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

Before getting initiation from Baba Bishan Das, I had the confusion, the problem of solving the mystery of death, and I was not sleeping much. In the same way, after Baba

---

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

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

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

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

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

That is why if some of you also feel that you are losing a great deal because you are separated from God, if you feel like this, you will never have any problem of sleep. In the Way of the Saints, one has to become Majnu. Majnu was very much in love with Laila. She was a princess, and it is said that she was black. So people taunted Majnu and asked, "Why do you love Laila, who is black?" But Majnu replied, "You are not looking at her with my eyes." Majnu was so much intoxicated with the love of Laila that he was not

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

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

There was one disciple of Master Sawan Singh named Mastana Ji, and he was from Baluchistan. And when Master Sawan Singh left the body, the other people at the Ashram at Beas celebrated the death anniversary of Master Sawan Singh. They announced that on April 2nd, Master Sawan Singh had left the body. But on that date, Mastana Ji celebrated Master Sawan Singh's birthday. Because he was saying, "Those who say Master Sawan Singh is dead, people should go ask them in the court why they had taken Him as Guru who is subject to birth and death? Because our Sawan Shah is never dying." He was saying, if Sawan Shah himself is involved in births and deaths, what good can He do for us? Because Shabad is our Guru, Naam is our Guru; Shabad or Naam has assumed the

body – has come into the body – only to make us understand the reality. That's why Master never told us that He is our Master or He is our Maharaj. That's why Saints tell us, "Your Guru is within you." But we are not catching the Guru Which is residing within us. Whatever sacrifice we have to do to meet that inner Guru, that is little in Sant Mat. And those within whom the love is created for that inner Guru, they are not sleeping much, they are not eating much, unless they are meeting their Guru within.

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

1977 July/August: What Is A Sikh?

Session Date: June 22, 1977

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

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

SANT JI: My soul was related to Him.

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

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

Right from my childhood, when I was six years old, from then I started searching for God and engaged in all types of religious and spiritual practices. Since I was born in a Sikh family I was believing in the Gurdwaras (Sikh temples), and I became a Bhai or priest of the Gurdwara, so that my mind and soul might find peace. My father was also a very great lover of the Gurdwara; once every six months he would perform Akhand Pat'h in the home. where Sikh scriptures are recited non-stop day and night. I myself had a miniature folding Gurdwara constructed especially, and always kept it with me. Even when I was in the army, or in the battlefield, I carried that Gurdwara everywhere. I used to burn incense and worship the Darbar (*Guru Granth Sahib*, the Sikh scriptures). And for many years I performed tapas[7] or austerities also.

QUESTION: This was all before meeting Kirpal Singh?

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

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

---

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

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

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

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

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

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

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

QUESTION: What is a Sikh . . . definition?

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

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

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

QUESTION: Is the title Satguru proper to use?

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

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

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

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

SANT JI: First of all this saying is not in the *Durbar Sahib* (*Guru Granth Sahib*). These words are not in the *Durbar Sahib*. I was also attached to this saying for a long time. I have performed the Pat'h of the *Guru Granth Sahib* many times, but when I met Baba Bishan Das, I told the same thing to him. He said that this hymn is not to be found in the *Darbar Sahib*. Afterwards, for six months I searched in the *Darbar Sahib* but when I couldn't find it there I was satisfied that this hymn does not exist in the *Darbar Sahib*. But suppose that if he had said this thing, that was only for the disciples at that time; but as we have not met Guru Gobind Singh this does not apply to us.

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

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

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

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

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

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

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

SANT JI: Saints never impose their path on anyone. And they never hate anyone. Our Satguru Maharaj Ji used to say that if anyone is doing the business of paisas [pennies, i.e. little business] and if you tell them to do the business of rupees [the greater business] and if he is getting angry with that, then it is better to keep quiet and not to tell him your business of doing with rupees. Master Sawan Singh Ji used to say that if you tell one who is making a sword of paper, "This will deceive you and you will be killed," and if by that he is displeased, there is no need to displease him further, but let him do it his own way. He will learn that he was deceived and has done wrong by himself; no need to impose your suggestion on him. The disciples of the Saints come from all religions. If they try to impose their own path on everybody, the people who form the various religions cannot get any benefit from the Saints. Saints have respect, not only for mankind, but even for animals, because they look at the souls and not at any other labels or ornaments on the body; they look to the soul. People from all religions can come to them without any hesitations and ask any questions they want. Saints will also patiently respond to that question, and they will not have any hatred. For them, the enemy and the friend are one.

QUESTION: Are you teaching Surat Shabd Yoga? Initiating?

SANT JI: Yes.

QUESTION: Initiating into Surat Shabd Yoga?

SANT JI: Yes.

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

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

QUESTION: What is Simran?

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

QUESTION: What is the relationship between Simran and Shabd?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: How did Guru Nanak get his experience?

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

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

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

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

SANT JI: First of all a Ruhani Admi (a spiritual man) teaches in Satsang (a spiritual gathering) to love everybody and to rise above the labels of religions and communities; earn your own living and don't be a burden on anyone, give up speaking lies, give up eating meat, drinking wine and don't think evil of others. They teach that only he is a man who helps others. And to have respect and appreciation for everybody, whether he is a man or animal. Just as they keep respect for man, in the same way they keep respect for woman. Anyone who has developed these good qualities within can serve his country, his community, and his society very well. Such a one carries out all his responsibilities very well, and without seeking it, also gains the praise of the world.

1977 September: Comments on 'A Bomb'

Session Date: August 16, 1977

QUESTION: I would like to say something to my brothers and sisters about an experience that happened last Sunday, the morning before Initiation, concerning Sant Ji and meditation. I think that I would like to speak with the microphone so that they can all hear. May I do so?

SANT JI: [Chuckling, after long pause.] Speak.

QUESTION: Thank You. This last Sunday, August 14, I was thinking thoughts of love for Him moments before the early morning meditation was to begin. Words of a song which had come right out of bhajan came into my mind: How the sight of Him gladdens my eyes, my heart, and how His departure brings tears and pain. And then He came and sat on the dais. I looked at His radiant face and thought, it will be dark here after You leave to go to India. At that moment, just before He put us into meditation everything on the dais went into Light, everything went into Pure and Radiant Light. Sant Ji disappeared into that Light and He became that Light – completely – except for the black coat which He had been wearing and that went all together into white; solid and very white, white light: thereby showing me the solidity and dimensionality of His Form inside of it, but proving at the same time the validity of the Radiant Light of everything else all around Him and the radiant Light of all the rest of Him plus the dais on which He sat. With that, since we had just been put into meditation, I shut my eyes and went into tearful, grateful, heartfelt meditation. Master was pulling the strings of my heart out of love for me and because He wanted to teach me some things I needed t o know:

1) Even though our Sant Ji will be in India, though we'll miss His radiant, charming, physical self terribly much, as long as we keep the Pure Radiant Light alive and in fullness within us, following our Path of Love as Master taught us to do; His Light will remain here with us always waiting inside to comfort us and lift us up to Him. And, if we

let it, it will dispel the darkness which will inevitably surround us when He leaves for India to return-God knows when.

2) This gift from Master came to prove to us that there is no special place to sit to see such things. Nor is there any special technique. The prerequisite is, I think, to feel the tug of love at your heart; to feel God's love filling your heart so much that it overflows out of your eyes into love for all. Because it is all His. He is all and all are in Him. And of Him. Then Master will prove to us that it is so and He does it wherever and whenever He wishes. All we have to do is to love like anything.

3) Lastly, this gift proves again, adding to the already long list, that Ajaib, Sant Ji, is Master's successor, and the beloved of God. Master showed me that He had put all His Light, His Love and His spiritual wealth and treasure into Him. He gave our Sant Ji all that Light and Love to manifest, to give to us; so much so that it overflowed and so I was able to see it. I thank Master and Sant Ji for both the Grace and the Gift. And I just hope to God that He will help me to preserve it.

SANT JI: There was one dear one of Master Sawan Singh whose name was Bhai Lena. He was from a low caste and thirty or forty years ago in India there was much problem with the caste system. And nobody allowed him to come and sit in the front row, because in the front row the people of high caste who had very good personalities were sitting. So everybody used to hate him; that is why he would always go and sit in the back. But. he was a very good meditator and he was advanced very much. And once Master Sawan Singh invited him in the Satsang, "Bhai Lena, you come and sit in the front." So when those people who were sitting in the front row saw that Bhai Lena was coming there in his dirty clothes, they moved from the first row, thinking that if he came and sat with them that will bring the problem to them: because he was untouchable. (Now the government has made rules so that it is not like that; but still there is some problem.)

So when Bhai Lena came and sat in the front row, the other people moved from there. So Master Sawan Singh asked him, "Do you have any bomb to drop on all these people? If you have anything to say, stand up and say it." So he stood up in front of all the Sangat and said, "You people are hating this body but you should know that your beloved Master Sawan Singh spends all night in this body. He loves this body." And when he said that much to all the Sangat, Master Sawan Singh said, "Bhai Lena, that's all. That's all for today. Now you sit down."

So, pure souls, or the emotional souls, those who are having very pure love, when they have such types of experiences they cannot hold them only to themselves. Until they tell all the people, they cannot get any satisfaction.

I have much respect for this elderly lady, because in the beginning, when I first came here, she told me of the experiences she had with Master Kirpal and Master Sawan Singh. And they were of the higher planes; only rare meditators have that type of experience. I don't know her language and I don't know what bomb she has dropped today. Only you people know.

There was a king who had two horns on his head, and he had a special barber who knew that secret. That barber was a wise man and he was told by the King, "You must not tell anyone that I have two horns." And he kept that secret only with him. And then by God's

will he left the body. And the King was worried that if anyone else would come, who knows if he will hold that secret to himself or if he will tell it to other people? But anyway he called one barber and he asked him, "Do you know why I have called you alone?" That barber, whose name was Vir Babaru, thought, "Maybe I am a competent barber, that's why he has called me." He said that he had this type of thoughts. But the King said, "No. This is not the reason. I have called you here alone so that you may know this." And he took off his hat and he showed him the horns. And he said, "Now I have these two horns, and I am appointing you as my personal barber. But you should not tell this thing to anyone else. If you tell anyone else I will give you a very strict punishment. Not only you but even your children and your family will be punished by me if you tell this secret to other people."

But Vir Babaru was not very good at holding things to himself. So when he went back home he was very nervous because that was a secret and he wanted to tell it to other people. On one side, he was afraid of the punishment because the King had told him in very strict words. But on the other side, he couldn't hold that thing to himself. So the size of his stomach went on increasing and increasing because that thing was in his stomach, in his within. Many doctors were invited and everybody examined him but nobody knew about his disease, because it was a mental disease and not physical. But it was having a very bad effect on his stomach.

Anyway, in the end one psychologist came and he knew that it was some problem of mind. So he asked him, "You tell me: what is the thing which is bothering you?' So he said. "All right, you bring your ear to me and I will tell you something. But don't tell this thing to anybody else." That psychologist brought his ear near to Vir Babaru, who at once remembered that the King had told him, "I will punish you." So he said, "No, no, I don't want to tell you." So the psychologist knew there was something bothering him and that he had to tell this thing to somebody else -otherwise he would not survive. He could not hold this thing within. So he said, "All right: you tell some people to carry your bed to the forest where there is nobody. And you should tell your secret to one tree; and in that way you will be free from this disease." So Vir Babaru told some people to carry his bed into the forest and he told them to go away. Because his stomach was very much increased, he couldn't walk a long distance; so he stood in front of the first tree he came to and said, "I am Vir Babaru telling you, and you should not tell this thing to anyone else: our King has two horns on his head." And after that, because he had told this thing to the tree he became free from the disease and he became all right.

It so happened that that tree was a very good tree of the kind used in making musical intruments. Eventually it was cut down and harmoniums and drums and other musical intruments were made out of that wood. And because any sound which we are making in this creation is not spoiled – it flows from one place to another and is never destroyed – in the same way, that tree had absorbed that sound: "Vir Babaru says this, the King has two horns on his head and you should not tell this thing to anybody else."

After a few years a son was born to the King and all the musicians and dancers were invited to play music and dance because they were very happy. And before starting that music. when they were tuning the instruments, the first note that came out was, "The King has two horns on his head." So everybody was surprised and asked. "Who is saying this?'So the drummers started tuning their drums, which said. "Vir Babaru says this, but

don't tell this thing to anybody else." Everybody started laughing and when the King saw that no matter what he had told him, still he couldn't keep this thing to himself, he admitted it, and took off his hat and showed. "Yes. really I have two horns on my head."

So in the same way, it is very difficult to hold anything to ourselves. This happens even with the Param Sants. They cannot even hold things within them. Kabir says, "How can I remain quiet when I am knowing all Your glory?" And Bulleh Shah says, "If I keep quiet it is very difficult for me. But if I tell the Truth, it is just like a very great fire is created. So neither keeping quiet is good for me, nor telling out the Truth is good for me, because when I am presenting the Truth not everybody likes it." Only the Param Sants can hold that thing to themselves and sometimes they also fail, because it is very difficult to hold things to ourselves if we know the Truth or if we have any experiences like that.

1977 October/November: The Last Darshan

Session Date: August 23, 1977

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

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

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

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

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

this is a good or bad companion for you when you are choosing a companion, it is not karma.

If anyone sows chili and after that, when he harvests the chili, he doesn't like it, and then he says, "This is the will of God, that here chilies have grown"; that is not correct. He should know what he has sown, and whatever he has sown he has to reap that. The things we have done according to our own wish, how can we blame God for them? Farid Sahib has written: "The desire is to enjoy the sweet raisins of Kalwal (very famous raisins); but the farmer is sowing a tree which has thorns and doesn't bear any fruit. How is he going to get the raisins? In the same way he is always desiring clothes of silken thread but he is making clothes out of the wool of sheep. So how is he going to get it? Whatever he is making, that he will wear."

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

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

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

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

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

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

Kunichuk Ashram was in such a place where highways and roads were coming from all directions and there were good means of transportation. So many people used to come there. But I left that place and now where I am sitting, 77 RB Ashram, there are no good roads or good means of transportation, and not everybody can reach that place easily. So the dear ones who used to come to Kunichuk Ashram write me letters, or sometimes when they see me they tell me, "No matter if you make an Ashram thousands of miles

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

away from here, it should be on the road so that we can come by good means of transportation." But I tell them, "You feel very far, even though you are living in India. Just look at the Americans and other people, how far they are coming to this place. But still they don't complain like that."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

was wondering: is there any specific variation of the vegetarian diet which will help the Master to stay in the body? – because I don't want to do something that will make the Master leave early.

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

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

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

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

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

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

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

---

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

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

Here also, the dear ones are guarding the place and those who are coming before seven o'clock or when I am coming, only they sit in the canopy and do meditation. Those who come late sit outside to do their meditation. And those who have experienced this once, next time they will not come late, because everybody has the desire to do meditations and they don't want to lose that. All the Satsangis should try to take advantage of the meditation in this way. If they will come late for whatever minutes left they will spend in meditation, that is bad for them. So everybody should appreciate the time for meditation and come then.

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

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

QUESTION: Is greed for your darshan a sin?

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

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

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

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

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

jumping around and praising the owner when he was coming; or with the other one who was working even when the owner was not there?

So in the same way, those who are working even after Master goes away physically, far away from them, Master is always pleased with them. But to show love when Master is near you and not do the work that Master is telling you to do, that doesn't have any meaning. Only they can be called wise people, and with them only Master is pleased, who understand the responsibility to work especially when Master is not physically there. With them Master will be pleased. And those who understand the responsibility to give the water of Simran to their soul, only those gardeners or those meditators will get praise. Only with them will Master be pleased.

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

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

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

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

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

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

SANT JI: [Laughs.] Remembrance.

QUESTION: Is it all right for a person to ask another initiate the five names if he forgets them? And also, what if a person is giving out the five names to a non-initiate? I know

the words are not charged, but what if this person is constantly doing this? Isn't that dangerous?

SANT JI: Well, if you are sure you are asking from an initiate or you are telling to an initiate, you may ask or tell to the initiate the five charged names. But if any initiate gives out the five names to any non-Satsangi, he will have to carry all the burden of all his karma, and in that way all his progress will be stopped. It is very dangerous. Guru Nanak says, "Master is bound to whom He is going to put on the Path. Only He can carry the burden of the karmas."

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

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

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

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

So early in the morning everybody got up and sat for meditation; and when they got up, the Jew said, "Last night I saw Moses and he took me to the Light and there I saw one small circle of light. And because the owner of Light was with me, he blew air on that small light and that formed a great mountain. And when he again blew there, that

[11] July/August 1977, p. 27

mountain was divided into three parts and one part went in the ocean and all the salty water in the ocean was turned into sweet water because of that part of the mountain. And another part of the mountain fell on this part of the world and one stream began flowing here because of that. And the third part went to Mecca. But now that I have got up, I see that everything is the same." So in this way, he told about his very great experiences in the higher planes.

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

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

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

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

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

Is that all right? Very good.

1978

1978 January: A Very Intricate Matter

Session Date: December 11, 1972

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

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

MASTER: What is his opinion?

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

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

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

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

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

The world never ends. It goes on changing from Kali Yuga or Iron Age to Golden Age. The Negative Power goes on punishing, to set the world right and let it keep going – not to depopulate, but so that it can continue to go on. And the Positive works to take our souls back to God. They work for the good of the righteous people.

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

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

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

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

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

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

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

All right; thank you for your cooperation. The real Life is going on, with God's grace... Well, it is – those who are wicked are punished; it is a probation, you see. I told you in my talk the other day that a spiritual revolution is going on now. The righteous will find that this is not the revolution of the body, but of the evil propensities of the mind. Mind is

the slave of the Negative Power. Had there been no Negative Power, there would have been no world whatsoever.

1978 January: The Value of Parshad

Session Date: July 20, 1977

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

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

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

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

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

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

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

Once Guru Gobind Singh gave some parshad to Shamere and told him to eat, and to give it to the other members of his family. The Master told him that this parshad would cut the cycle of births and deaths of him and his family. So when Shamere came with the parshad to his family, his uncle, who was devoted to Sultan Pir (Sultan Pir was a

mahatma in India: nobody knows when he was born or when he died, but people still believe that he was God), told him, "How can he give you anything when he himself is homeless?" So he didn't have any faith in the parshad given by Guru Gobind Singh. He frightened Shamere by telling him, "Sultan Pir will come and give you trouble, because you are not believing in him and you are believing in Guru Gobind Singh." So Shamere, because he was afraid of his uncle, didn't eat the parshad and he didn't give it to anybody else. He dug a small ditch in the ground and he put the parshad in that. But some of the little girls in his family, who saw this, came and took out the parshad from the ground and ate it. So when Shamere came back to Guru Gobind Singh, He told him that that parshad was going to cut the cycle of births and deaths of his family and it was very bad that he did not take advantage of it. "But," Guru Gobind Singh told him, "because the little girls have eaten that parshad, it will do good for them. And from now on in your family, no girl will remain without any children."

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

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

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

This was an incident of three hundred years back; but still the family from whom the girls ate the parshad, in that family there has been no girl who has not had children. The power of the parshad still works in that family. The area which Shamere covered with the horse of Guru Gobind Singh is still owned by that family. This is the greatness of parshad. Bhai Dhyan Singh was a devoted disciple of Guru Gobind Singh. Once he sent his son named Bishamber Singh to hear the satsang of the Master. He gave him five hundred rupees to give as a donation to Guru Gobind Singh. When he came to the Master he saw that there were lots of things in the Ashram. So he thought, "What is the need of giving this five hundred rupees as a donation to this place? – because already there is lots of wealth

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

So he took his son and went back to the poor family who had bought that parshad from his son and he requested them, "Please give me that parshad back; I am ready to give you double or triple the amount of money which you gave to my son." But they replied, "We have already eaten that parshad, and that parshad has opened our inner vision. Moreover, that parshad is the main reason for our prosperity. From where can we give you that parshad?" Dhyan Singh requested them, "At least you say that you have given us parshad." But he replied, "I can't do that. But I can go with you to Guru Gobind Singh and plead on your behalf." So Dhyan Singh, his son, and that other person went to the Master, and they requested Him to forgive them. Guru Gobind Singh replied to them, "I can again give you those few pieces of sweets and corn, but in that parshad there was a lot of grace; now you have to meditate to receive that same amount of grace." In the same

way, only a few people understand and appreciate the greatness of parshad. But foolish people like us do not appreciate the parshad, and that's why we share it with others, or sometimes we sell it. Once when Guru Gobind Singh came to Rajasthan, He stayed overnight at one Muslim's house, and the bed on which He slept is still with that Muslim family. The Sikh people are ready to give thousands of rupees for that, but they will not give that bed to them. Even though in the Punjab the Sikh people were ruling, and the government of Punjab requested help from the government of Rajasthan to force that family to give that bed to the Sikhs, still that man refused, and said, "This is the parshad of our Master, and my fathers and forefathers have kept this. I won't give you this at any cost."

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

1978 February: Anyone Can Do It

Session Date: August 8, 1977

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

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

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

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

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

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

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

SANT JI: You should not listen to it.

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

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

Kabir Sahib said, "The mind is such a thing that first it brings the inspiration within us to do devotion, and after we begin, it tells us to leave it. And then we start thinking we will do it later." This is the way that mind is keeping us in the state of neither doing devotion nor leaving devotion.

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

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

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

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

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

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

SANT JI: Many times I have said this thing: right from the beginning, when you sit for meditation, you should fix your gaze right in the center of the eyes. And after that you should not move it up or down. You see, when we are thinking, if we think anything

about this world, then also our attention goes right into the eye center, because our mind and soul are tied together here. Whatever thinking or whatever mental activity we are doing, that happens only from this center. We people do not understand this. If we did, we would see that this practice which we have been given is very easy, simple, and natural, because we are very deeply connected to the eye center. Without exerting any pressure and without making any effort, our attention, our awareness, goes right into that place.

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

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

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

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

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

1978 April/May: All Masters Had Masters

Session Date: August 13, 1977

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

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

SANT JI: If there were no easiness in laziness then who would be lazy? [Laughs] And we should know that laziness is disturbing us even in worldly work. In meditation, if you are lazy, you can't meditate. Swami Ji Maharaj says that those who are thieves of meditation, those who don't want to do meditation, only they are troubled by laziness and sleep. You can increase the appetite and laziness as much as you want and you can decrease it as

much as you want. There is only one way to give up the laziness: whenever the mind brings the feeling of laziness in you, on that day you make your mind sit for one more hour. In that way, if you punish it, it will not bring laziness.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dhanna had a lot of cows because he was a farmer. And because he had come there to liberate Trilochan and teach him a lesson, he gave him one cow and he took one small idol from Trilochan. Then what did he do with the idol? He put the idol to one side and after a few days he went back to Trilochan, who was offering a little bit of food to one of his idols. (The Hindu people make some halvah or any sweet thing, and they come to the temple and put it in the mouth of the idol. Then the priest or those who are worshiping the idol eat all that halvah saying, "Now God has eaten, the rest is for me and I am eating that." So to remove that, after putting a little bit of food in the mouth, they at once remove it with ashes and clean the idol with ashes and water.) So when Dhanna saw that Trilochan was doing this, he said, "Brother, why are you deceiving the god?" So Trilochan said, "Who says I am deceiving him?" Dhanna said, "The thakar (the idol) says so." Trilochan said, "They never speak!" But Dhanna said, "No, that is not true. The thakar that you have given me, he speaks and he is doing all my work." So Trilochan

said, “I don’t believe that, because I gave it to you! I can’t believe that. Can you show me?” So Dhanna said, “Yes, I can show you.” Because it is a rule that one who has seen God, he can also make others see God. So when Dhanna Bhagat brought Trilochan to his farm, he told him, “Now, you look at my farm. He is plowing my fields, he is taking care of my cows, he is doing all my work. He is carrying water and everything.” But Trilochan said, “I can’t see him.” Because he was very much impure, he was not able to see God doing all that work. So Dhanna said, “You can see that, but you have this fault,” and started pointing out all his faults: “You eat people’s donations, you enjoy lust. You have this bad quality, you have that bad quality.” Trilochan realized that he had all those bad qualities. So because he yearned for God realization and because he wanted to see Him working at all the places that Dhanna had told him, he said, “All right, I will give up this, I will also give up this.” When any patient goes to a doctor, the doctor doesn’t have any enmity with him. But first he removes all the pus from the wound and only then he applies the medicine. In the same way, when Dhanna purified Trilochan, and when he saw that now he was pure, then he gave him his attention and took him up, and then he saw that God was working at all the places.

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

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

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

also had a Master. But the reality is that Guru Nanak used to go to Kabir Sahib, and he got the knowledge of spirituality from Kabir Sahib. Because of that fact, the other Gurus appreciated and respected Kabir Sahib so much that the loom on which Kabir Sahib used to work to earn his livelihood was carried by Teg Bahadur, the ninth Guru of the Sikhs, on his head, from Kashi where Kabir Sahib used to live, to Patna, where it is preserved in a museum. So much appreciation and respect the other Gurus had for Kabir Sahib! But the Sikh people feel that if they say that Kabir Sahib was the Master of Guru Nanak, because he was a weaver, that means they will have to feel shame, because Kabir Sahib was low caste. Regarding Kabir Sahib also, Kabir was the first Saint to incarnate in this world and he came in all four ages. But he also observed the limitations of this world, and he also had a Master. But after him his followers say he didn't have any Master. In the same way, Prophet Mohammed has also written in the Koran – people say that Prophet Mohammed didn't have any Master, but he himself writes – "O man, go to the Masters, so that they can break the seal of your ears and you can hear the divine music of God which is resounding within you. Because I have got a Master I am able to hear that and you should also go to him." Kabir Sahib says, "Rama and Krishna, they were the greatest to come in this world from the Negative Power. But they also observed the limitations of this world, and they also had a Master."

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

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

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

After that Kabir Sahib started saying to people, "Ramananda is my Master. I have got initiation from Him." So the Hindu people were very upset with Ramananda, and they came to him, saying, "You have got thousands of Hindu disciples but you are still hungry for more. Why did you make this Muslim your disciple?" In those days, people were believing very much in caste. So Ramananda said, "Who said he is my disciple? I do not know any Kabir and I have not given initiation to any Kabir." So all the Hindu people

came to Kabir Sahib and told him, “You come with us to Ramananda. You are saying that he is your Master but he doesn’t believe that. You come with us.” So Kabir went to Ramananda’s home. And at that time Ramananda was worshiping an idol of Lord Vishnu. Because he was never happy to see the faces of Muslim people, he had a curtain and Kabir Sahib was sitting on the other side of the curtain. Ramananda was playing with the idol and at the end he put the crown on the head of the idol, but he forgot to put the chain on the neck. So he was very confused at what to do then, because if he removed the crown from the head that meant disrespect and there was no other way to put the chain on the neck. So Kabir Sahib, who was all-conscious, said, “Master, Guru Ji, why are you so confused? Just unhook the chain and then again hook it and then you will be able to put the chain around the neck.” When he saw Kabir Sahib was sitting there on the other side of the curtain and couldn’t even see him, he thought, “How did he know I had this problem? And he has solved my problem!” He was very surprised. So he talked with him and said, “When did I initiate you?” Kabir Sahib reminded him of the incident and he told him, “You stepped on me and you told me to repeat this thing, so I am repeating that, and you are my Master.”

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

You see, no one can succeed even in worldly work without the help of a Master or teacher. The problem or the work of spirituality is very complicated and in this, without the help of a Master, no one can become a Master. But this is what happens: after the Masters leave the body, the followers change the form of the writings and in that way, for the coming generations, it becomes a matter of great confusion. No Master has written in his writings or in his book that he is the last Master or that no one will come after him; or only the books or the writings that he has written are the Masters, or that only by bowing

down to him, you can get the benefit of liberation. But it is a pity that even though they have not written that, still we change their form and we make people bow down to the holy scriptures and we make people remember only them. Guru Gobind Singh has not written even a word in his writings that no one will come after him, or after him there will be no Saint, or only this book is your Master. But the Sikh people are always saying, "He has written this, and He is the last one." Because I was born in a Sikh family and my parents were also believing in the Sikh holy book, the *Guru Granth Sahib*, I was also devoted to that book. But in *Guru Granth Sahib* a lot is written in praise of the Saints and Satguru. And that's why whenever we were reading that, we were feeling very much in need of seeing the Satguru. In the beginning, when I used to go to Baba Bishan Das, and he would praise his Master, I would feel very confused and I would argue with him. And I would tell him, "Nobody is the Master after Guru Gobind Singh; it is written in the book." But Baba Bishan Das would lovingly explain to me and tell me that nowhere was that written. So I bought a little book of *Guru Granth Sahib* and for one year I read that many times to find out that word which would say that there can be no Master after Guru Gobind Singh, which is what all the people say.

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

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

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

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

they all have said that you have to take a Master. And they also tell us whom we should take as the Master: only one Who has become the form of Shabd, one Who is meditating on Shabd and Who has manifested that Shabd within Him. We should take only Him as

the Master. We should not go and take any other person as the Master such as those who just blow air in your ear and say, "I am your Master and you are my disciple." That Master will not do any good for us. We have to see the Mahatma's meditation. We have to see whether in his life the Mahatma has done the meditation of Shabd Naam or not. It is a pity that people go to such persons and take them as their Masters who are not sitting even once in cross-legged position for meditation. Guru Nanak Sahib says, "Those who are already drowned, how are they going to take you out of the water? Those who are still involved in this world, how can they liberate you from this world?"

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

1978 June: The Story of Poono and Sussi

Session Date: August 14, 1977

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

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

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

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

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

SANT JI: Regarding Sussi and Poono and all the other great lovers of the world, we know that their love was not like the love of us, the worldly people. They were chaste even in their thoughts, and as far as deed was concerned, there also they were chaste. They always had chaste love. And the Fakirs of the Sufis held this principle and have said this thing: Until a man is perfect in the love of the body, he cannot have love for God. The love for the body works like a bridge, and it is only to cross this. Once we have perfected in the love of body, then we get the Divine Love. So, first of all we have to become fond of the body of the Master. We have to love the body of Master, but we are not to just catch the body and not the other thing. If we will just catch the body and stand on this thing, we will never progress; because one day the body of Master is also going to die. And one day the body of the disciple is also going to die. And in that way people will taunt you, that your Master has died. What answer will you have for them?

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

very beautiful girl, that the same king, the father of Sussi, came to the place where the washer man was living, for hunting. When he saw that beautiful Sussi, he fell in love with her. He wanted to marry her, but he did not realize that she was his own daughter. So he requested the washer man to give him Sussi for his wife. The washer man asked Sussi, and she said, "Father, wherever you send me, I will go there."

So Sussi was brought to the palace of the king. And when the king came to Sussi to enjoy with her, he saw her locket and was very surprised to see his own picture. When he asked Sussi, she said, "I don't know who I am. But I know this; that that washer man brought me up, and I have been wearing this locket since my birth." Then the king came to know everything, and he realized that Sussi was his daughter. So after that, he took care of her as his daughter, because she was his daughter. And he gave her an orchard and he built her a good palace.

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

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

him; you should not wait for him anymore." But because Sussi had real love for Poono, she did not accept that. And she left that place and started to search for Poono.

There was a desert through which she had to go in order to reach Poono's home. She didn't know which direction to go but, following the footsteps of the camel, she was going. It was very hot in the desert, and because she had not eaten or drunk, she was very thirsty also. At one place she saw an oasis and there was one shepherd who was taking care of the animals. She thought of going and asking him for water because she was very thirsty. But she was afraid that if a sandstorm should come and wipe out the footsteps, she would lose her way and not be able to search for Poono. But she was very thirsty. So she requested the footsteps, "You are afraid of the wind. If the wind blows you will lose your existence. But I am afraid of you, that if you lose your existence, I will lose my way, and I will not be able to find my beloved. So you should promise me that you will not go away. And I am promising you that I will definitely come back. If you break your promise you will owe me something in the court of God. If I break my promise, I will pay for it in the court of God. We will meet again in the court of God." When she came to that shepherd asking for water, she was in very bad condition: she didn't have any hair on her head and she was very weak and thin. She looked like a ghost. That shepherd thought that maybe some witch or ghost had come, so he left all the animals there and ran away because he was afraid. So Sussi didn't get any water. She went back to the place where she had left the footsteps. But in the meantime, a sandstorm had come and wiped out all the footsteps. So she lost her way and was not able to go further. She wandered here and there but she could not find the way, and repeating the name, "Poono, Poono," she left the body there.

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

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

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

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

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

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

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

1978 December: They Come to Make It Fresh

Session Date: September 30, 1978

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

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

SANT JI: Guru Nanak Sahib used to call a group of people singing bhajans as Bhajan mungli, as we now call those meetings Satsang. When we are all sitting together, everybody knows that we are coming together in the remembrance of God. Everyone who is in that group has the thought of God at that time. That's why Guru Nanak Sahib says, "Whenever you sit together in Satsang, first of all, all of you should sing some song or bhajan which is full of yearning and love for the Master and the Satsang."

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

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

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

When Baba Jaimal Singh left the body, people came to Baba Sawan Singh and asked, "Now that Baba Jaimal Singh has left the body, on whom should we contemplate and what should we do now?" So Baba Sawan Singh replied, "You should not change your contemplation. You should go on contemplating and remembering Master Baba Jaimal Singh. You can come and enjoy the benefit of Satsang, but you do not need to change

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

So Mahatmas do not come to give us any new message. The message always remains the same. They just come to make it fresh. Satsang is the fence for protecting our meditation. Our mind is a tireless and obstinate enemy, and if we try only a little bit we cannot dominate it. If we have Someone in the Satsang Who can point out our faults and failures, only then will our mind understand and only then is there some hope of our changing. As long as we stay away from the Satsang we cannot improve our life. When we come to the Satsang and realize what our failures are, then we start improving. That's why Hazur used to say, 'Give up hundreds of urgent works to go to Satsang, and give up thousands of urgent works to sit for meditation."

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

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

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

Those who were living near Master and who spent a lot of time near Him – I have met many of them and they have themselves told me, and moreover I used to hear Master say this when He was in the body: "Those who are living near me are like the blood suckers, on the cow's udder; those who are coming from far away are like the calf coming from a

distant pasture – they get milk from me." Distance makes no difference. The main thing is to obey orders.

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

The next morning when they got up, the Udasi Mahatma told Bordas, "Go and bring some milk or something to eat from the people. You go and beg something for us." Bordas replied, "Master, I don't understand what has happened to your senses today. Now you are telling me to go and ask for the milk and things – if I go and request milk for you, people will say I am doing the rites for your liberation even while you are still in the body!" (In India when anyone leaves the body, people go and ask for milk and other things as part of the rituals for their liberation.)

So that Mahatma himself went into the village and asked for the milk and other things and brought them back. He understood that Bordas was not going to obey him so he said, "What is the use of telling him to cook this?" He started cooking the milk and when it was done he said, "All right, Bordas, now you come and drink this milk." Bordas said, "Yes, definitely I will do that, because I know that if for the third time I disobey you, you will be angry with me. I don't want to displease you so I will obey your orders."

Our condition is not less than that of Bordas. When Master tells us to meditate on Naam, we say, "What is the use of meditating on Naam when You are here? You can do this very well, much better than we can. You should do it for us also." When He tells us that we should do seva, then we say, "Well, it is not fair when You are in the body, sitting here, that we should do any seva. If we do seva, our clothes will get dirty," or we find any other excuse for not doing seva. But if He gives us any name and fame or if He gives us any worldly thing, then we are always ready to accept that without any hesitation, saying, "We know that if we do not do this, you will be displeased.

Distance makes no difference. The main thing is that whatever Master tells you, or whatever Master has instructed you, you have to work according to that.

Hazur Sawan Singh used to say that our condition is like this: "We say, give us the things, moreover pay for the transportation also." They say that people want initiation, moreover they want Master also to meditate on Naam for them. This is just an excuse of

the mind. Really, whether we are near Him or far away from Him makes no difference. If we meditate on the Naam given by Him with full love and devotion, then we can succeed.

Once there was an initiate of Baba Sawan Singh who, whenever Master Sawan Singh held Satsang, would never come but would keep on doing meditation. People would ask him, "What kind of disciple are you, that your Master is holding Satsang and you are not coming?" He said, "Whatever He is saying in the Satsang to do, I am doing it here. What is the use of going? I already know what He is telling us to do, and what is required from us." He became so successful that he would see Master Sawan Singh everywhere. Sometimes he would embrace a tree and say, "Sawan is here. Sawan resides in this." If he saw any animal passing by, he would go and embrace and caress that animal, saying, "Sawan resides in him also."

He was successful and saw the Master everywhere because he obeyed the Master. We should introspect our heart and check very carefully when we are sitting in the Satsang, because at that time sometimes it happens that we are physically present in the Satsang, but still our absence is marked. That is because we think about worldly things during the Satsang, or we sleep, or our mind is taking us far away from the Satsang. So whenever we sit in Satsang in the presence of the Master, we should never think of anything else and always remain present there.

1979

1979 February: The Master's Search For Us

Session Date: July 12, 1977

This afternoon darshan was given in Glenwood Springs, Colorado, on July 12, 1977.

QUESTION: What is the value of learning the art of sound, of chanting, of doing sacred dances like the kalma from the Sufis? I've found that certain mantras are very effective as a means of elevating my personal awareness and as a means of healing myself when physically ill. The only trouble is that sometimes I find myself doing Simran to the melody of one of those chants and sometimes I find that I've switched to the other mantra in the process. The difficulty of course is that Simran doesn't have any set way to be sung inwardly. How do you feel about us using devotional chants from other traditions other than our own when we prepare our spirit for Satsang?

SANT JI: All this outward music or chanting, whether it is devotional or not, can only intoxicate the mind because it is done on the level of the mind and intellect. That's why it can do only a little bit of good through the mind. Our soul gets intoxication and happiness only when she listens to the music of the Shabd Which is within us. Our soul isn't intoxicated because of outward music, chanting devotional songs or whatever. It dances only when it hears the Shabd, and only with the help of Simran can we make our souls hear the music of the Shabd and make her dance. These other things have value and are good after we have perfected ourselves in meditation, after we have taken our soul up from the limit of the mind. Then, it is good to listen to other forms of music; but if we do this before we have separated our soul from the mind, our mind will make us forget Simran and we will become involved in all these things so much that it will not be good for us. The Satsangi needs Simran and it is not good if he spends all his time in learning the notes and chanting. If you do these things to earn your livelihood then it doesn't matter. But for real devotion there is no need to take help from any outward instrument or playing drums or things like that. You need only to do Simran. Anyway, you can chant bhajans in which you feel so much of Master's Love. Further, we should always sing the bhajans without too many instruments because they spoil the real meaning of the words. Once we were sitting in satsang and there were some people who wanted to sing bhajans and bring some instruments. The satsang hall was very small. So, after satsang when I allowed them to play the music and sing the bhajans, the sound of the instruments was more than the sound of their voices and that spoiled all the tranquility of the satsang. So it is good to chant without playing any instruments because it is more natural. Kabir Sahib says, "To play all these musical instruments is an obstacle between us and God, because we spend all the time thinking about them. In that much time we could do a lot of Simran." You see, when we are singing the bhajans without using any instruments, our attention is always toward the Master and in singing, we arc thinking about Master. But, if we are also playing instruments, our attention will go into the instrument since we will always be afraid of making mistakes. This is no good. Those who are playing instruments, even if they are sitting in front of Master, are not looking at the Master but always have their attention on their instruments. It would be better to go within and listen to the sweetest melodies coming from within so that you will not become slaves to the

outward senses. As far as Sant Mat is concerned, all these outward forms of music, chanting, etc., are child's play.

QUESTION: I want to thank Him for coming here, for being with us.

SANT JI: I appreciate all the dear ones' love here. You are very loving people.

QUESTION: When Sat Purush granted this boon to Kal, He must have known that Kal would abuse the gift. So why in that light did He grant the boon?

SANT JI: Because Kal served Sat Purush, God was pleased by the seva of Kal and He came in the control of the seva. That's why He gave him this boon. He gave him a place to create the creation. He gave him the souls.

Further, if there was no Negative Power the souls would not have come into its control. When the soul undergoes the cycle of birth and death and, after finally getting the human body goes back to Sach Khand, she then realizes all this. When Bulleh Shah went to Sach Khand, the souls who were there lovingly asked him, "How are You? Did You get anything from the world? What have You brought from the world?" He said, "What was there to bring here? My face is blackened. I have come back with a blackened face and nothing else."

QUESTION: How can we best fulfill Master's wishes and still respect Him?

SANT JI: The way to have the greatest respect for the Master is by obeying whatever He says. And, you should never try to compete with Him because He is the ocean and the disciple is a drop of that ocean. He is Almighty. He can do whatever He wants. If a disciple doesn't respect his Master, he cannot progress. One who has respectful love for the Master is the only one who can succeed. Hazur Maharaj Kirpal asked Master Sawan Singh only this thing: "Give me the boon of respectful love for You." All the Masters, those who are going within and those who are perfect, all ask for the same boon – that their Master should give them respectful love.

In Rajasthan, there was a wrestler named Purlin Singh. He was from a place named Nagar. One of his disciples, after learning wrestling from him, challenged his master to wrestle with him. Purlin Singh said, "You know I am older than you and my body is not as strong as yours but still if you will challenge me I will come and try to beat you." Even though he was very old he went there because he was the master. And that disciple defeated his master. Even though this incident happened 25 years ago the people still remember it and still remark that such a disciple challenged his master and made him face defeat. So, in the worldly matters, if we take anybody as our teacher, we should never try to compete with him. We should never try to understand ourselves as equal to our teacher because we have gotten everything from our teacher. It's good for us to respect the disciples of our Master also. Once Bulleh Shah had a wedding in his family so he invited the Master Inayat Shah to come and attend the wedding. However, because Inayat Shah was very busy, he sent one of his disciples who was from a low Muslim caste. Because Bulleh Shah was of a very high caste, he and the other guests at the wedding showed no respect to the disciple sent by Inayat Shah. They didn't understand that their Master was residing within this disciple, and mistreated him. When that disciple went back to Inayat Shah and told him how he was not welcomed at the wedding, that he was not shown any respect and was very badly treated, Inayat Shah became displeased

with Bulleh Shah. Finally, when Bulleh Shah came to Inayat Shah, He said, "Oh Bulleh, I am very displeased with you. It is a sin to drink water which is brought by you." After that, Inayat Shah didn't give any grace to Bulleh Shah and all the color of Naam in which Bulleh Shah was dyed soon went away. When Bulleh Shah realized his mistake, his Master again started giving him grace. So it is better to show respect to even the disciples of our Master. Those who seek more respect, more love, for the Master are the ones who succeed in this Path. Only they can go ahead. Master has respect for everybody – all the people in this world – and even for all the animals. It doesn't matter to Him whether a person is an initiate or not – He has respect for everybody. So naturally it is also expected that those who have respect for everybody should get respect from other people. Guru Nanak Sahib says, "Satguru is thinking about everyone's good. Those who are thinking ill of Him – what are they going to get?"

You see, even in this worldly life when we love somebody it should be full of respect. If we are not having respectful love for other members of our family, it will spoil the loving atmosphere in the home. If sometimes we love and other times we don't we cannot maintain the love and loving atmosphere at home. Our Beloved Guru was always allowing me to sit next to Him on the dais. But still I was so much afraid of Him that I can't describe it in words. And many times when He would embrace me, I was feeling so afraid that it felt as if all the blood in me went dry because I had so much love and respect for Him. Satguru is all-conscious. He knows everything that is going on within our hearts. He is Almighty. A disciple is afraid of Him because of his own failings. That's why he should have respect for God.

QUESTION: If an initiate dies and has to come back to this world, will the Master be sure to find him?

SANT JI: You see, Master always comes and searches for the disciples because the souls are blind and Master sees everything. Until a blind man calls upon that person who sees, how can he get help from the person with vision? The initiates of Master Kirpal who are in this country should realize that Master came here and searched for them and that then they went to Master.

Anyway, the Satsangis are never given birth again in this world. If a Satsangi has done very bad karmas which cannot be forgiven in this life, only then is he given another birth in this world. And then also will he come in contact with Master and Master will take care of him in the next world.

We do not know what it is which inspires us from within to go in the company of Saints because we are away from God now and are in the kingdom of the mind. That desire which comes from within is coming from God. You will see that the mind will always tell you to go away from these things. Hazur used to say, "Those who are saying that they are going to the satsang, that they are doing the meditation, have not yet had their inner vision opened and do not know what it is which is making them do all these things. But, when their veil is lifted and when they see what is happening within, then they will say that Master is doing everything, Master is bringing them to satsang, Master Himself is coming into satsang doing meditation and making us meditate."

If a Satsangi is given one more birth in this world then his thoughts will also be much more rarified than the other people and right from his birth he will have thoughts of God.

Until he gets Master he will not have any peace of mind. Hazur Maharaj Sawan Singh used to relate one incident: "There was a father and son living in Agra when the plague was spreading. When the son was on his deathbed his father was weeping bitterly and the son said, 'Father, you don't have to weep because I'm not going to die. I'm going to get a new birth. I'm going to get a new life. In my last life I was a tree when some disciple of Swami Ji Maharaj came and took one of my branches. It was given to Swami Ji Maharaj and he used one piece of the branch for a toothbrush. And because He was a perfect Saint He graciously gave me this human body. But, because I came from the body of a tree my intellect was not sharp and was not fully developed. That's why I didn't get anywhere in this lifetime. But next time, Swami Ji Maharaj is going to give me a new life which will lead me back to my home.'"

Satsangis should always try not to think about the next life. They should always request Master, "O Master, never bring us back again into this world. Liberate us in this lifetime." Master used to say, "Some of us are like spoiled prisoners who are always returning to the jail. When they are set free they say to the jailer, 'Keep room for me. Take care of my clothing and vessels. I'm coming back after a few days.'" So Master used to say, "We should never tell Kal, the Negative Power, 'Keep room for us in the world. We are coming back.'" Master Sawan Singh Ji used to tell about one place of pilgrimage in Rajasthan called Pushkar where the people think that by bathing in the holy water of that place one gets the human body in the next lifetime. Once, a man was going there to have a holy bath and a person asked, "Why are you going there? What's the importance of bathing there?" He replied, "One gets a human body in the next lifetime." So that other man laughed at him and said, "Why are you expecting to come back again? Whatever you are supposed to do in the human body, why wait for the next lifetime? Why don't you do it now?" So Master Sawan Singh Ji used to say, "Whatever we are supposed to do should be done in this lifetime. We should not expect to be given another human life in which to do it."

You see, God has showered much grace and mercy on us and that's why He has given us this human body. He has given us the opportunity to unite with Him. All the bodies are enjoying themselves in all the things of this world – all the pleasures, all the pains and unhappiness. We have got parents, mothers, fathers, relatives in all these bodies. Further, all these bodies, human bodies, animals, plants, spirits, insects – everybody is enjoying happiness and suffering pain. If there is any special importance in getting the human body, it is only that we can do such a thing with this human body that others cannot do and that is the devotion of God.

The Path with which we can realize God and unite with God is made by God Himself and nobody can alter that Path. No Mahatma, no Master, can ever increase or decrease the Path and nobody can do anything at all to alter it. All the perfect Mahatmas, whether they came five thousand, two thousand, five hundred, or two hundred and fifty years ago, have all put souls onto the same Path back to God. And the Mahatmas Who are coming straight from the Kingdom of God, Sach Khand, show the same Path to the souls. In the future it will also be this way, because this Path is the natural Path. By practicing this Path we need not practice any outside rites or rituals. When God creates the body in the womb of the mother, He knows when He has to attach the eyes, nose, legs, hands, and everything. And when He is doing that job, He Himself is creating the body, He Himself

is fixing all the parts of the body in the right way. At the same time that He is creating the human body, He is also giving the soul the Path which will lead it back to God. Further, He Himself comes to us in the bodies of Mahatmas and tells the secret of that Path to the souls. When Mahatmas first come They lovingly help us to understand that God, the One Who has created us, the One Who is the sustainer of all creation, is not on any high mountain, nor in any temple, mosque or church, but is within us. Everybody's God is within them. The Mahatma is telling us to practice this Path in order to realize God because that Mahatma has already realized God by the same Path.

To give Naam initiation is not only to give the knowledge of human birth but it is the attention of the Master. At the time of initiation into Naam, Masters explain very carefully how we are to collect our scattered thoughts within us for Simran and how we are to rise up. But very few people come on this Path; only those chosen by God in Sach Khand come on this Path. Only they can practice this Path. Kabir Sahib was the first Saint to come in this mortal world in all the four ages. Whenever He came, the Negative Power gave Him a very hard time. He always tried to fight with Him because any soul who is initiated by a perfect Master will never come into the snare of the Negative Power again. Whenever Kabir Sahib came, the Negative Power told him, "You have come here to spoil my creation." And when Kabir Sahib didn't stop doing His work, the Negative Power would say, "All right, if You are not going to stop Your work, I'm going to start my work. You are telling the souls not to eat meat and drink wine. But I will do such a thing that not only the men but even the women will start to eat meat and drink wine. Everywhere people will eat meat and drink wine." And then he said, "You will go and tell people not to eat meat and drink wine, not to do any bad deeds, and to do the devotion. But since Your devotion is very difficult, I will spoil the people's minds from within and in that way nobody will believe in You." This is the reason we are hesitating to come onto the Path of the Masters: because Masters tell us to give up eating meat, to be vegetarian, and to get up early in the morning and meditate. If anybody would tell us that we could go on eating meat and drinking wine and all the other things which we are doing and still get God in our next lifetime doing only outward practices, we would be very happy to do them because in that way we wouldn't have to sacrifice anything. But without sacrifice we cannot get anything even in this world. You see how we keep the temples, churches, and mosques – all the religious places where we think that God is residing? – how we keep them pure and how we appreciate them since we created them with our own hands. But the churches, gurdwaras, and temples are not the real churches. This human body is the real church which was made by God Himself. How we are defiling this body! Sometimes we put meat into it, sometimes we put wine, sometimes we do bad deeds with this body. How can you think that God who is very high and pure will come inside when we are eating meat and drinking wine? Nobody likes to sit in a dirty place. Not even a dog will do that. He will first come and clean that place before sitting there. So how can God come and manifest within us, the dirty people?

We can deceive the world and we can even deceive our own selves by not doing the devotion of God. But the God Which is residing within us cannot be deceived. Our Master used to say, "If you want to store the milk of a tigress, you need a golden vessel." In the same way, if you want to manifest God within you, you need to make your heart very clean and pure.

Only those souls on whom God is very merciful come to do the devotion of God. When God sees that these souls have wandered in many bodies and have had a very hard time with much suffering and pain He knows that they need to get the human body. Now He wants them to do the devotion and come back to Him only through this Path. Guru Nanak Sahib says, "Oh Nanak, only they can meet the Master who were suffering in that way. Only they are made to meet the Master – those who are chosen by God." Guru Nanak Sahib says, "The unfortunate ones can never realize God no matter if Master is sitting right next to them or they are always in His company. But if God is not showering Grace on them, if God is not merciful on them, they can never get any benefit from the Master." You can read in the history of Guru Nanak how people came from far-away countries like Ceylon and from many different parts of the world to get His darshan. And even people of India came from all over to see Him and get initiation from Him. But His parents didn't understand Him and didn't get any benefit from Him. His father even used to give Him beatings and rebuke Him!

To get the devotion, to start doing the devotion, is just like getting a jewel. You go and ask those who have got the wealth of devotion. Nothing from this world is going to go with us – no relatives, no wealth, no materials of this world, no kingdoms. Nothing will go with us. If people could take the worldly wealth or materials or anything from this earth what would have happened? Those who left this world, our forefathers and other people, would have taken all the wealth and they would have left nothing for us. So when all these things didn't go with them, how can we expect these things will go with us? The only thing which will go with us is God. So it is better to realize God and see God before we leave. But where is God? Kabir Sahib says, "Just as there is oil in the seed and fire in the stone, in the same way your God, your Beloved, is within you. If you can manifest Him, if you can awaken Him Who is residing within you, you should do that before you leave this earth." Mahatmas do not come to make any new religions or to break any religions of yours. They say, "Remain in whatever religion you like. Do whatever practices you want to do. But, remaining in your society, your community, do that which we are telling you. And remaining in your society, your community, your culture, you can still practice this Path and go back to your real home, Sach Khand."

QUESTION: Master, can I tell a meditation experience from when I was little?

SANT JI: Yes.

QUESTION: Usually when I was lying down and was sick I'd rise up to, I'm sure it was the third eye, and I would have no body. My body would shrink right up to that point and I would be in a state of all light. I wouldn't see any form, it would just be all light. I wondered if that was where that was?

SANT JI: In many people the light starts coming right from childhood. When a man is involved in lust, the light goes away which was there previously in his childhood. If chastity is maintained and all the semen is stored in the body, that storage of semen gives such light that one feels much bliss and happiness enjoying that light. Before I got initiation from Baba Bishan Das, he would talk about the light inside. Because I was seeing light inside me I was happy and I thought that I was seeing the same light which he was talking about. But that light doesn't lead us anywhere. This is also a type of deception. But one who is having this light, one who has maintained his body and kept it

chaste, if he gets initiated he can progress by leaps and bounds. Nothing in this world can be an obstacle in his way.

Only the jeweler knows the value of the jewels. Those people who recognized Master Sawan Singh were seeing two flames of light always going on in His forehead. Master Sawan Singh's face used to be such that those who were having a little bit of control over their soul and those who were keeping a little bit of concentration would always feel a pull whenever they would see Him. But those who had bad karmas would not feel that pull when they saw Him because they were dirty. The pure souls would feel a great pull when they would look at Master Sawan Singh. This pull would come through His face. People who were not initiates of Master Sawan Singh would also praise Master Sawan Singh's beautiful face. They would say, "We don't know what this inner beauty is, what miracle He performs from the inside, but outwardly He is so radiant, so beautiful, that from every single hair of His beard the light comes out. His face is so beautiful that we have never seen another like it before." Physically, He was so beautiful that I have never seen another person as beautiful as Master Sawan Singh. He came into this world in such a form that I have never seen any other person like Him in all the parts of India in which I have traveled. That's why Master Sawan Singh used to lay great emphasis on maintaining chastity and storing our vital fluid.

QUESTION: Could You speak about the relative importance of becoming set in meditation in relation to having Master's darshan as much as possible?

SANT JI: Becoming set?

QUESTION: Set, regular and really applying oneself as much as possible. The comparative relative importance between really applying ourselves to meditating as much as possible or to be trying to have the physical presence, darshan of the Master.

SANT JI: The real meaning of meditation is to manifest the Radiant Form of the Master within and have His darshan. As long as you have not done this, you need to have the outward, the physical darshan of the Master. If you have contacted That within, then there is no need to come for the outward darshan. I've talked about a devoted disciple of Master Sawan Singh who would go and embrace the feet of animals saying, "Master Sawan Singh is sitting there." And when Master Sawan Singh would do the satsang, he would not go. Some people complained and asked him, "Why aren't you coming to satsang?" He'd tell them, "Why do I need to go there? Whatever He is telling me to do, I am doing it here. He is sitting here; why do I need to go there?" So the same people went to Master Sawan Singh complaining about that disciple. Master Sawan Singh replied, "You should also become like him." This is not a normal thing. Not everybody can do that. Only one in a million can do it. You should not copy them, those who have reached the court of God. That's why in this case we should try to take advantage of darshan because darshan also pays off a lot of our karmas.

1979 July: You Can Control Your Mind

Session Date: August 23, 1976

Extracts from a conversation, August 23, 1976

QUESTION: So we can say that the effect of the mind is very powerful on the body, and this is why we should practice chastity, love for all life, etc.: so that we can transform our habits to where the mind will always be directed towards God in this practical sense – and not merely for social benefits.

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

QUESTION: In the West they sell commercial products by appealing to our sexual desires. In the entertainment shows, and in commercial advertising, they are using our sexual desires to make money, and so it is everywhere we look.

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

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

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

SANT JI: Those who are the slaves of mind and senses, how can they control their senses and outgoing faculties? Saints never say that you should leave everything, or that you should leave the worldly life, but they teach how to control the mind and senses and your outgoing faculties. Many boys come to me and ask whether they should get married or not, and I tell them they should. And many boys come saying that they don't want to get married, and I tell them, "If you can control yourself, then it is all right. But first you should see whether you can control yourself or not." If you are very pure in your mind, and if you are chaste, then it is all right to be single. But if you are not chaste – in thought also – then you should get married. It is better to have your own woman in your house than to look at other women. Many people do not get married but still they are not controlling their minds and their senses and desires. What is the use if they are not married but still they are repeating women's names like a rosary? In the Vedas also it is written that the sex- ual act in marriage is only for the birth of a child, not for pleasure. Guru Nanak Ji-He was also married and he also led a worldly life – but what has he written about lust? That "for the pleasure of one minute you have pain for a long time."

QUESTION: In my case, and I know many other Americans who try to improve themselves through their spiritual practices, it has been a struggle because we want to love everybody, and we want to love also women. At the same time we want to have pure love and not be lustful towards them.

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

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

QUESTION: I found I could not make a total commitment since I still had the attachment for women.

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

1979 September: The Real Glory of the Master

Session Date: December 16, 1977

This darshan was given December 16, 1977, after morning meditation at Sant Bani Ashram in Rajasthan.

QUESTION: Master Kirpal wrote once that each one of the Five Holy Names has its own power, influence, characteristics and energy. Could Sant Ji comment on that? In other words, do the Names have more than just the power to collect thoughts? Is there some influence on the inner planes that they carry?

SANT JI: It is like this: We will take your example – your name is “Chris.” You know what you are. You know your inner power, whatever inner influence you have on other people. “Chris” is your name but you are something other than “Chris” also. These Five Holy Names are in fact the names of the owners of the five inner planes. When we go within we meet them face to face as we are seeing each other right now; only then will

we know their value and influence. It is a very interesting thing that when we are doing our devotion, at the same time that we are doing the devotion of Almighty God we are also doing the devotion of these five owners of the five inner planes. But these are the lower planes through which we have to go. It is because we have got the higher Shabd, and that higher Shabd is pulling us up through these planes, that we need to do the devotion of these lower gods, or the owners of these planes, also.

Suppose that we go within to the first plane and we meet the god who is ruling on that first plane; then we will know about his influence – what role he plays in our spiritual life, and up to what extent we have to devote ourselves to him, and what good or bad he is doing for us. In the same way, when we go to the second plane and meet the owner of that plane, then we will know about him, what he is doing for us, and to what extent we have to pay homage to him. So we cannot know about their influence or their characteristics until we go within and see them face to face.

First we know each other only by our names; but when we meet, only then we come to know the reality. Just as now you have come to India and you know what the Delhi airport is like, or the streets of India – in the same way, now you know the names of the planes and the owners of the planes, but when you go within and see them then you will completely know about the inner planes through which we have to pass in order to go to our own higher plane.

Saints and Mahatmas have perfected these Holy Names and have met the owners of these planes; therefore They go into the higher planes daily without any resistance or difficulty; They just go and come back. So when They go within and Their disciples also go within, the Master takes the disciple from plane to plane and makes the disciple know the owner of each plane. At the same time, the Master tells the owner of that plane, "This is my disciple." In that way the disciple also becomes free to travel in the inner planes. It is just as if someone is a friend of a king. If he wants to go and meet the king, he can do so without any problem; and if he wants to take somebody else with him, he can take anybody he wants. The Masters have perfected these Five Holy Names and are very well acquainted with the owners of these planes; in fact, They are the kings, and one who is following the king has no problem traveling in the inner planes.

If we read the Five Holy Names in any book or if anybody has given us these Names who has not yet perfected them, then if we repeat them it will do us no good because there will be no charging. Our Master used to say that Naam is not only the giving of the knowledge of the words, it is the attention; and behind the Simran which our Master gives us His spiritual power is working.

If a general in the Army gives an order to a soldier to go and kill many people he will do it; and the soldier will not be blamed, because the power of that general is working behind the order which he has given. But if that soldier even slaps somebody without the order of the general he can be court-martialed: because in that case the general has given no order and there is no power working behind it. He has done that action on his own behalf. In the same way, those who get Naam initiation from a perfect Master, the Master's charging is working behind them and Master is responsible for every deed; therefore when they go within they don't have to face the problems of those who don't have the protection of a perfect Master. When the disciple goes within, the Master is

always with him and makes him meet the owners of those planes, and He tells them, "This is my son; take care of him."

In this context Guru Ramdas has written very clearly that when the Saints or Gurus come in this world they tell their disciples that the messengers of the Negative Power come to us when we go into the inner planes, and that they come to ask for their tax: because we are now in the land of the Negative Power – this body is the land which he has given to us, and when we use the organs of sense we are cultivating that land, and when we get some enjoyment from that, definitely we have to pay some tax for it. Just as when we own land we have to pay a tax on it, in the same way, because we are in the kingdom of the Negative Power we have to pay a tax. But because we have the protection of the Master, we are freed from paying that tax.

So Guru Ramdas says that He is telling His disciples, "When the Negative Power's messengers come to you asking for the tax, you should not worry about them; you should follow me, repeating the Names which I have given you. If anyone comes to you and asks for that tax you should say, 'Our Master Who is leading us, He will pay it.' And when they come to me, I will take care of it. You need not worry about them." We can know the glory of the Master only in the inner planes, when we see how the Master works there.

So He writes, when describing the inner condition, that when the Master takes the disciples near to the place of the Lord of Judgment, he asks the Master, "You have brought this many people here; have you paid their tax? Did you settle that?" And the Master says, "All right; you show me your account book and I will pay. I will pay whatever they are supposed to pay. You bring your book." But when the Lord of Judgment brings that book he doesn't find any account for the initiates of a perfect Master – because at the time of initiation the Master takes the accounts of the initiates from the Lord of Judgment and keeps them with Him. So the Lord of Judgment is surprised when he doesn't find any accounts, and says, "How is this?" and then he realizes that these are the disciples of the Perfect Master Who has already paid off the accounts by taking sufferings on His body or by any other means – because Master uses many ways to pay off our karmas. That's why Guru Nanak Sahib says, "When the Lord of Judgment comes, Nanak tells him that He had to list all the karmas at the time of initiation and now He is responsible for every single karma which the soul is doing."

At the time of initiation, it is true that the Master takes some time to connect the soul to Sach Khand because the Negative Power still has control of the soul, and it takes some time for the Master to take the ropes of the soul from the Negative Power which he has hidden and tie the ropes of the soul to Sach Khand. One who is tied to Sach Khand will sooner or later definitely go there. That is why it is said that you can appreciate the Master only when you go within and see Him working there, because He works there as nobody else can. The Inner path is very complicated, and only when we go within and see Him working there for us, only then can we really appreciate the living Master. Now we see Him as an ordinary man like us, and as such we do not appreciate Him fully. That's why Master says to take Him as your brother, as your father, as your friend. But when you go within and see how the Master is working for you, only then can you appreciate and really respect Him.

Guru Arjan Dev says, “I have seen the Master and He is exactly like what I have heard of Him.” He says that when the soul goes within and sees her Master working there, only at that time she realizes “whatever I heard about my Master – that He protects my soul in such a way and He works in such a way in the inner planes – truly I see Him doing that.” And then He says, “He unites the separated ones with God; He is the lawyer or advocate in the court of God.” Just as, if we want to fight any lawsuit outside we need some competent lawyer, in the same way our Master is a lawyer in the court of God: He helps us in the battle we are fighting with the Negative Power. That’s why he is called a lawyer in the court of God.

The Negative Power gives no concessions. Whatever karma we have done in this kingdom we have to pay for. He holds every soul accountable for whatever karmas she has performed here, and he requires all karmas which are done in this kingdom to be paid off. Saints and Satgurus are free from all disease, as They do not have any burden of karma to pay. Whatever suffering or disease comes to them is only because They take over the karmas of their disciples in their love.

Once Master Sawan Singh was sitting in His Ashram with two Sikh leaders who had heard a prophecy that Master Sawan Singh would live for a hundred years. They asked Him, “Master, is it true that you are going to live for a hundred years?” He replied, “Yes, it is true; I plan to live for a hundred years: but only if my disciples let me meditate and do my work as I am doing now. But if they cry in front of me and say, ‘We are in pain, we are suffering,’ and if they will not meditate and not obey my commandments, there are many possibilities that I will leave earlier – because I will have to pay for all that.” And it happened. Those who are meditators and who are going within know that Master Sawan Singh left ten years early at the age of ninety. In the same way Master Kirpal was also asked the same kind of question, and He replied, “If you will allow me to work steadily and if you will meditate – only then.” And those who are meditators know that Master Kirpal left the body fourteen years early.

One very interesting thing: Once I was suffering from a very high fever and Master Kirpal was supposed to come on the next day: but before He could come some dear ones from Delhi came to the Ashram, and when they saw me suffering from that fever one of them cabled Master about my sickness. He didn’t ask me, and he didn’t tell me that he was going to cable Master, and without my approval he went down to Ganga Nagar and cabled Master Kirpal. The next day Master Kirpal was supposed to come, but He didn’t come because as soon as He received that cable my fever went away and I was better. Master Kirpal started having it; and it was a very high fever. Next day that dear one came to me very happily thinking that he had done a great thing by sending that message to Master. He told me. “I cabled Master about your sickness and now you are free from it.” I became very angry with him, because I knew that Master Kirpal had taken the karma which I was supposed to pay off and that He was suffering from that fever. So I became very angry with him and asked him, “Why did you do this? I didn’t tell you to do it!” and I was very upset with him. I told him “Now Master Kirpal will not come today because He is paying off the karmas which I was supposed to pay.” And it happened. Master Kirpal didn’t come on that day. The next day also he didn’t come, because the fever was very high, and the third day Master did come but His face was very yellow because that fever was very high. In fact it was a very big karma which He was paying off.

And when Master Kirpal came there, because I had told the dear ones that He was not going to come on that day but He would come after a few days, the dear ones thought that I was all conscious, so they came to Master Kirpal praising me: "We knew that You were not coming because he told us." Master Kirpal was very tired and sick and said, "He was telling you that I was not coming since it is only because of him that this happened." I apologized to the Master; I told Him, "I didn't want you to carry my karma, but this man went and cabled you." But Master Kirpal said, "No, it's all right."

So Sant Satgurus are free from all sufferings and disease, but because they are in the love of their disciples, whether the disciple wants the Master to take the karmas or not, they reduce the karmas and take over the karma of their disciple. Masters are not bound to the body as we are; they are not prisoners in the body. Whenever they want they can fly out of the body and leave it, or they can live in the body as long as they want. They are not in the control of death, but truly speaking, death is in their control. Those who say, "Master has died," are in a very deep illusion. They should think: "If Master is really subjected to death, then what is the use of going and taking refuge in such a Master?"

We see that He only changes the body and goes and works at some other human pole. In fact, "the Light which was working within Him is the same, the practices which He was teaching are the same – only the body is changed." Guru Nanak said, "My Satguru is always residing. always existing, in this world. He never comes, He never goes; He is the immortal person in this world. He always remains here."

Guru Arjan Dev Maharaj Ji says, "They are not in the cycle of births and deaths, but in fact They come here only for the sake of others: They give the donation of Their own life and make the souls meet God."

1979 November: The Struggle With The Mind

Session Date: May 1, 1977

Questions and answers after morning meditation at Sant Bani Ashram in New Hampshire, May 1, 1977.

QUESTION: After a while I had excruciating trouble with my mind and very much pain in my body.

SANT JI: Try to forget the pain. I think that if you had opened your eyes, your pain would have gone right away. To concentrate your attention at the third eye is to struggle with your mind. This battle goes on throughout our life. If we win this battle, we get the prize offered by God: the highest position. So we should not open our eyes only because of a little pain. Don't even think of the time. Everyone knows you have to sit for one hour; yet many dear ones are opening their eyes before I tell them. Within us, God has put the Infinite Light. If millions of outer suns were brought together they could not compete with the Light which is within us. But we are habituated to seeing the outer light so we do not see the inner Light.

When we are sitting for meditation, our mind is telling us to look outside. A dear one should never be aware of how the time is passing. One hour is the minimum time; it is not very much time to sit in meditation. In the Iron Age to meditate is the best thing. When we are sitting for meditation even the gods and goddesses appreciate us. They say,

"This man is doing a very good thing. He is progressing even more than we." In the heavens, there is no higher position. There is only convenience and happiness there. But still, birth and death are there. Those who are doing good deeds and helping others in the world, to them the Negative Power gives for some time the facilities and happiness in the heavens. But the time given to them is limited. After that, they have to come again in this world. In the same way, after we have been to school and have studied, we become a lawyer, doctor, engineer, and lead our life happily. But the government has limited the time of our job. After some limited time, the government retires this man and he has to live a worldly life. The government gives him a pension on which he lives. In the same way, the souls which are coming from the heavens are given only one concession: the human body once again. They are given that because they must do the work which they have not done earlier: the work of Shabd Naam.

Kabir Sahib says, "The human body is appreciated by the gods and goddesses. They also long to have the human body so that they may meditate on Shabd Naam." Then, after getting the human body, what should we do? We have to do the meditation of Shabd Naam. Then He says, "When you've got the human body, don't forget it. Do the devotion of God, meditate, because this is the only profit of getting the human body: the devotion of God.

SANT JI: [To someone else] How was your meditation?

QUESTION: Good. I saw the Master. It was a while since I'd seen the Master within and it made me very happy. I had some pain.

SANT JI: [points to another]

QUESTION: I had some trouble with sleep, then pain. The pain became unbearable and I couldn't sleep or meditate either.

SANT JI: Many dear ones sitting here are having the problem of sleepiness. After half an hour of meditation, many people are trying to sleep here. But they should not sleep. When sleepiness comes while sitting in meditation, they should try to take advantage of it. When you are feeling sleepy while sitting in meditation, at that time your soul wants to leave the body. So, instead of sleeping, you should try to become stronger and do Simran. The time when you are feeling sleepy in meditation can be the auspicious occasion of your soul leaving the body.

QUESTION: When I sat before, it felt much different from yesterday and today. I had no control yesterday and today... it was so strong.

SANT JI: Try to avoid sleep. Because you are sitting in meditation, you must struggle with your mind. We should always be aware of what work we are doing. When we do our worldly work, we don't sleep. It is because we do not understand meditation as an important thing that we sleep while doing it. When you are sitting for meditation, you should refuse your mind; tell him that for one hour you will not obey him.

QUESTION: I was struggling with sleep and then, finally, it came at the end of sleep.

SANT JI: It is the mind's habit to distract us from meditation. He will bring either sleep or pain. Our work is to defeat the enemy either by making friends with him or by doing anything to stop him. Our struggle is with a great enemy. This is our battle. Try not to

surrender to him, but to win over him. The hard struggle is only for a few days; after that you will start getting strength from the Satguru Power within. Just think: when you are sleeping, what can He do to help you? Hazrat Bahu has said, "Where there are only stones, what can the rain do for them?"

Hazur Maharaj Sawan Singh used to say, "When I go to the Satsangis, everyone is sleeping. Only a few people are awake." And all the dear ones who are sitting here, for them I can speak – those who have meditated remaining wide awake, they have seen at least something in their meditation.

Now anyone can ask anything about meditation.

QUESTION: I had a little pain when I first started meditating, but after a while the pain became intense and I felt wave after wave of energy, like my whole body was breaking apart. For a while I thought I was going to pass out. I just couldn't get control over the energy.

SANT JI: Our soul is in every single cell of the body. When it leaves the body [at death], we will have to bear even more pain than this. If you will do Simran, you will bear this pain easily and you will feel less pain. Master used to say, "If we try to remove a silken cloth from thorns by moving it quickly, there is a possibility it will be torn apart. But if we move it easily and very slowly, it may come off without tearing." In the same way, if we will do more Simran, our soul, which is spread throughout the body, will leave our body very easily and we will not feel much pain. But if we do not do Simran, we will have to bear much pain. So we should do more Simran in order to decrease the pain.

Once Guru Nanak's mother asked Him, "Son, why are you sad? There is everything in the house." Guru Nanak replied, "Mother, to meditate on Naam is very difficult." He was not defeated by this difficulty, but he worked very hard and strictly for eleven years sitting on cushions made of pebbles. Today you are seeing me sitting on a piece of cloth, but in my life, I have never sat on such a piece of cloth. I always used dry hay or bushes or things like that when I was sitting for meditation. And the people who were visiting me very often used to say that Kirpal Singh of Delhi had made me mad. And many people thought of a scheme of taking me for treatment. But I never went away from the Path.

In Rajasthan it is very hot, and I was spending the whole day on only one kilo, about two pounds, of water. I didn't pay much attention to bathing and cleaning my body, because I was giving importance to meditation. You will find many people who will tell you how hard that time was. Here you have many trees and shaded areas. But in Rajasthan there are not many trees. Now there is a canal system and there are water, trees and shaded area. But when I was meditating, there was no water, no trees, nothing was there.

The lovers are never afraid of the pain. No matter how much pain comes, they are never afraid. The dear ones who are experiencing pain while sitting for meditation, but as soon as they get up from meditation, the pain goes: they should understand from this that there is some other power which is creating the pain within them to distract them. When you are sitting for meditation you should understand it as two wrestlers coming to fight with each other. When two wrestlers are coming to fight with each other, neither is coming to surrender to the other; they are there to conquer the other.

But when we are sitting for meditation, always we are completely surrendered [to the mind]. We are not thinking that we have to fight with a great wrestler. Guru Nanak has given a very good example, saying, "I am a wrestler of the Satguru and I have to work hard." When a wrestler is looking at another wrestler, he is challenging him, saying, "Come on, fight with me." The worldly wrestler only dares to fight with one wrestler at a time. But we have to fight with the five wrestlers of anger, lust, greed, attachment and egoism. Guru Nanak says, "No matter if we have to fight with the five wrestlers, we have the hand of the Satguru on our back. The Satguru is always giving us inspiration, saying, 'Become strong, be strong.'" If you will do Simran and bear the pain, you will see how the Satguru Power is helping you from within. And the time will come when we will dominate over all these five wrestlers.

QUESTION: Is all the pain the pain of withdrawal, or are there different kinds of pain?

SANT JI: The pain of withdrawal always starts from the bottom of the leg and rises above. The pain which you experience sometimes at one place, sometimes at another, is only to distract you from your meditation.

QUESTION: Is it necessary to sit in the cross-legged position? I find it uncomfortable. Will those in cross-legged position make greater progress?

SANT JI: Everyone who is meditating will get a chance to go back to Sach Khand. Even the people who sit in the cross-legged position are troubled with sleep. If they sat on chairs in a comfortable position, sleep would conquer them easily. There is only one defect in sitting in a comfortable position: that is, sleep conquers us easily and we cannot succeed in meditation.

Masters say you have to collect your scattered thoughts. You can do it in the cross-legged position, or you can do it sitting in a chair, or you can do it while you are walking. You can do it in any position you like. But the question is one of collecting the thoughts which are scattered in the world, and connecting with Shabd Naam. Many dear ones are coming to me and telling me they are doing Simran when they are lying down. I tell them, "How can you do Simran when you are lying? Even when you are sitting, your mind is not allowing you to do Simran. How can you do Simran lying down when there is so much danger of sleep? Your mind is deceiving you." When they obey my advice, they become successful in meditation. If you practice any work, it is not hard to do it. In the beginning, you will have some difficulty, but after practicing, it becomes easier. When we started building this Hall,[12] we had to face many difficulties. We had to work very hard and bring all the material together. But now that this Hall is built, how much facility we have! We can all sit together here.

Similarly, when we try to collect our scattered thoughts, we face many difficulties. We have to struggle with our mind. But after we have collected our thoughts, we get much happiness and bliss from it.

You will see many people who meditate only once or twice in a month, two months or four months. But many other people are regular in their meditation, just as they are in eating. As food is necessary daily for our body, they understand that meditation also is

[12] The Satsang Hall at Sant Bani Ashram where this talk is being given.

important for our body. They are getting interest in their meditation; and if they do not sit for meditation, even for a day, they do not get that interest and they feel as if their body is being torn apart. Unless they sit for meditation, they cannot feel satisfied.

Very often I have given you an example from Guru Nanak's writings, where He says, "Just as an addict lives on intoxicants, in the same way, once we have developed interest in Shabd Naam, if we are tasting Shabd Naam, only then are we living; otherwise we are dying." Try to practice and the pain and other things will go away. Everything will become all right. And you should not open your eyes before the time is up. As long as you are sitting for meditation, you should not open your eyes.

QUESTION: Should we give the same importance to doing Bhajan as to doing Simran?

SANT JI: In the beginning, when you are starting out in meditation, if you are sitting for one hour, you should try to put one fourth of the time in Bhajan, and three fourths in Simran; that is, one quarter of an hour in Bhajan and three quarters in Simran. When your Simran is perfected and your soul starts leaving the body, you can always be doing the Bhajan practice; you can always be connected with Shabd.

Now we are doing less Simran, and sometimes we are going towards Simran, and sometimes towards Bhajan. Shabd comes within us just as the worldly thoughts are coming, without remembering them or making any effort. In the same way, Simran should always come within us and we should not have any worldly thoughts.

The meaning of doing Simran is forgetting the worldly thoughts. It is only because of simran of the world that our soul is entangled in this body. When we will concentrate our soul between the eyes with the help of Simran, we manifest many infinite powers within us. Man is the treasurer of many powers. But the practitioner of Naam will never use supernatural powers, because if he uses supernatural powers his progress will be stopped.

QUESTION: Sometimes, when I look into the middle of the Light that I see, it fades away.

SANT JI: This is because of lack of Simran. Thoughts are coming there. Do Simran and the Light will become clearer. Now also the Light is clearer and brighter, but the thoughts are coming in between us and the Light and that's why we see It as dim or pale.

QUESTION: I'm experiencing a lot of frustration in the quality of my meditation. Now You're here, and the thought occurred to me many times yesterday: what was the point of meditating when You are right here in front of me? Your presence gives my Simran the power to overcome sleep and pain. But I dread the moment that You leave because I know that Power is going to go with you.

SANT JI: No. The Power which you are receiving will always stay here. There is no doubt that when you are sitting in the presence of any Saint you will get Power. Master told me that once Master Sawan Singh came to visit Master Kirpal's house. The room in which Master Sawan stayed Master only opened for special occasions. Whenever He went in that room, His soul went right up.

The Power is always there within us, but the mind sometimes shakes our faith; the mind plays tricks on us. In the presence of the father the child behaves well. But when the father goes away, his bad friends teach him to do bad things. When Hazur came to our

ashram, similarly, like you, one man told Him that in His presence, like you, he was seeing much Light and it was easy for him to meditate. He was not even aware of the time. But when he was not in His presence, it was hard for him to sit still for that much time. So Master gave him the same reply, saying, "When you are not in my presence you are obeying your bad friends and they overcome you."

I know this because I have spent my life practically, even when I was in the army. People were trying to persuade me to see movies. Nobody was telling me their bad qualities; everyone was praising movies. So I told them, "At least there should be one man who will tell me the bad qualities of this thing!" The drunkards were always telling me the advantages of drinking wine, but there was nobody telling me that it is bad to drink wine, or that after drinking wine, we become mad.

Similarly, the meat eaters were always praising the eating of meat. They were telling me that much strength is obtained that way. So I told them, "If you are proud of your strength, come and run with me." Nobody could beat me. I was very good at running and won many prizes in running competitions. This is just an excuse of the mind, that by eating meat we get strength.

Similarly, our mind will never tell us the advantages of meditation: that by doing meditation we can go to Sach Khand. On the contrary, he will always say that it is not good to do meditation and he will always try to distract us from meditation – because it is his duty.

1980

1980 February: When Man and Woman Agree

Session Date: January 3, 1980

This darshan talk was given at the hut, Sant Bani Ashram, Rajasthan, on January 3, 1980.

QUESTION: When we're told to do Simran and we hear the Sound very loud, should we continue to do Simran or should we do Bhajan?

SANT JI: You can sit in the Bhajan position and listen to the Sound Current.

QUESTION: [Inaudible question about the obedience of the wife toward the husband.]

SANT JI: [Laughing] Both husband and wife have the same duties towards each other, if they understand it. As the wife has her duties toward her husband, in the same way, the husband also has his duties toward his wife. If they live together and obey each other, only then will they be able to live the worldly life happily. You know that if both wheels of a cart are of the same size and functioning properly, only then can the cart carry a load. Otherwise it cannot.

QUESTION: I've got a question about the polluted air we have in the States, especially in big cities. We have brown air. How does that affect our health or our mind or meditation?

SANT JI: Mostly, this polluted air affects our health. When our health is affected, meditation is also affected. When we don't have good health, we cannot meditate. The person who is in good health can meditate much better than the person who doesn't have good health.

QUESTION: Sant Ji, over and over I have heard this problem, and I would like you to answer it directly. A man and a woman marry, and later they become initiated. One of the partners wants to be very chaste – a hundred percent – and the other person in the marriage is not yet in sympathy with that. The person who wants to be chaste is very strict about it and is afraid to be loving and affectionate for fear that it will lead to lust, and the other partner is lonely and hurt. What is the best way to handle this?

SANT JI: In all families, people have different types of minds and different natures. Every person is the slave of his mind. Every person is dependent on his own nature. Chastity can be maintained in married life only if both man and woman agree. Within marriage, either the man wants to practice chastity and the woman doesn't, or sometimes the woman wants to maintain chastity and the man doesn't. If they are not cooperating with each other in this matter, then they start having conflict between themselves and get to the point when they think about getting divorced.

I think that in this regard the wife should perform her duties toward her husband, and in the same way the husband should also understand his duty toward his wife, and he should also do that. Both of them should be loving and cooperating with each other. If they will do that, only then will they be able to lead a good life.

Lust is a spontaneous madness, and when lust comes it doesn't matter whether it comes within a man or a woman, it makes the person senseless. If at that time the lust is not satisfied, if it is within a woman, the woman will all day long keep fighting with the man, and if it is within the man and he is not satisfied, then he will also find excuses to fight with the woman. In that way they will always have conflict.

Those who have this disease of lust, if they meditate more, and when the lust comes within them, if they sit for meditation right at that time, they can succeed in getting rid of this disease. Kabir Sahib says that when the current of lust comes within the man, lust wakes him up, even when he is sleeping deeply. That is why Kabir Sahib says that we should always remain awake, because when you're sleeping the thieves are coming. Those who are sleeping and are not careful, the thieves take that person's senses under their control, and they make him enjoy lust. That is why Kabir Sahib says that we should always remain awake. But don't think that Kabir meant that lust comes only when we go to sleep. Saints say that we are always sleeping in respect to God, and are awake only in respect to the world. That is why They tell us to remain awake always.

QUESTION: There are a lot of people who don't want to overcome lust, because they say that God created lust as a beautiful thing, as a power to procreate children, and they don't see it as negative. They say that they don't want to eradicate it from their life, because it's not seen as a negative thing. It's seen as a beautiful power given by God to procreate children. I wondered if Master could comment on that. With anger it's easy to see that it is negative, but sometimes it's difficult to see that lust is negative.

SANT JI: Dear ones, Saints never say that lust, anger, greed, attachment and egoism are bad. They become bad when you use them too much. All these things are like weapons which are given to you by God, but when you use them more than required, only then they become bad. If you want to use lust only for procreation, indulge in lust only when she is able to conceive. Just by going once you will have your purpose served, since you will have a baby. Then you don't need to go to your wife until the baby becomes weaned and you need another baby. If you are using lust in that way, then it is a very beautiful thing; but people have made using it as a customary thing, like eating food. As we think it is important for us to eat food once or twice daily, we think the same way about lust. They are always going and enjoying it, and in that way, they are not preserving the beauty of lust, they are destroying it. If you have intercourse with your wife only for procreation, only for creating a baby, then you will be called a celibate – not unchaste.

But what is our condition? Kabir Sahib says that a dog is unchaste only for thirty days in a year; otherwise he is chaste. Even though the bitch lives near him, still he never indulges with her.[13] But men are always unchaste. For all the six seasons and twelve months, they are unchaste. They don't maintain chastity even for one month.

If you go to your woman only for having children, and after that if you don't enjoy her in this way, then you cannot be called unchaste. But people always enjoy lust with the woman, and they don't even care whether she is pregnant, or even if she is just going to have the baby; still they enjoy lust with her. But look at the condition of the animals:

---

[13] All animals, with the sole exception of man, feel sexual desire only when the female is "in heat" – able to conceive children.

when a cow becomes pregnant, or any animal becomes pregnant, the male animal will not touch her. No matter if they are living in very close quarters, still the male will not touch the female. But man doesn't observe even that much chastity. People don't consider that if they enjoy lust with a woman when she is pregnant, whether the baby who is in her womb will be suffering pain or not. If the man is doing that, the baby which is born will not be a good child for the parents, and will always give a hard time to the parents – because when that soul was in the womb, at that time the parents didn't take good care of it, and instead gave that baby suffering. That is why such souls, when they come out from the womb, they always give a hard time to the parents.

Vital fluid is a very precious thing which you have got. You can go to your wife for babies, but to lose it unnecessarily is not a good thing. You should preserve it.

Anger is bad only when anger overwhelms you and controls you and you do whatever anger wants you to do. But as long as you are using anger for your own safety, it is not bad. God has put this element within you for a good reason: if you do not have anger, people can easily control you.

If God had not put greed in you, then you would not be able to meditate on Naam. We people meditate on Naam only because we have greed for realizing Naam. But, when we do not use greed in the right way, instead of having greed for Naam, when we start having greed for worldly things and go on collecting them, only then greed becomes bad. So when we misuse the greed, it becomes bad; otherwise not.

It is the same way with attachment: if we didn't have attachment within us, then we would not be able to have attachment for the Master. But when we do not remain attached to the Master, Who is the human form of God, and go and dye ourselves in the attachment of the world, only then we suffer. As long as we remain attached to Master we remain happy; but when we go beyond the limits of that attachment, when we go and attach ourselves to the world, only then we suffer.

Ego has been put within us for a good purpose. If we didn't have ego, we never would be able to maintain our personality and our confidence in the Master. But when we don't use ego in the right way, instead of maintaining our personality for the Master and becoming confident about the Path, when we go on using it for the worldly things, more than is required, only then does ego become bad.

All these weapons have been given to you by God for good purposes. That's why Saints never say that unchaste people or angry people or greedy people are bad. They say only that they are bad who misuse these things, because they ruin their life. That's why Masters always say that we should not misuse them.

QUESTION: Can you tell us what the star on your hand means?

SANT JI: [Laughing] The story about this is that when I was about the age of this girl,[14] at that time on my body many blisters and sores erupted, and they were so bad that pus was coming out from them and my clothes used to stick to my body, and it was very painful; and nobody liked it. In those days in India people didn't believe much in medical treatment; and they used to believe that if you would take such a sick person on

[14] The one who asked the question; she was ten years old.

pilgrimage and bathe in holy waters, their sickness would go. So they took me to all the holy people and to all the holy places and after that failed, they brought me to Baba Bishan Das. Baba Bishan Das also took me to a sacred place, and he told me, "Nature wants there to be some signs on your body. Your body should not be stainless. So you will have to get three stains – or three signs – on your body, and then you'll be able to get rid of all these sores." So, Baba Bishan Das made me get three signs, and this [the star] is one of them.

The person who was putting those signs on my body was not pleased about it because I had so many sores that he was afraid that when he used his machine on my body, it would be painful for me. But Baba Bishan Das told him not to worry about that, because I was going to get better after I had the three signs. And when I left Baba Bishan Das at that place, three or four miles away, one hour later, my body became as clear as it is now. That is the story about this sign.

Baba Bishan Das was my first Master, from whom I got initiation into the first two Words.

QUESTION: Did Baba Bishan Das ever ask for initiation from Baba Sawan Singh?

SANT JI: Yes, Baba Bishan Das went to Master Sawan Singh when he was very old. Master Sawan Singh told him, "Since you are very old now, you won't be able to meditate, and you don't need to take any initiation. But I promise that I will take you when you leave your body."

I had told Baba Bishan Das about Master Sawan Singh. I came to know about Baba Sawan Singh from people who had seen Him when He went to Peshawar. I was posted at a place called Nowshera, and these people told me about this great Saint. They said that they didn't know what inner power was working within Him, but they knew that his outer form was very radiant and beautiful – He had a beautiful white beard, His face was very radiant, and He was a God-like man. So when I heard about Baba Sawan Singh's glory, I was so much attracted towards Him that I went to Beas and had His darshan. That made me so happy that I couldn't keep it only to myself, and I went to Baba Bishan Das and told him about Baba Sawan Singh. Then Baba Bishan Das accompanied me to Beas where he also had the darshan of Baba Sawan Singh. At that time Baba Sawan Singh promised Baba Bishan Das that He would take him.

Regarding me, Baba Sawan Singh told Baba Bishan Das, "This man has performed many austerities and he has done many other things; but still he has not got the real thing. I have one devotee here who also used to perform austerities before he came to see me." That was Baba Somanath. At that time Baba Sawan Singh called Baba Somanath and we were introduced: that was the time we met.

Baba Bishan Das was not a frog in the well. He believed in the planes above the planes which he had attained. And when I told him about Baba Sawan Singh, he said, "We should not delay in going to see Baba Sawan Singh, because who knows when we have to leave this world? We should go at once and have His darshan." Baba Bishan Das was much pleased with me at that time, and he said, "I have made him a very good disciple – because he has told me about this very great man. Because of him, I have come in contact with this great man."

QUESTION: Does what we receive in darshan depend on how close we are to your form, or how receptive we are to what you want to give us, or, what You want to give us? Does everybody get the same voltage, no matter how far away we are?

SANT JI: It depends upon the receptivity of the individual. In Nanaimo when the initiation was held, there was one dear one who got initiation along with many others, and many people had beautiful experiences there. Before the initiation was completed, he asked me whether he would receive the same type of experiences always, even when I go back to India. I said, "Yes, if you will be receptive you will get this experience." Because he maintained that receptivity, he did have many other beautiful experiences. He wrote his father [who lives in India], and he sent a friend from there, and he requested that dear one to bring his father to get initiation. It was only because he maintained his receptivity, that he felt he had the grace of Master as much as before even after I was far away from him physically. It all depends upon the vessel. It all depends upon your receptivity. The more receptive you are, the more grace you will get. The distance doesn't make any difference – whether you sit close to the Master or far away from him.

I don't usually initiate deaf people, and this man's father was deaf; so when he came here for initiation I refused him. For three days he was very sad because he had come here to get initiation. He told me he was searching for some Master for the last fifty years. And now, finally when he got the Master, he was refused initiation; so he was very sad. But since he was a deaf man and I couldn't explain anything about the Path to him, that made it very difficult for me to initiate him; so I refused him. But he was very sad. So one night after Satsang I saw his sad face and I said, "All right, you come."

Since he was deaf, there was nothing to explain. I told him, "All right, old man, close your eyes and sit, and just look within." I told him only this much with the help of that other dear one. When he closed his eyes and looked within, and he got the attention of the Master, he saw the Light. Before coming here he used to visit the gurdwaras and temples, and he used to go and worship before the priests and like that. He always used to offer money before the holy book in the temples, or in front of the idols. So when he got this way of doing the devotion, and when he saw the Light, a little bit of Light within, he at once took a five-rupee note from his pocket and he started offering that at my feet. So that dear one told him, "You don't need to offer anything here. You just keep your eyes closed and look within."

It all depends upon the receptivity of the person. He was not explained anything about the Path, he was not explained anything about the inner planes, he was just told to sit and close his eyes and look within. And that was enough for him. So, it doesn't make any difference if the person is explained all about the Path or not, or if he's near the Master or far away from the Master. Everything depends upon the receptivity and purity of the person. God is the Beloved Friend of everybody, and He pays equal attention to everybody. He doesn't hurt anyone. But it all depends upon the receptivity of the disciple.

We need to come close to the physical form of the Master because up until now we have not perfected our Simran and neither have we perfected the contemplation of the Master – we don't always remember the form of Master when we go away from him. That is why it is very important for us to be near the Master as much as possible.

You know that as long as one doesn't have a Master's degree in any field, he has to attend college and study there. But once he gets the degree, then he doesn't care about going to college. But that is the difference between the degree we get in this outer world and the degree which we get from the Masters. As we go on doing what the saints tell us, as we go on rising above in the inner planes, our appreciation for the Master also goes on increasing, because the respect for and the glory of the Master which is in the inner planes is much more than we can even think of in this world.

Many times I have said that those have done meditation and have gone above in the inner planes, they have never said that this Path is false. And only those who have gone within have understood their Master as God and only they have appreciated and loved their Master.

Kabir Sahib has said, "People are the slaves of mind. Few are the slaves of Master. Those who are the slaves of Master, they achieve the high status." A dead body cannot complain, even if someone puts mud on it. It all depends on the person who is taking care of it. If he wants to clean that body, it's all right, and if he doesn't want to clean it, it's still all right. The dead body cannot complain. In the same way, the real devotees of the Master don't complain to the Master, because they are living like a dead body before the Master. They never complain that they are having pain in their body, or that they cannot do Simran, or that they cannot practice the Path; they do not complain before the Master because they want more than anything that love with the Master should be maintained. They always pray for that. The condition of a real devotee is that he always longs to have a glimpse of the Beloved and he always feels that he is a dead body before the Master. When he has a glimpse of the Master, only then he feels alive. Otherwise he always feels dead.

1980 March: Just By Doing Simran

Session Date: January 5, 1980

This darshan was given on the afternoon of January 5, 1980, at the Hut at Sant Bani Ashram, Rajasthan.

QUESTION: Where does Simran originate from? I mean, is it in the mind or is it at the eye center? And when we do Simran, what happens from within?

SANT JI: Simran is the means of collecting the scattered thoughts and bringing the attention to the eye center. If our Simran is perfected, then all our thoughts become pure. If we have not perfected our Simran, then our thoughts do not become so pure, because if we are repeating the Names with our tongue, but our mind is not doing Simran, we cannot make our thoughts pure.

QUESTION: Master, I was wondering if you would speak about guilt, what purpose it serves, and if it can be turned into anything positive.

SANT JI: After making a mistake, we feel guilty. But it would be better if we had thought about it before doing it. What is the use of feeling guilty if one jumps in the well and then feels guilt? So that is why, before doing anything you should first think about it very carefully; in that way you can become free from feeling guilty after making mistakes.

QUESTION: That implies that we can always know beforehand, the right thing to do.

SANT JI: Yes. [Gentle laughter from group.]

QUESTION: Are we spoiling the grace that you give us through satsang and darshan when we talk after seeing you?

SANT JI: Satsangis should do Simran or sit alone after attending satsang or having darshan. If a Satsangi talks with people after attending satsang or having darshan, his heart, which is filled by having the darshan of the Master, will go on emptying gradually.

QUESTION: If we're in a room where people are talking, should we leave and be alone? Are we affected by their talking?

SANT JI: You have to do your work. You should not pay any attention to others. One whose heart is still feels seclusion everywhere. A dear one can find seclusion even when he is among many people, if his heart is still. In the army different people get together and they are all very free-minded – they don't know how to use good words but only obscene words, and they are not very spiritual or religious.

When I was in the Army, if I had told them that they should keep quiet or be silent while I do my practices, what do you think? Would they have done that? No. If I had told them to keep quiet, they would have made more noise and disturbed me more. So I didn't pay attention to the disturbance which they were causing; I just kept on doing my work without paying any attention to them, and in that way I was able to avoid them. I remember that in the beginning, people used to come and disturb me. They used to come near my bed, drunk, and they used to dance on my bed, and they wanted me to join them; but I didn't. They did that for the first few days, and later on when they came to know that I was not like them, that I was doing my devotion, they didn't disturb me. We were all living in one big barrack, but still, after a few days when they realized that I was doing devotion, they were so impressed that nobody dared drink wine in that barrack. They would go out of the room to drink wine. So if our devotion is true, then God makes other people quiet when we are doing our Simran. If our Simran is strong, and if we are true to our own Self, and if we are constantly doing our Simran, then no matter how many people are talking in the room. God will make them quiet – if we are strong and true in our Simran.

Suppose you are sitting for meditation and doing your Simran and there are some people sitting next to you, talking. They are talking and bringing out whatever they have in their heart. If you are paying attention to their talking and becoming nasty towards them in your heart while you are still sitting for meditation, if instead of doing Simran you are thinking bad thoughts for them – you are not doing meditation and you are no better than the people who are talking. Because they are talking, using their tongue, and you are talking, using your mind. You are doing the same thing that they are doing. Master Sawan Singh Ji used to say, "What is the use of doing such a meditation? In that way you are closing the outer veil, but behind the inner veil you are doing everything which the others are doing openly." But if you do not pay any attention to them when you are doing your Simran, since God is sitting within them also, after some time they will realize that they are making a mistake. They will realize that you are doing Simran and they should not talk there. By themselves they will leave the room because God has given them sense,

and God Himself is sitting within them. So if you are doing Simran, and if you are strong in doing Simran, then God will find some way to make things easier for you so that you can do more Simran. There was a dear one who used to live with me, and once he sat for meditation, where there were some people talking. He couldn't tell them to stop talking, but he was so angry with them, sitting in the meditation, that after some time his body was shaking because he was so angry. We all laughed at him, and said, "Look at this man! He is sitting for meditation, but what is he doing?" So whenever such a situation comes up – when people are talking and you are doing your Simran – you should not get upset with them, but you should be patient. Patiently you should go on doing Simran, and then they will leave by themselves.

Just a few days back, some people were coming from that direction where the people are coming now (you can see), and they were drunk. As soon as they came near the ashram they realized that it was land of the ashram, and they decided not to enter this land, and they went on that side, and after going all the way around the ashram, they came out on that road. Who was there? There was nobody standing there to tell them that it was the land of the ashram and they should not enter into this land when they were in that drunken condition. It was God Himself Who was residing within them Who told them not to do that. On the way back from America, when we changed planes at Rome, two Indian families from England got the seats right next to us. Some people in that party were drunk. But they felt so embarrassed that they didn't come and sit down in those seats which were allotted to them. The whole way they sat near the toilet and never came near us. It was good for us, because Pappu became sick, and we had all those empty seats on which Pappu could rest. [Laughter.] Nobody told them not to do that, but they felt bad because they knew that we did not drink wine, and they were drunk. They felt so embarrassed that they didn't dare to come and sit near us. Who was there to tell them that they should not sit there? It was only God Himself Who inspired them to go away from us. At that time I told Gurbagh Singh, "See how the Grace of the Satguru is working. These people have paid, but still they are not able to take advantage of it."

Everybody should consider, and if there is any dear one who is doing Simran or meditating in the room, you should keep quiet. If anyone is doing the meditation of God, you should give the donation of silence there, and you should keep quiet. A Satsangi should always appreciate the one who does the devotion. At that time, those who want to talk can come out of the room and talk, but you should not hurt those who are doing Simran.

QUESTION: Sant Ji – in our dreams we do good things and bad things. Are these things incurring more karma on us? How much importance should we place on dreams?

SANT JI: Sometimes we get bad dreams only because of constipation or indigestion. But mostly our dreams are the reactions of the thoughts which we have thought during the daytime. If we have bad thoughts during the day, how can we expect to have a good dream in the night? If we have good thoughts during the day, then we will have good dreams. And if we are thinking about Master, even a little bit, then it is very possible that we may have the dream of Satguru. It all depends on the thoughts you are having.

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

SANT JI: Yes. Yes, but it is different for different people. You know that some students are so bright that they learn the lesson in just one day, and some students are not so bright, and it takes a long time for them to learn the same lesson. So it is different for different people; but you should understand why we have to do Simran. We do Simran only to change the thoughts of our mind. The thoughts or fantasies which we have in our mind, nobody has told us to have them; all those thoughts are coming from our mind, from within us, by themselves. We are not making any effort to bring them, but still they are coming. But we are very fortunate ones, because Master has given us Simran. This is the Simran on which They have meditated, and if we want, and if we work hard, we can perfect our Simran, we can change our thoughts, in just one day.

We people don't pay much attention to Simran. That's why we spend our whole life in doing it and still remain far away from perfection. We people do Simran for ten minutes and then give up for many minutes, and again we do, and again we give up. Sometimes we forget Simran for many hours, and sometimes we don't remember Simran even for many days. It is only because of this that we are not able to perfect our Simran. But if we paid attention to Simran, and if we did Simran constantly, then we could perfect it in no time.

Satsangis have no idea of the value which Simran has and the power which Simran has. And that is why they don't pay attention to Simran, and become careless.

If we are strong in doing our Simran, we can have many powers, just by doing it. Many supernatural powers come within us just by doing Simran, and if the one who has perfected his Simran wants, he can stop a moving train. Such power can be achieved by doing Simran.

There are many forces of mind. And when you do Simran and have control over your mind, then you will realize its value and you will not give it up. You will always want to do it.

In the cities you may have seen magicians – people who practice mesmerism and such things to impress others. They are able to do that only because they have some concentration of mind and they have some hold over their mind. You can also do all these things, you can also impress people if you do Simran; but in Sant Mat, on the Path of the Masters, it is not allowed to use such powers to impress people. But you can get all those powers by doing Simran.

In Sant Mat, as Kabir Sahib says, "The Saints are near God, but still they don't tell people that they are near God." In Sant Mat, if anyone has achieved anything, he will not impress people by what he has achieved. He will just keep quiet.

Many times I have told this story of when I was in the army. Once one English retired major came and he was a sort of magician. Before coming to our group he had performed many shows in front of other troops. People were very impressed; they said that he could even put life into a dead bird, and like that. SO when he came there, he said, "Okay, I will show you a very great thing." He held a bird in his hand, and invited one person to come and cut off its head and someone did that. People saw the blood was dropping down on the earth and that the bird was dead. After some time, he just joined the two different parts of the body of the bird, and he made that bird fly, and everybody was very

impressed. Then he said, "Okay, you bring some sawdust and I will turn that into sugar, and I will make tea and give it to you." There were many high officers there who wanted to see this trick also. So some sawdust was brought and he turned that into sugar and tea was made and the officers were given that tea to drink. When they took their first sip he asked them. "Is it sweet?" They replied, "Yes, it's like regular tea." But then, when they took a second sip, they found that there was no sugar there – it was all sawdust. [Laughter.]

He showed many tricks and afterwards he said, "I do all these things only because of my flute. (He had a flute with him that he played.) All my power is in this flute." He wanted to play that flute, but at that time I also had some concentration of mind, and I used to play with people, and I used to – I had this habit of just harassing such people, so . . . [Laughter.] when he started playing his flute, I used my concentration and he was not able to. He was very surprised, because nobody up until then had done that. But no matter how he tried, still he was not able to play the flute. And he was not able to do the rest of his show, either. [Laughter.] So he was worried, and he said to my commander, "There is somebody in your troop who has some power and who has stopped my flute. So I request him, I beg of him, to please release his power so that I can do my work." So that was released.

Then he said, "You should not understand that this is real magic; you should not think that I can really put life into a dead body. If I could, the people from England would never have allowed me to come here. The Queen or the King would have kept me in their service, because nobody wants to die. I do this only to impress people, and I can do it only because I have concentration of mind. Because my mind is concentrated, I can make you people's minds believe in me, and I can impress you." He meant to say that whatever he was doing was only because of the concentration of mind.

I had concentration because I was also doing meditation at that time. Of course, I did not have charged words; but still I was doing repetition, and I was doing it constantly. That's why I had concentration of mind. So if you people also do Simran – and you are fortunate, because you have charged words – and if you do it constantly you can also possess such powers and you can also show all this to people – but you are not allowed to do that once you achieve it. But there is no doubt that you can get all these powers when you do constant Simran. Simran has many powers in it, and if we practice it constantly, we can become the masters of it.

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

SANT JI: [Laughing.] Simran is the only way by which you can do that. That's why, do Simran.

Regarding Simran, Baba Bishan Das used to say, "By doing Simran we can get many powers – we can read the hearts of people." He also used to perform many shows like this, many miracles like this, because the mahatmas who do not go higher than the second plane become pleased when they give boons to people; or when they curse people and it works out, they become very pleased. They are delighted when they can help people by reading their hearts or by helping them in any way. So Baba Bishan Das also used to do that, and he was able to do it only because of Simran.

QUESTION: Do we have to suffer the consequences of bad thoughts that come to our mind? Like, even though we are meditating, sometimes I get bad thoughts – bad thoughts pop up in my mind for the Master. Do I have to suffer those consequences?

SANT JI: Guru Nanak said, "Because of bad thoughts you won't be able to rise above, and you will not be able to succeed on the Path." Unless you remove those bad thoughts, you will not be able to progress in meditation. Bad thoughts come into our mind only when mind attacks us.

In the army I had to work as a radio operator. Whenever there is a war, the enemy also has radio operators, whose job is to create disturbance in the radio messages between the people of the other country ["jamming"]. If two people are communicating on this side, there would be another person with a set whose work would be to cause a disturbance so that the first two cannot communicate well. But radio operators know that this disturbance is from the enemy; so they change the frequency of their set and pay no attention to the disturbance; and they go on communicating with each other.

In the same way, mind is working like the radio set of the enemy. His work is always to cause disturbance. He doesn't have to take any message, he doesn't have to give any message; his work is just to cause disturbance when we are communicating with God. When we are sitting for meditation, he works more than he works at other times, because that is the time he causes much disturbance. But the wise meditator pays no attention to the disturbance mind is causing; he changes his "frequency" of doing Simran, but he always keeps himself in Simran. In that way he casts off the disturbance of mind.

Sometimes in the war the radio operators of the enemy side will speak friendly words when they are causing the disturbance and will try to talk with the people of this side; they ask "what's happening?" and "what do you need?" and like that. In that way they try to find out the situation of the other side. If the operator on this side is not wise, and doesn't recognize the voice as that of an enemy – then, this side is defeated; because he tells him how they are marching and where they are going and like that, and when the enemy side knows these things they can attack.

But the wise operator always knows how to differentiate between friends and enemies. He knows how the operators of his side sound, and how the other side sounds. He has the full knowledge of that, and he works according to that.

Our mind works in the same way. When we sit for meditation and mind is causing disturbance, he will often come as a friend, and using very sweet words, he will tell us, "do this" or "do that" or "get up from meditation" – like that. And we feel that he is our friend, and we do not even think that what he is telling us to do will lead to a negative thing. You obey him and you do it; and when you have done it, then you realize that it was your mind.

So that is why, whenever you sit for meditation, no matter if the thoughts come in your mind, you should not pay any attention to them. Thoughts always lead to action, and we have to suffer the consequences of it. Whenever mind brings any thought in you, you should be very careful and not pay any attention to it. You should be able to recognize whether it is the voice of Master or whether it is the voice of mind. Your Master will always pull you upward, and if there is any good thought which makes you sit for

meditation longer, or which makes you have more devotion for Master, then you should understand that it is from Master. But if any thought comes into your mind which makes you get up from meditation or which brings any bad thought in you, you should understand that it is from mind and you should not pay any attention to it. When you are sitting for meditation, you should be very careful, and act like the wise radio operator.

QUESTION: Then, do you still suffer the consequences?

SANT JI: If you are ignoring the thoughts, that means that you are doing Simran; and then you don't have to.

QUESTION: Master Kirpal once said, "Whatever you are thinking, God's Will is the opposite. " Could you comment on that?

SANT JI: [Laughing] Master used to say, "Whatever you are thinking is opposite of the Will of God," and I say, "You should forget yourself." Both of these things are one and the same. Master Sawan Singh Ji used to say, "One person will say, 'one hundred,' and another one 'twenty times five,' or 'five times twenty,' but it is all the same – you have to become thoughtless."

QUESTION: Would it be right to say that we won't have perfect Simran until such time that we are able to handle those powers and be able to keep control of ourselves? Or, we won't perfect our Simran until we just have devotion for the Master, and not for powers and things like that?

SANT JI: Well, the important thing is that we people are careless in doing Simran. It is because we are careless that we don't have that much devotion for doing the Simran. And because we don't have that much devotion for Simran, mind brings disturbances and we are not able to perfect it.

The other thing is that we will have devotion for doing Simran only when we meditate more.

1980 November: Questions and Answers in Rajasthan

Session Date: October 28, 1980

This darshan session with the Master and His disciples took place at Sant Bani Ashram, Rajasthan, October 28, 1980.

QUESTION: Would you explain what anger is, and what causes anger, and how to prevent it from coming in our within?

SANT JI: We can see the form of anger only when we see its expression; only when we see people fighting, or people getting upset at each other. Only then can we see what anger really is.

Once there was a Mahatma who told Anger, "I have heard many stories about you and I've heard about your deceptions, but I have not seen any of your forms or your deceptions with my own eyes."

So Anger said, "If you have not seen that I will show you how everything happens once I am at any place." A farmer came to a merchant with some honey. The farmer took some

honey and pasted it on the wall of the merchant's store with his finger. Looking at the honey a fly thought that it was for her to eat and started eating; a lizard saw that fly and thought it was for her. When the lizard ate the fly, the merchant's cat saw the lizard and thought it was meant for her and she snatched the lizard. At the same time the farmer's dog saw the cat and he thought the cat was meant for him so he started chasing that cat.

The cat was very dear to the merchant and the dog was very dear to the farmer; the merchant hit the dog with a stone and the farmer hit the cat with a stick. The merchant had many servants and the farmer had many companions; both parties started fighting with each other and as a result many people broke their arms and legs and had to be carried away. So just in a few minutes everything happened. Anger told that Mahatma, "You see how in just a few moments I created such a deception and made people fight with each other."

Anger does not come from outside; the fire of anger arises from within us; and in order to quench the fire of anger – in order to quiet or satisfy the anger – we use outer things.

You know that nowadays in Iran and Iraq the guns are blowing out fire. That is the fire of anger. They have widened the mouths of the guns and the fire is coming out and killing the people. It is only because of anger. You see how, because the people have become controlled by anger, because they have gone mad with anger, one brother is killing the other. One community or one religion is fighting with the other.

Master Sawan Singh used to say about anger that once there was a dear one in Abdabar who killed his brother and after that he removed the skin from the body of his brother; he put that skin under his bed, and after that he used to eat food on that skin.

The only way to prevent having anger arise within is the meditation of Shabd Naam. As the disease of anger is within us, the medicine to remove this disease is also within us.

QUESTION: Can you talk about the Radiant Form? Does the Radiant Form always take the Form of one's own Master, or can it be a past Master that one has never seen?

SANT JI: Master Sawan Singh used to say that in the path of spirituality the relation of grandfather or great-grandfather does not exist. And it has no value. We should always have faith in our own Father who has given us initiation. Anyway, for convincing the disciple, and for satisfying the disciple, the Radiant Form takes the form of the past Master or even the present Master.

As I have said many times about Sunder Das, an initiate of Master Sawan Singh Ji, who used to live with me, at the time of his death he not only saw Master Sawan Singh but he also saw Baba Jaimal Singh and Master Kirpal. When he said that he was seeing the three forms at that time we had made halvah Parshad for all the Sangat there, because it is a tradition in the Sikh religion that if anyone leaves the body at his own will or without any resentment – if he is pleased to leave this world and he knows from beforehand that he is going to leave the body – then we make the halvah and he leaves the body cheerfully.

So we had made the Parshad and people were sitting there and he said Master Sawan Singh had come to take him, along with Baba Jaimal Singh and Master Kirpal Singh. So sometimes it happens that – to convince the disciple or to please the disciple – the Radiant Form takes the form of the previous Master or the present Master also.

In the same way, when my father left the body he also saw both Masters Sawan Singh and Kirpal Singh, even though he was not an initiate. He used to say, "I will see when your devotion will liberate me." So three days before he left the body a cable was given to me saying he was almost ready to leave the body. So I went there to Punjab and he told me he was seeing both the Masters. This is a very special grace of the Masters; sometimes to convince the disciples the Master comes along with His Master or along with His successor also. This is the grace of the Masters. Master Sawan Singh used to say, "Masters have to take care of the souls of even the dogs of the Satsangis."

There was one lady living in the village of 83 RB. She was initiated just a couple of months ago and twenty days ago she left the body. When she left the body she reported that Master Kirpal had come to take her. She was not sick and she did not have any physical pain or anything like that. The day before she left the body she was doing laundry all day long and next morning she got up at four o'clock and sat for meditation and while she was sitting for meditation she left the body. Before leaving the body she told her family members that both Master Kirpal and myself had come there to take her. Her family members came to me and told me about her departure.

Anyway we should always have faith and trust in that form of the Master who has given us initiation and told us, "Come within and find me." – in that form He has told us.

QUESTION: In the beginning of the *Anurag Sagar* a condition called Bhringi is talked about. Can you comment on that and explain how that can be achieved?

SANT JI: The disciple can become successful only when he becomes like the Bhringi. When the insect catches the attention of the Bhringi he becomes the same form as the Bhringi. In the same way those who will accept the attention of the Masters, the attention of the Shabd, only they will become the form of the Master and go back home. That is why Hazur Maharaj used to say, "If you love me, obey my commandments."

QUESTION: In meditation at times I find that I am simply sitting in one place listening to the sound and not plunging completely into it, and letting it completely take me away. I'm not being absorbed. How can I let go of the clutching and be taken away by it?

SANT JI: You should not try to do anything while you are sitting for meditation except meditation. The dear one should forget about himself completely. He should not even remember where he is sitting. Whenever you try from yourself to absorb yourself or plunge into it or to clutch anything, you will at once become aware of your body and that will break your concentration. When the concentration is broken you will have to start all over again.

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

SANT JI: [Laughing] I think that if we lovingly do the Simran, without understanding it as a burden, then we will never even remember if we are having pain. The soul gets the power of bearing the pain by itself if we are doing the Simran lovingly.

QUESTION: I was talking to Millie Prendergast last summer and she said you just go to the eye focus and then you repeat the names; that's how she described it. I was wondering, when you sit, are you supposed to go right to the eye focus or is that a process of doing the Simran and then you go to the eye focus?

SANT JI: We should take our attention right to the eye focus as soon as we close our eyes and sit for meditation. If we are able to do that then we will not find any difficulty in rising above. You know that when we are not doing our meditation at that time also our attention is at the eye focus. Whenever we have to think about anything or remember anything our attention is at the center of our forehead at the eye focus. So we should always keep our attention there. And if we want to progress in meditation, it is very important to keep our attention there and then do Simran.

The thing is that we are not giving so much attention to the Simran of the Satguru as we are giving to the Simran of the world: that is the difference.

QUESTION: There is so much emphasis on Simran, but to me at times, here I am just saying five foreign words that I can't relate to except that the Master has told me that this will bring me to different levels. How do we get to understand or have more of a feeling for the Simran?

SANT JI: Instead of thinking about understanding them you should go on repeating them which will bring the understanding to you by itself. When you go within then you will understand them. When you go within, everything will be like an open book. When you go within then you don't need to ask anything from anyone; there will be no doubts, no confusions. As long as we are outside we don't know the importance of doing Simran, but when we have faith in the Simran and do a lot of Simran and go within, then we know the importance of Simran, and desire to do it more and more.

QUESTION: When we do bhajan should we stop doing Simran?

SANT JI: Yes. You can do only one work at a time.

QUESTION: You frequently mention to do meditation with full devotion, but frequently the mind is racing away like a wild team of horses, and you're sitting with pain all through your body so next time you want to sit for meditation the mind immediately picks up on "It's going to hurt." It's going to be fighting the whole time.

SANT JI: [Laughing] Don't obey your mind. If you will do that only love will be left with you. The mind is our enemy and we should not obey our enemy. Mind will not let any opportunity go from his hands without utilizing it.

The Sadhu who has struggled with mind all his life long knows that this is the path of patience and unless we have patience we cannot become successful. That is why it is very important for us to be patient and with all our love and devotion keep on doing our meditations. If we do that with patience, we will definitely succeed.

When your mind tells you that you are having a lot of pain and you should not sit any longer, at that time, instead of obeying him and giving in to him, you should punish him by sitting for a longer time by suffering pain for a little bit more time so that he may know that if he will bring that feeling again you will make him sit for a longer time.

Regarding the mind, Master Sawan Singh used to tell one story about a Muslim fakir. Once his mind brought the desire for eating dates, so the fakir said, "I don't have any money right now; let us go into the forest to cut some wood; then I will be able to buy the dates." So he went into the forest. His mind said, "Why are you going so far into the forest? This is a good spot for cutting wood." But he said, "No, let me go deep into the

forest where there is a better quality of wood so I can get more money and I can buy more dates." So he went farther than his mind wanted; and, after that when he cut down the wood his mind didn't want him to carry a lot of weight. But he said, "No, if I take a lot of wood we will get a lot of money and naturally we will get more dates to eat." So he carried more wood than he really should have carried. When he came to the town he sold that wood and bought the dates, and said, "Let us go into the forest again; that will be a good place to sit down, where no one else is there, and it will be very enjoyable to sit there alone and eat the dates." So he dragged his body there; his mind was also being punished at the same time. When he sat there, he asked his mind, "Well, do you want to eat the dates?" His mind said, "Yes, that is why I have done all this work." So he said, "Today you have asked for dates; tomorrow you will ask for some other thing. Then you will say you want to get married, next you will want to produce children, and in that way you will always ask for one thing or another, and I will have to fulfill your desires. So tell me, when will I have time to meditate? So it is better that I not obey your first desire, so that you may learn the lesson that I am not your servant, I am the servant of my Master." After that he gave away the dates to someone else. And Master Sawan Singh Ji used to say that that fakir punished his mind in such a way that for one year he didn't drink anything except warm water. He didn't eat any food or anything. That was his punishment to the mind.

Once I came from the army to meet my first Master Baba Bishan Das – I have told you many stories about him because he was the Mahatma who made my life. When I came to see Baba Bishan Das my mind played a trick on me. He used to wake me up at one o'clock because he used to get up then to meditate. So whenever he got up he would wake me also. One day my mind made me think, "What is the use of coming here to the ashram of the Master if you still have to get up at one o'clock to meditate?" I was thinking of the ashram as a resort place for me because I was spending my holidays there. So when Baba Bishan Das woke me up at one o'clock I said, "Master, why do I have to get up when you are already up and you are sitting for meditation." At once Baba Bishan Das knew that this was a trick of the mind; I was being fooled by the mind. He said, "Well, if you don't want to meditate, don't, but at least get up and come here. I want to tell you something; come with me." I didn't know what Baba Bishan Das had in His mind – what He was going to do to me. Near the dera there was a pond – this was in the month of December, and it was one o'clock in the morning – the water was very cold. He started talking with me and suddenly he took me near the pond. He held my hand and was just about to push me into the pond; I said, "Well, Master, if you want me to go there. I will, but let me take off my clothes." But He said, "No, because I know that if I give you that much time, your mind will fool you again, and you will run away." So He pushed me into the pond, and when I came out my condition was like that of a mouse which has been thrown into water; when it comes out it is shivering with the cold. That was the last day when I thought about sleeping later than one o'clock. After that I never in my whole life slept after one o'clock. That is why I always say, "It is not in my heritage to sleep in the early hours of the morning." What Baba Bishan Das did was the best thing for me; that was His way to teach me that we should never obey our mind. Mind is always with us and it is our enemy. If we will obey our enemy, then how are we going to conquer our enemy? If we obey our mind once, if we procrastinate or postpone our meditation once in obedience to our mind, then next day – he is still within us – he will play the same trick.

And in that way, day by day, he will take us far away from the Master, and the time may come when we might even leave the Path, if we continuously obey our mind.

So in the morning the mind says, "Sleep now, tonight you have plenty of time and you will meditate later on; sleep now." Later he will advise you to meditate tomorrow and in that way he will never let you meditate.

1980 December: Some Sweet Things About God

Session Date: October 29, 1980

This darshan session with the Master and His disciples took place at Sant Bani Ashram, Rajasthan, October 29, 1980.

QUESTION: Would You tell us some sweet things about God – about His love for us?

SANT JI: All the Masters who have come into this world up till now have talked only about God. They always tell us how much love God has for His souls. But we can understand His love for us only when we reach His plane, only when we go back to our real Home. God is love and the place where God resides is also love. This plane is not completely of love. No doubt there is a little bit of love in this plane also, but it is mixed with many other things – enmity, hatred, etc. Even the people who say they have love – they also don't have pure love. In their love also there is some mixing of other things. When the love in the heart of God becomes so much, only then God comes in the form of a human being. He tells us that we are His essence. He tells us to come back to our real Home. He gives us the invitation to go back to our real Home. And He tells us, "After separating from me, you have suffered a lot by taking up many births and deaths. Now I have come to take you back." He does that only out of love for us. Saints make us understand that God is not the personal property of any particular religion, country, faith, or group of people. They tell us that anyone, whether man or woman, who has love and yearning for God, can meet Him. It is not true that only people of a certain group or religion or faith have the right to realize God.

The souls who are successful in reaching God have love and only love for all the souls of God who are still on the material plane in this world. And He does not look at the people's minds. He always looks at the soul, because soul is the essence of God. And the soul who has reached God knows that the soul is without any sins. All the sins come from the mind, and that is why he doesn't pay any attention to the mind – he only pays attention to the soul.

When the soul hears the Sound of the Shabd, she becomes so intoxicated in the love of the Shabd that she starts dancing, exactly as the peacock starts dancing when he sees that the clouds have come together and it is going to rain. But before that the condition of the soul has become like the condition of that sheep on whose back a monkey is riding. The monkey takes the sheep wherever he wants. She doesn't know where she is being taken. She goes wherever the monkey takes her. In the same way, our mind is climbing on our soul; that is why we go wherever our mind takes us.

QUESTION: Master, You just said that when the soul hears the Shabd she becomes intoxicated. At what stage will that listening process start?

SANT JI: The fact is that when the soul starts going within, even a little bit, then also she starts hearing and she starts getting intoxicated. Whenever you will fix your attention or concentrate your attention at the third eye or *tisra til*, right then you will start feeling the intoxication. Outwardly there are many stories about that love, stories about that intoxication which people have felt, but when you go within it is worth experiencing and you will see how the flames of love are burning there. And when you experience that, you will not find any adequate words to describe that intoxication and love.

QUESTION: When there is no officially appointed group leader in an area, can the initiates discuss among themselves – if they are close initiates – about their meditation?

SANT JI: The thing is, if there is any area that does not have a group leader, the initiates of that area should contact me so that somebody can be appointed there as the group leader. It is very important to have a responsible person among the Satsangis in an area, because if there is any responsible person, any group leader, he will collect everyone and make them sit together in the love of the Master. And because of the well-organized meetings the dear ones will also get benefit from discussing about the Master and the teachings of the Master.

If there is any place where there are not many Satsangis, and if there are Satsangis far away and they cannot attend that satsang, such dear ones should contact me so that they get my permission to do the satsang there, and they will get the same benefit.

QUESTION: We have a situation where we have a small group of people and, in the past, it seems like when a group leader, if the person isn't chosen right a little bit of ego gets going and then it always ruins the sweetness of the satsang. I had thought of rotating the duties, each one giving a talk according to what he thought was appropriate. By rotating it there's nobody that makes it seem like "their" satsang. In all the satsangs I've seen there's always a little bit of backbiting and strife between the group leader and the others.

SANT JI: This is something the Satsangis have to decide, but I would suggest that there should only be one person doing all the work, who should be group leader. Because if many people will be responsible for doing this work of group leader, nobody will understand their responsibility, and that will ruin the thing – more than in this case.

You know the Emperor Akbar was a very great king among the Moguls. Once he thought of making a pond and filling it up with milk. So he told everybody in his kingdom that tonight they should bring one cup of milk and put it in that pond. He thought that if everyone brought one cup of milk that by morning the pond would be full of milk. But all the people thought, "Let me go and put water in, because everyone else is going to put milk in it, and it won't make any difference." So nobody brought milk; everyone brought water.

In the same way, if you have many people responsible, then there might come a time when people will think, "Well, today the other person is going to read, so why should I go to the Satsang?" And the time may come when no one will come to the Satsang and no one will get any benefit. That's why it is suggested that only one person should be acting as a group leader. He may have some companion with him to help him, but if only one person has the responsibility then he will come there before the time, he will put the mats

down, clean up the place, and get ready for the Satsang. So if one person is responsible, then I think it can do very well.

We should try to hear and grasp the words which are being said in the satsang without paying any attention to the liking of the group leader. Our connection is with the Master, and our main purpose in going there is to hear the words of the Master and to obey them. It is the habit of the mind to create such confusion when you go to Satsang. I know this because I have gone to many places where people get up and give a talk. There are many who want to go up on the dais, because they feel they can do a better job than the person who is giving the talk. And people start fighting with each other, and then the ego and all those things come up. But in those meetings there are many people who just keep quiet and sit there and listen to what is being said. So you should become like those people. You should sit quietly and listen to what is being said there.

QUESTION: I've heard that non-initiates should not come to meditation before Satsang, but I've also heard that people who are sincerely seeking initiation should be able to come to meditation.

SANT JI: You see, many times it happens... Suppose tomorrow morning we are going to give initiation and if people come this evening to have a meditation sitting, we cannot tell those people to go away from the meditation when we know they are sincere and are seeking initiation. And many times it happens that people who have been initiated into different paths will come and ask to sit in the meditation. We should let them also, because such people know how to meditate and respect others' meditation, and they do not make any disturbance. She [Master points to a lady] was initiated here in the last group, and she did not attend any meditation until she was initiated. That permission is for those special people who have been initiated in some other path or those who do not disturb the meditation of the initiates. Only such people should be allowed in the sittings, or those who are seeking initiation sincerely.

QUESTION: Master has commented before that at the time of death, if there are non-initiates present the Master won't show His Radiant Form, or the people won't say they see the Radiant Form if there are non-initiates present. Why is this?

SANT JI: You see, you will have no hesitation in talking to your friend about anything. You will open your heart to him. But if someone is not your friend then you won't tell him everything. You will keep something to yourself. If the dying initiate tells the non-initiates that the Master has come, they won't believe it. They will say that the dying man has gone insane and is talking nonsense. This happened in the town of Mukhsar – there was a girl of nine or ten years old who had once had the privilege of having the darshan of Baba Sawan Singh. When she was about to leave the body, she told her mother to sprinkle the water because “the Master is coming to take me.” Her mother was an initiate and believed her. And her brother was also initiated, so he also had faith in the Master and believed her. But the neighbors and the non-Satsangi relatives said, “The balance of her mind has been disturbed and that is why she is talking nonsense.” Her mother and brother were seeing the Master coming there, but the non-Satsangis were not seeing, were not having faith, were not believing. That is why, if the initiate is dying and if the people nearby are initiated, then because they appreciate and believe in the Master, it's worth

saying. But if non-initiates are there who don't believe and don't have any faith, that's why the dying man keeps quiet.

If any Satsangi goes to visit any Satsangi who is dying or sick, he will not talk about worldly things. He will do the Simran and he will remind the sick person to do the Simran and he will ask him, "Do you remember the Simran? Do you remember the Master's Form?" Non-Satsangis do not appreciate, do not believe; that's why the Satsangis do not tell. But if Satsangis are present, then the soul gets intoxicated and wants to share what she is experiencing within. In New York I went to the hospital to see one of the Nicholson brothers, who was dying. I asked him if he had any desire, if he wanted anything. His soul got so much intoxication and happiness that, despite his ailment, he was so happy that he started clapping his hands. And he said he didn't have any desire, that he was contented. So when any Satsangi goes near a Satsangi, the soul which is leaving the' body finds intoxication and happiness.

QUESTION: When You say that a Satsangi who is present when another Satsangi is dying can see the Master's Form, does this apply to any Satsangi? Or only those who have reached a certain level in their spiritual development?

SANT JI: It all depends on the receptivity of the Satsangi. Guru Nanak said that you can see the Form of God according to your receptivity. If our attention is not towards our Master and we are wandering here and there in the world, then even if our Master is standing right in front of us, we will not be able to recognize him.

QUESTION: Does that mean that quite a number of Satsangis may not be able to see the Form of the Master even though they may be present during the death of another Satsangi?

SANT JI: I won't say that many people don't see the Master, because when anyone is leaving the body, the condition of the soul is such that everyone feels like doing the Simran. And when you are doing the Simran, your attention is towards the Master. I receive many letters and cables from your country in which people say if any Satsangi is leaving the body and other Satsangis are nearby, then the Satsangis who are sitting there see the Master coming there to take the soul of the Satsangi. And even if the non-Satsangi parents of Satsangis leave the body, even if they may not feel and may not report, but the Satsangis who are there and who are doing Simran always feel the presence of the Master and they always see the Master coming there. If the Satsangi is doing the Bhajan and Simran, one generation of his relatives get liberated. What do you think Satguru is? Satguru is that great Power Who goes even to the relatives of the Satsangis, even to the animals of the Satsangis, and liberates them.

QUESTION: Would you talk about developing patience and tolerance?

SANT JI: We should have patience in every work we do. If we apply that in our worldly work, you will find that it will help you a lot and bring good results. And in terms of the meditation also, while we are doing the meditation if we are patient, then we always get good results. Patience and gratefulness, these are the two things which the Satsangis should always have. One should be grateful to his Master, and one should be patient with whatever he receives, because whatever is written in our fate we will get.

1981

1981 March: The Ripening of the Fruit

Session Date: October 6, 1980

This darshan session took place on October 6, 1980, at Sant Bani Ashram, Rajasthan.

QUESTION: I haven't seen that many *Sant Bani Magazines* and I want to ask Master about when we do meditation – the three to six meditation – sometimes I have a temptation after the meditation to go back to sleep for maybe 20 or 30 minutes. Is there a lot lost of the meditation from going back to sleep after you've finished meditation?

SANT JI: This is a trick of the mind. If you go to bed on time in the evening – say, nine or ten o'clock in the evening – then by three o'clock you have taken enough rest. What happened in the beginning when the Westerners started coming here, half of them, no doubt, used to get up at three o'clock. They would meditate until 4:30, or even up to six o'clock and after that they would think about going to bed for 20 or 30 minutes – just to stretch out. But their mind would play a trick on them and they would sleep so much that they had to postpone the other meditation – the hour from seven to eight. That is why we told them, "You should not do that."

If you go to bed by nine or ten o'clock, then by three o'clock you would have slept five or six hours and that is enough for good health. If you have slept that much time, you should not have any difficulty in getting up at three o'clock and meditating until six o'clock. If after that your mind wants you to sleep, then you should not be fooled by it, because the mind will deceive you and will not let you do the meditation at the later time. So you should go to bed by nine or ten o'clock and get up at three o'clock. After that, in the afternoons, after taking lunch, you should rest so that your food is well digested and you may not have any difficulty sitting in the afternoon.

QUESTION: Master, I heard a story that Baba Sawan Singh left his body early because a lot of the disciples had spent a lot of time asking foolish questions during their interviews. And that His life would have been extended by many years by refraining from asking worldly questions. During the interview, is there any type of question that might be best not to ask and might help to avoid this problem for your own physical body?

SANT JI: In the earlier magazines a lot has been said regarding this; you should read them. These are the things that affect the Masters: when the disciples stop doing their meditations and start doing the bad deeds and they develop a lot of bad karmas. After that, when they have to suffer from the reactions of those bad karmas, then they pray to the Master for relief from suffering the reactions; in which case Master has to help them. Satguru Sawan used to say that the Negative Power doesn't give any concession, not even for one little karma. All the karmas which are done on this physical plane must be paid off. It doesn't matter who pays it. Either the Master has to pay off that karma, or the disciple has to pay off. So that is why when the disciples do not meditate and start doing the bad deeds, after that when they have to suffer the reactions from those bad deeds, and when they pray to the Master, Master is very gracious and helps them in paying off those karmas. He takes some karmas on His body – He bears the pain on His body – and He

cuts off some karmas by His gracious sight. So when people tell Him about their problems, about their sufferings, then Master cannot help but to shower grace on them. In that way he has to suffer a lot on His body – otherwise there is no other reason for Master's sickness. Masters are free from the sicknesses; They do not have to pay off any karmas and They do not have any disease or anything like that. If we see that the Masters are sick or that They are paying off any karmas, it is because They are paying off the karmas of Their disciples. They don't have anything of Their own. They are doing that only for the sake of the disciples. Sometimes it happens that the disciple whose karmas the Master is paying for is sitting right next to Him, but still he doesn't know whose karmas the Master is paying. He may even feel bad and his faith may be shaken by seeing the condition of the Master, if Master is sick. He may think, "What type of Master is He, when He also has to go through sickness?" He doesn't know that Master is paying off his karmas, but Masters are very serious-minded. They never say that They have taken this karma of that person and They always hide the secrets of the people. They do not say, "We have done this favor for you."

There is no harm in asking questions from the Masters. Masters give the answers to all the questions with all satisfaction and They always want to satisfy the disciples. But the disciples should do their meditation because meditation is the only thing which can ease the burden of the Masters. The disciples should not become a burden on the Master, and they should do their daily meditation.

Daily meditation is like ripening of the fruit. After the fruit is ripe and when the fruit falls down from the tree, the tree has no pain and the fruit has no loss. The fruit is very delicious and tasty and the tree also feels no loss. But if the fruit is not ripe and you cut it, then the tree will feel pain and the fruit will not be tasty. Our daily meditation is like the ripening of the fruit. After we become perfect we do not become a burden on the Master and Master does not feel any loss, because if we have perfected ourselves in the meditation, then there is no question of becoming a burden on the Master. This is a fact, that when any disciple does any bad deed the Negative Power asks the Master, "Look at this soul. Is this a soul whom you initiated?" When the disciple is doing any bad deeds, then Master is taunted by the Negative Power. Negative Power tells the Satguru, "You take your gracious gift back from him because he is not fit to get the initiation into Naam." But Master is very patient and He comes in this world with a very big heart. He says "No, don't bother, he is going to be very pure, he will go to Sach Khand and he's going to be a very good man."

When Master gives the initiation He makes no mistake and He has given the initiation having a great deal of faith and with a lot of determination that such a soul will definitely get back to Sach Khand.

Until the disciple's eyes are opened, he does not know who is helping him, and who is watching him. He does not even know that Master is always with him, and is watching his every single action – even the thoughts are being watched by the Master. But when the eyes of the disciple are opened, then he always sees the Master with him and he knows that Master is watching his every single action and thought. After that, he doesn't do any bad deed.

If there is anything lying about and if a little boy of five years old is watching that thing, we do not dare to steal it because we know someone is watching over it. If we steal it we would be blamed and we would be caught. But the pity is that we are not even afraid of the Almighty Lord like we are afraid of that five-year-old. We already know that it is true that God always watches our every single thought and action. Still, we are not afraid of Him as much as we are afraid of that five-year-old boy.

QUESTION: When once Master leaves the body and the next Master comes, which one takes on the karmas that the disciples are still creating?

SANT JI: After the Master who has given the initiation has left, His successor who works in His place takes on the karma. But we should always contemplate the Master who has given us initiation. If we have real love for the successor and if we love Him dearly, then He will help us in every possible way. He will help us exactly like our Master was helping us. Outwardly and inwardly He will help us. If we love Him with our true heart, then we will have no doubt that both our Master and His successor are one and the same power. We will feel the same fragrance coming out from the successor as we were feeling from the Master, we will see the same form, we will see the same thing. We will never have any thought that the successor of the Master is different from the Master. The Light is the same, the practices are the same, only the bodies have been changed.

Sunder Das, an initiate of Baba Sawan Singh Ji, used to live with me. He lived with me for a long time. After Sawan Singh left, he had faith in Master Kirpal. So when he left the body, Master Kirpal came to take him, Master Sawan came to take him, and also Baba Jaimal came to take him. The three powers were there to receive his soul.

Six months before he left the body, he told me that after he left the body we should not give any food or anything to anybody – whatever we want to do after his death, we should do it while he was still in the body. So we gave a big feast to all the Satsangis who were there; we made very good food for the people. After that, when I was going to Delhi, he told me that I should bring the clothes which he would wear after he would leave the body. So I brought the clothes for him beforehand; I gave them to him and he always kept them on his back. The day before he left the body he told me, "Now the call has come from the court of the Lord and now I'm ready to go."

Sunder Das had one sister and she was very old and she had a lot of pain and suffering also – physically she was very sick. Sunder Das said, "If Master can shower grace on her and she can go with me, it will be very good." As soon as that lady heard that, she at once got up and using her cane, she left that room because she was afraid of death. I asked Sunder Das, "Is your sister ready? If you think that she is ready to go, then you should stop her." But she was not ready, she was not stopped, and she left the room. After a couple of hours he said, "The time is really up and now I have to go." Then we made halva. In the Sikh tradition if you don't want to mourn over anybody's death and if we know that the person is dying peacefully and with all his pleasure, then we do not need to mourn over his death. Then we make halva Parshad, and we distribute that. So we did that and when he was just going to leave the body I went near and I asked him, "Sunder Das, do you have any desire? Do you want to say anything?" He said, "No, I don't have any desire, I don't have anything to say, but I want to tell you one thing – that I had this desire that at the time of my death the Satgurus should give me Their Darshan and now I

am seeing all the three powers. They are already with me and I am going with Them peacefully."

After He left the body, his sister came in the room and she started weeping. She got hold of the hand of Sunder Das and said, "Oh brother, why didn't you take me with you, you should have maintained the religion of brotherhood." I said, "He maintained his religion, he wanted you to go with him to the court of the Lord, but you were not ready. Now you should not weep when he has left." After Sunder Das left the body, we cleaned his body up and we dressed him in white clothes. His body was looking somewhat like Baba Sawan Singh's body. He had a sharp nose like Baba Sawan Singh had, he had almost the same eyes and same long face. After we made him wear the white clothes we made him sit in the cross-legged position. To those who had the privilege of seeing Baba Sawan Singh, we told them, "You can look at him and see if there is any difference between Baba Sawan Singh and Sunder Das."

The meaning of this story is that if the disciple does the meditation he knows long before he has to leave the body when he is going to leave. He doesn't have any complaints and he always reports before leaving that the Master has come and he is going back to his real home. If the non-Satsangis are present at the place where a Satsangi is leaving the body, then even when the Masters come there, he will not be able to say anything. He will not say that the Masters have come. But if there are no non-Satsangis there, then definitely he will say that the Masters have come to take him. Masters always keep their word, they keep their promise and they always come to take the souls at the time of death. When they give the initiation, they are determined to take the souls back to Sach Khand. When the disciple leaves the body it is in the hands of the Master to decide about the birth and death of the disciple. It is up to the Master to decide whether to keep that soul in the higher planes and make his soul pure or if he should be given one more birth. Everything is in the hands of the Master and He Himself decides what to do with the soul.

If you sing the praise of the Master and if you go on talking about the grace of the Master, then we can make many books on this subject. There is no way that the soul can describe the grace of the Master. Master definitely showers grace on those to whom he has given initiation, but if there is anyone who is not initiated in the family, Master showers grace on them and he takes care of them also.

My father didn't have Naam initiation and he always used to taunt me, "I will see when your devotion will liberate me." He used to say, "Because you don't do any worldly work and always keep your eyes closed and sit in the meditation, we will see when your devotion will do anything for us." He never used to believe in what I was doing and he always opposed it. But when his end time came, three days before he left the body, he started saying that both Masters Sawan and Kirpal had come there and that both were there to take his soul up. Then he started caressing me and said, "Today I know that your devotion was worthwhile and because of your devotion I am also getting liberation." In the earlier days, when this was being made into an Ashram, the door was on the other side. It was not where it is now, it was on the other side. Once Bachan Singh, the person who distributes food in the langar, came in between the wall and the tractor. He fell on the ground and he thought that all his lower parts were smashed and that he was going to die. He started praying and weeping, "Master, don't take me to the hospital, take me to your home." I came down and put my hand on his head and said, "My Master is very

gracious; He will not let you die at this moment because you still have to do a lot of seva." All those who saw this said there was no hope that he would survive; he would definitely die. But nothing happened to him and now you can see him still working and functioning very well. He is doing a lot of seva now also. In the same way, when this room was made, I told people that no one should sleep in this room because we had just made the roof and we were not sure whether it was made right or not. So we told people that they should not sleep in here. But this old man, Bhag Singh who sits by the door, took his bed and slept in that room. At five o'clock in the morning when he was still in the room, all the walls and the roof collapsed and he was under all the bricks and everything. But Kirpal's grace was so strong, not even the lamp that was there – the glass of the lamp – was broken. Even the bed and Bhag Singh – all were saved and nobody was hurt. People thought that the person who was sleeping in this room would have definitely died because everything was on him. Before he would come here just once in a while, but after that incident happened he thought, "I was almost dead, but it was only the grace of the Master which has saved me, so why not spend all the rest of my life in the service of the Saints." Before that he used to eat a lot of opium and he gave that up and he stays always at the ashram. Now also, he is always sitting by the door and he does a lot of seva here.

When he decided to live here permanently his family members came and told him to go back to his home. But he said, "No, I am dead from the sight of the world and the Master has saved me with His grace. That is why I want to spend the rest of my life in the service of the Master."

You know how big and heavy these mud walls are, so when all the walls and the roof collapsed it would weigh thousands of pounds. When Babu Ji, who used to live here, came and told me that Bhag Singh was under all the bricks, the roof and walls, I was drinking tea and I told him, "Wait, let me first drink tea." Patiently I finished my tea because I was sure with Kirpal's grace, nothing wrong was going to happen. After I drank the tea, I went and we removed the bricks and everything and we found that Bhag Singh didn't have even a single scratch on him. I cannot describe the grace of my beloved Master. I have seen many examples of his grace and I cannot describe His glory and grace in fulfillment. So we should always have faith in the Satguru Power, because the Satguru Power always thinks of betterment of the disciple. He is the only one who can help us at the place where nobody can help us and even in the place where we have to go through a lot of difficulty. Satguru is the only one who can help us.

1981 May: Only a Quiet Mind Can Meditate

Session Date: October 31, 1980

This questions and answer session took place at Sant Bani Ashram, Rajasthan, on October 31, 1980

QUESTION: When we have Your darshan, does it matter if we look you in the eyes or in the third eye?

SANT JI: Well, from whatever side you eat the rock candy, it will give you sweetness. But Guru Arjan Dev has said that from all sides, from all directions, I look at my Master but still I'm not satisfied. If we have the good fortune of having the darshan of the body

of the Master, it is good, but since the spirituality can be given and received only through the eyes, looking into the eyes is very important. Hazrat Bahu said, “If my body becomes the eye, and if I look at my Master with that eye which is made up of my body, still I won’t be content. I would want one eye for every single cell of my body so that I might have many eyes to look at my Master. And I would close one eye and open another to look at my Master. Still, having so much darshan of the Master would not satisfy me. I would again try to find some other way to look at my Master, because for me, the darshan of my Master is worth more than hundreds of pilgrimages to Mecca.”

QUESTION: Today, during the afternoon meditation, my attention was going to Simran immediately – or trying to – and then after a few seconds I noticed that the repetition of Simran was done in the rhythm of a bhajan. And I was rather confused. Should I get rid of this bhajan rhythm and concentrate only on Simran, or should I carry on?

SANT JI: When we sit for meditation, we should decide in what rhythm or in what speed we want to do the Simran. And once you take up any rhythm or any mode of doing the Simran, you should not change it. Because if you will keep changing the speed or the mode of doing the Simran, you will always remain conscious of your body. And that will break your concentration, and you will have to start all over again. Often before you people start meditating, I remind you of a few things. I tell you to keep your mind quiet, as only a quiet mind can do the meditation, and don’t bring any worldly thoughts in your mind during the meditation. All these things mean that when you are sitting for meditation you should know for what purpose you are sitting here and how you have to do the Simran.

QUESTION: We hear these commands or suggestions you make to still the mind and to concentrate only on Simran, and not to let the mind be taken by worldly thoughts. But even though I pass this command along to my mind, the mind doesn't seem to care very much about my orders. Either it doesn't receive the order in the first place, or it doesn't care to execute it. So how do I deal with this dilemma?

SANT JI: If you will continue passing on these messages to your mind, then definitely one day he will accept this and he will work on this. Because you can bring the mind under your control or you can make your mind do the things as you want if you keep telling him to do this. As Swami Ji has said, “This mind is such a thing which comes under your orders gradually.”

QUESTION: Is any sound we hear valid – to pay attention to – or should we differentiate? Is any noise coming from the right acceptable to be followed? Or should we be selective in our attention?

SANT JI: Don't try to discriminate and select the sound. In the beginning, listen to all the sounds which are coming and try to catch them. Because all the sounds have the connection with the higher sound.

QUESTION: When we are closing our ears with our thumbs, I find that the effect varies depending on how much pressure is applied to the ears. You can more or less modulate the sound by applying more or less pressure. Now what is the proper procedure here?

SANT JI: It is different for different people. Whatever suits you, you should do that. But let me tell you that you have to close your ears only in the beginning. After you do a lot

of Simran and start rising above, and you start reaching the eye center, after that you will not need to close your ears. Because once you get to the eye center, you will hear the Sound coming there without closing your ears and your attention will always go up. Now we need to close our ears because we have become extroverted, and we are in the habit of listening to the sound coming from the outside. That is why we fell as if the sound is coming from outside, but that is not true. The Sound is coming from above our head at the eye center, and that is why, in order to cut off the sounds and distractions of the outer world, we need to close our ears. When you hear the higher sounds, you will feel as if the sound is sounding in the area of thirty miles, and people far away from you can also hear that sound, because the sound is very loud. But at that time only you will hear that sound. But what is our condition? We people do not pay as much attention to the Simran, and that is why when we sit for Bhajan, our attention is not concentrated – it is spread all over – so even if we hear the Sound Current, still that sound does not pull us up.

In the olden days, Saints used to give initiation in two parts. First, they used to give the Simran, and after the disciple had perfected the Simran, then They would connect the disciple with the Sound Current. But many times it happened that either the disciple left the body before he perfected his Simran, or the Master left the body before the disciple had perfected the Simran. In that case, liberation was not granted, because the Sound Current is the thing which gives us the liberation – climbing on the Shabd our soul goes back home. So Kabir Sahib and Guru Nanak introduced this new method of giving both Light and Sound, both Simran and Bhajan, at the same time. This was a special grace of these Masters to the souls. That is why nowadays we are given the initiation into both Simran and Bhajan at the same time.

Satsangis do not know how important the Simran is, and why it is so important to do constant Simran, and what Simran does.

If we remain awake for twelve or fourteen hours, because we are in the world, we do the Simran of the world. And when we go to sleep, then also we remember the world in the form of dreams. So while sleeping also we do the Simran of the world. That is why, neither awake nor asleep do we have any peace, because we are doing the Simran of the world. If you do Simran for five or six hours, and then compare it with the amount of time you have done the Simran of the world, you will find how much more you have devoted to the world. But what do we do? Some people do Simran for one hour, an hour-and-a-half, or two hours. The most fortunate ones do it only for three hours. And that also not in one stretch. That also is divided into many parts. And before sitting for Simran, they have the watch in front of them, and they keep the account of how much time is spent for doing Simran. But they never pay attention to the time they did the fantasies of the world.

I saw this at Sant Bani and at Shamaz and Nanaimo also, and I said this many times: that some people, those who were not in the habit of meditating even for one hour – when they were sitting with the other people in the meditation in front of me – they would sleep after a few minutes, and then when they would wake up, they would think that the other people had gone for breakfast, and they would be very much afraid, and worried also. So I told them: “Don’t worry, I guarantee that you will not miss your breakfast.” They were not in the habit of meditating in their homes.

Those who were meditating in their homes, for them it made no difference if I would give them a sitting ten minutes more than one hour. And when I told them to get up, then also they would wake up peacefully. And whatever time they sat for meditation, they sat peacefully. This was only because they were meditating in their homes. Every Satsangi should put a lot of emphasis on doing the Simran. We should understand the glory of Simran; we should understand why it is important for us to do the Simran. We should work very hard on developing our constant Simran, because we have to forget the Simran of the world, and remember the Simran of the Master.

QUESTION: But isn't it right that doing Simran is not sufficient if it's not done with proper concentration? But how can we increase our concentration in doing Simran?

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

QUESTION: Since we're from the West, and Western society is based on materialism and lust and all of this, and all of these things are shown to us every day, I feel that the path is more difficult for Westerners to keep up the discipline. Since Master just came back from the West again and saw the lifestyle there, does He feel it's more difficult for Westerners, or is it the same for Westerners and Indians?

SANT JI: A similar question was put to me by some dear one in the West, and I told him the story of Sukhdev Muni, who went to King Janak for initiation. When he asked for initiation, King Janak gave him a cup of milk and told him to take that cup of milk around the city and come back, but if he dropped any milk he would not get initiation. And moreover one man with an open sword would be following him, and if he spilled even one drop from that cup, he would be killed right on the spot. In order to distract the attention of Sukhdev Muni, King Janak had many dancers and many enjoyments going on in the city to attract him. But Sukhdev Muni, because he was afraid of death and he wanted initiation very badly – he had waited a long time to get initiation – paid no attention to all the dancers and all the things that were happening there. There were so many things which would have attracted the attention of anyone, but Sukhdev Muni was very steady, and he fulfilled the condition of King Janak, and he got initiation. When King Janak asked him. “Did you see any dancers or anything in the city?” He replied, “How could I have seen them? The man with the open sword was behind me, and moreover if I looked at them, I would have dropped the milk and you would not have given me initiation.” So no matter how much materialism there is, or how many distractions or lust or all these things there are in the West, those who have to improve their lives, those who have to do their meditation, for them it doesn't make any difference. They should make their minds like Sukhdev Muni's if they want to progress.

You people have got initiation. You people come to the Satsang, and you should know that God has been very gracious on you. So you should improve your life.

1981 June: Who is a Christian?

Session Date: January 12, 1980

This darshan was given in Bombay, January 12, 1980.

QUESTION: The school where I teach is very Christian, and some of the teachers are beginning to question now that I come to a Saint in India. And I wonder how I might answer that when they challenge me on that. Their Master is Christ.

SANT JI: In almost all the religions existing now, there was one or another perfect Master at the very beginning, when the religion started. In the beginning, always there was a perfect Master, who meditated on the principle of Sound and Light; and the basic teachings were the same as of this Path. As long as He lived in the body He preached what He was practicing and people understood Him and did the practices according to His teachings. But when such Mahatmas leave the body, His followers don't practice the teachings of the Masters, and they don't mold their lives according to the words of the Masters. Instead of realizing the necessity of having the living Master, they make places in the name of that Master. In the beginning they make churches or temples in the places where the Master was living and gradually they spread this mission so much that after some time, in the name of that perfect Master, there are temples or mosques everywhere; and people understand that by visiting those places and by sitting there, and by doing devotion in the name of that past Master, they will get liberation. All the Masters who have come in this world have laid much emphasis on the necessity of having a living Master: because only a living thing can give life to others. Life can only be received from a living person. How can you expect to get any Life or Light from the Person or Power Which is not manifesting in the world right now?

So because people do not understand the teachings of the Masters, after They leave, all these things happen. But truly speaking, those who say that they believe in Christ, or those who say that their Master is Christ, how do they know that when they have never seen Him? They know about Christ because people talk about Him and they have read it in books. But they do not realize that what is written in books is not only for reading; we have to practice that also.

And if they practice, only then can they reach Christ. The Power Which is working in the Saints is one; and Satsangis are the only people who can reach Christ; because the teachings of this Path are no different from the teachings of the Bible, and the Holy Granth, and the other religious books. All the books emphasize the need for the living Master, and meditation, and concentration of the mind, and going back Home. So only the Satsangis who are practicing the Path can be called true Christians, because they have the real understanding about the Christ Power or the God Power working in this world, and they can go within and see Christ there. But those who are just called Christians and who take Christ as their Master, cannot see Him, because they are not practicing that Path which will take them to Christ. So this thing happens and you will find it in all religions: that in the beginning they had the Master, and gradually after the Master had left, people formed temples and churches in His name; and without going deep into the teachings of the Master, without paying any attention to His teachings, they think that just by going and visiting the place of the Master they are doing devotion: which is not at all true.

So when people ask you about Christ and how our Path goes, you can tell them that this Path is no different from the Path Christ taught and the teachings are not different from the teachings of the Bible. The only difference is that people read the Bible just for the purpose of reading, but they don't put the words of the Bible into their lives in practice.

Whereas in this Path, the Master always emphasizes that whatever is written in the books, you should put these words into your life, you should practice them.

So the only difference between so-called Christians and the Satsangis is that the Satsangis are practicing the Path; whereas the religious people are just reading about Christ and having knowledge of Christ, but they are not making any effort to reach Christ. The child born five thousand years or two thousand years back had the same kind of needs as the child who is born today. The child born five thousand years back needed milk from its mother; so did the child born two thousand years back.

Now also the need is the same. If any child who is born today says, "I want to drink milk from the breast of a mother who was born two thousand years back," how is that possible? No matter how much love that child may have for a mother who was giving birth to her children two thousand years ago, no matter how much he weeps for her, still she is not going to come into this world and feed him that milk. He will have to go into the refuge of the present mother from whom he has taken birth, and by having love and affection for that mother of the present time he can get fed. No matter how much he tries and whatever he does, he won't be able to get milk from a mother who gave birth to children many years back.

In the same way, we always need the Master of our present time. Everybody needs the living Christ. Christ was born two thousand years ago and He manifested in this world for the sake of the souls who were born in this world at that time. As long as He was in the body, all the souls who came in contact with it got benefit. He came only for the souls who took advantage of His presence at that time. If the souls who are present in this world now, if they say that they want to get initiation from Christ or they want to go into the refuge of Christ, how can they do that when they have not seen Him or talked with Him or had any contact with Him? They don't even know if Christ has accepted them as His disciples or not. So no matter how much love they have for Christ, or how much they think that He is their Master, they cannot get any benefit from Him, because they don't have any assurance of whether He has accepted them or not. So when you have not met the Master, when you don't know whether the Master has accepted you or not, how can you get any advantage from the Masters who were present in this world many years back?

That is why everybody in this world, if he wants to do devotion of God and if he wants to get liberation from this painful world, has to go to the living Master, the Living Christ; and only after going into His refuge and getting guidance from Him can he get liberation. It is only people of the present time from whom we can take advantage: we can have justice only from the present ruler or king; only the present living doctor can cure our disease; only the present husband or wife can produce children with us. King Chandra Gupta was a very strong king in India many years back; if any woman says now, "I want to get a child from King Chandra Gupta," how is that possible? He is not in the physical body now. No matter if that woman goes and sits in the remembrance of that king and has a lot of love and affection and devotion for him, no matter how much she tries, still he is not going to come and fulfill her desire. In the same way, if anyone who is sick now wants to get treatment from the great ancient physician, Lukman, how is that possible? No matter how much money he spends, whatever he does, still that doctor is not going to come and give him treatment. He will have to go to the present living doctor to get cured.

If he will not go to the present doctor, he cannot get any help from the doctors who were living in this world many years back.

In Rajasthan, King Gunga Singh was a very just ruler; he kept one weighing scale on his table, and he used to say, “I weigh justice. I always keep both pans of my scales equal.” And he used to say, “God may forgive a corrupt person, but King Gunga Singh cannot forgive the corrupt people,” because he was a very just ruler. If anyone has a problem now and he says, “I don't want to get my problem solved by the present ruler, I want King Gunga Singh to solve my problem,” how is that possible? He will have to go to the present ruler or king, and only then will he get his problem solved.

So there are many areas in which, if we want to get help, we have to go to the living person or the living authorities of our time. If we want the people who were living many years back to come and do our work, that is not possible. There were many great Masters in the past who came into the world for the sake of the souls. If the souls who are taking birth at this time and who have the desire to realize God say, “We don't want to go to the present living Saint because we are doing the devotion of the past Saints and they will liberate us,” how is that possible? God always works through the living Saint. If one could get liberation just by doing the devotion of a past Saint, what was the need for God to send living Saints into this world again and again? God sends the Saints into this world only because you cannot get the knowledge of God unless you come into the company of the living Master. That is why it is very important for the souls to come in contact with the living Master if they want to get liberation and if they want to get the knowledge of God-realization.

Nowadays people are fighting among themselves only because they don't have the right understanding. There are many people who believe in the past Masters, and there are many who are believing in the present living Masters. No doubt the teachings are the same. The teachings of the past Masters talk about God and how to meet God, and the present living Master also talks about how to meet God. But because people do not have the right understanding, they have conflicts, and they fight among themselves, even though both of them are doing the same thing, and are following the same teachings. But still, because one is following the living Master and knows that it is very important, and the other person doesn't know that, that's why they have conflicts among themselves.

I was born in a Sikh family, and my father was very devoted to the Sikh religion. He used to visit the Gurdwaras and he understood the priests of the Gurdwaras to be the ministers of God. He thought that by going to the Gurdwara and doing the devotion there, he would get liberation. So when I used to go to Baba Bishan Das, he didn't like that; because Baba Bishan Das was against all those things. Baba Bishan Das would rebuke me also because at that time I had the influence of my father and the family, so I was also believing in the past Masters and I was also thinking that whatever other people are doing that is the right thing to do. I was also believing in Guru Granth Sahib and Guru Gobind Singh and all the Masters. So Baba Bishan Das would rebuke me and ask me, “Did you ever see Guru Gobind Singh? Will you be able to go and see Guru Gobind Singh? How can you be sure that he will take care of you and will liberate you?” I had no answers to all his questions and I didn't know what to say. I would get upset, but later on when I would think about it I would find that whatever he said was true. So I would go again to him, hoping that he would tell me something more about Guru Gobind Singh or he would give me some

knowledge. Again he would do the same thing, which would again make me upset. But later on I would again realize that what he was saying was true. So when he finally gave me the knowledge and initiated me into the Two Words and I started doing devotion, people didn't like that. They started complaining to my father: "Your son is not now believing in Guru Gobind Singh, he is not going to the Gurdwara, he is not reading the Holy Granth," and all those things. So my father got upset and asked me what was the reason. I said, "Father, you don't know. What I am doing will take me to Guru Gobind Singh. Truly speaking I am the one who is doing the devotion of Guru Gobind Singh in the real sense, because I am practicing what he has taught. Whereas the priests and you people are just reading what he taught. You are not putting his words into practice, whereas I am trying to do that."

But my father wouldn't believe me. He said, "O.K. I'll see whose devotion will liberate the family. I will see whether your devotion liberates me or my devotion will liberate you. I will see that." It so happened that when he was about to die, in his last days, he started having the experiences of the present living Master, Master Kirpal Singh, who was accompanied by Master Sawan Singh also. Before that he had never had the darshan of the Masters. So he called me just three days before he left the body. (I was living in Rajasthan in those days.) So he called me, and for his last three days he reported that he was always having the darshan of Baba Sawan Singh and Master Kirpal Singh and Baba Jaimal Singh. He said in the end that he realized that whatever I was doing was the true thing; and he was having the experience of the past Masters also. So then he realized that the devotion which I was doing was the right thing, and whatever he was doing didn't bring any good to him.

Nowadays, usually all the people are fighting just because they don't have the right understanding of the teachings of the past Masters. Whatever things the past Masters said we should not do, people are doing only those things: for example, Guru Nanak Sahib has written a lot against reading the holy scriptures thinking that they will bring liberation – he has written that no matter with how much love and affection you read tons of books, you will not get any benefit from it because the liberation is in Naam and you can get Naam only if you go to the living Satguru. Just by reading about Naam or about the past Satgurus who preached about Naam, you will not get any benefit from these past Masters and your soul will not get any liberation. Reading will not do any good unless you practice it; reading by itself has no value. So Guru Nanak has written a lot against reading books thinking that they will bring liberation. But what are people doing? You will find that in the Sikh religion, people think that they will get liberation only through reading the Holy Granth constantly, or certain parts, or in certain ways. They don't go beyond that. They are locked up in reading books and that's why they don't appreciate the living Masters; because living Masters have always emphasized the need of having a living Master, and they always say that you should practice. Whereas even though it is very clear that you should practice what is written in the books, still there is no one living to rebuke the people, to tell them that definitely they should practice this Word – and that's why they don't feel like going to the living Masters, and in this way they do not understand the real meaning of the teachings of the Masters: they are going against the teachings of the Masters. Reading the books is just one example; they are doing many other things too which Master did not want them to do. This is the case with all the religions: as long as the living Master is there everything goes fine, but when He leaves,

people misinterpret His teachings and after a certain time they leave the Path. The name of the Master remains there but the teachings of the Masters are not found there.

Master Sawan Singh Ji was also born in a Sikh family, and he used to say in the Satsang, "When I met Baba Jaimal Singh my mind played a trick on me, and just for a little thing which had little meaning, my mind told me I should not take initiation. I requested Baba Jaimal Singh, 'I am ready to get Naam, but don't give me the name Radhasoami because I was born in a Sikh family.'" Baba Sawan Singh used to take Guru Granth Sahib as His Master, and he didn't want to take the name of Radhasoami. So Baba Jaimal Singh asked Baba Sawan Singh, "Well, what do you do for devotion? What practices do you do?" So Baba Sawan Singh replied, "I read the holy book, the Guru Granth Sahib." There is one writing of Guru Gobind Singh, Jap Sahib, which is not included in Granth Sahib, in which Guru Gobind Singh has written about fifteen hundred descriptive names of the Lord. So Baba Jaimal Singh told Baba Sawan Singh, "You see Guru Gobind Singh has called the Almighty Lord by fifteen hundred different names. What is wrong if Swami Ji Maharaj gave the name Radhasoami to the Almighty Lord? It is just a descriptive name, there is nothing else there." But still Baba Sawan Singh was not convinced. So Baba Jaimal Singh told him, "Read the writings of Swami Ji Maharaj and then you will have a better idea." Baba Sawan Singh read the Sar Bachan (poetry) in which Swami Ji said that "Radha" is the name of the soul, and "Swami" is the name of that Lord Who resides in the Eternal Home. And the names Radha and Swami mean "soul" and "Oversoul"; soul is the essence of the Oversoul, and both these things are one; soul and Oversoul are one. So when Baba Sawan Singh read that, he understood why Swami Ji Maharaj had introduced this name, Radhasoami. Then he had no more complaint and he took initiation.

But still, even after getting initiation he had some problems, because he didn't want people to think that he had left the Sikh religion and had stopped believing in the Guru Granth Sahib. So when he invited Baba Jaimal Singh to his home to do Satsang, he thought, "If Baba Jaimal Singh comments on the writings of Swami Ji Maharaj, people will think that I have left Guru Granth Sahib." So he went and brought a copy of Guru Granth Sahib and requested Baba Jaimal Singh to comment on that so the people would feel better about him joining this Path and would think that he still was believing in Guru Granth Sahib. When Baba Jaimal Singh visited Baba Sawan Singh's house, Bibi Rukko, who used to cook food for Baba Jaimal Singh, also went with Him. After the Satsang in the evening, Bibi Rukko started chanting the hymns from Swami Ji Maharaj's writings. And Baba Sawan Singh couldn't stop her, even though he was afraid of the people and he was worried about public shame. After some time all his worry went away, and everything became fine.

So the meaning of saying this is that whenever the Saints come they pay no attention to these useless things, because they have come into this world to relieve us from all these limits or blocks, the things which are keeping us in this world. They come to teach us that we should be broadminded and that we should not follow the tradition which does not take us to God. Swami Ji Maharaj says, "I am telling you this for your benefit: you go to the living Master and don't just keep yourself in the devotion of the past Master. Unless you go to the living Master you cannot get the Real Knowledge, you cannot know better about the past Masters, and you cannot meet them."

So whenever the Masters come they always emphasize the need of the living Master, because without the living Master you cannot get any Knowledge. Kabir Sahib condemned idol worship in his writings and he was very much against it – but you see how nowadays people are putting the teachings of Kabir Sahib into practice. They have made an idol of Kabir and are worshiping that even though He said that this is not good. Kabir Sahib says, "People have made gods from stone and they are worshiping them. Those who rely on those stones will be drowned in the deep ocean of Hell." Kabir says that people buy idols and worship them and, obeying the mind, they visit the places of pilgrimage. But those who are involved in all this will always wander here and there and will not get any knowledge of God.

Furthermore, Kabir Sahib says, "If God can be achieved by worshiping the stones, I will worship the big mountain." Kabir goes even to this extent: "O Kabir, people of this world are crazy because they are going outside to worship the stones, but they don't worship the grindstone from which they get food. It would be better for them to worship that stone than to go outside and worship idols."

Dhanna Bhagat was a great devotee who became a Saint in India, and people think that he realized God by worshiping idols. But he has written a bani which is included in the Holy Granth on which I have commented; and that Satsang has been published in *Sant Bani Magazine* also.[15] In that bani, Dhanna Bhagat has written that those who are relying on worshiping stones, all their efforts are useless; because the Lord does not reside in stones. The Lord is a living Thing and He is pervading everywhere and He speaks to people. Even though he has written such a strong bani against idol worship, still people think that Dhanna Bhagat was an idol worshiper and he is called by that name; and people still believe that he realized God by worshiping the idols. But Master Sawan Singh used to say about him, that if Dhanna Bhagat realized God by worshiping stones, then why can't people realize God now by worshiping stones? There are millions of people who are involved in worshiping idols, but up until now nobody has realized God by doing that.

So this thing always happens when Saints leave: whatever They told the people they should not do, they always do that. Just as if you tell any child, "Don't do this," he will do it, in the same way, when the Master leaves, He tells people not to do this, and they do that; and that spoils everything.

In the place where we stopped to hold Satsang on the way back to Delhi, all the people in that village are believers in Guru Granth Sahib; they are mostly Sikh people. In the sangat there were many priests of the Gurdwaras also, who have a lot of knowledge of the Guru Granth Sahib. So I commented on a hymn from the Guru Granth Sahib and when people heard about the real essence of the meaning of the Guru Granth Sahib, even the priests who had been reading those banis for many years realized that what they were doing was not sufficient; they wanted more. So they said, "Just by hearing the Satsang we take you as our Master. Now it is up to you whether to accept us as your disciples or not." And when the people were told about the Guru Granth Sahib and what it asks us to do, and

[15] "Oh Man! Why Are You Afraid?," July-August 1977.

when they got the real understanding, many people said that they would come with their families to get initiation at 77 RB.

So when people are receptive and when they hear the living Masters commenting on the writings of the Past Masters, then if it is written in their fate they get the better understanding of the teachings and they come to the Path of the Masters. So that is why we should practice the words of the Masters in our life. And if we read the teachings of the past Masters and if we are determined to practice those teachings and obey them, we will definitely feel the need of going in the company of the living Master, because the past Masters have emphasized the necessity of going to the living Master. So if we are reading and having love for the teachings of the past Masters, we will go to the living Master. And when we go to Him, He will tell us to do the practice of realizing God, and when we get Naam from Him and do the meditation, then we will realize who are believing in Christ, who are believing in Guru Nanak, Master Kirpal, Master Sawan, and who are really practicing the teachings of Christ and the other Saints who came in the past. I will say that only the Satsangis who are practicing the Path, only they are the people in this world who are trying to follow the teachings of Christ. Other people, when they don't know what the real teachings of Christ were, and they don't have any idea of what Christ wanted people to do and what He was talking about, how can they ever reach Christ? If the Satsangis do their meditation and if they are following the teachings of the Path which are not different from the teachings of the Bible and the other holy books, they will definitely one day reach Christ and the past Masters, and they will definitely realize Christ, Guru Gobind Singh, Master Kirpal, Guru Nanak.

They will realize what They taught. Until they go within and see, who is doing the devotion of God, who will reach Guru Nanak, who will reach Guru Gobind Singh, and Christ? They cannot get anything just by reading books of the past Masters. Reading is not sufficient; if you are not practicing the teachings of the past Masters, it will not bring any benefit to you. That is why we should always, when we are reading the teachings of the Masters, take their words into our heart and practice them. Only practicing will do us good. Master Sawan Singh used to say, “Suppose there is a store which was started a hundred years back; if the person who started that store has left the body and no other person has come to take care of it and sell the goods, and instead of that there is one big picture or idol of that person to take care of the store – how is that possible?” When you go to buy anything from the store, no matter how much you worship him or sing his praise or sing bhajans in front of him, or do anything you want, he will not come out from that picture or idol and give you the things that you want. You will definitely need a person who is taking care of the store at that time. If you want to take anything from that store, you will have to go and get things from him.

The past Masters or Saints who were in this world cannot help you in any way, no matter how much love and affection you have for them. But I will tell you my personal experience: that if you meditate on Naam and go within and meet the living Master there, then you will have no doubt about all the things which I have said today. All your doubts will go away only if you go within, because when you go within you see everything crystal clear and you will meet all the Masters there and then you will know what their teachings are.

Swami Ji Maharaj says, "He is Kabir, He is Sat Naam. Understand all the Saints as one. Give up your pride and go into their refuge, because your purpose will only be served by going and taking refuge in the living Master." Give up your pride and go to the living Master: He will teach you and will make you serve your purpose.

1981 September: To Keep The Sweetness

Session Date: April 6, 1981

This darshan session was given at Sant Bani Ashram, Rajasthan, on April 6, 1981.

SANT JI: Tomorrow is the last day and it is a tradition that we celebrate your birthdays on the last day. So, do you want to eat halva tomorrow? [much laughter] This is my first question to you.

QUESTION: Do spiritual birthdays count?

SANT JI: Surely! In fact the real birthday is when we get Initiation, because then our soul is lifted above the limits of mind and the organs of senses and she finds the way of getting herself released from the snare of mind and the sense organs. The other birthdays which we celebrate – the days on which we were born – cannot really be called "birth-days" because on that day our soul was put into the body and brought under the control of mind and organs of senses. Guru Nanak has not given as much importance to his birthday as to that day on which he met a perfect Master or Saint. He says, "The day on which I met the Master, I sacrifice myself for that day."

Now you can ask questions.

QUESTION: How can we keep the sweetness that we feel, after we leave here, and all year, all the time?

SANT JI: One way is by remembering your holy trip which you took to this place. If you will remember that you have been here, then you will always get the inspiration of doing more meditation. When you remember that you have been here then you will also think about why you came here and what you learned here. Here you are taught meditation, and the second thing you are taught is to make your life pure. And the other thing which is brought to your attention at this place is, that Master Power is always within us, and from behind the curtain He always does things for the disciple. But we cannot manifest Him within ourselves until we have complete love for Him and faith in Him. Even though He is working for us all the time, we cannot manifest Him unless we have complete love and faith in Him. So here you are taught to have complete love and faith for the Master, and to surrender yourself at the Feet of the Master.

We should never forget our trip and we should never lose what we have been given here. If we always remember what we learned and received here then we will definitely get help in maintaining the gift which we have received during our stay here. I am very pleased that many dear ones, although when they come they report that their condition is not good and they are not doing well in their meditations, when they obey my instructions and meditate wholeheartedly, after a few days they start changing; and at the end of their stay they tell me about their experiences and how much they have improved their life just by coming here and doing the meditations here. So those who continue doing the

meditations even after going back to their home, they maintain the Grace of the Master and they maintain their experiences. But those who do not maintain the Grace of the Master by doing their meditations continuously after going back to their home, they get affected by the world and worldly things very easily, they come under the control of their mind and the organs of senses, and thus lose what they have been given here. And later when they come another time, then they repent and feel sorry for losing all they received in their last trip. So I hope that if you will always remember your trip here and if you will continue doing your meditation wholeheartedly as you have been doing here, you will definitely be able to maintain the Grace of the Master and you will not lose what you have been given here.

In this group also there are many dear ones who were not doing well in their meditations when they came here; but later on, after meditating for just a few days, they have changed so much that now they tell me about their higher experiences. And I hope that they will maintain it.

QUESTION: Sant Ji, could you say something about the advantages of getting up at three in the morning, as opposed to say four in the morning? The reason I ask this is that while we're here it's very easy to get up at three because all of us are doing it. But when we get back to the States, the mind gets very strong, because a lot of us are not surrounded by people who are getting up at three. So I would like to have something to tell my mind when it tells me to get up at four instead of three.

SANT JI: Many times I have said this, and it has been published in *Sant Bani Magazine* also many times, that the mind who is not letting you get up at three o'clock and says, "The night is very long and there is no harm in sleeping for one more hour, why not get up at four o'clock and meditate?" – the mind who is not allowing you to get up at three, will not allow you to get up at four; and if he tells you, "Well, I will get up at five," he will not even allow you to get up at five; he will go on postponing until six or seven. And when you get up at this time, he will bring your worldly responsibilities in front of you, and he will make you think that you will meditate in the evening after doing your worldly responsibilities. And when the evening comes, then the same arguments will also come and your mind will not let you sit even for a minute. And at night he will say, "Okay, you missed today, but definitely tomorrow morning, at three o'clock, you will get up and meditate." But if you always go on listening to your mind, you won't be able to meditate either at three or four, or in the evenings. So in this way you will lose your life without doing even a little bit of meditation. That is why I always say that to fight with your mind and to struggle with your mind, is what we call meditation. On this Path we always have to go on fighting with our mind.

When the Satsangis start going within, only then they realize that the mind is an agent of Negative Power. You can say that lust, anger, greed, attachment and egoism are the agents of the Negative Power, working through the mind, who are always attacking the Satsangis. If the Satsangi is not alert, if he is not ever ready to fight with all these things, then he can never be successful. That is why Satsangis should always be alert and always be ready to fight back against all these evils like a soldier does. You know that a soldier who is loyal to his country is always ready to protect his country. If the enemy attacks and if he says, "No, it is three o'clock and I am supposed to fight at four," or "I will go to

the front at five," you see that he can never become a successful soldier, and that way he can never save his nation or his country. In the same way if we say that we will get up at three or four o'clock and meditate, and not take advantage of the time we have got, and we give the opportunity to mind and his forces to attack us, then we can never become successful. I would say that those who want to meditate, they never wait till three or four o'clock. Whenever they get the opportunity they sit for meditation. Those who have done the meditation, dear ones, for them the time makes no difference. For them, if they get the chance, they meditate even for twenty-four hours a day, without waiting for any definite time.

There is one sect in the Sikhs which is called Nihangs; they call themselves "the army of the Sikhs," and they always remain alert. They are always dressed up with all their weapons, uniforms, etc.; they carry a very heavy load like the army does. Once it so happened that one Nihang was on a neem tree cutting branches, and one man came there and said, "Khalsa Ji, why don't you take off your shoes? It is not a good thing to climb the trees with your shoes on, you will fall down." That Nihang replied, "What if God calls me and says, 'Khalsa Ji, I want you to come'? Will I tell him to wait while I go down and put on my shoes?" He who is always ready to go back to the Court of the Lord, is called Khalsa, or the real devotee.

Whenever I would tell Baba Bishan Das that it was very hard to get up early in the morning to do the meditation and that I had to struggle very hard, he would tell me a long story about what happened in India. In the early days when the Mogul Emperors came from outside and invaded India many times, they were not lazy and they were always prepared to fight with their enemies. And they invaded India many times. In those days the natives of India were lazy and were not equipped with arms and weapons; they were not able to fight back and eventually the Mogul Emperors conquered all of India and set up their own empire. But later on, when they had no enemy to fight, they became lazy and started torturing the Hindus and the other people in the country. They tortured devotees, demolished their temples, and forced their religion on the Hindu people. They were very hard on those who did not accept their form of devotion and their religion. They became fond of enjoying worldly pleasures and many other things: they used to kidnap the daughters of the Hindus, and in that way they used to torture them. All these things happened only because they became lazy and fond of worldly pleasures.

When Guru Gobind Singh came, He could not bear to see this torture, and He formed an army and told his soldiers to stay awake all night long. He told His people that they should get up at three o'clock and do the meditation of Naam; but along with that they should always remain alert to fight their enemy. Because the torture of the Mogul Emperors was too much to bear, Guru Gobind Singh fought with them; and He shook the roots of the Mogul Empire. After Him no Mogul Emperor was able to establish his Empire in India; either they were killed or they lost their empire.

What was the trick behind that? The alertness of the army of Guru Gobind Singh was the only reason for their defeat. The Mogul Army would go on fighting all day long, but in the night they would sleep and enjoy.

Baba Bishan Das told me that this was the only reason for the downfall of the Mogul Empire; they were lazy and did not remain alert. And the Sikh people were able to defeat

them only because they were getting up at three o'clock and they were not at all lazy or fond of the worldly pleasures.

So if you want to become successful in any work, worldly or spiritual, you can do so only if you are alert and if you stay awake at night, and spend your nights in devotion or in work. You cannot become successful in any work, spiritual or worldly, if you do not sacrifice your nights and sleep. So long as we do not meditate, we get weak thoughts; when we start doing meditation our soul gets the strength to remove those weak thoughts. Then the Satsangi always awaits the opportunity to do his meditation and to feed his soul. Guru Nanak has said, "Just as an addict lives on his addiction, in the same way the devotees of the Lord live on their devotion to the Lord." Farid Sahib says, "O sister, today I did not sleep with my husband, the Lord, and I am feeling pain all over my body. Let me go and ask those who have never slept with their husband, the Lord." In other words, the soul who was always going within and seeing God, tells another soul, "Today I did not meditate and go within and see my Beloved there, and I am feeling pain everywhere in my body and I do not find any rest. I can't understand how those souls who have never got the Master and who are not doing the meditation of Naam and are not going within, are able to spend this night of their life."

I am very sorry that for enjoying the worldly pleasures people are staying up all night long, and still they have no complaints. They do not complain that they have a pain in their neck, or in their knees, or like that. But when the time for meditation comes, they cannot stay up, they cannot get up early in the morning, and if they do, they have many complaints. Sometimes they say they have pain in their legs, sometimes they say that they did not get any experience. Guru Nanak says, "People get up for doing bad things, but when the time for meditation of Naam comes they always sleep." Kabir Sahib says, "Happy is the world which eats, sleeps and enjoys, and unhappy is the slave Kabir who stays up all night and weeps for the Beloved."

The Satsangi should always be strong and never listen to his mind because the mind is our enemy and he will never advise us to do our meditations. He will always try to take us away from the meditations.

QUESTION: Master, sometimes when we meditate... some one of us falls asleep. I wonder – should one of the others wake that person up?

SANT JI: The other people should not be confused and should not worry about that person. After some minutes or seconds, he will get up by himself. Other people should try to forget themselves when they sit for meditation. Whenever we are sitting in the group meditations we should not be aware of this fact, that we are sitting with many other people, because when your heart is stilled you will find seclusion even when you are sitting with hundreds of people. You should not be aware, you should not remember, that you are sitting with other people; you should not pay any attention to them.

When I was initiated by Baba Bishan Das into the first Two Words, as I have said many times, I used to meditate very hard on that. And many times I would feel sadness in my mind; because that also is a trick of the mind – mind would bring sadness in me and that was good for me because I used to meditate harder. I have always said that the earliest practices of Sant Mat are difficult to do but later on the practices are not so hard; once

you start doing it, the way is open to you and you go on working at it without any difficulty.

I used to meditate outside under one tree, and daily, one very big cobra, five or six feet long, and very heavy, would come and sit with me. I don't know how he would know when the time came for me to get up, but before I would get up from my meditation he would make some noise and leave. I never knew that he was coming there and sitting with me, even though he was making a lot of noise before leaving. He never did any harm to me, and I was never aware that he was coming there. Once it so happened that during the night I was meditating in my room. I had one underground room which was twelve by fifteen feet, and I meditated in there. I don't know how that snake also got his way in, but he also came and sat there. But this time he was not so disciplined, he was making a lot of noise, but still I was not aware of that because I was in deep meditation. I was not bothered by him and I was not aware of him. The whole night passed and just before morning when that snake was making a lot of noise, people from the village came there and called me. When they called me I was disturbed and came out of meditation. And they said, "The noise of a snake is coming from your house; there must be a snake in there." I said, "No, if there were a snake here I would know about it." But they said, "No, he is there." They wanted to come inside and see, but I said, "No, if you think there is a snake, you should not come in because it is possible he will attack you and even kill you." So they went away, and I returned to my room and started doing meditation. But I did not see any snake there.

Later on in the morning, many other people came and they said they were still hearing the noise of the snake which I was not hearing. It was very surprising to me. I said, "If there were any snake I would have heard his noise. You say he is in the house, but I am not aware of it."

So I came out of the house, and they wanted to go in the house and kill the snake. I told them, "Don't do that." But they didn't obey me and somehow two people got into the house and saw the snake. When the snake saw that these people had come to kill him, he opened his mouth which was very big and they were afraid. But suddenly they put out the light and the snake could not see them. In the dark they attacked him, and he came out of the house and started to escape. Since there were so many people there, forty or fifty people who had come to work in the fields, they all chased the snake and finally killed him.

The point of my telling this story to you is that that snake used to come and sit with me for three or four months, but not even once was I aware that he was coming there. The people in the village could hear the noise, but I was not hearing it where I was meditating. Just imagine how noisy that snake was; but because I was concentrated in my meditations, I was not aware of him. So when we sit for meditation we should be so concentrated that no matter what happens beside us or near us, we should never be aware of it; our attention should always be introverted when we are sitting for meditation. Since we are all doing our work when we sit for meditation, we should have our attention completely on our work. Then we will not be aware if someone is sneezing or making any noise near us, or if any car or bus is going by. We know about all these things only when we do not pay full attention to the job we are doing.

When King Janak had to give knowledge to Sukhdev Muni, he told him, "I will give you Initiation only if you will fulfill this condition: that you take this cup of oil and go round the city without losing one drop of oil from it." It was a very hard task and moreover King Janak told him, "Mind that one soldier with a sword is walking behind you and whenever he sees that you have lost one drop of oil, he will cut off your head." In order to test him, King Janak had arranged for many attractions – dancers and other sights. When Sukhdev Muni went round the city, he paid no attention to all those things which were there to distract his attention, because he was worried that if he did not reach King Janak safely without losing even one drop of oil he would not get Initiation, and moreover if he dropped the oil then the person behind him would kill him. So because he had love and affection for the Master and because he wanted to get Initiation, and he also had fear of death, even though there were so many things on the way to distract his attention, still he was not distracted; and finally he came back, fulfilling King Janak's condition. And later on he was initiated. So King Janak told him, "Two things are very important for a Satsangi to have if he wants to progress on this Path: one is that he should have love and affection for the Master, and the other is that he should be afraid of his Master."

When King Janak asked Sukhdev Muni what he saw in the town, he replied, "Master, I did not see anything because if I had seen all those things which you had set up for me, I would have lost the chance of getting Initiation and moreover I would have lost my life. I did not want to lose my life, so that is why I did not look at them and my attention was always on this cup of oil." So He told him that when a disciple has love and fear for the Master, only then can he become successful. This love and fear of the Master go together. If we have love for the Master, only then will we be afraid of Him; we will be afraid of displeasing him if we do not obey Him. And if we have fear of Him, only then will we keep our attention towards Him and not take it to other places. If we are afraid of Him, only then will we not do bad things.

1981 December: The Thirst of My Soul

Session Date: October 28, 1981

This question and answer session took place on October 28, 1981, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: I would like to ask this on behalf of all of us. We're all very concerned about your eyes. You look beautiful with glasses or without glasses, but nevertheless we're sad that we can't have the vision of your eyes without the intermediary of glasses. But we wish your eyes aren't in any pain or anything like that.

SANT JI: I am very grateful to all the sangat for having sympathy for me. As you know, I have had a lot of opportunity to sit at the feet of the Supreme Being, Almighty Master Sawan Singh. In His satsangs, Master Sawan Singh Ji used to say that the Negative Power is a very mighty power and he doesn't give any concessions to the souls. Whatever deeds are done in his domain must be paid off. It does not matter to him whether the disciple pays that karma or the Master Who has taken responsibility for that disciple pays off the karma. His main concern is that all the bad karmas which are done in his kingdom should be paid off. And he doesn't give any concession, not even a little bit.

Now, when the disciple has come and taken refuge at the feet of the Master, it is up to the Master: if He wants He can make the disciple pay off all the karma, or if He wants He can take the sufferings on His body, because the karmas must be paid off. This is my personal experience – that if the Masters do not shower Their grace on the disciples, if the Saints do not take the sufferings on Their body, if They do not pay off the karmas of the disciples – no matter if the disciple does a lot of meditation, and no matter if he stays for a long time in this world doing his meditation, still he cannot go back to his Real Home unless he has the grace of the Master. This is because the soul has the burden of so many karmas that without the help of the Master the karmas cannot be paid off. And since the Negative Power does not make any concessions, the Saints, the Masters, have to pay off the karmas on the behalf of the disciple.

Within I am strong, I am very healthy, and I am very pleased to serve all of you, and I know that I am able to serve all of you as I was doing before also. Regarding wearing the glasses: because before I was not habituated to wearing glasses, so I am also having this discomfort because of wearing the glasses. But you should know, and all the Satsangis should know, that the grace of the Saint cannot be stopped by any glasses. The grace of the Saint cannot be stopped by any mountains, by any oceans. Whenever the Saint or Master has to shower His grace on the disciple, the children, no matter in what circumstances He is living, still the grace from Him will come, and there is no barrier, there is nothing which can stop the grace of the Master from coming to the disciple.

You know that I am not very old, I am maybe fifty-six or fifty-seven. At this age not many people have to go through several eye operations. And you know that one of my eyes has had to be operated on twice. You know how much love I have for Baba Bishan Das. I used to have a lot of love for him, and now also my love for him is the same. I had the pain of separation from him and I wept a lot in that also. But when I came in contact with Master Kirpal Singh, and when He left in 1974, the pain of separation which I had at that time, I am also having the same amount now; because He gave me the recognition; He made me realize the importance of having the darshan of the physical body of the Master. When the disciple has the darshan of the physical body of the Master millions of his sins are finished off – millions of his karmas are paid off – just by having the darshan of His physical body. And when the physical body goes away from his eyes, the disciple has nothing with him. That is why I wept a lot in the separation from my beloved Master Kirpal, and now also I have the same amount of pain of separation. I have no interest in living in this world after He has left, and for me, this world is empty.

The room here in which I am living now, is not newly made; it is very old. I used to live in this same room when Master ordered me to close my eyes to the world and sit for meditation. One month before He left the body, He started giving me hints – warnings – that He was going to leave in one month. But on the other side He had already given me the order, "You do not need to come to see me because I will come to see you whenever I want." So on the one side He had given me this order, and on the other side He was giving me these hints that He would be leaving soon. So I could not do anything but weep in His remembrance. And many times I would hit my head against the wall because I had nothing else to do. His orders were such that I had to obey Him, yet on the other side I knew that very soon He would be leaving. Whenever Pathi Ji and other dear ones who used to come from 77 RB would come to my room and see me, I would tell them, "I

don't know what is going to happen to me." I was not able to tell them what was going to happen next with Master because it was not in His will to give out that secret – the news that He would be leaving soon. But I would just tell them, "I don't know what has happened to me." Then I thought of leaving this place and going to 77 RB, thinking that maybe by changing the place my mind would get some peace and I would be at ease. There also, when people would come to see me, I would just weep because I was not able to tell them what pain I was having.

At that place, when I learned about Master's departure, that day was one of much suffering and very painful – I cannot describe the pain that I experienced when I came to know that He had already left the world. Now also I remember that day and the memory of that painful day is still fresh in my mind. I am not sorry for my eyes: I am not sorry for undergoing any operations; but the pain of separation from Kirpal is still fresh in my mind, and it will always remain fresh. Because if He had not given me His recognition, I would also have made my mind like other Satsangis and behaved like other people. But since He gave me His recognition, He showed me what He really was, that is why the pain of separation from Him is still very fresh in my mind and I will always have that pain of separation. Because He gave me His recognition, He told me what He was, that is why I feel a lot the pain I had on the day when He departed. I still have that pain. As long as I remain in the world, in this physical body, I will always feel that pain and it will always remain fresh.

It was all His grace, and it was not within my reach to recognize Him. All the recognition came only because of His grace. It is not in the reach of the blind person to find his way unless the person who has sight tells him the way, or catches his hand or his finger, and leads him on the right way. In the same way, it was all His grace that He gave me the recognition. Those who have not been blessed by that vision from Master, they may say, as people are saying, that Master Kirpal never came to Rajasthan. Dear ones, how can they know that Master does not function only in the physical body? He has other bodies also; He has wings which cannot be seen; and He can fly with those wings. Whenever the disciple remembers the Master with all his love and with full faith in Him, even if he is sitting in a closed room, and outside it is raining, or if it has stopped but is very impossible to travel, still if you remember Him with strong love and full faith in Him, He will be in front of you. He will come there by flying, or any way He wants, and He will see you right then if you have real faith and love for Him. If there is anything lacking, it is our lack of faith; it is our lack of love for Him, and it is because we do not trust Him. But whenever the Masters come into this world, They always give us all Their grace with both hands. In fact, They become pleased and happy only when They are able to give something to the disciple. In my childhood I wrote this bhajan: "O writer of fortune, graciously write in my fate all these things . . . ." As you know, in that bhajan I requested him to write all the things except the pain of separation from the Master. But that never happened; the pain of separation was written in my fate, and now also I feel that pain, I am suffering from that pain; I took that pain on my physical body; and I will always have that pain. Dear ones, even though in the form of Shabda He is always within me, He is always present in me and He is always protecting and guiding me, still, physically, what I could have obtained from Him, now I am not able to, and I feel the pain of separation from Him very much. Just before Master left for His last world tour, He came here, to this very place where I used to meditate in the underground room, because it had been

three days since I had come out, and the sevadar who was living here with me was afraid and worried for me because I had not opened the door and come out. When Master came, they broke the door; and you know that Master was very weak in His last days, and moreover at the time when He came here He had a fever and He was not feeling very strong. So the sevadar requested Him, "Master, please don't go downstairs, don't go to the underground room because You will have to go down the stairs and it is very dark there. Don't go there because You are very weak. I will go and call him." But Master said, "No. Where Ajaib can go, I can also go." So in spite of His weakness He came down to my room. At that time I was sitting in meditation, and with His grace, He brought my soul down because I had not come down for the last three days. Graciously He did that for me, He brought my soul down and He embraced me. (Later on you will see the wooden platform on which I sat.) I never used any cushions or any comfortable thing under me whenever I sat for meditation. And Master was very pleased, looking at me; and He asked me if I had any pains, and then He asked me what I desired. I replied that I desired only Him, and nothing else.

So this is called the love for the Master. When you have so much love for the Master whenever you remember Him in that condition, He will always be in front of you. If it is hot, and if you are perspiring while sitting in His remembrance, Master will come there and He will fan you. Whenever you will have to work hard, Master will also work hard for you. So when you have so much love and faith for the Master, only then will Master also work wholeheartedly for you.

When Guru Nanak Sahib left the body, his sons and family members were very happy that he had left because they thought that now people would come and follow them; that they would bow down to them, and that they would become the owners of the property which Guru Nanak had left; and that people who were obeying Guru Nanak would now come and obey them. They were very pleased to get all that name and fame. But Guru Angad, who knew the inner secret of Guru Nanak, was not at all happy. He was very sad, and whatever happened with him, only he knows or God knows. He has written: "It is better to die before your beloved. Curse on the life lived after the beloved's departure." When Hazrat Bahu's Master left the body, Hazrat Bahu was also in great pain, and he said only this: "O Bahu, I will always feel this pain of separation, and I will die weeping in this pain." I am not pleased in making disciples. In fact I am looking for someone to whom I can tell my pains. I always say that if I can get someone who will understand my pain, I will tell them all about my pains and all my sufferings. Those who have not experienced any pain, how can they know my pain? Those who have been affected by the pain of separation from Kirpal, they have lost laughter, they have no happiness in this world, and now they have to live with weeping and sorrow. For them, this world has no interest, and they find no peace, no happiness in this world. And they do not even know when the night has passed and the day has come, because twenty-four hours a day they are in the pain of separation from Master and they are always in His remembrance. I am not feeling this separation from Kirpal only at this time, since He has left physically. Ever since I was born, I always felt this separation from Kirpal, from the gracious Lord whom I had never seen. And always I had this desire to see the Master, I always had this longing to meet someone who would quench the thirst of my soul. I spent so much time in searching for Him, and when the time came to come in contact with Him, for a while the outer separation was removed and I was united with Him outwardly. But I did not know

at that time that it would not last for long. I did not know that the pain of separation would still come, and that I would have to suffer that throughout my life. I did not know that my Master, who had now come to me, to quench the thirst of my soul, would leave very soon, and that I would have to suffer this pain again. As Farid has said, "It seems my mother gave me birth only that I might suffer the pain of separation from my Master, from the Lord." I also feel the same way, that I was born into this world only to feel the pain of separation from the Master. Before I met Him physically, I suffered from this pain; and since He left physically, I am still suffering the same pain.

I have spent most of my life sitting underground in meditation. And I know how hard we have to work to manifest the Naam – how much we have to starve ourselves; how much we have to suffer thirst and hunger; and how much we have to work hard. Sitting in meditation is not an easy thing because we have to deal with such an enemy, we have to control such an enemy, who does not surrender to us easily. We have to work hard. We call that enemy mind: and you know that it is not an easy thing to struggle with the mind. But in order to manifest our Master within we need to maintain a lot of purity; we need to maintain a lot of regularity and sincerity in our soul. And when all those things are developed within us, after that, even if we don't request the Master to come and sit within us, still He will come to us by Himself, because He always looks for the true and pure place. Whenever He sees the purity within, He comes there without our asking.

Usually I say that when you see any Master, any Saint, what should you look for? You should inquire in His history if He has spent ten years or twenty years, or some part of His life, in search of God; whether He has done any meditation or not; whether He has worked hard or not. Because without working hard we cannot achieve anything. Not even in the world can we get anything or become successful without working hard, what to speak of gaining in spirituality without working hard. In the Path of Spirituality we have to work very hard to gain anything, to gain any position. Those who say that Master gave them the power of spirituality just in a moment; those who say that while sleeping and enjoying the world their inner veil was lifted; those who claim to be the Master without working hard, are themselves in deception, and those who are following them, they are also under a deception and are deluded; because in the Path of the Masters, unless you work hard, you cannot get anything.

Kabir Sahib was the first Saint to come into this mortal world, and He was the Almighty Lord. But after coming into this world, He also worked very hard because He had to demonstrate to the people. And He has written, "Nobody can achieve God happily, by enjoying the world. If God could be achieved happily and by enjoying the world, then what were the use of suffering pain?" All the perfect Masters – no doubt they are Almighty God, They are All-conscious – whenever They have come to this physical plane They have worked very hard in Their meditation so that They could demonstrate to the people that without working hard we cannot realize God.

Guru Nanak worked very hard; He meditated for eleven years constantly, sitting on stones and rough mats; He did not get comfortable cushions and live easily.

History says that when Guru Amardas Ji used to meditate, in order to avoid sleep, he would tie his hair up to a nail fixed in the wall. And that place where the nail was still exists, and it is true that He used to tie his hair to that nail to avoid sleep.

The founder of the Radhasoami faith, Shiv Dayal Singh (Swami Ji Maharaj), meditated for seventeen years sitting in one little room. In the same way you already know how hard Baba Sawan Singh, Baba Jaimal Singh and Master Kirpal Singh worked in their meditation. Master Kirpal Singh Ji used to give the example of Gunga the wrestler. He used to say that Gunga the wrestler stayed up all night doing exercise and only because of his hard work he became famous all over the world. By giving all these examples I mean to say that you may read the history of any Saint and you will find that in order to become a Saint capable of taking the souls to Sach Khand, one has to work very hard; he has to suffer pain, and bear thirst and hunger. For many years He has to work very hard and only then can he become a Saint. No one can become a Saint overnight. There is no sin worse than the sin of deceiving other souls. Those who do not meditate, those who have not manifested the Almighty Lord within them, but still claim to be Sant Satgurus, their condition is as Kabir Sahib has said – they are taking care of other people's fields, but they are not worried about their own homes. They do not know what is going to happen to their soul when they leave this world, what punishment they will get from the Negative Power. They do not even know the condition of their own soul, but they are taking on the responsibility of other souls. Master Sawan Singh used to say, "You go within and then you will see that many great authors, whose books are very famous in this world and we virtually worship them, how their souls are stuck within and how they are suffering."

So we should not become lazy and we should not become the thief of hard work. If we do not become lazy and do not become the thief of hard work, then the Power Who has come from Sach Khand, Who for our sakes has taken this garb of dirt, Who is suffering the taunts and pains of the world just for us, will definitely shower His grace on us – if we will give up laziness.

Once again I would like to thank you and all the other dear ones for having so much sympathy for my health. As I have said, I am now fine and I hope and pray to Almighty, Anami-Being, Hazur Kirpal, to bless you with all His Love. And I pray to Him to keep all of you attached to His Feet, and I hope that you will always have love for His Holy Feet.

1982

1982 January: On Raising Children

Session Date: February 24, 1980

Selections from a question-and-answer session, February 24, 1980.

SANT JI: I am very glad that you have asked this question. Though I never gave birth to any baby and I don't have any experience in this field, still I am very pleased you have asked this question. You know that when a soul takes birth, when a baby is born, the baby is a very innocent soul and doesn't have any sense of good and bad and cannot take care of himself. The early days of the baby in this world are very painful because in those days he cannot speak, he cannot tell his parents about his pains; the parents can understand only by looking at him and understanding the signs he makes, otherwise that poor baby cannot even change his sides. He cannot even move from the shade into the sunshine if he wants, and if he is feeling hot, he cannot go into the shade from the sunshine. He cannot ask for anything and he cannot complain about any problem he has. The only way he can tell his parents what he wants is by crying or by making some sign. And if fortunately he has good, wise parents, only then he has some happiness; otherwise the early days of the babies are very painful because they cannot express themselves.

When the baby grows older, say when he is three or four years old, at that time he has no knowledge of what is good and bad. He doesn't even know whether what he is doing is good and will be liked by people or not; and so whenever he makes any mistake, if he takes something from one place and throws it to another place, he is doing that out of ignorance; he doesn't know whether it is good or bad. But when he is rebuked by the parents, then again it is painful for him. Because the children have no knowledge whether they are doing good things or bad things, it is very important for the parents to be very patient with them at that time; they should have sympathy for them and should be very wise in dealing with children at that age. Parents should know in which things the child is interested, and it is very important for the parents to watch what the child wants because the parents play a very important role in making the life of the children.

If the children are making any mistakes or are doing anything which is not good, the parents should not be very strict with them. They should always understand that the children are making these mistakes not for any purpose but because they don't know whether it is good or bad. So understanding this they should always be patient with the children and they should not always rebuke the children and be strict with them. Because if you will always be strict with them and always go on rebuking them, then they will always be scared of you; and when they develop the habit of being scared all the time they will not be able to tell any of their problems to you, and in that way they will not take any guidance and directions from you, and they will attempt to resolve their problems by themselves. Because they are very ignorant they won't be able to do that, and that will get them into very big problems. So that is why the parents should always be very patient and loving when they have to deal with the children. Whenever the children are making any mistake, instead of rebuking them and becoming strict with them we should use the weapon of love. Lovingly you should make them understand what is good

and what is bad for them; if you are loving towards them they will accept anything that you tell them and will always obey you. You should know that children are not only your wealth, they are the wealth of the nation also, and the wealth of mankind. As you know, the soul gets human birth only after wandering in many different bodies; and it is our responsibility to tell the coming souls, the coming generation, what their mission is on this earth. If we give them the information of the Path and make them aware of the purpose for which they have come into this world from the beginning, they can become very good Satsangis and very good citizens of the nation. That is why it is very important for the parents to be very loving and patient with the children and bring up the children in such a way that when they grow up they can become good citizens, live in the world as good people and, moreover, progress in the spiritual way.

QUESTION: When children talk of spiritual experiences – hearing the sound and seeing the light – how do we treat that? Do we encourage them?

SANT JI: Children are innocent and their thoughts are not very scattered into this world; that is why they get spiritual experiences easily. But when they tell you about their experiences you should tell them to keep quiet and not tell too many people. Often it happens that the parents have not advanced in the Path as much as the children have. Many times the children manifest the Form of the Master, see the Master within them, whereas the parents do not. So when the children talk about their experiences, that they are seeing the Master's Form, what can the parents advise them when they have not seen the Form of the Master themselves? So it is better for the parents to tell the children to keep quiet. If the children will keep quiet they will have more experiences. Whatever you are doing, your children will imitate you; they will also sit for meditation and do whatever you are doing. When they see that you are meditating and hearing the Sound Current they will imitate you, and because their thoughts are not very scattered and they are innocent souls, it doesn't take them very much time to rise above and have inner experiences. Many times they see the Light and hear the Sound Current and many times they have the Form of the Master also, but because they don't have the knowledge, they don't know that they should not talk about their experiences. When your children talk about their experiences, gradually they stop seeing the Light and hearing the Sound, and in that way they lose the Grace of the Master. So that is why whenever your children tell you that they are having experiences you should tell them that they should not tell anybody and should just keep the experiences to themselves.

QUESTION: When the children are a little older – 9, 10 or 11 years old – and they don't have any Satsangi friends and they want to play with non-Satsangi friends and go to their homes, is this all right?

SANT JI: It's all right for them to go and play with their non-Satsangi friends but you should tell your children about the Path and about the ways of living of the Satsangis; and if they understand that, I am sure they will not get affected by the non-Satsangis.

It is not good to stop the children from going to the non-Satsangis. If there are no Satsangis around you should let them go and play with the non-Satsangis. But you should teach them about life in such a way that when they go in bad company they still won't get affected by it; instead, they will teach the non-Satsangis about the Path. You should teach your children in such a way.

Anyway, we should always try to keep the children in the Satsangi atmosphere because it is better for them.

1982 February: The Fruit of Remembrance

Session Date: October 6, 1981

This question and answer session took place on October 6, 1981, at Sant Bani Ashram, Rajasthan.

QUESTION: If we tried and tried to find something that is selfless service, well, because of our condition that we are so full of ego, we couldn't possibly find anything which could be classified as true selfless service.

SANT JI: This is true, that until our veil is lifted and unless we go into the higher planes, we cannot do selfless service because our ego is with us. When we try to do a little bit of service thinking we are doing it selflessly – for a little time we could maintain that, but later on our mind will tell us how much we have done – then the ego will come and we will lose that service. Kabir Sahib says that whatever you have done gets lost when the ego comes in – but we should never give up trying. Whenever we get the opportunity of doing seva we should take advantage of it. Satsangis should try to do more Bhajan and Simran, so that they can protect themselves from the ego. Mind is a very obstinate enemy; he is like a competent lawyer who presents many arguments and makes us do wrong things.

QUESTION: During my meditation I become aware of my heartbeat and my Simran follows that beat. Should I try to break that rhythm?

SANT JI: No, you should not break that rhythm. Actually when you sit for meditation, the mode or speed in which you start the Simran, you should continue in that speed and you should not pay a lot of attention to other things that are going on besides your Simran.

QUESTION: In the discourses of Baba Sawan Singh there is always a combination of Bhajan, Simran, and Dhyan. I'm not too sure what Dhyan means. Does it mean looking straight into the center of the darkness, or does it mean conjuring up a picture, in the mind, of the Master?

SANT JI: Dhyan actually means contemplation on either the form of the Master or on the things which we see within. Surat is the faculty by which we hear, and nirat is the faculty of seeing. When our nirat or inner sight gets opened, and we are able to fix our attention at the eye center – that means, when our attention starts staying at one place, without wavering, without going up or down – and when we see stars, moon and sun; and after crossing all these things, when we reach the Form of the Master and our nirat starts contemplating the Form of the Master within, constantly, without wavering, that is called Dhyan – that is called to "fix" the Dhyan. Once we have done this practice of Dhyan, then outwardly also we can see the Form of the Master everywhere we look.

By having the Dhyan of bad things or by remembering bad things we are likely to develop bad qualities. And when we think of or remember a good person we get the qualities of that person. Swami Ji also has discussed Dhyan. He says, "O Dear One, do

the Dhyan on the Form of the Master, because without this you will not be liberated." Guru Nanak Sahib also says that the peerless image of the Master is the Saint and by doing that Dhyan you will get to the highest realm. When we withdraw from outside and withdraw our soul from all parts of the body and raise it to the eye center, if we have something to fix our Dhyan at the eye center, only then will our attention remain there. Unless we have the form of the Master there on which we can contemplate, our attention will keep dropping down and we will not be able to remain still. It is the duty of the student to go to school and then it is the duty of the teacher to teach him. In the same way it is our duty to reach the eye center which is our school, and then it is the duty of the Master to take us ahead. When we come to the eye center we reach our school; our Master is present there and is ready to take us above, and He is always ready to help us. But it is our duty to make efforts to reach the eye center by our self; then Master, Who is present within us since the time of our initiation – because at the time of our initiation the Master takes His seat at our eye center in the form of Shabd – is always there to help us.

Even in the Mahabharata, this Dhyan is mentioned. It is written that Dronacharya, who was the teacher of the Kauravas and the Pandavas, used to teach them the art of archery. Arjuna, one of the Pandavas, was his best disciple. Dronacharya had told Arjuna, "No one else in the world has so much skill in archery as you do, and you are my best disciple." Once when he was going through the forest with all his students, he saw a deer whose mouth was filled with arrows in such a way that the deer was not bleeding from any side. Arjuna was surprised to see that skill, because Dronacharya had not taught him how to do that. That was the only thing that Dronacharya had not taught him. Dronacharya was also surprised and thought, "I have not taught this skill to anybody, but how on this earth can anybody else other than me do this?" When Arjuna saw that deer, he asked Dronacharya, "You said I was your best disciple and that I knew all the skills you know, but what about this?" Then Dronacharya admitted, "Yes, I hid this from you." Then Arjuna wanted to know who was that student, that person, who had done that. So Dronacharya told his students to go and search for that person, and they found one Bhil boy, a boy from a low caste. In those days in India, people used to believe in this low and high caste difference, and it was not appropriate for Dronacharya, who was the royal teacher, to teach any low caste person. That is why, when that Bhil boy, Eklavia, had once approached Dronacharya, requesting him to teach him the skill of archery, Dronacharya had refused. Now when that same boy was found there, Dronacharya was surprised and asked him from whom did he learn that skill. He replied, "Master, you are my teacher, and you yourself taught me how to use the bow and arrow." Eklavia told him, "When you refused me, I made your idol and contemplated on your form; and gradually, when your image started to remain still within me, you taught me everything from within. All the qualities you have came to me, and I learned everything without going to you or doing any other practice." Dronacharya was not going within so he did not know what to do. If he had been going within, he could have stopped teaching him from within. But because Dronacharya had promised Arjuna that he was his best disciple and that nobody could excel him, he asked Eklavia to cut off his right thumb as his fee to his teacher, so that he could never use his hands to shoot the bow and arrow. And in that way he maintained his reputation by keeping Arjuna as his best disciple.

So the meaning of this story is that when we contemplate on the form of anybody, whether he is good or bad, we get the qualities of that person. If we contemplate on the

form of a good person, we will get all his good qualities, and if we contemplate on the form of a bad person we will get all his bad qualities. When we see the Form of the Master within, we manifest the Form of the Master and after that we contemplate on that Form, all His good qualities come to us, and that is why the disciples, the perfect disciples of the Master, are not less than the Masters, because They have all the qualities which the Masters have.

QUESTION: What may we do to promote the long and healthful physical mission of the Master?

SANT JI: Bhajan and Simran.

QUESTION: If, in doing meditation, light appears below or above the eye center, should we pay any attention to it or just hold our attention at the eye center?

SANT JI: Before you start doing the meditation, as soon as you close your eyes, you should bring your attention to the eye center; and after that, even if you see lights and other things, you should not take your attention to any side, either to right or to left; you should not take it lower, you should not take it higher. You should keep it at one place, and things will come there if you remain still at that place.

Regarding the attention at the eye center, I have said this many times, giving the example of how we used to do in the army. In the army, when the soldiers are taught how to use their rifles, how to shoot at the target, they are told that their body, the rifle, and the target should all be in one line and steady and fixed. And the attention should be towards the center of the target. And then they are told to look through the two portions of the rifle, the back sight and the front sight, and then slowly pull the trigger. If he applies a lot of force in pulling the trigger, he will miss and not be able to shoot in the center, but if he pulls the trigger smoothly and slowly, then he is able to shoot the center of the target. In the same way, when we sit for meditation, it is like we are trying to hit the center of the target. What is the target in this case? The eye center is the target; the eye center is the place where the Master has taken His seat, where the Master is sitting in His Radiant Form, in the form of Shabd; and in this meditation we have to keep our body as still as in the army when we are using a rifle. Because if our body is not still, if we are not sitting comfortably, then we will have to change our posture again and again, and that will break our attention, and we will not be able to hit the target soon. So that is why first of all it is very important for us to take up a posture in which we do not have to move. We should sit relaxed and comfortable, without any tension in the body. And then, slowly, we should go on doing the Simran, keeping our attention on the target – that means the eye center.

For doing the Simran, we should determine a pace of doing the Simran which we should maintain throughout the meditation. Sometimes the dear ones start with a slow speed of doing the Simran, and then they start increasing it, then slow it down, then increase it. In that way they remain aware of doing the Simran, which breaks their attention, and that is also not good for the meditation. When we sit still and relaxed and comfortable without moving, and when we do Simran slowly at a regular speed, we should keep our attention at the eye center, because even if our body is sitting still and we are doing Simran constantly, regularly, at the same speed, if our attention is not at the eye center, we will not be able to reach there. That is our goal, that is our target, and we must get there by doing the Simran and by keeping our body still. If you do this practice even for a few

days – I mean, when you sit still, do Simran slowly – and if you keep the attention at the eye center as the soldier has to keep his attention on the target, I can say for sure that in a few days you can become successful in doing the meditation.

What do I mean when I say that you should keep your mind quiet? Keeping the mind quiet means that you should remove all the worldly thoughts from within you, and you should not let your mind do any activity other than doing the Simran. When we sit for meditation, as our body is present there, our mind should also be present there, and our mind should not be allowed to do anything else but Simran. So if you have these three things together – a steady body, constant Simran, and fixed attention at the eye center, then there is no reason I can see why you will not become successful in the meditation. I can say that if you meditate in this way, in just a few days you can see your progress on the Path.

QUESTION: For someone like myself who is just learning how to meditate, even though you say not to let thoughts come into my mind, I find that very often thoughts do come into my mind, not just one but maybe five or ten before I get it under control and get the Simran going again. The other thing I find is that, of the five words, I have a lot of trouble with the first. It seems like in order to think it I have to sort of chew it up in my mouth first. That makes me stumble and lose the Simran, which in turn gives the mind a chance to bring in other thoughts.

SANT JI: [Sant Ji laughs.] Dear one, it is worse to surrender than to be defeated. To struggle with the mind is called meditation. Mind is an agent of the Negative Power, and when you see that he is not stopping his work of bringing in thoughts and bothering your Simran, then you should also become strong, because you are the soldiers of the Satguru, and you have a very powerful Simran. With the Simran, you can attack the mind and you can control him as he is now controlling you. You don't know how powerful Simran is. Simran has a great power, provided you understand it and use it in a good sense. The Simran you have been given is not given from any book, not given to you from hearsay; it is given to you from a Saint who has meditated on it, and behind this Simran His charging is working. Satsangis should not let any minute go by without doing Simran. During the day when you are working or traveling or doing anything in which your mind is not involved, you should do Simran. If you have completed the course of Simran, or if you have done the amount of Simran which you are supposed to do, then when you sit for meditation you will not have to do that much Simran, because you will have developed the habit of doing constant Simran by then. So whenever you sit for meditation, at that time you will start hearing the Sound Current; then you can sit in the Bhajan position and your soul will be pulled up by that Sound Current. But now what happens? People do not give that much importance to Simran. That is why they forget the Simran throughout the day. As a result, when they sit for meditation, first they have to struggle with the Simran, they have to develop the habit of doing Simran constantly, and only then are they able to rise above. Before completing the course of Simran, or before doing the amount of Simran they are supposed to do, people sit in Bhajan and start listening to the Sound Current. They may hear it, but because they lack Simran – they have not completed the course of Simran – the sound does not pull them up. So that is why it is always said that you should do Simran during the day so that when you sit for meditation your soul will be pulled up right away by the Sound Current.

Only those who do not do Simran during the daytime and think a lot of worldly thoughts during the day have this problem of thoughts during meditation. You can do this: do a lot of Simran and think less worldly thoughts during the day; and you will see that in the meditation also you will have less thoughts and more Simran.

It is a matter of realization. You will realize that when you are working for your livelihood then most people forget the Simran all the time. Sometimes they remember the Simran and repeat it for a couple of times and again they forget it. So because they have developed that habit during the daytime, then whenever they sit for meditation, then also the same thing happens – they do Simran for a couple of times and then the worldly thoughts come in and they think the worldly thoughts.

A Satsangi should never feel that he is too weak to do the meditation. And he should not feel that he is all alone in this struggle. The full attention of the perfect Master is towards the disciple, and whenever the disciple makes efforts in meditation, Master is always there.

QUESTION: Sometimes my Simran feels mechanical, as though I don't have enough attention on it to gain any benefit.

SANT JI: Dear one, I just said that to surrender is worse than to be defeated. You should keep trying to keep your attention on it when you are doing the Simran. When your mind makes you feel that whatever Simran you have done, whether it is mechanical or otherwise, that it is useless because your attention was not there, that also is a success of the mind, because mind wants you to lose the fruit which you have gained by doing the Simran. Whenever you do the Simran, no matter how you have done it, it always bears fruit.

Master Sawan Singh Ji used to say that when the worldly master does not keep his workers unpaid, how can you expect that God will keep you unpaid if you do work for Him?

This is my personal experience, that up until now, no one has returned from the court of God empty-handed. As long as we are under the influence of the mind, when we have become the toys in his hands, we say all these things. When we rise above the mind even a little bit, then we see how much fruit we are getting from the devotion to the Lord. Even if we have spent even one single breath in His remembrance, we do get the fruit of it.

In Rajasthan you know there are many birds, and it is very hard to grow grains here. So when people grow anything, when it is near the harvest time, they protect it. There used to be a man who sent his son to protect the fields where he had grown barley. But that boy was very lazy, and he liked to sleep a lot. So whenever he was sent into the field to chase away the birds, he would just sleep, and the birds would come and spoil the crop. When the father asked, "Did any birds come?" The boy replied, "No, while I was sleeping, no birds came." But when the father saw that the crop was spoiled he said, "When you are sleeping, how can you know whether any birds came or not?" So the same thing applies here. When you are not aware of doing the Simran, how can you say whether Simran is going on? This is a deception of the mind. When our attention is not there, how can we possibly do the Simran? And after that the mind puts in another

deception: he tells us that whatever Simran we have done is all useless and that we won't get anything for it.

Kabir Sahib says, "Don't fall in the illusions created by the mind, because they are very deep. He who obeys the words of the Master is called a Sadh." A Satsangi should never come under the influence of the mind. Whatever orders the Master has given to the Satsangi, it is his duty to obey.

The Negative Power does not spare even one karma. Either the disciple has to pay it, or the Master has to pay it. You know that when people do bad things, in order to suffer the reactions of those karmas, they have to come into this world again. Now how can the Master leave any of the work which we have done unpaid? Whatever meditation we do, whatever service we do for Him, and whatever time is spent in His remembrance, we get the benefit, we get the fruit of it. This is a deception of mind that, when we meditate and do not see anything or get any experience, that all our work was useless and we will not get paid for it. We are paid for every single minute's remembrance directly or indirectly, so you should be grateful that you have got Almighty God in the form of man, and that God is sitting within you in His Radiant Form and He is ready to help you and always protecting you. In Rajasthan, you people always have a home from where you will always get help. You should remember this trip. If you remember it, you will also remember the things which you have learned and experienced, and you will definitely get the inspiration to do the meditation. And when you sit for meditation, you will definitely get the fruit of it.

Saints and Mahatmas are the image of love, and they bring a lot of love into this physical plane. Their love is a million times more than the love of the worldly parents. If we remember the Master once, He remembers you a million times. If you take one step in the direction of the Master, He will come down hundreds of steps to meet you.

After going back to your country, you should not go dry – you should remain moist. You should get so moist that everyone in your neighborhood should know from your behavior that you have been to this place and you have gotten so much. By your behavior, people should know that you have gone to Rajasthan and have met the Beloved One, and you have learned so much that you have changed. Seeing your behavior, the other people should also get inspiration. You should not think that now that you are leaving this place you are leaving the Saint behind and He is not coming with you. This is not true. If you remember the Master, even if it is night time and very dark and you are sitting in a closed room, if you will remember Him with your true love and devotion, you will see Him inside as well as outside. Distance makes no difference for the Masters. The only difference is that when you go back to your worldly life, then you forget the Master, and you get yourself absorbed in worldly work. Sometimes you may remember the Master, but that is only for the namesake. You do not remember Him with your whole heart. That is why you cannot see Him in front of you. But still from behind the veil He is helping you. If you remember Him with your true love and devotion, you may even find Him standing in front of you face to face.

1982 April: On Carrying the Karma

Session Date: March 6, 1982

From a question and answer session, March 6, 1982, at Sant Bani Ashram, Rajasthan.

QUESTION: You have said that we should take care of our health. Can we get a sickness if it is not in our karma?

SANT JI: There are two kinds of sicknesses we can get. One is when we do not take good care of our health; and the other is the sicknesses which we are supposed to have because of the reaction of our karmas. We get many sicknesses when we do not take good care of our body, and they are not the karmic sicknesses. The karmic sicknesses are those which come even though we do take good care of our health. But most of the sicknesses we get while traveling are due to our carelessness.

I tell you again and again to take good care of your health, because I have seen when I was in the army that when we lived in the mountains where it would snow, we would get used to the cold there; but when we came back to the plain we would not feel as much cold outwardly, but that cold would be more harmful than the cold in the mountains where it snowed. Those who took good care of their bodies would not get affected by that cold. But those who thought, "It is not very cold here," would easily get pneumonia and other illnesses. Here also I have seen that you people come from your country and you think that it is not so cold here as at home, and since you are used to the cold, this cold will not affect you. But when people do not take good care of their body, they easily catch cold over here because it is a dry cold. And if one person gets a cold, a little bit of fever, then he passes it on to the other people in the group. And I have seen that many times all of the group become sick. That is why I am telling you again and again to take good care of your body, because I do not want you to become sick.

You know that you will be able to meditate only if your health is all right. If you do not have good health, how can you meditate? When anyone becomes sick, I also become very concerned about him. I hope that you will take good care of your health, and that you will follow the schedule here. The schedule here is made after considering many factors, and you will see that if you follow it, if you meditate according to the schedule, you will have no problem with sleep or anything else. If you will go to bed early, it will not be difficult for you to get up early in the morning and meditate at three o'clock. You know how the sevadars work very hard and give all the things to you on time: they give the morning tea to you on time; and they boil the water for you so that the water may not affect your digestive system; they do all sorts of things to make your stay comfortable here. So you should also take advantage of the seva, follow the schedule, eat the food according to the schedule, and go to bed early so that you will not have any difficulty in rising early.

Don't think that whatever I tell you about taking care of your health is useless. I am telling you all this because it is beneficial for you. My main concern is that while you are here you should take complete advantage of your stay here, meditate as much as possible, and remain healthy here. I have seen that those who follow the schedule and obey me, report a lot of progress from their stay here. They tell me that when they came here they were not seeing Light or hearing Sound, or they were not doing well in their meditation.

But later on, after following the schedule and doing what I told them to do, they were seeing Light, they were hearing the Sound Current, and they were doing very well in their meditation. Not one, but many people progress a lot, improve their meditation, and improve their habits if they follow the schedule and if they do what I tell them to do over here.

Because I have experienced this myself, I tell you that you should not wander here and there in the cities or towns when you come to India; I have seen that by wandering in the towns we do not get anything, but we lose a lot. The time you have been given to come here – this time of two weeks, from which you spend ten days here in the ashram – you should consider this time as a holy trip and you should not do anything else on this trip except doing meditation and remaining in seclusion. I have spent most of my life sitting underground, sitting in a secluded place and doing the devotion of the Lord. And since I have realized God by doing His devotion and remaining away from the world, that is why I tell you that while you are here in India, you should not wander here and there; just do the things for which you have come here, and then go back to your country. Since I have realized God by doing the devotion of the Lord, that is why I tell you also to do the devotion of the Lord, and realize Him.

When you come to India, if you meditate for four hours daily, and spend eight hours shopping and wandering here and there in the city, then, you know, you have not devoted as much time in meditation as you have in the world. When you go into the town, what happens? Your ears take you out in the world, your tongue takes you out in the world, you feel like talking with the people, your eyes also drag you outside in the world; you become extroverted. And after that, even if you sit for meditation you do not concentrate as much as if you had not gone into the town. When you sit for meditation after going shopping, and visiting the town, what will happen? All the thoughts and impressions of the town will take you outside. And out of those four hours which you may sit for meditation you will be doing Simran and having the remembrance of Master only for a couple of minutes, and the rest of the time you will again be wandering in the town. That is why I advise that when you come to India you should not waste any of your time in wandering here and there and going shopping and sightseeing; you should do only your meditation.

I have told you many times that when in the beginning I used to do repetition for eight hours, only for a couple of minutes was I doing the repetition, and only at the end, before getting up, I would again remember the repetition I was doing. For the rest of the time, my mind would take me outside and think about the world and the other things. I used to think that I was sitting for devotion for eight hours, but when I came to Baba Bishan Das he made me realize that I was not doing the devotion; instead I was sitting there and thinking about the world, and I was not doing the repetition for the whole time. Only then I came to realize how we have to struggle with the mind and how powerful the mind is.

Mind is the agent of the Negative Power, and he does not let any opportunity go out of his hands without utilizing it. When Master ordered me to come to this place and meditate here, He told me that whatever amount of seclusion we get, even if it is too much, it will be very little; because we have to do the meditation. So I obeyed him, and I used to come out of the underground room only for attending the call of nature; otherwise I would remain inside and do the meditation.

During the lifetime of Master Kirpal, many Westerners used to come and see Him, and what would they do when they came to India? They would spend one hour in meditation, and then they would have a one-hour question and answer session; then they would spend all their time visiting Connaught Place, seeing movies, sightseeing, and this and that thing. I met many Westerners, after Master left the body, who told me about their visits to India, and how they were going to Connaught Place, and going here and there and talking with people, and they did not take complete advantage of their coming to India. What happened to them after Master left the body? That Almighty Kirpal came in the human body, that Almighty Lord came in the human form of Kirpal, and gave all His grace to us. But those who did not remain attracted to His attractive form, those who left His darshan and went to Connaught Place, and went out shopping and seeing movies, what did they gain? They gained nothing. Now if we long for His physical darshan, we cannot have it, no matter how much we sacrifice. If we had done His darshan and only His darshan, if we had not looked at any other place, we would have cut many of our sins and bad karmas, because he who has done the meditation, only he knows how much we will get by having the darshan of the Master.

If we look at any other place and if we give up the darshan of the Master for any other thing, we lose a lot. Only the Mahatma who has done the meditation realizes this, because only He knows the value of the darshan of the Master. Before taking Initiation from Baba Jaimal Singh, no doubt Baba Sawan Singh asked many questions from Him. But after He got Initiation, He did not ask any questions from Him; He started doing the meditation. In the same way, the history of Master Kirpal Singh also tells us that after He got Initiation from His Master, He did not ask many questions from Him. I was also having the yearning and I was suffering a lot; I was thirsty for Him. When I met Kirpal, He quenched my thirst, and He fulfilled my yearning, and I did not ask any questions from Him. He who is thirsty will at once drink the water without asking any questions, but he who is not thirsty will ask so many questions before drinking the water: he will ask whether the water is filtered or not, whose water it is, whether it is cold or hot, whether it will have a good effect on the body or not, etc. But he who has the thirst will not ask any questions; he will just drink the water.

The coming of the dear loving soul to the Master is just like dry gunpowder coming in contact with fire. If you bring dry gunpowder in contact with fire, it will at once explode; but if it is wet it will not explode right away. We are all wet gunpowder, and as we get the warmth by attending Satsang and by doing a little bit of meditation, we become like dry gunpowder, and the day will come when we also will explode: We will also rise above, we will also give up the company of the mind and sense organs, and our soul will get herself attached to the Shabd.

God is not far away from us; Master is not far away from us. Master is within us: when He gave us Initiation, He sat within us in the form of Shabd. And God is also not far away from us because He came down in the human form and gave us Initiation, and told us that we have to concentrate within to see Him. Now when He has given us Initiation, we should work hard – we should not become lazy – and we should go within and see the Creation of God within ourselves, and the things He has done for us in the inner world. When we come to the eye center, when we go within, the inner path will become an open book, and we will have no confusion.

You know that I never saw movies my whole life; even though in the army they used to show them free of charge, I would gladly accept doing somebody else's duty, but I did not want to see movies. In my whole life, the first movies I saw were of my own self at Sant Bani Ashram! Master used to say that God is in search of man. You become man, you become as pure as God is, and work hard. Always remember that if you work hard for God, you will definitely get paid; He will never keep you unpaid. Don't spend all your night sleeping, spend some part of it doing meditation. You have indulged a lot in the worldly pleasures; now give that up, and go to the other side. There is an enmity between Naam and lust. Where Naam is manifested, lust cannot come. And where there is lust, Naam cannot be manifested. Kabir Sahib has said, "Where there is day, there is no night; where there is night, the day is not." Kabir Sahib has said that the unchaste person cannot do devotion because he is not able to remove his illusion. He remains in illusion and so he goes to hell. The unchaste person always realizes within himself that he is doing a bad thing. When you have that feeling of guilt, how can you do devotion? Kabir Sahib says that in your previous life, no matter how much you indulged, what did you get as a result of that? As a result of this, you got only disease, and what good are those diseases doing to you?

QUESTION: Sant Ji, if this question is out of line, forgive me. I was talking to dear ones this morning, and we thought that if Master Kirpal would give you permission – in America they have a type of eye surgery which is very successful where you wouldn't have to wear eyeglasses. If you gave us permission we could make arrangements for you to come there, to California. Your house is empty at Shamaz, or my house at Potter Valley; you could recover there as well as anywhere else.

SANT JI: Thank you very much for your concern; I appreciate it very much. But I would like to tell you that since I was born in this country, and the weather conditions and other things are suitable to me over here, that is why nowhere else in the world will it be comfortable for me. Even when I go to Delhi it is not suitable to my health. Last year some dear ones offered to take me to Colombia, because they said that in Colombia they had the best eye surgeons. And Graciela, the lady who lives in Delhi and works for the Colombian embassy, wanted to make the arrangements. But the doctors thought that India would be better for me, and I also think that where I am living is better for me.

QUESTION: We can't bear to see you suffer; we can't bear it. So we are asking Lord Kirpal to answer our prayer, to make You perfect. Now, I have never made a prayer to Lord Kirpal that was for others – not for myself – that wasn't answered. It might take a little while but always He answered it. It could be that way now, couldn't it?

SANT JI: I am thankful to you for your prayer. I am very grateful to my beloved Master Kirpal Who has graciously prepared you as my mother, and I appreciate you being my mother very much. I thank you very much.

My life has been different from the lives of other people; ever since my childhood I have spent a major portion of my life sitting underground and I have not seen much of the outer world. Once for five years continuously, another time for seventeen years continuously, and another time for two years continuously, I sat underground and did the devotion, the meditation, continuously. And only a few months before Master Kirpal left the physical body, I came out in this world. So that is why, because I have spent a lot of

my life sitting underground, I did not take very good care of my health; I did not eat very good foods, because I did not have much sense of taste. I always ate very simple food, and that is why I did not maintain very good health right from the beginning.

So in 1976 we had to spend some time in Delhi in preparation for the first Tour, as a result of which I became sick and we could not make the Tour. The next year, in 1977, when we went on the Tour, we did not spend much time in Delhi; we went straight from Rajasthan to the United States, and we did the same thing in 1980; we did not spend much time in Delhi. Now also when I go to Delhi, I don't spend much time there, because it is not good for my health. Farid Sahib has said, "As long as the girl is not married, she thinks that to get married is very good. But when she gets married, then she repents and wishes that she were not married!"

In clear words I would like to tell you that if I had known that I would have to carry the burden of the karma of the dear ones, and if I had known that Master would make me work as He is making me work now, I would not have gone inside and I would not have done the meditation. I was very sure within myself that my Master was perfect, and that He would definitely liberate my soul and take me to Sach Khand; and that there would be no question of coming back into this world again. But I did not know that after my inner vision was opened, He would make me work as He is making me work now.

At that time I wanted very much to open the inner vision; I was wishing that my inner vision should be opened and that I should manifest Master within. My life has been that of a renunciate right from the beginning. I left my parents' family because my thoughts and their ideas were different. They wanted to involve me in the worldly life but I did not want that, because I was longing for God and I was looking for someone who could teach me how to do the devotion of God. So I did not have any connection with them; right from the beginning I left them, and I have spent all my life as a renunciate.

So that feeling of detachment is still over here. You will see that in my ashram you will not find anyone who is doing propaganda, because I have no desire to have many disciples. Saints don't want to make an army of disciples; only one strong disciple is enough. Now also I sometimes feel like giving up everything and sitting in the underground room; because I think, what do I have to take from the world? But Master does not like this. He wants His souls to get a little bit of water. The people of the world should get at least a little bit of Truth. Earlier, when I had told Master Kirpal that I had no interest in this world, He told me, "I also did not want to do the work which I am doing now; but I had to obey the orders of Baba Sawan Singh, and I had to do the work; my Master told me that I had to continue His mission. And there were some other reasons why I had to do the work. Otherwise, I also had no interest in it. Similarly, you also have to carry on this mission; you have to give the Truth to the people." I told Him, "O True Lord, You tell me to do this work, and I will do it. But You know that nowadays in the world, there is a lot of propaganda going on everywhere; people will oppose me a lot and they are all much stronger than I am." So He replied, "When the bad people do not stop doing their bad deeds, why should good people stop doing their good deeds?"

1982 May: Father, Forgive Them

Session Date: February 6, 1981

This darshan session was given in Rajasthan, February 1981.

QUESTION: In the bhajan book there are four bhajans by Brahmanand. I have never heard of this Mahatma. Could you tell us a little bit about Brahmanand?

SANT JI: Not much is known about Mahatma Brahmanand. He was born in Rajasthan. One or two hundred years ago, there were many Mahatmas present on this plane. But not much is known about many of them because when the Mahatmas come in this world, only in a few cases are their life sketches written down and good records kept. Otherwise, in the case of some Mahatmas, not much is known of them because their life sketches are not written down.

Kabir Sahib was the first Mahatma, the first Param Sant, to come in this world; He came in all four ages, and He never went below the human body. He was a great Mahatma; but still there are many conflicts and misunderstandings about His life story. One person writes that he was married and had children; another writes that he never got married. Nobody knows for sure when He was born, and there are many misunderstandings about his life.

There are many other Mahatmas whose life stories are not available, and there are many differences between the versions of different writers. One person writes that such a Mahatma was born on such a date, and another writes according to his understanding.

In the bhajans written by Mahatma Brahmanand, we can see how strong was his love for his Master; from the bhajans we can see how much love and faith He had in his Master. He has written in His bhajans that nobody else except the Master can help us in hell, and nobody else can help us cross the ocean of life without the help of the Master.[16]

QUESTION: When the souls were given to this creation, where did they come from? My concern is that they may have come from Sach Khand. And after traveling through the cycle of eighty-four lakhs that . . . well, maybe when I get up there, it may just be time for some other great soul who would have done a lot of devotion . . . and then . . . there would be a recruiting drive for another creation. And that's my concern.

SANT JI: [Laughs] In Sar Bachan Swami Ji Maharaj has written another title: The Dialogue with the Soul. Because there also the soul asks similar types of questions. The soul asks: “What is the guarantee that once I come back to Sach Khand, I will stay there and you will not give me once again to the Negative Power?” So Almighty Lord replies, “This mauj, or this will, came only once; and once you will come back to Me there will be no question of your going back to him because I will not create this will again.”

The thing is that when a Satsangi gets Initiation, He never goes below the human body. So nobody should think that they will have to go in the cycle of eighty-four lakhs births and deaths. You should be sure in your heart that, since you have got the Initiation from the Master, you will definitely go to Sach Khand. And you should not worry that once

---

[16] See *Sant Bani Magazine* October 1981, pp. 25-31, for comments by Master Kirpal Singh on a hymn by Brahmanand.

again Satguru will hand you over to the Negative Power. You should not worry about that, because once you go back to Sach Khand, you will stay there and you will not return again.

Swami Ji has written that Sat Purush says, "I have created this Negative Power knowingly, because without the fear of the Negative Power the other souls were not coming under my control." When a soul comes into this world, and after suffering in this world, when the soul goes back Home, she finds so much happiness that she doesn't want to come back into this world again. You know when we are reunited with someone from whom we were separated, our joy knows no bounds, and we are so happy. And once we have been united with our long-separated Beloved, then who wants to again be separated from Him?

QUESTION: I know that it is very very important to have a very good attitude about meditating. To be in the right frame of mind, . . . you say continually not to feel it as a burden. What's the best way to get your mind to stop telling you that it's a tremendous burden?

SANT JI: Dear one, you know that our mind is a very obstinate enemy, and since he is an agent of the Negative Power, it is his duty to stop the souls from doing the devotion of Almighty Lord. So that is why he is performing his duty well, he is obeying his Master; in the same way, when we sit for meditation, when we are sitting for doing the job of our Master, we should also perform our duty very well. We should obey the commandments of the Master and not listen to the mind; only listen to the Master and do what He has told us to do.

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

SANT JI: If we do Simran lovingly and affectionately, then without visualizing the form of the Master, the Form itself will come there and start dwelling within us. It is a natural practice. You know that if you remember anything, you will start seeing or feeling that thing in your mind. In the same way, if we do the Simran given by the perfect Master, lovingly and affectionately, then His form will start coming within us by Himself and we will have it.

If we are making any efforts on our side, if we are trying to visualize the Form of the Master, then we won't be able to be successful because we won't be able to visualize the complete Form of the Master. Sometimes we may be able to visualize only the eyes of the Master, sometimes only His beard or turban; and in that way, our meditation will be disturbed and we won't be successful. So it is better to just do the Simran lovingly, because if we will remember the Master lovingly He will start coming within us by Himself.

QUESTION: Sant Ji, when the relatives of initiates die, do they know when they pass on that they have got liberation from the Master?

SANT JI: Yes, they know that but they cannot say it to others. If the relative Satsangi has done meditation and is going within, then he definitely comes to know whether his relative has been liberated or not. It is a matter of faith and having the experience. As you say, if the relative of a Satsangi – no matter if he is not an initiate, no matter if he has not seen the Master or got Initiation – but if he has heard about the Master from the Satsangi

relative, and if he has a little bit of faith in the Master, then definitely he is under the protection of the Master, and Master definitely protects him. Master Sawan Singh Ji used to say that the Satsangis from one generation get liberation, and for those who have done meditation, many generations of their family get liberated; and one hundred and one generations of the Param Sant get liberation.

This is my own experience; there was one boy of fourteen years old, one of my relations, and he was suffering from a disease and he left the body at a very young age. But his last days were very painful for him. He complained that snakes were all over his body, and insects were eating his body, and that he was seeing many dangerous and evil faces. He complained to his mother, “Mother, why are you not helping me?” His mother and the other people around were not able to see and experience those things because they were all astral. Whenever I would go near that boy he would request me to stay longer with him; he would say that whenever I went and sat with him, the evil faces would stop coming, and he did not feel any biting from the insects and the snakes. He was feeling peace at those times.

That boy was not an initiate but his parents were initiated by Master, and Master had told them in a dream, “Since he is suffering so much he won't be able to live in this world. He will die. After three days I will come to take his body, and he will be born again in the human body, and he will become a man.” Master even told them the name of the village where he was going to get a new birth. Master told his mother that three days from then he would come around midnight and would take his soul up, but that the boy would drink tea before leaving the body.

So, three days later, at eleven-thirty at night, that boy asked for tea, and his mother went into the kitchen to make it. She had so much faith in the Master that she was singing a hymn, and she knew that the boy would not leave the body until he had drunk the tea; so she was delaying in making it. But anyway, by five minutes past twelve, she brought him the tea because the boy had asked for it; he said, “Bring the tea as soon as possible.” As soon as the boy drank two spoonfuls of tea, he left the body.

Before leaving the body he spoke the name of Master. Because I was sitting very close to him, he put his hand on my chest. Even though he had had so much pain in his last days, his passing out was peaceful and he had no pain at that time. Master came there to protect his soul, and He took his soul up. His parents did not weep, because they had faith in the Master, that He had protected his soul.

Regarding my father, I have said many times that he did not have the opportunity to have the darshan of my Beloved Master. He used to say, “I will see when your devotion will liberate me!” He said that as a taunt. When I came to Master, my father was very old and unable to travel and have the darshan of the Master, so I said to Master, “Master, my father is very old and he has not seen You. He often taunts me and says, 'I will see when your devotion will liberate me!' “ And I requested Master to take care of his soul. Three days before he left the body, they cabled me about his illness and, since he was living in the Punjab and I was in Rajasthan, I went there. He told me he loved me very much; he caressed me and told me that he was seeing within two forms who had white beards and white turbans. And when I showed him the picture of Master Sawan Singh and Master Kirpal Singh, he said yes, they were the two he was seeing; and they were saying, “We

have come to take you." He realized that my devotion was going to liberate him! And then he told people, "Today I realize that the devotion which my son is doing is the true one, and the Master Whom he is following, is also the True One.

Master Sawan Singh used to say that it is a very big thing that Masters take care of the souls of the human beings who are the relatives of Satsangis. But even more than that, they even take care of the souls of the animals who are taken care of by the Satsangis!

QUESTION: You mentioned the relatives who knew about the Master and were somewhat favorable for the Master. What about relatives who were thinking the Masters were really a very bad thing? When they die what happens? Does the Master take care of them or not?

SANT JI: [Laughs] You see, they are also protected, because sometimes they remember the Master. It does not matter in which way they remember Him! [laughter]

There is one very famous story in the Sikh history about Chandu Savai, who was the divan of Emperor Jehangir; he was the person who was responsible for the torture which was given to Guru Arjan Dev Ji Maharaj. He had enmity towards Guru Arjan Dev and he made him sit on the hot coals; he put the burning sand on his head; and he tortured Him in many other ways. After Guru Arjan Dev was tortured to death, the Sikh people wanted to take revenge on Chandu Divan, and they requested Emperor Jehangir to give him to the Sikhs. When Chandu Divan came in the hands of the Sikhs, they put a chain round his neck and pulled him like a cart, and they gave him a very hard time. When he was brought into the city of Lahore, the person who had put the burning sand on the head of Guru Arjan Dev, on Chandu Divan's orders, came there, and he was also very angry with Chandu Divan because he had made him do such a bad deed in putting the burning sand on the head of Guru Arjan Dev. So he hit him on the head with a very heavy vessel, and after that, Chandu Divan left the body. But before leaving, he prayed to Guru Arjan Dev Ji Maharaj, "Oh Master, only You can save me from this pain." He remembered Guru Arjan Dev lovingly; but even before that, when he was planning to torture Guru Arjan, day and night he was thinking of what he was going to do to the Master. He was remembering and thinking about Him a lot, and because of his remembrance and because of his prayer at his end time, Guru Arjan Dev came there and liberated his soul. This question was asked by one of the five pyara or principle devotees of Guru Gobind Singh: "Because Chandu Divan did such a bad thing – he killed a Perfect Master – it means he might be suffering in hell." But Guru Gobind Singh replied, "No, he is not in hell anymore. As a matter of fact, as soon as he left the body he was liberated by Guru Arjan then, and he was never sent to hell. When he left the body, the angels of death also came because they wanted to take him and punish him for all that he had done. But Guru Arjan Dev, and the other Masters also, came there at the same time – because he had requested Their help and called Them. They came there and could not but shower grace on him, and They liberated his soul." Master used to say about Jesus Christ that at the time when he was being crucified he said, "Father, forgive them for they know not what they do."

Saints and Mahatmas have a very big heart, and they always know to shower grace on the souls. They know that the souls do not do anything bad. All the bad things are done only by the mind. And they also know what the poor souls have in their hands. Whatever is in the will of God, only that happens, and the souls have nothing in their hands. The souls

who love the Master and also have love and affection for others, they remain in peace in this world as well as in the world beyond. When they go in the inner planes, there also they find peace and happiness. Those souls who do not love the Master, or who do not have any love or affection for other people; they do not find any peace in this world; they are easily hurt, and they always remain in pain in this world. And when they go to the other world, the inner planes, they do not find any peace or happiness there either.

QUESTION: Sant Ji, the non-initiate souls that are taken by the Master, are they put back on the way, are they given rebirth, or are they taken directly to Sach Khand?

SANT JI: Those who have not got the Initiation, are given the human body in which they are given Initiation; because liberation is only in Naam.

QUESTION: If we don't progress much in this incarnation, and Master chooses not to send us back for another birth, and He puts us in a particular place on the inner planes, then do we continue to do our meditation in the inner plane? Is it a different kind of meditation? Or what happens?

SANT JI: God has given full authority to the Master, and it is in His hands. It is up to Him to decide whether He has to send the soul back into this world or not, and only He knows in which plane he has to keep the soul, and what he has to do. But I will advise you never to think such things. Never think that you will not progress much in this lifetime so that you will be kept in the inner planes and then Master will purify you and take you back Home. You should not think like that. You should think, "No. It is our duty to do meditation." We should have the desire of doing the meditation, and complete this task which we have been given in this lifetime.

If the son does not work and does not earn any money, but always looks for the property of the father and asks him, "Which property will you give me, how much money will you give me?" . . . and like that – no doubt the father will definitely give him whatever he needs, whatever he wants; he will give him the house, he will give him money, and everything like that. But since he has not earned that money, what will his friends and well-wishers say? They will say, "He is not a good man because he has not earned this money. All this money was given to him by his father."

Once some sevadars came to Master Sawan Singh and requested Him to liberate them without doing the meditation. But Master Sawan Singh said, "No, it is not possible. It is your work to do the meditation, and it is the work of the Master to shower grace on you. If you leave the meditation you will have to start again from that very point where you left it." Sant Satgurus come into this world with a lot of grace and there is no doubt in this fact: that lovingly They give it out without our even asking for it. But it is our duty to help in Their mission, and we should also share some of the burden which They are carrying. The only way of doing that is by doing meditation.

QUESTION: When there is pain during meditation . . . I know You've talked about it some and I've read about it some, but. . . I still don't understand it very well. Kirpal, when He put us into meditation, used to say, "Make sure you don't have any tension in any part of the body." But I know that if I don't have any pain at all I may go to sleep. I know a little bit of pain will keep me awake, and sometimes more pain helps me concentrate more. Could You explain some?

SANT JI: This is not a problem which everybody is having. Usually when the Masters explain about pain, first they tell us, "You should sit in such a position that you do not have any tension in the body," because if you do not have any tension in the body, only then will you be able to sit for a long time. There are some people who, if they sit comfortably and without any tension, will fall asleep. But this is not the case with everybody. Those who have this problem should sit in such a way in which they may feel a little bit of pain and still remain awake.

QUESTION: Sant Ji, on the tour last summer, you mentioned that it may be a very long time before You came back to North America. You said that the world situation would be terrible. Can You explain that to us?

SANT JI: I did not mean to say that, and I did not say it looking at the condition of the world. I meant to say that it is a very big thing for a Saint to visit any country or area in the world, and for the people living in that area it is a blessing.

1982 June: One Light in Two Bodies

Session Date: January 11, 1982

This is part of a question and answer session in Bombay, January 11, 1982.

QUESTION: Sant Ji, I've just read your talks on marriage and the family, and have a question pertaining to that. You told a story about your parents, and how your mother gave and gave and served your father, and your father abused your mother, didn't appreciate her, and called her names. Now the question I have is: I see this as very common in the United States, and I hear that in India too, where the woman is really working for the family, a lot of the men, because they are being served, continue their laziness in not helping and sharing. And I wonder if it's in the best interest of the man for the woman not to say anything and not to try to motivate and encourage him to also share in the glory of service.

SANT JI: You know that for Saints, both men and women are alike. Since the women are soft-hearted and very gracious, that is why they serve the man; they even suffer the arrogance of the man. But the poor men do not have any patience. When we get married, we take this vow that we will help each other and will share the pains and happiness. It is the duty of the woman to help and serve the man; in the same way, it is the duty and responsibility of the man also to do the same thing for the woman. If the wife has to say something, then the husband should appreciate that and not get upset; he should understand that. It is not good that the husband should just go on abusing and calling the woman bad names, and that the wife should just keep quiet and bear that. The wife also has a right to respond to that, and the husband should appreciate it, understand it and accept it. That home where both husband and wife get along with each other and where they understand each other's feelings, and each other's work, that home becomes heaven.

In *Sant Bani Magazine*, a letter was published which I wrote to a couple who were having some problems in their married life. They even came to the point where they were going to get a divorce, and out of their sadness and suffering, they both wrote me letters. When I replied to them, I told them what things would make their marriage successful. And when both of them understood that and did what I told them, and came to know the

important things about married life, they obeyed my words and they were able to make their married life successful. Now also, they are living happily. For the benefit of other dear ones, they sent my letter to the Sant Bani people, and it was published in the magazine. So you people should read that and should also get benefit from it. [The letter is published at the end of this talk.]

Today I will tell you one more incident of my parents. Once it so happened that my father got sick, and we had to take him to the hospital. There my mother stayed up all night, and gave a massage to my father. But my father did not appreciate that, and instead of becoming grateful, he just went on abusing and saying bad words to my mother. In the same hospital there was another woman who saw that, and she said to my father "Well, you are married to this saintly, holy woman, and that is why you are able to rebuke her and she does not mind; she is still serving you. If you were married to me, then I would have shown you. You would have done all the things for me; you would be giving me a massage as now your wife is giving you a massage!" So in some cases, the wife becomes so strong that the woman has to do all the things.

I come across many dear ones who have this problem: where the wife is very strong, stronger than the man, so that the woman has to take care of him and she complains that she is tired doing it. But to the question that was just put, I would like to respond in this way: Both the husband and wife should put shoulder to shoulder, and they should work together. Their bodies may be different, but in them is the same Light, the same Spirit.

Guru Nanak Sahib says, "Don't call them as husband and wife who just sit together. Those who are one Light in two different bodies are called the true husband and wife."

We should always use patience. The promises or vows which we took at our wedding – it is part of the duty of the man to keep those promises, and in the same way, it is the duty of the woman also to keep those promises.

The following letter, referred to by the Master in the above talk, is reprinted from Streams in the Desert, pp. 106-07:

April 19, 1977

My Satguru Kirpal's Beloved Dear ____ :

I have received three letters from ____ and feel very sorry for him. In this letter I would like to tell you some things which might help dear ____ and you in your present sorrowful condition. We are all Beloved Hazur Kirpal's children. He has united the separated dear ones. Now His children should not go away from their fellow companions. If they have some misunderstanding or if one of them makes any mistake, the other should always keep a big heart and forgive him.

Now your husband is confessing his guilt and is asking for forgiveness, so you should give the proof of your big heart by forgiving him. I hope to visit your place in July. I wish to see both of you in loving relation. I want to see you sitting together with love.

Married life is a vehicle which is running on the two wheels of love and respect. The two wheels are fixed in the axle of duty. Husband and wife both are two companions who give the power to run the vehicle. If both the companions agree with each other and lead the vehicle well, they can reach their goal easily. If both of them go in different directions, the vehicle cannot run even for a yard. The root of a good household is love, and humility is the flower which grows on the plant of that household. Without a flower, a tree does not bear any fruit. And the tree without fruit is useless. Only the fruit is happiness; otherwise, all other things are thorns – pain-giving. The tree which bears much fruit bends down. If it doesn't bend or lower itself, it breaks its branch.

The same thing applies to household life. Both husband and wife should be cool-hearted and patient. Unless one has patience he cannot achieve happiness. Peace is a cool iron which cuts the hot iron of anger. So an atmosphere of peace and love should be created in the home for a successful marriage.

My dear ____, I hope in our dear Father's love, you will think over this letter and will try to put it into practice. Our Beloved Father is not happy when we are unhappy. He is happy in our happiness. He is our Real Father.

In Beloved Kirpal's Love, much, much Love to you,

Yours affectionately,

AJAIB SINGH

1982 August: Not a Single Breath

Session Date: December 30, 1981

This darshan session took place at Sant Bani Ashram, Rajasthan, on December 30, 1981.

QUESTION: Master Kirpal said that it would be good to read biographies of great men. I have been reading Gandhi's Autobiography, and I'd be really interested if maybe you could say something about that in relationship to the Path.

SANT JI: It is good to read biographies of great people. From them, we get a lot of inspiration and good things. But since my life has been a practical life, and you will find that all the great souls had practical lives, that is why I say you should not go on just reading the lives of great people, but you should also try to become like them. If you have not put into practice what you have read, then what is the use of reading? What is the purpose of reading the biographies of the great people – or the meaning of attending Satsangs, or reading the Satsangs? From all those readings we get inspiration, our mind gets enthusiasm, and that is why it is equally important for us to put into practice what we have read about the great people. It is good that you are reading the autobiography of the great person, but whatever he has done, you should also try to do some of it.

It comes in the life history of Guru Nanak Sahib, that he spent eleven years in constant meditation, sitting on stones and pebbles, and he dedicated his life to the devotion of God; he spent many nights remaining awake, and he ate little, and he spent all his time in meditation. And that is why he became successful: he was a practical man. So by reading his life story, we should also get the same inspiration and try to do the things which he had done. And we should also become as successful as he was.

It is very good that you are reading the autobiography of Mahatma Gandhi. You should read it wholeheartedly, and you should understand it; because he also laid great emphasis on the chaste life.

QUESTION: Why is the use of marijuana harmful?

SANT JI: [laughing] Not only marijuana, but all other intoxicants are harmful to the body as well as for spiritual progress. This is because when we get addicted to any intoxicants,

then whatever work we have to do in the physical world, we will do that only after getting intoxication from the intoxicants to which we are addicted. And then later on, we will start missing our meditation; that intoxication will bring laziness, and from it will arise many other desires for indulging in pleasures, and that will take us away from meditation. All the intoxicants have a direct effect on our brain, and they reduce the power of our thinking.

King Babar was addicted to an intoxicant called bhang. When Guru Nanak visited him, he offered him some. Guru Nanak lovingly replied, "Listen, Babar, whatever intoxicant you are giving me will bring intoxication only for some time; by morning, it will all go away. But the intoxication of the Naam is such that it will never go away. It will always remain with you, day and night." Once we get used to the intoxicants, it becomes our habit; and after the intoxication goes away, then we again need the things for intoxication. And if we do not get them, we are not able to do anything.

QUESTION: Sant Ji, when You gave Satsang yesterday, to me it sounded like, to be successful in meditation it's really hard; there are a lot of things in our way. It seems almost impossible to be successful in it if we haven't been blessed with instant recognition of Who You are. So in a way it's like a vicious circle: we can't find out unless we know Who You are, but we'll never know Who You are until we do successful meditation. So . . . just give me some help when You answer!

SANT JI: [Laughing] It is very important for us to know the Master from Whom we are going to take Initiation; before Initiation we should know about Him, Who He is. Once we get Initiation from Him we should not have any doubts about Him, and we should not let doubt creep into our mind. When the Master gives us Initiation, He sits within us in the form of Shabda and He is not deceived by any means; He is aware of our every single thought. So if we sit at His door, with love and devotion for Him, and if we will totally surrender to Him, then definitely He will open His door to us. But as long as we have doubts about Him, and as long as our love and devotion for Him is not complete, He will not open His door to us. As far as knowing Who the Master is, you should work on that before you take the Initiation from the Master.

Mahatma Dadu was a very cool-hearted Mahatma. He had a clean-shaven head. Once two pundits came to him to get Initiation but they had not seen Mahatma Dadu before, so even though they saw him on their way into His dera, they did not recognize him. It is believed in Hinduism, that if you are going to do some important work, and if on your way you see some bald or clean-shaven head, it is inauspicious; it is a sign that you will not be able to get your work done. So when those pundits saw Dadu coming out from his own dera, they did not know who he was; and when they saw that he was a clean-shaven person, they became upset and they hit him on his head, asking him, "Where is the dera of Mahatma Dadu?" The Master was very quiet and He told them where the dera was. Those Pundits went there and waited a long time for Mahatma Dadu to come. And when they saw the same person whose head they had hit before coming into the dera, when they saw that he was Mahatma Dadu, they felt embarrassed and they were very much ashamed of themselves. But Mahatma Dadu said, "There is no need to feel embarrassed; you know that when you go to buy a pitcher, which is worth a penny or two, you hit it to make sure that you are buying the right thing. You came here to take me as your Master

and you have not done any harm to me. It is good that you hit me on the head and made sure whether I was the Mahatma or not."

So I mean to say that, before you take anyone as the Master – before you take Initiation from him – you should make sure whether he is the right Mahatma or not; but once you take the Initiation from Him, after that you should not have any doubts about Him. Whatever He tells you, you should do that. And if you will lovingly devote yourself to Him, definitely He will solve your problem and your work will be done. Once one person came from Kashmir to take Initiation from the Master; this happened in my own house. When he sat in front of Master and Master told him how to meditate and the theory of meditation, he at once got up and was about to leave. Master asked him, "Why are you doing that?" He replied that he had heard that Saints show God right away and there was no need of working hard or doing any meditation. But here, Master was telling him to do all this meditation, and it was very difficult for him to do that. So lovingly Master explained to him, "It is not as difficult as you understand." I have also always said that in the beginning we feel that it is very difficult because we are the thieves of meditation and we do not want to do it. If we want to do it, then it is not that difficult.

Two people from Ganga Nagar went to see Baba Sawan Singh; and they were told by an initiate of Sawan Singh, who spoke from his own experience, that there was no difference between God and Baba Sawan Singh. So they went there expecting to see God. When they arrived, Baba Sawan Singh was in his home, and he welcomed them and asked them why they had come. They replied that they had come to see God. So Baba Sawan Singh told his sevadars to take them and give them sugar cane juice. (In those days, in this part of the country, there were no canals and not many people were growing sugar cane; sugar cane juice was a very rare and precious thing for the people living here.) So those people were very pleased and said, "This gentleman has a very big heart! He is giving us so much sugar cane juice to drink." Later Baba Sawan Singh came to them and said, "Now you have drunk a lot of sugar cane juice and you know that I have a big heart; and now I will make you drink that juice, that nectar, which will take you to God." You should understand that the Saints are not God, they are not equals of God; but the Saints have the practice, which They teach us, through which we can realize God. They show us how we can do the devotion of the Lord, and realize God Who is already within us.

In the beginning, our mind brings up many conflicts, much confusion and disturbance; and when we stop listening to our mind, then some of our doubts are removed. And some of our doubts are removed by attending Satsangs, and some are removed by the inner grace of the Master. And gradually, if we go on doing our devotion, there comes a time when all the doubts leave us, and the inner path opens within like an open book, and there is no place for any doubts. You see I got Initiation into the Two Words from Baba Bishan Das and I meditated in that way for seventeen or eighteen years. When he gave me the Initiation, why did I have to meditate so much? Only because I did not understand what he was giving me right at the beginning. If I had had any doubts for him in the beginning, I would never have become successful in meditation.

And if I had understood in the beginning what he really was I would never have done meditation – because what would have been the need of doing meditation if I had understood my Master? Before I got anything from him, and before I used to go to Him, I

did not understand what he really was; until he gave me this little bit of recognition and Initiation, only then I understood what he really was.

You know the story of Christ, and you know that those who helped the people who crucified Christ, even though they were the followers of Christ, still they worked against Him – only because they did not know that He was the Son of God and He was God Himself – the Perfect One.

In the same way, Gungu Brahmin lived with Guru Gobind Singh for twenty-one years, ate from his langar and was trusted by the Guru; but when Maya deluded him, just for getting a little reward from the Moguls, he became the means of destruction for Guru Gobind Singh's mother and his two children.

When Guru Gobind Singh was visiting Nander he met one Veragi Sadhu whose name was Banda. Guru Gobind Singh gave him the name Gurubaksh Singh; and he was so devoted to Guru Gobind Singh that after Guru Gobind Singh he used to give Initiation to people. He was so devoted that even now people remember him.

So we should always do our meditation and never listen to our mind. Mind is our only enemy and he will never let us become faithful to the Master, and he will never let us do the meditation. That is why we should never listen to him, we should always listen to the words of the Satguru, and we should always do the meditation. Regarding the deceptions of the mind, I have said this many times: that after meditating for sixteen or seventeen years, once I came out from the underground room, and my mind told me, "You have been sitting so long without getting anything." But at once I got another inner sound. "You should not lose your enthusiasm; go back to your room and do the meditation." And again I went into the meditation room and started doing my meditation, and I realized how the mind was trying to deceive me at that time. So you can never rely on the mind; you can never know when the mind is going to come and deceive you. That is why the only way to escape from the deception of the mind is constant meditation, which we should always do.

God is always realized by those who search for Him truly. But we cannot realize Him just by our own efforts. Unless we go to the Saints and Mahatmas and sit at Their holy feet, we can never realize God.

QUESTION: After we die, after we leave the body, does our mind come along too?

SANT JI: [laughs] Those who have been initiated by the Perfect Master, at the time of their death, the Master comes and takes care of the soul. And the place where the soul has to go, the mind cannot reach there, so the mind does not bother anymore. Those who have not got the Initiation from the Perfect Master, when they die their path is different. But not even their minds go with them; only the desires which they had in their minds go with them, and according to their desires, the Lord of Judgment gives them another body so that they may fulfill the desires which they have.

QUESTION: If our greatest desire is to have the intoxication of the Master after we leave the body, can we have that?

SANT JI: At that time, one has a lot of intoxication. The disciple should always have this desire. This is my personal experience, that those who are doing a little bit of meditation, when they leave the body, at the time of their death, when the Satguru comes to take

them, if their companion or any other family member comes to them, and tells them about any family problems or anything like that, or if they try to stop the soul from going, they will become unconcerned and say, “No, now the Satguru has come and I have to go with Him. I won't bother about any other thing.”

QUESTION: What is the Radiant Form of the Master?

SANT JI: [laughs] There is no way to describe it in this physical world. But Master sits within the disciple in His Radiant Form, and He has similar features as He has in the physical body, but that Form is not made of any worldly material.

QUESTION: How can we be sure that Master will come to take us when we die?

SANT JI: [laughs much] You know that those who are very good at their jobs, who are competent and do their job honestly, they do not worry about their salary; they know that by the end of the month they will get their salary and there is nobody who can prevent that. But those who do not work wholeheartedly at their jobs, who are not honest in their work, they always worry about whether they will get the salary or not, or whether they will get less salary, etc. So it is like that. If you are doing some meditation, you are sure that the Master is going to come and you will be very happy to see Him there. But if you have not done the meditation, no doubt the Master will come there, but still you will be disappointed if you don't see Him on time. Or many times it happens that the Master comes but because the person has not done enough meditation, or he has done many bad things, he feels embarrassed and he is not able to face the Master. So that is why it is advised that you should do the meditation so that at the time of death you do not feel depressed or embarrassed in front of the Master.

You know that if the children do not work wholeheartedly and they always expect that the father will give them all they need – no doubt the father will give then whatever they need, but the neighbors and other relatives will say that the children are not good because they have become a burden on the father. In the same way if you will do the meditation you will not be a burden on the Master.

If you will not do meditation, then the mind is not going to remain empty; he will do one thing or another. He will make you indulge in the worldly pleasures, and you will start doing many bad things. And looking at you, the other people will say, “Look at these people! How good their Master is, and what they are doing!” So if you will not meditate that will make us a bad example for other people, and nobody will sing our praises if we do not lead a good life according to the teachings.

Instead of thinking, “Master is going to come so there is no need to meditate,” we should think, 'We should become a faithful and loyal soldier of the Master, and we should meditate ourselves so that we will not be a burden on the Master.” And whenever He comes to take us, we should go with Him happily.

QUESTION: In the Christian religion, they refer to the Trinity – Father, Son and Holy Ghost. Could you speak on that a little bit?

SANT JI: I don't have much knowledge about the Bible and the terms used there. I think Russell Perkins will be better in responding.

QUESTION: Sant Ji, when you were mastering the Simran, did you go away in isolation to really learn it? Or did you learn it in the midst of doing your daily chores?

SANT JI: The reality is that from my very childhood, from the time I was five years old, I had this desire within me, to see and realize the Power Who has created this world. I used to read the stories of the Ten Sikh Gurus, and I always had the longing to meet someone like Them. So I did not do much worldly work. I spent much of my time in searching; and when Baba Bishan Das showered grace on me and gave me Initiation into the Two Words, I spent my time meditating on that. Even at this place I did meditation for a long time, and you are seeing this place so you can decide whether it is isolated, or whether it is a village, or what! (laughter) Because right from the beginning I never had this habit of talking too much; I spent most of my time in meditation. I had only one person living with me, and we used to do some work for earning our livelihood; otherwise I didn't see many people, I didn't talk with many people; I had even told the person who was living with me not to bother me; he should just cook food for me and leave it there and whenever I wanted I would come out and eat.

Even when I was in the army, I would not go into the cities. If I was in need of soap or any clothing or anything like that, I would not go to the city and buy it for myself, I would tell my friends to buy it for me. We made these walls when I was doing the meditation here. When I went away to 77RB some of the walls fell down, which I have built again. This was to prevent people from coming and bothering us.

Whenever the Satsangis have any thought, it should be either of the Master or of the Simran. You are very fortunate ones that you have been given these ten days – a very precious time for you – in which you can perfect your Simran very easily. And you know this also: whatever you have to do in your home, you will do that only when you get back there. While you are staying here, just by thinking about those things, you won't be able to get anything accomplished. Why not do that which you have come here for? Why not do the Simran while you are here? In almost all the groups there are many people who tell me about their progress, who understand that they have come here for Simran and they cannot do anything in their homes while staying here. Those who devote themselves to constant Simran, they report a lot of progress; they tell me that when they first came here they were like this, and now when they are going they have improved so much in their meditation.

In the interviews, not everyone comes to me asking questions. Many dear ones come to tell me about their meditation, about the progress they have made here. Some people do ask about their household problems; but mostly people come to talk about meditation.

You have got a very good opportunity, coming here for ten days. Master Kirpal has blessed you with this opportunity and that is why you should take advantage of it. And the only way to take advantage of your trip here is by doing constant Simran. If we will do constant Simran, then we will start hearing the Sound Current all the time. Now we hear the Sound Current, but since we have not completed the course of Simran, our soul is not being pulled up by the Shabd. If we have done so much Simran, then at once, whenever we start hearing the Sound Current, it will start pulling us up. Right now, the soul is not being pulled up by the Shabd because our soul is spread all over in the body and we are lacking in Simran. If we do the Simran constantly at other times, then as soon

as we sit for meditation, our soul will start withdrawing from the body and the Shabd will pull our soul up. So that is why it is very important for us to do constant Simran if we want the Shabd to pull us up.

I remember when I was a child and used to go to school there were two other boys: one was a weaver's son and the other a farmer's son like me. The teacher gave us some lesson to learn by heart. The weaver's son did not learn that; he went and sat on the wall, but the other boy and I learned that lesson by heart. When the teacher came back, he saw that the weaver's son was sitting on the wall and he said, “Have you learned your lesson? Why are you sitting here?” The boy said, “Why do you bother? Whenever I want I will learn the lesson. Why do you bother?” He said that at that time; but later on when he grew older, he realized that by not obeying the teacher he had not gained anything; and then he repented. So you should not think, “Why do the other people bother, or why does the Master bother about our Simran? We will do that when we get back home!” You have got a very good opportunity over here to perfect your Simran, and you should take advantage of it; you should do constant Simran.

QUESTION: What are your plans for the future?

SANT JI: The reality is that Saints do not have any plans, because the Satguru has complete control over their mind, body and soul, and they are under orders: wherever the Satguru wants them to go, they go there. So I am under the orders of my Master, and I cannot make any excuses in front of my Master. That is why I cannot say that I have any plans; whatever my Master will plan for me, I will have to do that.

This is true: that those who understand that the Master is almighty have no interest in living in this world. So I have no interest in living in this world; but since I have to obey the orders of my Master, I am living here. Anyhow it is up to the Master when to call me back. Guru Nanak has said, “The man thinks one thing, but something else happens. And while the man is going on making plans, the noose of the Angel of Death comes and takes him.” Kabir Sahib says, 'What is going to happen if I plan? Whatever God is planning will definitely happen.”

QUESTION: It seems sometimes that the more concentrated I get, the less love I have in my heart. And it's a mystery to me how to be concentrated yet loving.

SANT JI: This is a deception of the mind. If you are concentrated enough, just go within, just a little bit, and there you will see that there are heaps of love inside. Once you concentrate, even a little bit, you will find so much love there.

There is a famous saying in Rajasthan: Once there was a boy sent by his father into the field to protect the crops from the birds. He reported that when he was awake many birds came and he chased them away; but when he went to sleep no bird came to bother him.

QUESTION: Sant Ji, have we the right to choose the Master? Have we the right to ask for Initiation? If we do that, it means we have a certain amount of free will. Is that true?

SANT JI: Yes, up to certain limits, we have this right to seek the Master, to look for the Master. We can do this only on the outer level. We get a lot of information about the Master from His devotees, the Satsangis; and also from His writings; and from His outward appearance also we can get to know a lot. Mostly I say that whenever you see any Master you should see whether he has done meditation for ten years, twenty years; or

if he has spent any amount of time in his life in the search of God, in the devotion to God. You should see at least this.

Even though the past great Masters, like Guru Nanak, Kabir, Master Sawan Singh, Master Kirpal Singh, are not physically with us, still by reading their life stories we come to know that they spent so much time in their life doing meditation.

Every meditator should meditate; it is very important. Just by discussing outer things we are not going to get anything. Unless we meditate we cannot know the truth, we cannot come near the truth of the Reality. So it is very important for all those who have got the initiation to do meditation, because this is the only thing which will bring us closer to the Master and God. You should definitely devote time to meditation, as much as possible. Even if you meditate for three or four hours a day, still you are devoting a lot more time to the world than you are devoting for meditation. If you devote four hours for meditation, and you are spending twenty hours out of twenty-four for the world, it means that you are working for the world more than you are working for God. So you should try to meditate as much as possible. And as far as perfecting the Simran is concerned, you can do that while doing your other work also. Whether you are traveling in the bus or train, or you are doing the worldly work where your mind is not involved so much, you can do the Simran and you can complete the course of Simran at those times. And in that case, if you have completed the course of Simran, when you sit for meditation, your soul will go right up and you will have good experiences. So you should not let a single breath go by without doing the Simran. Constant Simran is the key to success in meditation.

1982 October: On Healing

Session Date: August 19, 1980

SANT JI: I wish you all welcome. I am very glad to know that you people are learning that thing which can be very beneficial to the world. I myself have practiced Ayurvedic medicine and I have learned a lot about that. In that system also people are healed using herbs and natural remedies. When the creation was created, these herbs and plants were also grown, created by the same Lord. You know that this world is a field of karma; it is the city of pain and happiness, and because we have taken up the body it is natural to suffer pains. But when God created the creation, he created the herbs and natural medicines also. To make people aware of these things he sent the great people, the rishis and munis, who had the power of understanding the use of the herbs and plants and who had the power to teach that to the people.

When those rishis came in this world, they told the people, "If you will use this herb in this way you will get benefit, and if you will use that herb in this way you will get rid of this disease," etc. The first doctors and healers were also taught by the rishis and munis, how to heal people, how to use these natural herbs and things which God has created. They even told them, "It is very important for you to have good character; because only then will the healing which you are doing be beneficial for the patient. If your character is not good, your patient will not have any effect from your treatment. But if you have a good character, if you are chaste, then it can have a direct effect on the patient, and even if you only give him a little medicine, he can become all right." So it is very important for

those who are healing others to have a very good character; a lot is transferred through good character.

As the diseases spread, in the same way this field of medicine went on spreading. You know how much medical science has progressed – how many machines they have made for the benefit of the people, and because of those machines and inventions in the medical field, how many people are getting benefit. You know how much x-rays are helping nowadays. In the olden days, when there were no x-rays, these heroes, rishis and munis, were still able to detect what was in the body. It was only because of their spiritual practice: their mind, their brain, their body, their existence, was very pure, and that is why they were able to detect this. Just by putting their finger on his veins and counting his heartbeat, they were able to say what the patient had eaten even six months ago, and what it was that was bothering him in his body.

Nowadays we call these people doctors, whereas in the olden days they were called sadhus, rishis and munis. But even now there is a saying in India: "Even if the sadhu gives a little bit of ash as medicine, even then it will work." The meaning of this is that they had faith in those people, that whatever they did would be helpful.

In the village where I was living, there was an old man whose name was Baba Kahan, and he was a sort of doctor. He didn't have any medicines with him, but he used to use the roots of squash for making pills for removing constipation. And the other remedy which he had was the ashes of deer antlers; he used to give that with a little bit of honey to the people who were having colds, etc. He just had those two basic medicines, and he had one container in which he used to keep water. But he had done so much practice and he had faith in the Lord, and that is why all those who came to him would get cured; no matter what disease or what problem they had, they always used to get healed by him. He knew why we have headaches; he used to say that only those who are constipated get headaches, so first of all it is very important to remove the constipation; and for that he gave those pills made out of the squash root. And he used to give that ash of the deer antler with a little bit of honey to those who were having colds, and he gave the water for the other general diseases. He was so famous in that area, that for a radius of twenty miles nobody cared to go to any other doctor. They used to say, "When we have Baba here, why do we need to go anywhere else?"

Once it so happened in our village that seventy young boys, including myself, got typhoid. And when nothing worked on us and the typhoid got really bad, people called Baba Kahan. When Baba came there, as I told you earlier, he just had a couple of medicines; but because of his good character, his practice, and his faith in the Lord, if he would put his hand on anybody's head and say, "Don't worry, you will be all right," – that would happen. He gave people so much assurance, and they had so much faith in him, that even without taking the medicine they became all right. Out of those seventy people only one boy left the body. The other people were completely healed, even though in the beginning people were thinking that not even one person would survive. He was able to do all these things because he had practiced a lot and because he always used to go to the bottom of the disease – why the patient had got this, etc. He had one son and to him he

gave a very good education; he made him a doctor and he made him get a very good degree.

His son opened up a clinic in a nearby town. People would go to see him also but they did not get as much satisfaction as they got from his father. Later on when Baba Kahan left the body more people went to his son, but they did not get the same benefit. His son was very upset, and once when I went there, he asked me, "Ajaib Singh, what is the reason? You knew my father; he has cured you also. Tell me: What was it that my father had that I don't have, that people don't like to come to me, and that they complain that they don't get the benefit they were getting from my father?"

I replied, "Well, you can look in his bag and you won't see more than those two basic medicines. One is the pill from that squash root and the other is those ashes. He didn't have all the knowledge of books and things which you have, but he had a very great character. Because of his great character, and because he had faith in the Lord, even if he would just touch anybody that would heal them. We cannot cure anyone with our medicine; we just give the medicine, but in fact everything is done by God. Because he had his character and his faith, God helped him, and he was glorified and was well known everywhere; but you don't have what he had."

So the meaning of all this is that first of all it is very important for us to have a good character. If we have good character and even if we don't have so much knowledge of the diseases, even if we give our patients just a little bit of medicine, but if we have good character, our radiation will help them, just our touching will help them. So it is very important for all of you to have a very good character.

In the old medical scriptures it is written what qualities a doctor should have. It is said that the doctor should belong to a good family, he should have a good appearance, he should have a good character, good mind, and good body, and he should have a complete knowledge of the diseases and the medicines with which he is dealing. And it is said further that if a patient comes to a doctor who has all these qualities, half his pain goes away just by looking at the doctor, and the other half goes away when the doctor works on him.

So lovingly you should learn the methods you are practicing, and while learning you should have respect for those who are teaching you. And after that, when you become a doctor, when you start practicing what you have learned, then you should have respect for the patients also and you should treat them lovingly. Even in the old scriptures of the medical field it is written, that when the doctor treats any patient, he should ask for only that much payment which the patient can give without any burden. The patient should also understand that and appreciate that – because the patients can give only gold and silver and worldly wealth in return for the life which they have received from the doctor. If you treat a rich person without taking any money, he will not get any benefit from it, because he will not have faith in you. He will say, "When you have not asked for any money, it means that you have not done a good job." And if he does not have faith in you, how can he be cured? But if you charge a poor person more than he can afford, then what

will happen? Even though he will be cured, still he will have the burden of paying you too much, and that will bother him. I say all these things because I think that this will be useful for you in the future.

Once a person came to me and he was suffering from very severe diarrhea. It was caused because once he ate some meat and one piece of meat was not digested and somehow it got into his large intestine. It didn't go out with the bowel movement, it got stuck there, and because of that he got diarrhea. Whatever he would eat would just come out, and he was having a lot of pain. He went to all the doctors he could find for one year continuously, and he got many treatments, but he was not healed. When he came to me, I put my hand on his head and I told him, "I don't know what is there but you have a block somewhere in your large intestine, and this is what has caused all this suffering." I told him, "I cannot say for sure, but if I give you some strong laxative and that thing is removed, then you will be all right." So I gave him some laxatives and after a couple of days he became all right.

The point is that now people are detecting such things using x-rays but in the olden days when there were no x-rays, or in places now where there are no x-rays, people used to detect such things just by their practices, just by their experience. Whatever you are learning, you should learn that and moreover you should use that. And whatever comes in your day-to-day life experience, that also you should remember; you should use your brain also. So wholeheartedly you should study these herbs and remedies as you are doing. But more important than studying is putting into practice. What I say about keeping your lives pure – this will help you in your worldly life also, and it will help you a lot in your study of medicine.

I have a lot to say on this subject but I think that if you can understand and grasp just what I have said, for you now that will be enough.

QUESTION: Is there a danger of using our spiritual energy in healing and dissipating that?

SANT JI: I don't think you have understood what I said just now. If your lives will be pure then your touching people will not make you lose any of your spiritual energy.

In a village called Maduvas there was one boy who was in a very serious condi- tion. His parents took him to many big cities for getting him cured, but it was no use because he was not getting better and he was very close to death. His doctor used to give him good medicines; he was a very good doctor; he used to come to see me also. At the end when they were tired of going so many places and being given all sorts of medicine, many of his relatives had gotten together there and someone told them to invite me there. I was not living very far from that place, so the doctor came to me and asked me about going to see that boy. Many peo- ple came along with him to take: me. When I went there I told them, "I cannot guarantee that he will not die from some disease sometime, but I am sure that if I give him the medicine which he has been taking from the doctor, he will survive." I said this even though people were ready to take him to the cremation ground-

he was so close to death. But when I went there I removed all the people from the room and the boy asked me, "Are you sure that I will survive?" I said, "Yes, I am definitely sure that if I give you with my hands the medicine you are already taking, it will work. I cannot say whether you will die or not. You may die from some other disease at some other time; but if you have this disease, then this medicine will work; and if I give it to you with my hands then definitely you will be healed." And it happened – although he didn't start walking, moving and func- tioning normally for twenty or twenty- five days because he was very weak and he had lost a lot of weight. But when I gave him the same medicine his doctor had been giving him, with my hands, he was completely cured. At that place I didn't use my spiritual power, I didn't lose anything spiritually; it was only because of my purity that it worked there. Many times I have said that if you are pure and with your pure hands you give anything to anyone, it will carry the best effect and the person will definitely get healed.

In the West people say that they heal people by their spiritual powers, etc. But those people don't even know what spiritual powers are. When you are giving a massage to anyone, at that time your whole interest, your whole attention, should be on that person. You should have this thought in your mind: because this person has surrendered his body to me and is having faith in me, it is my duty to heal him, it is my duty to put my whole attention in the job which I am doing. When you achieve spiritual powers, you will use them in making the souls go back to the Lord. You will not use spiritual powers, when you have them, in doing all these little things.

QUESTION: What about keeping dying patients on life-support machines and prolonging their lives artificially?

SANT JI: This is a fact: if anyone is going to die, no matter on what machine you put him, he will die. When he is supposed to die, he will die, no matter what you do. The only difference that putting him on the machine may make, is that he can spend his last days more easily, he can breathe easily, and moreover he doesn’t have to go through a lot of pain which he might have to go through if he were not on the machine. Many times it happens that when people are dying, they have problems with breathing. They can neither inhale nor exhale properly. If they have a good doctor, he knows how to help them; if he gives them any medicine which helps them breathe easier, only the breathing is made easier; the doctor cannot increase the time of his life. If it were in the hands of the machine to save the life of the person then why does the person die even after he is put on the machine? We, the doctors, can help people in their disease, and by putting them on the machines we can make things easier for them. But we cannot decrease or increase the breaths which we are supposed to take.

Kabir Sahib has said, “The doctor says, no doubt the medicine is with me, but the treatment is with the Lord. Whenever He wants, He will cure you – and whenever He doesn’t He won’t.”

OBJ OBJ OBJ

1982 October: The Constant Flow of Grace

Session Date: September 26, 1982

This darshan session took place at Sant Bani Ashram, Rajasthan, Sept. 26, 1982.

QUESTION: People talk about having sicknesses as burning off their karma. How can we tell the difference – if we are just having a sickness or if it's something to do with our karma? Since we don't know how to tell, are we supposed to do anything about it?

SANT JI: There are two types of sicknesses which we get. One is because of our own carelessness, our own mistakes; and the other sicknesses come due to the reaction of our past karmas. The sickness which we get due to our own carelessness and mistakes is felt by almost everyone. We know that we have become sick from not taking good care of our health or by eating something which we are not supposed to eat, and we can remove that sickness by taking a little bit of medication. The other type of sickness, which we get due to our karmas, is not easily removed with medicine, and unless we pay off the karmas we are supposed to, we do not get rid of that sickness.

Before our body is created, our fate karmas are written down, according to which we get good health or disease, we become rich or poor, we become intelligent or not; and in the same way we get honor or dishonor in this world. All the happenings which are going to happen in our lifetime are written down at that time, before our body is created. And things happen to us according to that fate which is written down before our birth.

But we people are blind and do not know why we got this sickness: if it is because of our karma or because of our mistakes. But if we keep a check, a guard against our day-to-day doings, we can easily differentiate between the sickness which we have gotten because of our karma and that which has come because of our mistakes.

Tulsi Sahib says, “Before the body was created the Pralabdh was written down, but the mind is the foolish one and does not understand and accept the Will of God.” Master Sawan Singh Ji used to tell a story about His army days. Once it so happened that there was fighting in the area of Kabul. You know that at that time the British people were ruling over India. So there was one Indian soldier who by fate was taken into the area of the enemy, because of his mare. The horse took him into the enemy lines where he was killed. He lost all control over that horse, and that is why he was killed. Before he died he had given two thousand rupees for safe keeping to the canteen contractor of that regiment and according to the law that money should have been given to the heirs of that soldier. But the canteen contractor did not give that money to the heirs; instead, he took it and did not give any account of it.

After some time, a son was born to that canteen contractor, and he became very happy. In fact, it was the same soldier who had died in the battlefield, because of his horse; the

same soul was born into the canteen contractor's house as his son. And at another place, the mare who had carried the soldier into the enemy line was born as a girl. When both of them grew up, the canteen contractor who had become a trader, and very wealthy, arranged his son's wedding to the girl who had been the mare in her previous birth. The trader did not know about this; but the son who had been the soldier in his previous birth, did know, but he did not tell the trader. As soon as he got married he became sick, and he was on his sickbed for many many years.

The trader did every possible thing to make him well, but no medicine could help him. He took his son to many different places, to many different doctors, but nobody was successful in making him well. In the end, one day, he invited one Muslim priest, a kazi, to do some supernatural power thing to the son, so that he might become all right. The kazi came and said yes, he would definitely make him all right. The trader felt in his pocket for some money to pay the kazi, but to his surprise, he found only two and a half rupees in his pocket. He told the kazi, "Kazi Ji, I always have plenty of money in my pocket, but I don't know why, today I have only this much. So will you kindly accept this? Tonight when you will come back again to heal my son, I will give you more." The kazi left, taking that money.

When he had left, the trader asked his son whether he was all right or not. The son replied, yes, he was all right. And he said, "Father, don't you recognize me? I am the same soldier who had deposited two thousand rupees with you; only you did not give that money to my family. I took birth in your family only to recover that money. You can count up all the money you have spent on me, and you will find that you have given me only the two thousand rupees back which you owed me. That two and a half rupees you paid the kazi was the last bit. And now I am going to leave the body, leaving that girl behind, because she is the one who became the cause of my death in my previous birth; and now she will weep all her life because she had made that mistake in her previous birth. She is the same mare who took me into the enemy lines." Saying this, he left the body.

Now the trader realized that it was his mistake that he had not given that money to the family of the soldier, and only because of that, that son was born and he had to spend so much money on that son. And now, when he realized that actually that son did not belong to him, instead of weeping for him he became happy that finally the give and take between him and the soldier was squared up, and now he did not have to worry about anything. So he did not weep; instead he became very happy. But his daughter-in-law was surprised to see that her father-in-law was very happy and he was making good food and eating, and not showing any sign of unhappiness. You know that if anyone loses his grown-up son it is a very big shock to him; but that trader did not show any sign of unhappiness.

Master Sawan Singh Ji used to tell in this story that that trader lived in the town of Saranpar and that He met him there at this time on His way back from Hardwar. And that trader, whom Baba Sawan Singh Ji knew as a canteen contractor from His army days, invited Him to stay the night with him and his family. Baba Sawan Singh told them that he had to go somewhere and he could not stop there; but the trader insisted that He should stay there that night. So Baba Sawan Singh could not refuse, and accepted the invitation. So when he went to his house, that trader made good food, and he did not

show that he had just lost his son; and Baba Sawan Singh did not know about that. When the food was being served, the trader's daughter-in-law started weeping, because she did not like that her husband had died just yesterday and the people in the family were enjoying the death instead of mourning over it. Baba Sawan Singh Ji heard her and wanted to know who was weeping in the house. He asked the trader, "Tell me, who is this lady, and why is she weeping? What is wrong with her?" But the trader didn't want to tell Baba Sawan Singh all that had happened; he said, "Baba Ji, why do you bother about it? You just eat your food." But Baba Sawan Singh Ji wanted to know the story behind that weeping lady. So the trader told Baba Sawan Singh the whole story, about how he had not given the money to the soldier's family in the army, and how that soldier was born as a son to him; and later on when he got married to that girl, how he became sick, and how that trader took him to many places, but he was not healed. And at the end, when that kazi came, how he made him all right and he had only two and half rupees in his pocket at that time to give him; and after the give and take was finished, the son, that soldier, had died. So he said, "Master, why should I weep? And whom should I weep for? Because the soldier has left the body and the mare is weeping? Why should I weep? Why should I be sorry?

So the meaning of this story is, that many times the sicknesses which we may get are due to the reactions of our past karmas. Sometimes we have to share the sufferings of our dear ones, because of our own karmas. Sometimes we come to know that it was the reaction of such and such karma of our past; sometimes we don't come to know. And when we don't know whether it is our karma or whether it is a mistake of the present time, only then we get puzzled.

QUESTION: I have a mother who is a vegetarian but sometimes eats meat. We have the same kitchen and sometimes use the same dishes. And she cooks my meals because she's done that all her life and I cannot refuse that; she cooks my vegetarian meals. How much does that affect my meditation? Is it okay if I use the same dishes and the same cloth and the same seat?

SANT JI: The diet we eat has a direct effect in the formation of our mind. If the food we are eating is made in the pure way, and if it is made by pure people, it will definitely make our mind pure. And the purer our mind is, the purer our soul will become. And when our soul will become pure, it will definitely very soon go up and meet the Oversoul. So the food which we eat has a direct effect on our soul and our meditations.

QUESTION: Master, this is not exactly a question. But if you wish to do so I would like you to make a comment on a sentence from Baba Sawan Singh Ji which struck me very much. Baba Sawan Singh says, "Many people would be surprised to learn that very few people in this world are doing their own work. Most of the people are carrying someone else's burden."

SANT JI: You have read this in the book, but since I have had the very good fortune to be in the company of Baba Sawan Singh many times, I was very fortunate to hear that same sentence from Baba Sawan Singh personally. He meant that when we do the meditation on Surat Shabd Yoga, only that work is called as our own work. All other works which we do are for the organs of senses or for our community, for our society, for our religion;

and we are working for other people, and in that way we are sharing other people's burdens. Only the meditation on Shabd Naam is our own work.

That which will come to our rescue at the time of our death, or that which will help us after this lifetime, only that may be called as our very own. You know that meditation on Shabd Naam is the only thing that helps us after we leave this world. Anywhere in this world it helps us.

Also the Master Who has given us that Shabd Naam is our very own; so whatever we do in regard to our Master – whether it is meditation or serving and loving Him – only that can be called as our own work. Our Supreme Father Kirpal always used to say, "We should give up hundreds of urgent works to attend the Satsang, and we should give up thousands of works for meditation."

Once some sevadars requested Master to liberate them without meditating. Baba Sawan Singh told them, "No, that is not possible. It is your own work and you have to do it, whether you do it in this lifetime or the next lifetime. And at whatever point you will leave meditation in this lifetime, you will have to start from the same point in your next lifetime."

Once an initiate was singing a bhajan to Master Sawan Singh which said that Master Who is the Protector of the Sangat will Himself liberate the Sangat from this world. So Master Sawan Singh said, "Don't sing this bhajan because by hearing such bhajans the dear ones will give up meditation; they will use this bhajan as an excuse, saying, 'When Master is going to liberate the souls, then what is the use of doing meditation?'" So He told this lady not to sing this bhajan anymore. Baba Sawan Singh Ji used to say, "If the dear ones will not do their own work, what will happen? The people of this world will taunt them, and the Master will also be blamed." You know that, if after getting the human birth and getting the initiation from the Perfect Master, we do not carry our own burden, and instead of doing our own work, we do other people's work, and we put our own burden on the shoulders of the Master, what will the other people who have no knowledge of the Master, say? They will say that we are not good disciples. It is as if any grown-up child does not obey his father, and instead of standing on his own feet he remains dependent on his father: the people of this world will not like him. Only the people who stand on their own feet, and instead of taking support from their father, help their father, only they are called good children.

QUESTION: In yesterday's talk You spoke about us being pleased with ourselves because we think we are doing the meditation, when in fact it is not we who are doing it. Could you explain further on that, please?

SANT JI: I also said this: Work hard, go within, and manifest the Master within. Then you will be convinced who was in fact doing the meditation, and who was in fact coming to the Master. Then you will be convinced that you are not the doer, that the Master Who has brought you to His feet, is Himself doing all these things. You have the right to go within and manifest Him and talk with Him, because you have been initiated by Him, and only for that purpose have you been given human birth. So utilize the human birth by going within and seeing the Truth for your own self. I have worked hard, I have suffered hunger and thirst, I have stayed up many nights, and I know that it is not a child's play to awaken the Almighty Lord and to manifest the Almighty Lord within ourselves.

I have said this also: Remain awake in the night and pray to the Almighty Lord Who is within you. And unless He comes to you and assures you that He will come and take you up, or He is by your side – don't go to sleep. What happens? We people sit for meditation and request all such things before the Almighty Lord, but by the time He gives us His answer, we start talking with our mind. So work hard and don't go to sleep until you have seen the Master, until Master tells you that He will help you.

What happens? Usually when we go to the Satsang, or the Master, the words of the Master give us a lot of inspiration, and we feel like doing the meditation. But later on, when we go back to our homes, and the society and the world, the effect of the words of the Master fades away, and we get affected by the world. And for many, many days, we give up doing the meditation and Simran.

QUESTION: Can You explain what You mean when You say the Master will help us? What does that mean?

SANT JI: The work of the Master is to help the people, and that is why He has come in the form of a human being and that is the only reason He is living among the human beings. Master Sawan Singh Ji used to say, "The liberation is in Naam, and even the birds and animals of the Satsangis are protected." "Protected" means that they do not go in the lower bodies. After their present body, they get the human body in which they come to the Path of Naam, and ultimately get liberation. In many cases where the parents of the initiates are not initiated, or in many cases where the parents are initiated and the children are not, experience shows that many times when any non-initiate member of the family leaves the body, the Master is there to protect his soul. And because of the initiate in the family, the person who has left the body and who has not got initiation, does not go below the human body. He gets the human birth, but again the liberation is in Naam. In his next lifetime he gets the Naam, and then he gets liberation. Just imagine – is this a small concession for the family of the initiate that they do not go below the human birth?

Baba Sawan Singh used to tell about his son, Bachint Singh, that once some thieves came to his house to steal his animals, but they found that some old man with a white beard and white clothes was standing there. So they went back without taking the animals. They tried for three days, but were not able to succeed in that. So later on they came to Bachint Singh and asked him who that old man was, and they told him that they had come to steal the animals but never became successful. So Bachint Singh took them to Baba Sawan Singh, and later on they became initiated.

I mean to say that those who are related to the initiates of the Master, no matter in which way they are related, they also are under the protection of the Master; they also get initiation either in this lifetime or in the next. If we go within, only then can we know how much Master is protecting us and our family. But it is a matter of great sorrow that we are not convinced by the power of the Master, and we do not have faith in the Master. And that is why we are always trying to test the Master and in that way we do not take full advantage of Him.

There is one village in the Punjab called Baniwala, and there lived one initiate who had not given up his liquor business, selling liquor, even after getting the initiation. But unfortunately he was not making much money: even though he was selling a lot of liquor, he would find at the end of the day that he had not made much money. Once when I went

to Punjab, he told me that he was suffering very much because even though he was selling so much liquor, still he was not getting any profit from it. So I lovingly advised him to give up that business and do some other business. He obeyed me and finished his liquor business, and started selling groceries. He was not aware that when he was doing the liquor business there was one person who came to his shop daily and stole his money, and that was why he never had much. That person continued coming to his shop and stealing, but now he did not take any liquor or money. He would sometimes steal soap cakes, sometimes other things. His way of stealing was such that nobody knew that the thief had come to the shop. If there were ten soap cakes in the shop, he would take only one, and the shopkeeper would not realize that anything was stolen. Once it so happened that after he had changed his business, one night Master Kirpal Singh came to him, woke him up, and told him there was a thief in his shop. But he did not understand that, and he went back to sleep. Later on Master Kirpal again came and slapped him, saying, "I woke you before, and you have not gone to your shop. Go to your shop and you will find the thief!" At once, that man went to his shop and caught that thief red-handed. After that, there was no more thief coming and he became prosperous.

I mean to say that Masters always protect their dear ones. But we people are ungrateful and we do not realize how much Master is doing for us. We always doubt the Grace of the Master; but I would like to tell you that the Grace of the Master extends to everyone, and is constantly flowing towards us. But we do not feel it because of our minds.

Nowadays the people of Rajasthan are educated. But about thirty years ago when there were no good means of education in this part of the country, people were very innocent, and whatever you would tell them they would accept. They were very devoted to God, and many people were religious minded. In the village of Ganeshagar there were two people who came across one initiate of Baba Sawan Singh. The initiate told them that if they wanted to see God they should go to Sikundapur, near Sirsa, where Baba Sawan Singh used to have his family property and where He used to live occasionally. So both of them went to Baba Sawan Singh in Sikundapur. When they arrived, Baba Sawan Singh was on his farm, supervising what was going on. So when he saw them, he said, "Welcome, gentlemen, tell me why you have come." So they said, "Master, we have come to see God." Master Sawan Singh Ji smiled, and he said, "Saints are not gods, but Saints have the practice by which they can make anyone see God. But first you come and I will serve you with sugarcane juice." He told the sevadars to give them sugar-cane juice, which pleased them very much, because in those days in Rajasthan there was no sugar cane and it was a very rare thing for them. So when they drank a lot of sugarcane juice, they became very happy and they praised Baba Sawan Singh, saying that He was a very generous, kind man. After they were served with the sugarcane juice, Baba Sawan Singh invited them to see God, and He gave them initiation in the sugar cane field where they had very good experiences. After they got initiation, both of them became very happy.

One of them had the habit of smoking. So he requested Baba Sawan Singh, "Baba Ji, I cannot give up smoking." So Baba Sawan Singh asked him, "Are you not giving up smoking, or is smoking not giving up you?" He said, "It is my fault, and I should give up smoking." So Baba Sawan Singh told him, "Okay, you promise me one thing, that you will never smoke in front of me." He said, "Yes, I can do that." So after he came back to

Ganga Nagar he went to a shop to buy some tobacco; but just as he was about to buy it he saw Baba Sawan Singh in the mirror and he at once changed his mind. And later, when he came back to his village, his friends came there with all the accessories – the hookah, the tobacco, etc. – and they were going to light it up and persuade him to smoke it; but as soon as that happened, he saw Baba Sawan Singh coming there in the same form he had seen in Sikundapur, and he had a stick in his hand. As soon as he saw the Master coming he threw away that hookah, and he vowed that he would never smoke again.

So I mean to say that those who do the devotion of Almighty Master with innocence and purity and faith in their heart, Master protects them. Even if they are failing, Master appears there and protects them from any obstacle which may come in their way. Only two years ago that man left the body; his name was Luna.

QUESTION: Sant Ji, we have with us this time a baby who will soon be born. What effect does it have on the baby, spending this time in the presence of the Master?

SANT JI: Usually I advise the pregnant women to do more Simran and to keep their thoughts pure so that the coming soul may have a good effect.

1982 November: In the Range of the Magnet

Session Date: September 29, 1982

From a question and answer session, September 29, 1982, at Sant Bani Ashram, Rajasthan.

QUESTION: During the Death process of the soul withdrawing from the body, what is the soul going through? What effect does Simran have on the dying person?

SANT JI: Everyone knows that the time of death is very painful; it is the most critical time of one's life. But the meditators on Shabd Naam leave this world with no pain: they do not experience even a little bit of pain while leaving the body.

In my life, I have seen that many times it happens that when an initiate is dying, he is not concerned about the world and worldly things; but his family members sometimes bring the children in front of him, or sometimes make him remember the things he was supposed to do. But he feels no attachment to the worldly things, he is not worried about them, because within himself he is preparing for the journey beyond this world; and he is very happy. The reality is that when the initiate leaves the body he feels the happiness that he would feel if he were getting married.

What is the use of going to the Master and taking Naam from Him if still you have to suffer pain at the time of death? If the Master does not help you at the time of death then what is the use of taking shelter in Him? Death is for those people who have not met the Perfect Master, and who have done many bad deeds in their lifetime. But those who have the Perfect Master will not be thrown into the mouth of death. The Perfect Master will always come there; He will save the soul from all types of pain that people experience at the time of death. And saving him from all types of pain, the Perfect Master will take him to the Real Home. If the Satsangi is doing even a little bit of meditation, he comes to know about his end time one or two days before his departure. Master tells him that he

will come on such a day and take his soul up. And many times the Satsangis tell other people that they will be leaving on a certain day.

Simran has a powerful effect on our life. 'When we are living it has a great effect on our life, and when we leave this body, then also it has a great effect on our life. It helps us concentrate; it helps us purify our life because the charging of the Master, the meditation of the Master, works behind the Simran which He has given us. But if the initiate, after taking Initiation from the Master, does not give up his bad habits and continues indulging in drinking wine and eating meat and all sorts of other bad deeds, you can very well imagine that it will be his mistake if he expects his Master to come at the time of his death. If he is not performing his duties well, if he is not doing what his Master wanted him to do, how can he expect the Master to come there and help him?

Kabir Sahib has said, "What can the poor Master do if the disciple has not obeyed him?" It is like blowing a hollow pipe: the wind will not be stopped at any place. No matter how perfect the Master is, if the disciple is not obedient, then what can the Master do for him?

Satsangis should live a very pure and holy life, because if our life is pure, if our body is pure, then our mind also will be pure; and if we do the Simran given by the Master with truth in our heart and with sincerity, I am sure, and it is a fact: the Master will never let the disciple suffer in this world. He will definitely come; and He does not want His disciples, those who remember Him, to suffer the pain of death. He will at once come whenever the need is there.

QUESTION: This March my mother was very ill; she had an operation and I was sitting beside her and she saw Sant Ji over me, smiling and very much alive. It was a great comfort to her; she was very happy.

SANT JI: Yes. Before also, I said that the Master always comes at such moments, and Satsangis can feel that. Satsangis can see the Master coming, and even if one is not initiated, but if he is related to an initiate and if he has sincere thoughts for the Master, he also gets help from the Master.

In our ashram we had one bullock who was very strong and he would eat the food of two or three bullocks, but would not work as he should: he was very lazy, but still he was very good at eating the food! Everybody in the ashram, all the sevadars, disliked him because he was eating too much and was not working. So they told me, and I also decided, that we should kick that bullock out of the ashram. So once when we were talking in front of that bullock, I said that we should kick him out because he was not doing any work. Hearing that, that bullock started weeping. Guru Nanak Sahib has said, "Every creature, whether he is animal or man, they all have the knowledge; whatever you speak in front of them, they understand that." So maybe he understood that and he started weeping. So looking at him, we felt sorry for him, and I said, "O.K. We will not kick you out; you can stay."

After some time when Master Kirpal visited the Ashram, I told Him about that bullock. I asked Him what was going to happen to that bullock – because he was not doing any seva, he was not doing any work, and he was eating too much, more than he should eat. So Master Kirpal smiled, and said, "Well, what will happen to him? Master will take care of him." You know that the Masters never say that They take care of the souls: They

always give the credit to Their Masters. So Master Kirpal said, “The Master will take care of him.”

After some time, that bullock – he did not become sick – he just lay down on the ground, and after one second he left the body without any pain. Usually the animals, the bullocks, leave the body with a lot of pain. But that bullock did not experience any pain because the Master was there to take his soul up.

Your mother is a human being, and it is not an extraordinary thing that she had the darshan of the Master. The Master protects even the birds and animals of the Satsangis.

QUESTION: Why are we given two kinds of meditation, and what is the purpose of each one?

SANT JI: From life after life we are in the habit of doing the simran (or remembrance or repetition) of the world and worldly things. And whatever desire or wish we have at the time of our death, we get the next body according to that. That is why we come into this world again and again. Saints know that we are in this body only because of that simran. So in order to make us forget the simran of the world, They give us the Simran of the Charged Words, so that by doing the Simran of the Charged Words we may forget the simran which is keeping us in this world.

Now when you are sitting here, your mind may be thinking of something, he may be fantasizing about something. And now the thing which you are remembering or fantasizing about, the form of that thing is coming in front of you automatically. That is why in order to make us forget the simran or remembrance of the world, the Saints have given us Their Simran. So when we do that Simran, the form of the Master starts coming in front of us, or in our memory, by itself.

The seat, or the residence, of our soul and mind is at the eye center. Coming down from this place, both soul and mind have spread all over the body, and beyond the body they have spread all over the world: in our religions, our relations, and everything. At the time of Initiation we are taught how to withdraw from the outer world and how to collect all our scattered thoughts and bring our attention to the eye center. When we are doing that process, we feel, as our soul starts withdrawing from the lower part of the body, as if the ants were biting us.. And gradually when the soul withdraws and goes higher and higher in our body, when all our attention is collected and we concentrate at the eye center, all our attention is brought up there.

The place behind the two eyes is our school, and it is our duty to reach that place. As it is the duty of every student to go to school, and then the duty of the teacher starts (of teaching), in the same way it is our first duty to reach the eye center, and then the Master's duty starts. When we reach the eye center and concentrate there, there the Master manifests. He tells us to catch the Sound Current which is already coming there. When Master gives us the Initiation, He sits within us at the eye center, in the form of the Shabd; and before we get there, at the eye center, He is there to take us into the higher planes.

So the first type of practice, Simran, is meant for collecting our scattered attention at the eye center. And the second type of practice, Bhajan, is meant for taking our soul into the higher planes. When we collect our scattered thoughts and bring them to the eye center

and concentrate there, our soul comes into the range of the Shabd. And as soon as she comes into the range of the Shabd, the Shabd at once attracts the soul and takes her to the Real Home. It is like when a piece of iron comes in the range of the magnet, the magnet at once pulls the iron towards itself. In the same way, when our soul comes in the range of the Shabd, when the soul reaches the eye center, which is the range of the Shabd, the Shabd takes no time to take the soul up to the higher planes.

QUESTION: On this Path, of course being free from desire is very important. Is it true that there are two ways to be free from desire? One is to forget about the desire and ignore it; and the other is possibly to try to achieve your desire so it can be finished. And most importantly, how can we tell if we should forget the desire and ignore it, or whether we should try to achieve the desire?

SANT JI: All the things which we have been given by God have one or another meaning; but since we are ignorant, out of our ignorance we misuse the things which God has given us. Take the element of desire: have the desire to reach your Real Home; have the desire to meet your Master and manifest Him within you; have the desire of doing the devotion to the Master; if you change your desires to such desires, then you will become successful and you will not have any other desire.

QUESTION: Having been initiated by Master Kirpal, it is through Master Kirpal that all my help comes; but I have found not only You endearing Whom I have met, but also Sawan Singh Whom I think I have not met, very helpful. Just to think of You, or to think of Sawan Singh, to cultivate this kind of attitude, is it harmful then to the devotion towards Kirpal?

SANT JI: It is not harmful if the disciple of a Master has done the meditation and has become as our Master, if he has become the Form of the Shabd. Because in the Form of the Shabd all the Masters are one. In that case it is not harmful. But in any case, we should never think of any other Master other than our own Master. Master Sawan Singh Ji used to say that in the Path of spirituality no relations such as Grand-Master or Great-Grand-Master are found there. Our relationship is only with our Master.

QUESTION: I'd like to know how does one develop love for the Master?

SANT JI: By obeying the commandments of the Master, by doing meditation, by doing Simran, and by going within. Go within, just a little bit, and you will see the flames of love for the Master raging within you. The Master has not given you a little bit of love; He has given you a lot of love which is within you. That is why Saints always emphasize this a lot. They say, “After taking Initiation, don't become lazy, don't become a coward. Work hard, go within and see the Truth for your own self .”

QUESTION: I have a lot of trouble with pain in my leg when I'm sitting. And it doesn't matter whether I'm sitting anywhere; it's been going on for 35 years. And I haven't been initiated that long, so I know it's not that! How can I make a differentiation between when I'm leaving the body, and when my leg just hurts because my leg hurts?

SANT JI: Since you work with a doctor, and you already know that you have been having this pain for thirty-five years, you should be able to differentiate between the pains very easily – because you had a lot of experience with this pain even before you were initiated.

QUESTION: My question is about "Is the Master there when the Satsangi leaves the body, " and You said, "if the Satsangi is a good Satsangi, then the Master will be there." What happens after that? . . . What about the cycle of rebirth?

SANT JI: [Laughs] When the child goes into the lap of the father, how does he feel? He feels protected and happy. And when the child goes back to his home, after that he is not worried about anything. When the drop goes into the ocean and becomes one with the ocean, what happens? When the soul is taken by the Master, something like that happens.

QUESTION: I have been told by a Satsangi that our greediness and our bad eating habits make Him suffer. Could you tell me something about this?

SANT JI: I have a lot of greediness in me, even more than everybody in this world has. My greed is that I am waiting for the time when my Master will bring me back to my Home, when He will call me back.

QUESTION: It seems to me that whenever somebody asks a question you give them quite a lot of darshan, so maybe it's worth asking questions . . .

SANT JI: [Much laughter] No, it's not like that. It is not like that, and you should not think that you are the only ones here who are getting the darshan of the Master. Masters are giving their darshan to all the disciples, no matter if a disciple is living on an island, or if he is living on the top of a mountain – no matter where the disciple is. Many times when the Master is giving Satsang at one place, at the same time He is giving his darshan to the yearning souls who have the receptivity, and many times it happens that while They are sleeping physically or doing other things at one place, they are giving darshan or taking care of the souls at a far distance.

Satsangis should never think that they get the darshan of the Master only when they are sitting in front of the Master or only when Master is looking at them, and that when the Master goes away from them, or they go away from the Master, they are not getting darshan. It is not like that; Master is always giving darshan to the disciples. And as you cannot separate the shadow of the man from the body of the man, in the same way, you cannot separate the Master from the disciple. The only difference is that unless the disciple has complete faith in Him, and love and devotion for Him, he cannot see the Master face to face. Otherwise Master is always accompanying the disciple like the shadow. Master is a Pure Soul and He comes into this world to purify our souls. Many times, even when we are sleeping, using His grace, He is purifying our souls. But it is a pity that the dear ones don't understand that; and that is why they always leave themselves dirty with the dirt of the worldly pleasures, and Master has to spend all His grace on purifying their souls again and again.

QUESTION: Are all men, sooner or later, destined to meet the perfect Master?

SANT JI: The time for every soul is fixed.

QUESTION: When we're away from the physical Master, and we're about to take food, if we do Simran and remember the Master with love, and thank the Master for the food we have, does that food become just like parshad?

SANT JI: Why will that not become parshad if you will remember the Master with your heart? The food will become parshad according to the feelings, according to the devotion you will have for the Master.

I will say that whenever the Satsangis eat food, they should always remember their Master, and they should always pray, "Oh Master, since You have given me this food, I am eating it. It all belongs to You, it is all because of Your grace."

In the place called Dalhousie, some of the Sangat was about to eat food; and the sevadars had served them all the food. Before they started eating, all of them folded their hands and started praying to Master Sawan Singh. At the same time, the lady who was preparing food for Master Sawan Singh was ready with the food for Master; but when everybody in the Sangat was praying to Master, Master was sitting there, and since the food which was made for him was cooling down, that lady requested Master Sawan Singh to eat. Master Sawan Singh replied, "Don't you see that the dear ones are feeding me?" Because the dear ones were not eating at that time, they were praying to Master Sawan Singh, they were offering the food to Master Sawan Singh. So hearing that, that lady told the Sangat, "Now you should stop remembering the Master and eat the food, and let Master also eat."

The meaning of saying this is, whenever you are about to eat food, and if you remember the Master, if you say, "Oh Master, may You accept this food which is given by You – if you have this attitude, and if you pray in this way, this food becomes parshad. And Master also finds pleasure in that; Master also is very pleased.

In the beginning you may find it difficult to remember the Master before eating food, because you are not used to it. But when you will make it your habit, after that if someday by mistake you start eating, you will not find the food delicious, and at once you will realize you had not remembered the Master before eating the food.

It is my daily practice now also. You can ask Pappu's family, or those who cook food for me. Whenever they bring the food, first I fold my hands to my Master, and then I tell Him, I thank Him: "You have given me this food and I am eating it. And it is all due to your kindness and grace." I don't do that only for the doing's sake. I do it from the heart because it is true that we eat the food which is given to us by the Master. Here also, Bhalvant, who has been living here for eight or nine years, and cooks food for me, knows that not even one day has passed when I did not remember my Master, and when I didn't thank Him. Always I thank Him and remember Him before eating the food. So if you also do this before eating food, if you offer your food to the Master, and request Him to make your food parshad, what will happen? You will get the habit of doing Simran with every mouthful you eat and that food will have a very good effect on your Simran and on your practices.

So when you eat the food with Simran, and when you first offer the food to the Master, and accept that food as parshad given by the Master, then you will not leave any food on the plate. And that will have a good effect on other people: they will also think that you are a very good person because you are not throwing away any food. And they will also try to become like you.

While you are eating, every Satsangi should be very attentive. All his attention should be towards the Master and he should do Simran with every mouthful he eats. You may say that you have cooked the food you are eating, you have worked very hard and earned your livelihood, so you have earned this bread. But the Mahatmas whose inner vision is opened, don't say that. They say, "Oh Lord, You have given us this food, You have cooked it for us, and it is You who is eating this food." Guru Nanak Sahib says, "He Himself invites the Sangat, He Himself makes them sit and serves them the food, and after the food is served He Himself gives them the water to wash their teeth. He himself serves them food, He Himself sits there among the Sangat and eats the food."

QUESTION: I know that Master never leaves us, He's always with us: we are never separated from Him. But I'm also anticipating that less than a week from today there will still be a pain of separation from the physical presence. How is that?

SANT JI: If you still feel that pain of separation that will not be less than the happiness you may get from the union with the Master. You will feel the separation only from Him whom you love more than your relatives, more than anything in this world. Those souls are the most fortunate ones, who remember the pain of separation from their Master.

QUESTION: Master, I have no question, I just want to say . . . and it could have been done better silently . . . that I was very deeply moved in yesterday's Satsang. There came a point where the tone of your voice changed, and then you spoke so personally, "Ajaib Singh, " as if in fact by doing so you took on yourself all the power left by the departure of the beloved Master Kirpal. You told us the depth of your sorrow which had not yet diminished, and you also said to us in very strong words, on the verge of being themselves silence, that no one but you could ever feel the same pain.

SANT JI: Yes, that is why I always say that if I find anyone who feels the pain as I am feeling, then I may tell him about my pain. Those who have always remained happy, how can they know the taste of pain? How can the priest know what is written in the holy books? Ajaib Singh, only you know, because it has happened with you; you are suffering: If the Master leaves when the disciple is still in the body, there can be no greater pain than that. He who has been separated from his Beloved, only he can know the pain of separation. He who has experienced the disease, only he knows what the pain is like. The disciple does not get as much benefit from removing sins as he gets when he is having the darshan of the Master. No matter if He within whom Master has manifested Himself has the same sympathy for us as the Master used to have for us, and He will give us the same love Master used to give to us, still He will not be able to get the benefit of the physical darshan of our Master.

QUESTION: Maybe my question is not very important, but it is lurking in my mind for quite a long rime. I read in a book once, that when Master Sawan Singh left the body, many of his disciples committed suicide, and I was wondering what happened to these disciples.

SANT JI: Master Sawan Singh was very strict and he was very much against those people who committed suicide. He used to say that those people who committed suicide will never be forgiven; Master will hang them.

1982 December: The Defeat of the Mind

Session Date: October 2, 1982

This darshan session was given October 2, 1982, at Sant Bani Ashram, Rajasthan.

QUESTION: Something the Master said yesterday I couldn't understand: that someone might try to deceive or play tricks on the Master. So I asked Pappu how this could be possible, and he told me that it means people crying or showing love in front of the Master and then doing other things when they go away from Him. And this hit me very hard because it's exactly what I do. When I'm away from the Master I've gone off the Path, I've used intoxicants, I was dishonest even with money, and worst of all I committed adultery, not once but many times. I would like to beg Master to please forgive me, and not to allow my bad deeds to condemn me to hell, or worse than that, to a life of failure.

SANT JI: My most dear one, this is the benefit of hearing the Satsangs of the living Master. The Masters, using parables and stories, tell us that we have all these weaknesses and we should remove them. So after hearing the Satsang, we should remove our weaknesses and lovingly and faithfully we should do the devotion of the Master.

Once an initiate of Baba Sawan Singh committed a mistake, so in order to confess his mistake he blackened his face and put a garland of broken shoes around his neck, and he came to the Satsang. When the Satsang was about to finish, he stood up and requested Baba Sawan Singh to forgive him because he had committed that mistake. Baba Sawan Singh Ji said, “O.k., listen to me.” Then he told this story to all the Sangat: Once there was an old woman, and she had a goat and a monkey. Both the animals were her pets. And once that old woman prepared many delicious foods, and before she was going to eat the foods, she thought of going to the market to buy some yogurt. While she was away from the house, what did that monkey do? He went into the kitchen and ate all the food that the lady had made. He even drank the milk. Then he put some of the milk and some of the food on the mouth of that goat and he removed the rope from the neck of the goat. After some time, when the old woman came back, she did not find any food in the kitchen; and when she saw that the mouth of the goat was smeared with food and milk, she thought that the goat had finished all the food and had drunk the milk. The monkey, who was very clever, was sitting with his eyes closed pretending he was doing meditation.

So as a result of this, the old woman became upset with the goat, and started beating her. She did not say anything to the monkey because the monkey had successfully played his trick and she had no doubts about him. A man saw all this drama, and he thought, “Look at the condition of that poor goat! She did not do anything, it was not her fault, and she did not eat any food; but still she is getting a beating. Whereas the one who is the cause of all this play, the monkey whose fault it is, and who even enjoyed the food, is now pretending to do the devotion of the Lord, and he is not getting any beating.”

So the meaning of this is that our mind does all these tricks, our mind makes all the mistakes, and our body and our soul have to suffer for it. Master Sawan Singh told that person that he was now forgiven and he should not repeat that mistake again.

Always, whenever we make mistakes, it is because we obey our mind. It is very good – I appreciate – that you stood up in the Sangat and confessed your mistake. In this way, you have defeated your mind; because if you had not confessed in front of the Sangat, your mind would have thought that you had surrendered to him, and that even though he had made so many mistakes, you were not doing anything to embarrass him. Now, when you have confessed this in front of the Master and the Sangat, it is a defeat for your mind, and I hope your mind will not bother you again with that, and you will not repeat those mistakes. Because now he will be afraid that, if in future he will do those bad things again, again you are going to confess in front of the Sangat. So it is very good; I appreciate it. And along with this, I would like to advise you that mind is a very swift horse, as Kabir has said. You should always tie it with the rein of Simran. You should always let your mind do Simran so that he may not waver from the Path, and he may not inspire you to do bad things.

Always remember that our mind becomes stronger if we always hide the mistakes which our mind does. If we do not tell others, if we do not confess in front of other people the mistakes we have done obeying our mind, then our mind will become stronger because he will know that there is no harm in misleading this person because he is not going to talk to anyone about this bad deed. As a result of that he will not be humiliated. The more we tell people about the mistakes we make with our minds, the better it is for us. Because if we try to hide the bad mistakes of our mind, he will grow stronger and stronger and he will think that we have become his slave.

Always remember that all the Satsangis, whenever they commit any mistake, should never forget that Someone is looking at them. They should never think that Master is not looking at them; because when the Master gives the Initiation, He takes His seat inside the disciple in the form of Shabda, and whatever action or thought the disciple is having, Master is fully aware of that. Masters always leave the ropes loose, because They always wait for the disciple to come back to the Path. They think that the disciple will come to the Path today or tomorrow, sooner or later; and that is why They do not pull the rope very soon. But you should not think that They are not aware of our actions and thoughts. Master is aware of every single thought and action that we do.

Kabir Sahib says, “If anyone commits a sin, and hides it, all the sins will come out when the Lord of Judgment will ask about them.” Always remember that we can never defy the Law of Nature. The Law of Nature is unchangeable and it always works; we can never defy it. You know that whenever we are doing any good thing, such as giving a donation, we will have our name written down in the temples or churches where we have given the donation; or sometimes we will even have our name published in the newspaper because we want to tell people we have done that good thing. But when we commit a sin, when we do something bad, not even the son sits down with his father to consider whether he should do that or not. But we definitely get to suffer the reactions of our bad deeds, just as we get to enjoy the fruits of our good deeds. You know what the sufferings are that we get as a result of the reactions of our bad deeds. We may be born in a poor family; we may not have good health, we may be always suffering from sickness or disease; we may not have a good name; we may not have a sound body or mind, etc. And what are the fruits or the rewards which we get as a reaction of our good deeds? We may be born in a good family, a rich family; we may have a good body and a good mind; we may have a

high position with power, etc. As we enjoy the fruit of our good deeds, we are liable to suffer the reactions of our bad deeds also. All these sufferings and enjoyments are on the physical level only; but in the inner worlds, the Negative Power has created so many vast hells where impure souls are given punishment. Those punishments cannot be described in words.

Guru Arjan Dev Ji Maharaj says, "The sinners earn the bad karmas and still they cry. Nanak says that they will be churned by the Lord of Judgment as we churn the yogurt."

I will tell you a story, an incident I saw with my own eyes. This happened about thirty-five years ago, on the Grand Trunk Road (the longest highway in India). Near Amritsar a truck hit a couple of camel carts, and three camels died on the spot; one camel did not die there, but his legs were broken. People came there and they did not bother about the camels; they took care of the people who were on the cart. They took only the people and they did not pay any attention to the dead camels, or even to the one who was not yet dead. Just imagine – where could that camel go to file a lawsuit for justice? Did he have any mother who could come there to take care of him? He did not have anyone to help him; not even his owners were worried about him because they were worried about their own selves. Nobody came there with food for him; nobody came to help him; nobody came there to give him any shelter. And after some time we saw that the crows, who were hovering in the sky, came to eat the dead bodies of the camels. When they saw this camel, who was still alive at that time, they came and tried to take out his eyes. Now this camel did not have any legs with which he could keep the crows away; he had only his neck. He was waving his neck back and forth to keep the crows away, but he was very hungry and in pain, and had no strength; so he could not do that for a very long time. Eventually, the crows took the eyes of that camel, even though he was still alive.

So I mean to say that this was the condition of that camel. All those who passed by the spot of the accident said, "See, this is the suffering that one gets because of his bad past karmas. He is alive, he has life in him, but still he cannot ask for help, nor can he be helped, and he cannot even remove the crows which are eating his body."

It is possible that before getting the body of the camel, he had the human birth. It is possible that he had been much better off than us. But since he did not do the devotion of Naam, and instead did bad karmas, in order to suffer the reactions of that, he got the body of the camel in which he was not at all happy, and in which his death was very painful. Before that accident, his owners cared for him because he was very useful to them; but after the accident, since he did not remain useful, they did not pay any attention to him, and he was eaten up while still alive.

So when we get the human birth, if we do not utilize it, if we do not do the devotion of the Lord, if we do not take advantage of it, and if we do all sorts of bad karmas, we will definitely get the punishment for it.

You may have read in the Sikh history about one of the most devoted disciples of Guru Gobind Singh. Before he came to the Master he was living in the area of Kashmir, and he was a hunter by profession. But once, while he was hunting, he killed a pregnant deer. When he saw the baby in the womb, suffering, at once his mind took a turn, and he felt very sorry for the deer. And he thought, Where can they go and complain? Where can they get help? So he repented and came to Guru Gobind Singh, and became his disciple.

And later on, he did so much meditation that he became one of the most devoted disciples of Guru Gobind Singh.

QUESTION: My husband does Ashtang Yoga practices, and he has experiences of inner light and sound. Can Kal come and imitate the inner Light and Sound to delude the soul?

SANT JI: In the beginning I was also misguided by the same light. I used to see light, and since I had read in all the books about the Light and Sound, I always thought that it was the same light which I was reading about in the books. But when I went to Baba Bishan Das, and told him about seeing light, he told me, "Dear Son, you are in an illusion. This is an illusion created by the Negative Power, and the light which you are seeing is of the lower chakras. It is not the true light which becomes the means of our liberation." But when Supreme Father Kirpal showered His grace on me, He told me about that; and He gave me the complete knowledge about the Light which we get at the time of Initiation. At that time, Master connects us with the Light of Sat Purush, the Light which is in the higher planes; and following this Light we reach the door liberation.

All the paths of yoga, whether it is Ashtang Yoga or any other, end where the ABC of Sant Mat starts.

QUESTION: There was a question asked at the last session about devotion to Sawan Singh and Sant Ji rather than their own Master – the answer was to be devoted to your own Master. I never met Master Kirpal and I have known some other people who have never met Master Kirpal or who were not very closely related to Him, who feel as I do that it's difficult to feel very devoted to Him – although I have the understanding that with my love and devotion to Sant Ji that it is the same power.

SANT JI: Every Satsangi should lovingly listen to this, and follow this. You should never think that you were initiated through a representative and you did not see the Master. No matter if you have not seen the Master physically, Master has seen you as He is sitting within you, and He has understood you.

If you have love for me, if you have faith in me, you should obey what I say. And I say that the Light is the same, the Power is the same; only the bodies are different. No matter if you have a lot of love for me, and I also have the unbreakable love for you – I have much more love for you than you have for me. And that is why I am lovingly telling you that, no matter if you are devoted to me, you have faith in me, you have love for me; still, when you sit for meditation, you should remember the form of the Master Who has given you Initiation. Because when you meditate and go within, you will see the same Form Who has given you Initiation; that same Form will be manifested within you. And He Himself, that very Form, will guide you in the inner planes. That is why lovingly I advise you that no matter if you love me and have faith in me, still whenever you sit for meditation, you should be devoted to only His Form.

The fact is that when you go to the Successor of the Master, and have love and faith in Him and sit in His presence, if you remember the form of your Master with full love, faith and devotion, then you will receive that same Form in the form of the Successor. Because the Successor of the Master has become the same Form as your Master, and there is no difference between him and the Master; the same Power is working in Him as was working in your Master.

You know that I was born in a Sikh family, and I used to believe in the Sikh Gurus. You know that in whatever family, in whatever religion, a man is born, he is devoted to that religion, and he is devoted to the line of Masters or holy men of that religion. So I was devoted to Guru Gobind Singh very much, and even though I had not had the opportunity of having the darshan of Guru Gobind Singh, still I knew, looking at pictures and other things available, what Guru Gobind Singh looked like. I knew that he wore a special type of turban and he used to have a bow and arrows and so forth. I had that picture of him in my mind. You know that mind is very tricky and never lets any opportunity go out of its hands without utilizing it. So the first time I went to see Baba Sawan Singh, my mind at once told me that I will believe in this Mahatma only if he will appear to me as Guru Gobind Singh. So at once I thought of Guru Gobind Singh, and after some time I saw Baba Sawan Singh turn into the form of Guru Gobind Singh. Even though Baba Sawan Singh was not wearing that kind of turban, still I saw His form turn into Guru Gobind Singh, and he was wearing all those things which I had in my mind about Guru Gobind Singh.

Later on, our troop was stationed near Beas, so we had many opportunities to see Baba Sawan Singh. I asked him how come I saw Guru Gobind Singh in Him. He replied, "One sees the form of God according to the feelings he has for the Mahatma in his mind." So I mean to say that whatever feeling you have for the Mahatma who is sitting in front of you, if you are remembering your Master, having the form of your Master in your mind; if you are looking at Him with full love and devotion, and if the same Power is working in that Mahatma, you will see the Form of your own Master in that Mahatma.

Remember that in one's lifetime one can perfect the contemplation or remembrance of only one Master. So that is why lovingly I advise you that those who have been initiated by Master Kirpal, should remember and contemplate on only the form of Master Kirpal. If you have any obstacle in the meditation, if there is any difficulty within, you may seek my guidance, and I will be very happy to serve you.

Baba Sawan Singh Ji used to say that after Baba Jaimal Singh left the body, He used to visit Agra where Chacha Pratap Singh, Swami Ji Maharaj's brother, was taking care of all the work. Baba Sawan Singh used to say, "Whenever I would visit Him, I would always remember the form of my Master, Baba Jaimal Singh; and this would not upset Chacha Pratap Singh. He would inspire me to do that."

So I mean to say that the successor of the Master will never get upset if you remember and contemplate on the form of your own Master. If he is the Real Successor, He will always inspire you and help you in remembering your Master. Remember that you should never change your contemplation since He is within you. I have advised you very lovingly. If you have any doubts, without any hesitation you can ask me. I will be very glad to serve you.

QUESTION: There seems to be a lot of confusion about when we're supposed to do Simran and when we're not. I was told to do Simran all the time. But then I understand I'm not supposed to do Simran when I'm sitting for bhajan. And if you're supposed to do Simran all the time, how can you not do it when you're doing bhajan? Are we supposed to do Simran at the same time or not?

SANT JI: We do not need to bother about this confusion, because when the Simran is happening within us automatically, without our making any effort to do it, you will not remain aware whether you are doing the Simran or you are not doing the Simran. When it is happening within you by itself, then even if it is happening while you are sitting for Bhajan, you do not need to stop it. Until that stage comes, until we are able to perfect our Simran mentally, we should not do Simran while sitting for Bhajan.

Guru Arjan Dev Ji Maharaj says, "With your every single breath you should remember Gobind, the Almighty Lord, so that all the worries of your mind may vanish." When you breathe in you should do Simran, and when you breathe out then also you should do Simran. Just as you cannot stop your breath, in the same way you cannot stop the Simran. When the condition of our Simran becomes like this, then whenever we will sit for meditation, very soon the Shabd will pull our soul up. Now Satsangis should look within and see for how much time they do conscious Simran. For many, many hours people give up their Simran, and they remember the Simran only when they sit for meditation. Even then, when they sit for one hour, many times their mind makes them forget the Simran and brings the worldly thoughts. If you analyze the time which you have spent in the meditation sitting, you will find that a lot of time is spent in meditation without Simran.

So when we have this kind of Simran – broken Simran, sometimes it is happening, sometimes it is not happening – Saints say, as long as you have this kind of Simran, you should only do one thing at a time; because you can only do one thing at a time. When you are sitting for the meditation for Light, you should do Simran. But when you are sitting for the Sound Current, you should pay attention to the Shabd and not do the Simran.

Saints say that we should do the Simran with every single breath. Why do they say that? They say that because if we perfect our Simran like that, whenever we sit for meditation, at once the Shabd will start coming within us and we will be linked within.

QUESTION: Master, I have been disappointed since yesterday, because it seemed my mind was getting quieter, and then all of a sudden it's just gone crazy. So when I sit or do Simran it's like . . . even if there's a teeny space between one charged word and the next, it's like. . . mind gets in there. And even if I talk to my mind and tell it to be good, and try and be really sweet to it, and tell it I'll give it some time later, you know, it just won't leave me alone. I wonder if you could comment. It makes me feel I've done something terrible; that I'm in Master's displeasure.

SANT JI: You should not be disappointed. Always I have said that it is worse to surrender than to be defeated. The mind is attacking you with his full force, so in the same way, you should become stronger with your Simran and attack it. Can anyone become successful surrendering to his enemy? Our enemy is our mind. You should remain strong.

QUESTION: There are many times in meditation when sleep has overtaken me, and I have felt exhausted when I have woken up very deadening to the body. There are other times when there is an unconscious state in meditation and I feel refreshed after the meditation. Are there occasions when the soul goes up and the mind doesn't know of it? The soul enjoys and we aren't aware of it? Or when we are up do we always know it?

SANT JI: [Laughing] Dear ones, our mind goes with our soul until Trikuti, the second plane. Mind is not so incompetent, not so lazy, not so foolish, that he does not know whether the soul has gone up or not. Until we cross Trikuti he always goes with us, and he's always trying his best to keep our soul below that. Like a competent lawyer, he always asks us, "What is the use of going in the beyond?"

The first thing is that the mind never lets the soul go within; his first job is to keep the soul out. The Satsangis who struggle in meditation know how their mind gives them extra work, and how using one of the organs of sense, he is keeping the soul attached to the body. Sometimes he brings lust, sometimes he brings anger, greed, attachment and other things, and keeps the soul out.

QUESTION: The story about the camels – an incident happened on tour with me: I was traveling with Satsangis, and there was a cat that was run over and was almost dead, and I wanted to put it out of its misery, but the Satsangi said that would be unwise. And in the light of the story that Kirpal had told . . . and then with this camel – is it better in this situation to let the animal suffer it's burning off karma?

SANT JI: Master Sawan Singh Ji used to say that if we go on fighting over unnecessary things, in the end we will achieve nothing. If we can help anyone, whether he is an animal or man, there is no harm in helping. But if we cannot help, if the situation is such that our help is not going to do any good, then we should leave that soul alone.

1983

1983 January: On Private Interviews

Session Date: November 28, 1982

From a Question and Answer Session, November 28, 1982

QUESTION: Master, could you talk about a private interview with the Saint?

SANT JI: When one goes for a private interview with a Saint, one needs a lot of thinking and preparation, because the great Soul Which is working in the Saint knows about your every single thought.

Some time ago, one Westerner came to see me, and he went on talking for half an hour. He did not let me say even a single word, and at the end he said, "I feel that I have talked too much." Just imagine how that dear one would have benefited. Because when we go to the Saint, when we go to the Master, we are going for our benefit. Either we go to get a solution for our problems, or we go to get some advice from Him; because the advice of the Saint is not less than the advice of the Almighty Lord. And if we don't let Him speak a word, then what benefit can we get from Him?

You can come to the interviews and see that people bring many long letters, and they give them to Pappu. In these they write the questions, and they themselves write the answers to the questions. I listen to everything that is written very patiently; and many times I feel the Grace; I feel sympathy for the dear ones; and I think, "This dear one has come to me. I should give him something." But when the dear one goes on asking the questions and then himself goes on replying to the questions, what can I do? That is why whenever we go to the Master in the interview, we should ask Him only those things which we don't know. We should not go on asking questions just for the sake of asking. We should tell Him only those things for which we need a reply. Lovingly, I would like to advise you about going for an interview. Whenever you go to any Sant Satguru for an interview, before asking any question, just think about the question. Think about whether you know the answer to the question, or not. If you know the answer to the question, there is no need to ask that question from Him. Ask only those things from Him which you don't know. Many times people have the impression that if they do not ask questions in the interview, they will get less time.

But that is not true. I give equal time to people who do have questions, and people who don't have questions. In the private interview you should ask questions regarding your family affairs, or if you have any difficulties in meditation, or anything which is very personal. You can ask general questions concerning the Path in these Question and Answer Sessions, so that other people also get benefited.

Saints have complete knowledge of the souls. They also have complete knowledge of our physical bodies. They even know how many veins are in the body, how many parts of the body are in the male as well as in the female. They know where in the body the water we drink goes, and where the food we eat goes. They know everything! So whenever we ask any question from Him, don't think that He is a fool, or that He does not know anything.

Always remember that He is all-conscious, and that there is not even one thing which He does not know.

1983 April: On Old Age and Death

Session Date: November 3, 1982

From a darshan session in Rajasthan, November 3, 1982

QUESTION: Whoever wishes to realize God in the span of human life will definitely do so. But it is indeed true that the Master will embrace all of His disciples at the moment of death." This was in *Sant Bani Magazine* in June 1982. The question is: It appears more likely than not that in the majority of cases the hope for realization of God cannot be fulfilled until the last moment of one's physical life. This brings up some questions. One of them is based on the observation that most individuals undergo progressive old age, seventy, eighty years and over, drastic deterioration, all the involuntary personality changes called 'senile dementias' – this is associated with loss of memory, coordination, concentration, and intellectual capacities, not to mention increases in physical handicaps and pains. Do we have knowledge of disciples in these high age brackets who underwent the above mental deterioration and consequently are not able to meditate, concentrate or do Simran?

My question refers specifically to this sad period of ten, maybe twenty, years until the dear ones eventually die. How do their hungry souls receive the daily nourishment of the water and bread of life? During these years of utter helplessness, are they able to contact the Shabd? How?

SANT JI: Whenever you ask any question, before asking it, you should think about it thoroughly in your mind. Many times it happens that the person who is asking the question is not sure what he is really asking. Or sometimes, in our question, we ourselves answer it.

Master Kirpal, our Supreme Father, always said, "It is the Law of Nature that there is food for the hungry and water for the thirsty." And Master Sawan Singh always said, "A person can progress in Sant Mat and take advantage of it regardless of his age. A person who is five years old and a person who is a hundred years old can take advantage of Sant Mat and progress in it." If we have entered Sant Mat having the impression that we cannot realize God while living and we can only realize Him after death, can you find any other Path that will make you realize God while you are living? If you cannot do so in Sant Mat, you cannot do it in any other path. Saints always say that if you are illiterate while living, you cannot expect to get the degree of Bachelor, or Doctor, after death. If you have not contacted the Shabd while living, how can you expect to contact it after death? Saints always say that whatever you have to accomplish, you have to do that while living. Don't rely on the time which is going to come afterwards.

Always I have said that Sant Mat demands sacrifice; it demands hard work. Keeping our life and ideals high and pure, and working hard, no question arises why we should not progress on this Path. If we are keeping our living high, and if we are pure in our hearts, definitely we can succeed in this Path.

No one knows when his death is going to come. No one knows whether he will have to spend ten years suffering a lot of pain in his body, and then leave, or if he will lose his concentration and memory before dying. Nobody knows whether he is going to die in youth or old age, or whether it will take only a couple of minutes for him to leave the body in an accident. Nobody has any idea of his death. That is why we should never assume that we will die only after undergoing old age.

To think about weakness in old age is also a weakness of our mind. This is also a trick of the mind: by making us worry about all these weaknesses which people get in old age, our mind is keeping us away from Simran. Instead of thinking about old age and its weaknesses, we should do Simran, which can be some help to us.

Now I am coming to the question which was just asked. You know that when the Sant Satgurus give us Initiation, They sit within us in the form of Light and Sound. And They tell us how to start our journey from our toes, and how to come to the eye center. When we come to the eye center, the Shabd gets manifested there. After we have once manifested the Shabd within us, it never leaves us. No matter how old we become physically, that Shabd always remains young at the eye center, and it is always nourishing and sustaining us. Guru Nanak has said, "The Gurumukhs never become old." Gurumukhs who have the Surat and knowledge within them never become old. Even though outwardly and physically their bodies may become very old, and they may not even have the power to move, still, once the Shabd is manifested within them, once they get the divine knowledge, their attention, their Surat, and the knowledge which they have got, always remains young and old age makes no difference to them.

I had the opportunity of having the darshan of Master Sawan Singh in His last days. Physically He was very weak, and He always needed somebody's support to move; but it depends upon your receptivity, it depends upon the feelings you are having when you are having the darshan of the Master. There were many people there who used to only look at the body of the Master; but since I had the opportunity to have His darshan, I would see in His forehead that the radiance of the power which He had was exactly the same as when he was young. There was no difference there.

In a way, the Gurumukhs become very old outwardly; physically they become weak, and they must suffer from many diseases. But internally the Surat, and the Divine Knowledge, is young in them. That is why, no matter how they behave outwardly, within they are always young, and are in their full senses.

Among the manmukhs, there is no difference between the child and the old one, because neither has the Divine Knowledge. Those who are plundered by the five dacoits – lust, anger, greed, attachment and egoism – and those who don't have any sense of their own Self, will you call them Gurumukhs? No. They are manmukhs and they don't have their Surat awakened. If they had Knowledge, or if they had the Surat awakened, then grace would have been showered on them, and they would have come to the Path of the Masters.

I have seen many old non-Satsangis as well as many young non-Satsangis who have lost their memories either because of old age or disease. Even in young people I have seen loss of memory; they don't remember who they are. I have also seen many Satsangis going through the same thing, but I have never found that they have felt any depression,

because Shabd is always within them, always protecting them. They may be sick, and outwardly they may even lose their memory, but since the Shabd is within them they are always protected by the Master.

You cannot describe the glory of the Master. It is a matter of experience; only those on whom He is gracious can know about His glory. And it is a matter of faith; the more faith you have in Him, the more glory you can see of Him. Many times I have told the story of a boy who was my relative, who left the body at the young age of fourteen years. In those days in India the disease of smallpox was very severe, and many people used to die because of it. Nowadays it has been eradicated and it is gone from this country, but in those days it was very bad. So when he suffered from that smallpox, he became unconscious many days before he left the body, and he was in terrible pain. Whenever I would go near him, he would feel comfortable and he would tell me to sit with him. Whenever I would sit with him, he would say, "Before you came I was feeling as if insects were biting me and eating my body. And the pain which I am having I cannot describe. Besides, I see many evil faces, and they are frightening me. But when you come, all those things go away, and I feel comfortable."

I tried to take care of him as much as I could, and I loved him a lot. But you know that one has to attend the calls of Nature. So at one time when I had to go to the bathroom, he became a little bit conscious, and he told his mother about the pain. She was shocked and depressed because of the pain that her son was having, and in my absence she requested Supreme Father Kirpal, "O Lord, if this body is going to die, don't send him in a lower body of an animal. If he has to die, come and protect his soul, and take him back to the Real Home. This is my prayer to you because this boy has suffered a lot."

After some time, that boy became unconscious, and he was not able to tell his mother what he was experiencing, how Master was showering grace on him. But since that old lady had faith in the Master, she saw Master in a dream, and He told her, "The third day from now I will come to take your son. And before leaving, your son will ask for tea. He will have a cup of tea, and then leave."

That lady became very happy that the Master was going to come and protect the soul of her son. It happened just as He had said: on the third day, at about an hour before midnight, the boy came back into his consciousness and he told his mother to get some tea for him. The mother knew that now the time had come for him to leave the body. There were two other Satsangis of Master Kirpal in the same village, and at about eight o'clock, as they were going to sleep, they had had the experience of seeing Master's car coming there, and Master told them that He had come to take the soul of that boy. So both of them came to me and told me that they had seen Master and that very soon He would be coming to take the boy's soul.

So we were prepared for that. And at about eleven o'clock when that boy asked for tea, his mother knew that Master had come. She knew that he would not leave the body until he drank the tea, because Master had said that; so she wanted to delay and she started singing bhajans in the kitchen. But the son shouted and said, "Mother, if you will give me a spoon of tea, it's okay. If you don't want to give it, we will go without drinking the tea." So at once the mother brought the tea, and he drank it. And after drinking the tea, he shouted in a loud voice and put his hand on my chest and he left the body.

Now when his mother had had the experience in which she had seen Master Kirpal Singh, and Master Kirpal had told her that he was going to leave the body on the third day, Master had also told her that he had some more years to live in this world; He said, "Once again he will be given human birth, and after ten or eleven months, you can go to a certain village and see a boy who will be born in a certain family and who will be the same soul as your son. For checking that, you will find a black mark on his left leg. He will not live there for a long time; he will spend some time there, and from there also he will leave the body and complete the cycle of births and deaths." So when he left the body nobody wept for his departure, because everybody knew that Master had come and taken care of his soul. The family was criticized by the other people in the village – because you know that if anyone loses his young son, it is a matter of great sorrow, and people also feel that – and when the parents did not weep, people started talking about them. "Look at them, they are not even sorry to have lost their young son."

But since they knew what the reality was, they did not weep. They were very grateful to Master Kirpal for coming to take care of their son. And after ten or eleven months, we checked and we found that a boy was born in the family Master had said, and we found that black mark on the left leg, and we were convinced. Those people did not know us, and they wanted to know how we knew that boy had the black mark, and how we knew that the boy was going to take birth on that date. So we told them the whole story; we didn't want to tell them the last part of it, but since they were interested, we told them, and after that we came back.

The point of this story is that Master always takes care of the souls of the disciples. Even if one is not initiated, but still if he has faith in Him, Master comes and takes care of that soul. Master Sawan Singh Ji used to say, "Masters always come into this world to protect the souls of the disciples." If we have faith in Him, He will definitely come to take you and give you a better place.

Also Master Sawan Singh Ji used to say that if you want to see the miracles of the Master, go and see any Satsangi dying. I have come across many incidents in life, especially in the army, when people get shot and don't have enough strength to go to the hospital by themselves. There is no one to attend them. In those places also, Master comes and protects people and even helps them get to the hospital. I have seen these things happening many times.

And even in that, many people are having experiences in which they have seen Master protecting the souls. In the last trip one dear one told everyone in the group the whole story of how Master Kirpal came to protect the soul of his mother.

She was an initiate. But we also get letters, and people come in the interviews and tell me about, non-initiates whose children are initiated, or who didn't have any faith in the Master: When their end time comes, they also have the Master coming there to take care of their souls.

By saying all these things I mean to say this: I would like to advise you, that you should not procrastinate or postpone your work of today until tomorrow. At least you should do today the work you are supposed to do. When you are supposed to meditate in the morning, you must meditate in the morning. Don't think, "We will do it in the afternoon

or the evening." That also is surrendering to your mind. I have said this many times: that it is worse to surrender than to be defeated.

When your mind tells you that you cannot realize God while living, at once you should make your mind sit for meditation. You should tell him, "Why can't you see God while living? You can see Him right now. Sit for meditation and you will see Him." Master Kirpal always used to say: "What a man has done, a man can do."

The Satsangi has seen God outwardly also. If he has faith in the Master outwardly, then he will see Master inwardly also.

Yesterday I gave the Satsang on the hymn which I just wrote just to explain to you that we are different from each other because God is not manifested within us. Just like ornaments which are called by different names, and have different shapes, but are all made of gold – in the same way, the difference between us and the Master is that within the Master God Almighty is manifested. There is no other difference between us and Him. We also have the same body as He does. The Master is the Pole through which the power of God is working, and in which the Power of God is manifested.

My father used to do many rites and rituals. He used to perform almost all religious acts according to the Sikh religion into which he was born. And whenever he would find me doing the devotion to God in my way, he would taunt me and say, "I will see what your devotion is going to do for me." I always used to tell him, "Father, what you are doing is no good, and all those things are not going to help you at the time of death. My devotion may help you." And then he would say, "Okay, we will see who is going to help who." After I met Master Kirpal, I told my father firmly, "You will see that at the time of your death, my Master will come to take care of your soul." And he would ask me, "Really? Really will he come to take my soul up?" And I would tell him, with firm determination, "I am sure that He will come to take your soul up."

And it happened like that. Three days before he left the body he saw the forms of Baba Sawan Singh and Master Kirpal Singh. And he used to tell people how he was seeing two old men with white beards and white clothes, and that they were telling him to prepare for going on the higher journey. And he told almost all the people about his experience. I had told Master Kirpal, "Master, whether You give Your darshan to anyone or not is not my business. But at least You should give Your darshan to my father, because I have promised him that You will come to take him. So please have mercy on me and take care of his soul." He was not an initiate, but still the Master has to take care of even the relatives of the Satsangis. As Master Sawan Singh Ji used to say, "Even the birds and animals of the Satsangis are under the protection of the Master."

So Satsangis should never have a weak heart. They should never think that they are weak, and they will not realize God in this lifetime. They should make their heart like iron; they should have a very solid heart. And they should have the firm determination that definitely they will realize God, because outwardly, you have got God; and in the inner Path He is waiting for you. You should rise above and go and see Him, you should be determined to see Him in this lifetime. You should never think that you will realize Him only in the next birth. You should have confidence, and you should work hard at that, at realizing God in this lifetime.

When Baba Bishan Das left the body, he was very old. And people used to joke with him and say, “Baba, you don't have many disciples. Who is going to serve you in your old age? You don't have even anyone who can give you a glass of water in your old age. Because you have left your sons, your family; and you don't have any disciples to take care of you.” He would always reply, “I don't need any disciples; I don't need anybody's seva, because I will catch the train while I am still in my senses.” He meant that he would leave the body when he was still able to function properly. Baba Sawan Singh had promised him that He would take his soul up, because Baba Bishan Das had perfected the first two planes, and he had reached the third plane; and Master Sawan Singh had told him that he did not need to do any further meditation, He would take him up right from there. It happened: Baba Bishan Das did not suffer any pains of old age and he left the body while he was still able to function properly.

Master Kirpal used to say, “Whatever demand you have, it is always supplied. Whatever desire you have, it is always fulfilled.” That is why he used to say, “There is food for every hungry person, and water for every thirsty person.” Whatever desire you have, that will always be fulfilled. If you have the desire of suffering the pains of old age, and lying in bed, and then expecting Master to come and take you up, it will definitely be fulfilled. As He can fulfill your desire to lift up the veil in your youth, he can also fulfill the desire of you lying in bed in the old age and then going up. So you should never have that desire of going to old age and then realizing God. You should always have the desire to lift your veil while you are still functioning properly, because whatever desire you will have, He will always fulfill that. So lovingly and very humbly, I am advising you that you should not have a weak heart. You should always have a strong determination that you have a great Master and He will come to take you. Before He comes to take you, you should rise above to the place where He is waiting for you.

1983 April: The Master's Answer to a Question on Children

Session Date: March 12, 1983

Sant Ji's reply to this question is taken from a talk by Susan Dyment given upon her return from Rajasthan, on March 12, 1983.

QUESTION: I asked Him if He would give any advice which would be helpful for the parents of teenage children, that would be helpful for their good upbringing.

This is what He said:

SANT JI: I have said this very often, that it becomes the complete responsibility of the parents to make the lives of their children, because children are innocent souls and don't know anything about the world. They don't even know what is good for them or what is bad for them. They have not had any experience in the world or dealt with the people of the world. That is why they are ignorant and they know nothing about it. Since the parents have spent time in the world, they have gone through many experiences, they have been hurt or got happiness by dealing with the people in the world, and spent their lives through experience, they can teach the children those things which are based on their own experiences; and in that way they can make good lives for the children. It becomes the complete responsibility of the parent, as I said earlier, and all parents should understand their responsibility to bring their children up. If we are not giving the

knowledge of goodness or badness to our children, if we are not teaching them to discriminate good and bad, it means that we are not attending to our responsibilities toward them.

I am very sorry to say that now in India also, Western culture is entering and you know that in the West, since parents do not understand their responsibilities towards their children, they do not give them adequate knowledge about many things, such as lust, and the use of drugs, etc. Because the parents are not paying enough attention to the teenage children, in the West it has been seen that young people start indulging in lust even before they know what lust really is. In the same way, they start using drugs and spoil their lives before knowing the consequences of it; or before knowing what the drugs really are. That is why, even though the West has progressed so much in technology and science and all those things, still there are many more people in the West in comparison to the people in the East or in India, who have spoiled their lives, who have gone crazy.

I have often told the story of Sheikh Farid and his mother. His mother understood her responsibility of making the life of Sheikh Farid, and that is why she gave him worldly knowledge as well as spiritual knowledge. And she played an important role in making His life. You will find in the history of many great men, that mothers have played an important role in making their life.

Children are the gift of God given to you. They are the precious jewels, precious wealth of the Master. That is why all parents should understand their responsibilities toward them and bring their children up in a good way, thinking that they are the gift given by God to them. You should teach them to remain faithful to the nation, to the country, and moreover, you should teach them how and why it is important to earn one's livelihood by honest means; and furthermore, you should give them the knowledge of Sant Mat, and you should tell them our duties as a human being towards God and His creation.

Master Sawan Singh Ji used to tell a story about a person, a boy, who lived in His village, who became a very famous thief, a dacoit, in his later age. In his earlier age, when he was still young, whenever he would steal anything from his friends and bring it home, his parents used to appreciate that. Gradually he became a famous thief, and in the end, when he came to know that his parents were responsible for his misfortune, he hated them a lot.

Regarding his own children, Master Sawan Singh Ji used to say this very often in the Satsang, that his colleagues tried to inspire his children to drink wine and eat meat. But because His children had the Knowledge, having the guidance of their Master, and because of their good training, they did not touch wine and meat. So his colleagues told Baba Sawan Singh, “Your children are very strong. We tried our best, but your children are not ready to drink wine or eat meat.” Baba Sawan Singh used to say that the children of one of his colleagues were mischievous because they were brought up in an environment where meat and wine were used in abundance. When those children grew up, they spent most of their time in jail.

In Rajasthan, there is a story of a boy who used to get appreciation from his mother when he brought her things he had stolen from other people. The day when he would bring very valuable things, his mother would make him very good food and love him more than any other day. And gradually, when he became older, he became a thief. And at the end, during a robbery, he murdered someone and because of it he was sentenced to death.

Before he was going to be hanged, the people asked him if he had any last desire. He said, "Yes. I want to see my mother for the last time." His mother was brought into the jail, and he told her to bring her head closer to him so he could whisper something. When she did that, he cut her ear off, and said, "If you had told me in the beginning that it was not a good thing I was doing, it is possible that I would not have become a dacoit, and I would not have to see this day."

We can give good teachings to our children only when we are cool-hearted, quiet and patient, and only if we have good character; because our good character also has a very good effect on the children.

Many parents have this impression: no matter what they do, it is acceptable, but that their children should become very good. That is not possible. Master Sawan Singh used to say, "If you want to make your children good, first you must make yourself good." You improve your life, you become good; only then can you expect your children to become like you.

1983 September: Always Mind is the Obstacle

Session Date: May 2, 1977

This question & answer session took place at Sant Bani Ashram, New Hampshire on May 2, 1977.

QUESTION: I guess I had a very good meditation. I felt I accomplished something . . . by ignoring the pain. I did have a hard time fixing my gaze, but I did what you fold me to do.

SANT JI: Daily I am telling every Satsangi that if you bear the pain, even for a second, the pain will go away. The other thing I told you yesterday was to meditate with closed eyes. I also told you to meditate without moving. You have a good opportunity to develop your sitting practice. In this you could progress if you would give attention to sitting accurately. When the water in the ocean is still, the trees or the buildings which are on the seashore are clearly visible in the water of the sea. When that water is disturbed, whether by air or storms or other things, then we cannot see the reflection of trees or buildings in the water. The water, trees and buildings, everything is in the same place. But because the water is moving, we cannot see the reflection of trees and buildings there. Similarly the Light is still in everybody. When our bodies are moving because our thoughts are coming, we cannot have the darshan of that Light. If our sitting is accurate, then we can have the darshan of the Light and we can progress.

Always I am giving the example of the army: In the army it is taught that the gun, the target, and our body, all three should be in a straight line. We should also do the same: we should not move when we are sitting, and our target is the third eye, where we have to concentrate. If we see Light and we are moving, we lose the Light, and then we have to start again from the beginning. And again we have to give the same amount of time or more time sometimes, to gain the same concentration and see the Light again.

Now you can ask about meditation.

QUESTION: I felt sleepy at first so I concentrated on the Simran and became more awake and began to feel pain as I became more awake. I concentrated on the third eye and the pain went away . . .

SANT JI: Good. All the Satsangis should try the same thing daily so that the pain should go away.

QUESTION: I would like to say that I had the best meditation since initiation. And one step further, I had more understanding through practicing.

SANT JI: That's good. Progress more, because you have to travel a lot. All Satsangis should try because our journey is long and always mind is the obstacle. So all Satsangis should try to achieve their goal.

QUESTION: I had many thoughts about you. Is that all right?

SANT JI: Try to do Simran. Whatever I am telling you to do, it is good for you to do that. If you will do Simran, that means you are remembering me.

QUESTION: Later in the day, when we don't feel so tired, would it be better to sit cross-legged or to sit in a position where we don't feel pain?

SANT JI: It is good to sit in the cross-legged position. In India, people have the habit of sitting in the cross-legged position even if they are not sitting for meditation. That's why they can sit for four or five hours in one sitting – they develop the habit of sitting cross-legged and this habit proves very helpful for the Satsangi for doing meditation.

QUESTION: Is it permissible to do Simran while we're doing bhajan – repeat the charged words?

SANT JI: Yesterday I told you very clearly about Simran and bhajan. Simran is the Gurubhakti – devotion to the Guru, and it will take us only up to the stars, suns and Radiant Form of the Master. If we have not completed the course of Simran, the Sound, Shabd, which we are hearing will not pull us up.

In the earlier ages, Saints were initiating their disciples only into Simran. And when the disciple had perfected his Simran, after that he was given the initiation into Sound Current. But in that way, the disciples lost a lot. Because during the time the disciples were perfecting their Simran, either the Master was leaving the body, or the disciple left the body.

Kabir Sahib and Guru Nanak showered much grace on the souls, and since they came the souls have been given full initiation at one time. But coming at this point, we are confused. We are not giving enough importance to Simran. Simran is very important. Daily I am telling you that we should do Simran of such a type that we should not even be aware of whether we are doing Simran or not. Just as the worldly thoughts are coming in our mind without any effort, in the same way, instead of the worldly thoughts the Simran should always go on within us. Now we are forgetting Simran for many hours during the daytime. And when we remember, we do it for two or three minutes and then forget again.

Similarly, when we are sitting for meditation, then also our mind tries to make us forget the Simran. That's why when you are sitting for meditation, sit in the simran practice for

three-quarters of the time, and one quarter of the time you should devote to Bhajan practice. When you are sitting for either Bhajan or Simran, then also the breathing is going on within you without any difficulty. You see, in the beginning, when you listen to the Sound Current, the worldly thoughts are also coming within you. That's why, even if you are listening to the Sound Current, it will not pull you up. So if you do constant Simran and perfect constant Simran, when you sit for bhajan practice you will not be aware of whether your Simran is going on or not. At that time also, instead of worldly thoughts, if anything comes within you it should be the Simran. Now, we are habituated to doing Simran with the tongue and that's why we are aware that we are doing Simran or that we are stopping Simran. Try to do Simran with the tongue of thought.

QUESTION: When I sit at home in meditation I have no pain. Now here at the ashram and with the Master, I have terrible pain in my legs. I don't understand it.

SANT JI: Master Sawan Singh Ji used to tell this story in a very jolly mood: that once there was a man in the army and he killed thirty people of the opposite party. So he was given medals and he was given the title of the person who has killed thirty people. At the same time, there was one weaver. In India the weaver community are considered to be very backward and frightened people – they are always afraid of other people. So when the weaver heard that in his area one man had been given such a brave title, he also thought of doing the same thing. But he was very afraid of other people; he couldn't even kill one man. So he thought, "At least I should kill thirty of something." So he killed thirty flies. Then he announced, "Now, in your area, there should be two people with the title – I also have killed thirty flies!"

So similarly, when we are sitting in our home, we can move, after ten minutes we can get up. Whatever we want to do we can do – we can scratch our body – because nobody is there to see us. But here, when we come in the battlefield, then we know how much power we have. Because here you are afraid that Sant Ji is looking at you, other people are looking at you, if you move what will Sant Ji think of you, what will other people think of you . . . . But here you cannot move. So here because you are not moving and you are told to sit still, it is natural that you should experience pain. The bravery of a soldier is known only when he comes in the battlefield.

Most of the people who went to Rajasthan had the same problem. They told me that at home they could sit for three hours, but here it was difficult for them to sit for one hour. That is because when they are sitting in their homes, they are not even aware of whether they are sleeping in meditation or whether they are scratching all the time. They are just looking at their watch, saying, "Yes, we have sat for three hours." But they are not introspecting themselves, whether they were sleeping in meditation, whether they were scratching, etc. All Satsangis should think, "If I can sit for two hours in my home, then at least I should also sit for two hours or even more – for three hours." Then we will know that he is a good meditator, he can sit long. Here, he is not to carry any extra burden.

The first time I went to see Baba Bishan Das, I asked him, "Show me God as soon as possible." Then he told me to look at the sun, and said, "Go on looking at the sun constantly and tell me how long you can go on looking at it." So when I had looked at the sun for two or three minutes I said, "I cannot look at it for longer because it is too bright."

So he told me, “You have to see thousands of suns like this. God is Light and God is even thousands of times brighter than this.”

I got much opportunity to fix my gaze in the army also, when I was working as a signal man. Nowadays there are the wireless systems, but at that time, we had to read the signals either with the help of the sun, in very strong sunlight, or at nighttime signals were given out through the lamp. People wore sunglasses to read the signals but I didn't. During the daytime we had to read the signals in the sunlight, and at nighttime the signals were read by they light of a lamp. And both lights were falling straight into the eyes. We had to fix our gaze constantly there without averting our gaze even for a minute – sometimes the message lasted twenty or thirty minutes. If we blinked our eyes even once, then also we could miss a lot of the message.

That was fixing the gaze outwardly. But here, we have to fix the gaze inwardly, with our eyes closed. If you move your gaze even for a second, to the right or left side, then you will also feel that you have lost a lot and you will not find much in your meditations. A Satsangi's gaze should not be affected. As soon as he closes his eyes, he should fix his gaze, and even if he is hearing many noises, if people are making noise, if bells are ringing – his gaze should not move. The dear ones who complain that people are making noise, that there is much noise and their mind is not becoming still there, this is because of the lack of their concentration. Those whose concentration is developed are not affected by noise or whatever is going on around them. They can even put in time for meditation when they are sitting in a large gathering of people.

Guru Nanak Sahib says, “Those who have achieved concentration, for them all places are secluded.” But if our mind is not still, even if we are sitting underground in a cave, then also whenever our attention goes toward mind, mind will take us out into the world.

Once people asked Master in Rajasthan to make underground caves to sit in for meditation. So Master replied, “There are many snakes lying in caves. The question is of stilling your mind.” So we should try to establish our concentration and not give any attention to the noise. We should not be aware of anyone sitting next to us.

QUESTION: At first I was puzzled by the phrase which Sant Ji used: “completing the course of Simran.” Based on what he said this morning, am I to assume that the course of Simran is completed when we reach the Radiant Form?

SANT JI: Yes. When we reach the Radiant Form of the Master, and when the habit is developed, after that the Simran will not stop, it will go on indefinitely. When the Radiant Form of the Master is manifested within us, it will talk with us just as we are talking now. And when the course of Simran is completed, after that when you sit for meditation one second is longer than it will take to reach the Radiant Form of the Master. Your attention will go right up and the pain which you have in your body will also go away. The teachings of the Master are not to give pain to your body daily, but they say: Understand what we are saying and do it, and then you will progress.

If we practice the abstinence which the Saints are telling us to do and if we do Simran, we can succeed very soon. One Mahatma says, “We have a tongue of our own, and the Saints have given us Simran without taking anything from us. So why are you not doing

Simran?" So all Satsangis should try to complete the course of Simran as soon as possible and try to reach [Sach Khand].

QUESTION: Why didn't Master Kirpal usually say that we should learn to sit cross-legged, that it would be better?

SANT JI: That was His Will. [Laughs] Now you can go and ask Him, "Why didn't You tell us to sit cross-legged?" He was very gracious. He told us many things but we didn't listen to them. His way of demonstrating was different, and He thought that whenever the disciples would feel the lacking, they would start developing the sitting practice. And He knew also that someone who would speak directly and strictly would come after Him.

The same thing does not apply for everyone. In the month of August, which is the hottest month in India, once Master Kirpal was standing on the very hot floor and Master Sawan was retiring at that time. But He didn't go into the room to disturb Master Sawan to tell Him, "I have come for your darshan." Master Sawan Singh hadn't told him to go and stand there on the hot floor. This is on our side, we have to develop that love and devotion.

If all the Sangat of Master Sawan Singh had developed the same love as Master Kirpal had, all the Sangat would have become equal to Master Kirpal. Master Sawan Singh initiated 125,000 people, and among them, only one person, who was Master Kirpal Singh, was practically successful. Master Sawan Singh didn't tell Him to get up in the nighttime and go to the bank of the River Ravi and meditate there. But He was devoted and had the yearning that first of all he should manifest His Master within. In His home, when he was feeling sleepy sitting on comfortable cushions, then He went to River Ravi and meditated there.

This is our love. We have to think how we must please our Master, and how we have to manifest our Master and reach up to Him. If we are sitting on a chair and we are feeling sleepy, then we should sit in the cross-legged position. And if still sleep is bothering us, then you can stand and do Simran. And if you are still bothered, then you can do Simran while walking and doing other works. My purpose is only that you should appreciate the time and that you should succeed within.

QUESTION: Master, listening to the Sound Current is very difficult for me and I wondered if you could help me to find it.

SANT JI: You should give more attention to Simran. Your attention is coming down; you should try to still your attention between the two eyes. If our thoughts are scattered all over the world, outside the body, that's why we have trouble listening to the Sound Current.

QUESTION: As one of the aids in staying awake, you have not mentioned taking coffee. I find that helps me sometimes, but only for a short time. Is it better not to do that?

SANT JI: In Rajasthan, in our ashram, no one takes coffee or tea before meditation. I have spent my whole life in meditation and I have never drunk tea before sitting for meditation. I don't want anybody to be addicted to anything. If you can meditate after drinking coffee, I will not tell you to stop it. But I don't want to impose this thing on the Sangat: that they should drink coffee before sitting for meditation. I would like to advise

everybody, that the time you are spending in drinking and making coffee, in that time you could travel a lot on your journey!

QUESTION: While we are working on perfecting our Simran, there are many things which we feel obligated to do – instruct our children, social interactions. Some things are easy to do while doing Simran, other things are far more difficult. And we tend to forget and our attention becomes more rooted in the activity. I often wonder, especially in the case of my children, is it wrong if I am not fulfilling my obligations to them by not doing things that I can't keep the Simran up with, like reading stories, and other activities. Is our first obligation to perfect our Simran and the Master will take care of the children, or whoever else we feel obligated to . . . is that so?

SANT JI: When you have to make calculations or if you have to decide any lawsuit if you are a judge, only at that time your mind is used there. Otherwise, reading stories, or doing any other work, your mind is unoccupied and you can do Simran. When you are taking care of the children, then also your mind is unoccupied. You introspect yourself very carefully: You will see that when you are dressing your children, or when you are making food for them, then also your mind is thinking some other thoughts.

Similarly, when you are telling stories, or reading a book, one part of your mind is thinking something else and never what you are doing. Only when you are doing calculations or when you are deciding a lawsuit if you are a judge, only then you have to take full help from your mind. Otherwise your mind is always vacant. You can easily do Simran doing your worldly work. There is no need to give up the obligations of work.

QUESTION: When I start to see, I think that you are there instead of Master, and I refuse to surrender.

SANT JI: Always I am telling you, the one who is connected with Him, will also connect you with Him. If you will surrender to me, I am also going to connect you with Hazur. This is one of the mind's tricks. Kabir Sahib says, “Guru is starting to go in the company of Sadhu, and Sadhu says worship the Guru.” When we are going in the company of the Sadhu which is made by our Master, then Sadhu tells us, “It is practical and it has come in my experience that because you don't know the Master Power and I do, you come in my company and I will connect you.” That's why Master used to say, “One who is connected is connecting. One who is disconnected, he will disconnect you.” If you will obey me from outside and inside, you can progress very soon.

1983 October: The Essence of God

Session Date: November 28, 1982

This question & answer session took place in Rajasthan, November 28, 1982.

QUESTION: I want to ask the Master if all the souls were created equal, or if there are some souls who are different, for example, like Kal?

SANT JI: All the souls have the same element in them. They are all the essence of the Almighty Lord. The origin of every soul is Sach Khand, and all the souls have separated from the Lord, and are entangled in this world of Maya.

QUESTION: Master, is it only due to good karma that one can transcend? Or is it enough for the disciple to leave all the worldly attachments in this world?

SANT JI: Karmas cannot liberate us, whether we do good karmas or bad karmas. If we do good karmas, we may come back into this world in a better position. If in one life we are poor but we have done good karmas, in the next lifetime we can come as a rich person. If we were living in a hut in our previous life but we have done good karmas, we may come back as a king in this lifetime. But we can never get liberation just by doing good karmas. If we do bad karmas, hell, and the cycle of 84 lakhs births and deaths, is ready for us.

QUESTION: Master, why have our souls been separated from Sach Khand?

SANT JI: The best answer to this is: if you go within, and ask this question there; that will be best. Swami Ji Maharaj has lovingly answered this question in his writing. He says that Sat Purush told the souls, "I have created the Negative Power knowingly. If the Negative Power had not been created, it would have been very difficult to keep the souls in control." But when the souls, after getting separated from Almighty Lord, suffer in the realm of the Negative Power, and when they call for help from Sat Purush, Sat Purush comes in the form of the Saints and Mahatmas, and tells the souls to come back Home. After that, when the souls say, "What is the guarantee that once we are liberated from the clutches of Kal, you will not give us back to him?" the Sat Purush replies, "No. It came in the Will of the Lord that the souls were to be given to the Negative Power only once. The souls who will be brought back Home, will not be given back to Kal."

I would like to advise you lovingly that since *Anurag Sagar* (*The Ocean of Love*), the book written by Kabir, has been published in English, you should read that. In that book, the differences between the Negative and the Positive Powers are explained, and it gives information on the various inner planes. Those who know English should read that book to the other people who don't know English, and when you do the Satsang, the group leader should read some parts of it in the Satsang.

QUESTION: Sant Ji, when one pays off all his karmas, then he dies?

SANT JI: [Sant Ji laughs.] We have three kinds of karma. One is kriyaman, or the present karma; the second is sanchit, or stored karma; and third is the pralabdha, or fate karma. Our soul is in this body because of our fate karma, and we get whatever we get in this lifetime according to our fate karma. Kriyaman are the karmas which we do in this life, in the present time, and sanchit are those stored karmas which we did not pay off in our previous life. Ever since we were separated from Almighty Lord, we have been creating karmas, and all the karmas which we did not pay off in previous lives are stored in the brahm. So if somehow in any life we pay off all the karma, then what Negative Power does is he gives us another birth because of the reaction of our Sanchit karmas. Then again we do the kriyaman karmas, and it goes on and on. So the cycle of karmas never comes to an end except by doing the meditation of Shabd Naam.

Suppose there is a farmer who grows some grain in his field; after six months when he has had a good crop he brings a lot of grain to his home. From the grains which he has produced, some of them are consumed by his family, and using some grain again he grows more grain, and after some time he brings back to his home a lot more grain.

Sometimes because of the shortage of rain, or other causes, if he is not able to produce any grain, crop, what does he do? He produces more grains, using the stored grains. Or suppose if he had sold the grain and if he has kept the money in the bank, he will take the money out of the bank and buy some grain, which he will plant and grow more grain. So he is never left without any grain. In the same way, we are never left without any karma to pay off. Suppose, if somehow in any lifetime, we are able to square off all the pralabdha karmas, then Negative Power takes out some of our karmas from the sanchit karmas, and gives us another birth, in which we develop more karma and the cycle of karma starts again. The snare of the cycle of karma is so complicated that nobody can become free of the karmas if he is not doing the devotion of Shabd Naam. The stock of the sanchit karmas, even of the incarnates, never comes to an end. They also are incarnated in this world over and over again, only because of their sanchit karmas.

When the Perfect Satguru gives us Initiation, He tells us to be very careful about creating kriyaman karmas. He does not touch our pralabdh or fate karmas, but he finishes off all our sanchit karmas. He even helps us in suffering our fate karmas. That is why Swami Ji Maharaj says that if you want to finish your stored karmas, take refuge in the perfect Master.

QUESTION: At what moment does the soul incarnate in the body? Does it come into the body at the moment of birth? Or when it is conceived?

SANT JI: (Sant Ji laughs again.) It will need a lot of explanation to explain this thing very carefully to you. But I will try to explain it to you briefly. Ever since the body starts being created, the soul has already entered it. If the soul would enter the body only at the time of its birth, then there should be no activity, no motion, going on in the womb of the mother. You know that many times before the time is over, the baby moves a lot in the womb, and sometimes, if unfortunately the baby dies in the womb, that motion or activity comes to an end.

QUESTION: What is the difference between the free will of a person who is initiated and one who isn't?

SANT JI: Satsangis should give up their free will and they should always live in the will of the Master. Because the non-Satsangi is always living in his own will, so if the Satsangis also live in their own will, then tell me what is the difference between the Satsangi and the non-Satsangi?

You know that when I went on Tour, in every country I said only this: “I have no free will, I have no mission of my own. I have come to you only in the will of my Master. I have no message of my own: I am bringing the message of my Master.” Only he who gives up his will and absorbs in the Master's will can be called a true Satsangi.

QUESTION: Master, some parents have asked me this question. It's about children, how they should raise them according to the teachings of the Path, and how they should cope with the religious teachings which they get in the schools. Sometimes they have found difficulties because the children who know about the Path and the Master, they have that in their homes; and then they go to school and get some religious teaching, and sometimes that creates some problems, and the children go away from the Path because they receive a different teaching. So how should that be dealt with?

SANT JI: It is a serious problem, and it is universal, because every parent has to face this, and it happens with every child. Parents are the ones who make the life of the children. If their foundation is made very strong, they can build their careers, their life, also very strong. So if from the very beginning the parents teach the principles of Sant Mat to the children very clearly, and if they make a very strong foundation by becoming an example to them, the children will not find it very difficult to face the world and the religious ideas when they go to school. And if the parents do not become careless after sending the children to school, but keep a close contact with the children, that may also help.

The best solution for this would be that if there are a group of Satsangis living in some city, if they can somehow start a group of Satsangi children; that can help a lot. This will help the children live according to the teachings of the Path. There are many Satsangi teachers who teach the non-Satsangi children; if they can be inspired to come inside the Ashram, or if they can form something like a school nearby the Ashram, where they can teach the Satsangi children, it will make a very bright future for the children.

In Canada in Kirpal Ashram, they have started a Satsangi school where the Satsangi children are getting benefit; at many places in America also, the dear ones have started schools. You already know about Sant Bani Ashram School, because it has been there for a long time and it is progressing. So like that, the dear ones in Colombia should put some attention in this direction, and they should also try to get together something like a school for the children.

In 1980 when I went on tour, they asked me and I had approved a school in Canada. And in other places in America also, they have started schools. I think that Dr. Molina should put some attention in this direction, and he should inspire the dear ones to form a school. This will be very good for the children: If they will study in the Satsangi school it will make their foundation very strong, and when they go to the universities and colleges, they will not have to face so many difficulties. It is very difficult for the small children, when they have to face the world, if they don't have a very strong foundation.

I hope that after this group, when the Board of Directors will meet, they will think about this, and try to do it. I am sure that if you will pay attention to it, you will become successful.

QUESTION: Master, when we do the meditation, we must be centered in the eye center. And which is the best way to do that?

SANT JI: When I make you sit for meditation, I always say that you should make your mind quiet. I even told you what was the meaning of making the mind quiet. Making the mind quiet means that you should not have any thought in your mind except the repetition of the Five Words. And your attention should always be at the eye center. Even when you are not meditating, you should have the awareness, your attention should be at the eye center. We have a deep connection with this place, since it is the seat of the mind.

QUESTION: Master, yesterday you were saying that only the Saints and Mahatmas are in connection with God when they transcend. But we haven't transcended and yet we are able to see God. And we are seeing Him now!

SANT JI: I am very glad to know that. Also I said, yesterday, that there is no difference between the Master and Almighty God. Kabir Sahib has said, “Our Beloved is very

humble. Even though He is the Almighty One, He never calls Himself as a Saint." Guru Arjan Dev Ji Maharaj says, "Almighty God Himself has taken the form of Sadhu."

QUESTION: Master, how can we teach the children who come to us from a home, for example, where the mother is a Satsangi but the father is not? How can we explain to them, and how can we make them have a strong foundation if we ourselves don't know about the Path? How can we make them understand and be firm on the Path if we ourselves don't understand?

SANT JI: I had said earlier that before asking any question, you should think about it. A Satsangi is given the complete information and knowledge of the Path, and he is expected to do all things which are mentioned in the Path.

QUESTION: Master, how strong should the parents be with their children? For example, if they are vegetarians but their children want to eat meat. Or in case of sickness, where the child is not initiated, and the doctors say that he should eat meat. Then what should they do?

SANT JI: Children are innocent souls, and you don't need to be strict with them; you only need to explain lovingly. You know that the proteins and the vitamins which we need for the growth of our body, we can get all those, a lot more from the vegetarian diet, than we may get from the non-vegetarian diet. Now many doctors recommend the vegetarian diet. Parents don't want to take any pain to explain the facts to their children. The children are innocent souls, and you need to give only a little bit of your attention to them and they will accept what you are explaining to them. If you sit down with them and explain lovingly to them the goodness of the vegetarian diet and the badness of the non-vegetarian diet, I do not see any reason why they will not follow you. But the thing is we know only how to become strict with them; we don't want to spend any of our time explaining the things to them. If the Satsangi parents are strong in their devotion to the Master, I guarantee that Satguru Power also helps them in this matter. We do not understand the sympathy which the Master has for us and our family. Many times He appears to children in their dreams or otherwise, and sometimes He is very strict in the dreams with the children, and sometimes he tells them not to eat meat because it is very bad for them.

Once a son of an initiate of Baba Sawan Singh was fed meat by some other person. In the night the person who had fed the meat to the Satsangi's son, had a very bad experience of Master Sawan Singh coming and choking him. He thought he was going to die. And at the same time the boy who had eaten meat was also given a very bad experience. The next morning, the man who had fed meat to the boy came to the Satsangi and requested forgiveness. And the boy also realized that it was not good for him to eat meat. So if the Satsangis are strong in their devotion, if they are doing their meditation wholeheartedly, then Master definitely points one or the other way to explain the facts to the children. Master is concerned for the Satsangis' children as well as for the Satsangis, and He always protects them.

1983 November: There is Only One Medicine

Session Date: October 30, 1978

This question and answer session took place October 30, 1978, in Rajasthan.

QUESTION: It seems very clear to me from what little I know, that most of the Masters came directly down from Sach Khand. They were already perfected when They came down. Is there any example like our miserable selves, perfecting in this lifetime?

SANT JI: Always there are many souls who reach to the higher planes, the ultimate goal, even when Master is still in the body. But all their progress is hidden and they do not express that they have attained that goal. But no doubt there are many souls who attain the ultimate goal even when Master is still in the body.

What is the use of a teacher who cannot make his children pass the examination and go to the higher classes? In the lifetime of the Satguru, whatever initiates he makes go to the higher regions, if there are more, still for the Master they are less than He would wish. And still he has the desire to pass as many initiates as he can.

Many people get degrees from the same college and they all become professors. But only He can give the degrees who has been appointed by the authorities above. In the same way, there are many souls who reach the ultimate goal while Master is still in the body, but only he can make the other souls achieve that place, who gets the authorization from Master while Master is in the body. Not everyone can do that job until he is made by Master, even though they have attained the same position.

You people should not think that you will never succeed or you will never go to your real Home. Honestly I am telling you that those people who work honestly in that direction, definitely during this lifetime, they will succeed. Why don't we succeed? I have told you earlier that either we get caught up in sleep, or we become the slave of laziness, or we become slaves of lust. Lust is so bad for the Satsangi that it reacts very badly on both the worldly and spiritual progress of the Satsangi. It hurts so badly that the light of the unchaste man goes away and he is not able to do the meditation of Shabd Naam. And the other thing is: if we meditate for two days, after that, the mind has one more trick, and that is to create the feeling of hurry within us. And this is my personal experience: the unchaste man can never look into the eyes of the Holy Man. Whenever the holy man will look at the unchaste person, right at that time he will start looking below, and will not be able to look into the eyes; because at that time he is feeling his weakness. I have seen many people who enjoy lust, and after enjoying lust they realize that it was a very bad thing for them to do. So then they swear, make promises, that they will not do that again. But again their mind comes to them, and makes them do that act again; again they make promises but after a few days, again their mind comes there and again they indulge in lust. And in that way, they spend all their lifetime in making promises and again obeying their mind; but they don't get anywhere because they don't abstain from lust. Kabir Sahib has said, “Where there is

Naam, Kam cannot come, and where there is lust, Naam cannot come.” Just as day and night cannot come together at one place at one time, in the same way, lust and Naam cannot be manifested at one place at the same time.

QUESTION: I wish I could remember all the tricks of the mind!

SANT JI: [Laughing] If we have any enemy coming from outside, we can do something to prevent him. But if there is any enemy coming from within, we cannot help it. There is only one medicine for this mind. Kabir Sahib has likened the mind to a moth: The mind/moth, after drinking the mercury of Naam, becomes useless and cannot do anything of his own.

Those people who catch moths, they give some mercury to the moth and after that the moth doesn't die, and he even moves, but he cannot do anything of his own. He isn't as active as he was before drinking the mercury. In the same way, if you make your mind drink the nectar of Naam, after that, your mind won't have any place else to go. He won't die, after drinking the nectar of Naam, but he will come under your control, and whatever you make him do, he will do that. He won't be able to do anything on his own. He will always remain attached to Naam and he won't find any other place to go except to the Naam. Guru Nanak Sahib says, "We have dominated over the mind, by the Name of Ram." You should do that. Why are you waiting for anything else?

QUESTION: In 1977, at Sant Bani, the Master said that time spent in isolation is counted as one half of meditation. I want to know if he could elaborate on this.

SANT JI: By isolation I do not mean that you have to give up your worldly things and go to the forest, and that you have to completely cut off from the world. I mean to say that you have to keep your mind isolated from the world.

Guru Nanak Sahib has said, "For him whose mind is still, everywhere is seclusion." You have to still your mind. It is true that I have spent eighteen years in meditation according to the instructions of Baba Bishan Das, sitting underground. And after that, for seven years, according to the instructions of Master, I did the meditation there [underground]. At that time, I did not feel any responsibilities to go out into the world and do worldly things. And moreover, I had only one sevadar with me. But to sit underground isolated is very difficult, because within us is the mind and there also he makes many noises. The Mahatmas who have struggled with the mind know that while sitting underground in a cave, still the mind is keeping in touch with all the world outside.