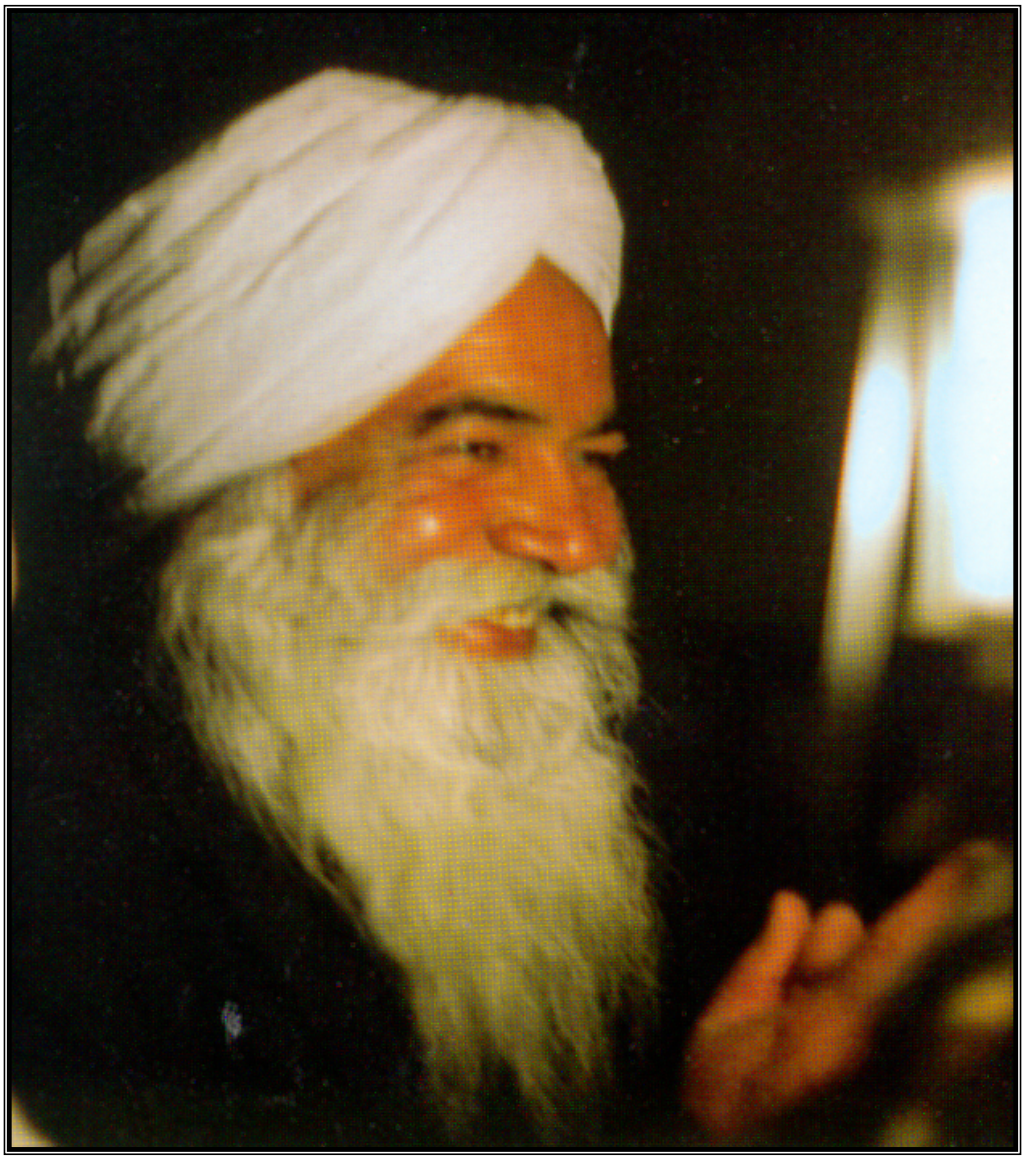
The Light Of Ajaib



Questions and Answers from Sant Bani Magazine

Volume 2: 1984 – 1988

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1984

1984 January: Shot By the Bullet of Love

Session Date: November 2, 1983

A question and answer session given on November 2, 1983 in Rajasthan.

QUESTION: Sant Ji, Kirpal Singh was a very familiar figure at the Dera of Sawan Singh, and I was wondering if you ever saw Him there when you were visiting Sawan Singh, when Sawan Singh was alive?

SANT JI: It is possible that I may have seen Him sometime when I was going there, but I did not meet Him anytime personally and I did not have any communication with Him; I didn't know Him, that He was Kirpal Singh, and He didn't know at that time that I was Ajaib Singh. Even my meeting with Baba Somanath was done by Baba Sawan Singh.

QUESTION: Master, our four-year-old son sometimes wants to sit and meditate with me and when he does he says that he sees snakes and monsters inside and I don't know if it's his imagination or if it's true but should our children wait until they're initiated before they meditate with us?

SANT JI: We should always tell our children about the Master and the love of the Master. And if we pay attention to them and tell them things about the Master, about how much Master loves them and how kind and gracious our Master is, then the children will never complain about seeing snakes and monsters in their meditation. They will report that they are seeing the Master and they will even say that Master was sitting with them all during the time of their meditation. Many times it is seen that the parents are not able to open their inner vision whereas the children have already connected with the Master within.

I had adopted a boy in Kunichuck Ashram and since I used to live on the second floor as I do here, he also used to live with me. Every night whenever he wanted to go and urinate he had to come down, because there was no provision upstairs to go to the bathroom. And he would always complain that he was afraid of the dark night, because there was no electricity there. He used to imitate me in sitting for meditation and I used to tell him stories about Master Kirpal, and I used to tell him that he should not be afraid of anything because Master was always with him. No power could attack him and no power could destroy him if he would remember the form of the Master. He was very fond of Master Kirpal. He was very interested in listening to the stories of Master. So many times he would say that in the nighttime he saw Master Kirpal, and he used to tell beautiful dreams about Master Kirpal. After some time he stopped going downstairs for going to the bathroom; instead he started urinating in the rainwater pipe. When I asked him why he was doing that, he told me that Master Kirpal had told him that there was no need to go downstairs, he could use that rainwater pipe for urinating. And when a person says that he has been instructed by Master Kirpal to do that, how can I tell him no? So he continued doing that. As a result that rainwater pipe became very dirty.

After some time when Master Kirpal came there and was visiting the house, He was taking a walk on the roof and He had to go to use the bathroom which was in one corner,

and just outside the bathroom was that rainwater pipe which that boy had made dirty. So Master Kirpal asked me who had made that rainwater pipe dirty. I told Him that he was the same boy whom He had given the order to use it. When I told Him the whole story He was very pleased and He loved and caressed that boy very much. So I mean to say that when we tell good stories about Master to the children, they develop such a remembrance of the Master within, in their mind, that every time they sleep or whenever they sit for meditation they always see the Master.

In the family you should tell the children good loving stories regarding the love of the Master, regarding the sympathy of the Master, and when you will tell the children all these good things about the Master you will find that they will receive Master's protection. Many times the children have to go out of their house into the dark night, or to some strange place. But if children have love and faith in the Master and remember the Master, if you have told them about the Master, if they will remember the Master you will find that Master has protected them even in the place where nobody else can go and help them.

There was a boy of Sangrana, which is about two miles away from 77RB, who somehow one day went to 77RB for some unknown reason. When he realized that he was in 77RB he became afraid because he had to get back to his home before it got too dark. But it was already dark, so he became very afraid. He started walking back to his village, but because it was a very dark night he was very afraid and he could not walk. So in that state of fear he sat down in one place. On that night we were leaving 77RB to go to 16PS. We had already transported all the things from the ashram to this ashram so we were coming by car. When he saw the headlights of the car he became still more afraid because he did not know what that light was and he was thinking that maybe that light would kill him, because he was very young and he did not have anybody with him, and also it was a very dark night. Suddenly an old man appeared to him and told him, "Don't worry, my child, I am with you. Just wait until this car gets here and I will make arrangements for you to sit in this car and the car will take you near your home." When our car got near that boy, somehow Master made us stop the car and that boy was in our car after that. When he got in the car I started talking with him, because I knew that it was all Master Kirpal's grace that he had been protected, and it was only because of Master Kirpal's grace that this boy was sitting in the car and we were taking him to his village. That boy told me that he had been very afraid and an old man had come there and because of his help he was able to sit in the car. So I asked him if he recognized that old man. He replied, "No, but he suddenly appeared there. When I was afraid he was there and he told me not to worry." Since I knew who he was, I did not think it was wise to talk more because that boy was not of any Satsangi family; his family used to come to the Satsang but they were not initiated. So just imagine, he was not a Satsangi, his parents were not Satsangis, but still Master came there to protect that child: because Master is all gracious. In 77RB where I used to live, in many instances Master Kirpal appeared to people to show them the Path and where he was residing at that time. In that area it was a common experience for many people to have the darshan of beloved Master Kirpal. So I mean to say that when we tell good stories about the Master, about the love and sympathy of the Master, to the children, they start remembering the Master and as a result they always find Him guiding them and they always find His protection over their head.

The Satsangis are lacking here; that is why they do not tell their children the stories of the Master; they do not talk about the love of the Master in the family. That is why the children do not know much about the Master unless they become old enough to go and meet the Master personally. So if we were to tell our children good stories and good things about the Master, about our outer experiences with the Master, then they would also develop the same love for the Master as we have and in many cases it is found that they receive more grace than we do.

Not only does Master protect our children, but He also protects every Satsangi. He does not care about His own life but He cares about the life of the Satsangi. But it is a matter of understanding. Many times we do not understand how Master has protected us, because many times He Himself appears but many times He helps us through other people. But we people lack in understanding and we do not always realize and appreciate the protection of the Master.

When the Bagga family moved to Canada, it was a new thing for them since they had never traveled so far. Many people had told them it would be very difficult for them to face the immigration officers and moreover since it is such a long journey it would be very difficult for them because they didn't know whom they would meet and all that. So they were somewhat afraid, but since they had so much faith in the Master when they reached safely and happily to their destination Hiralal, the head of the family, sent me a tape saying, "You say that Saints do not perform any miracles but how can I believe that when I have seen this miracle happening in front of my own eyes? All along the journey Master was with me and everywhere He protected me, everywhere He came to help me and He rescued me. So how can I believe that Masters do not perform any miracles?" So I mean to say that those who have so much faith in the Master, they say that Master appeared to them whenever the help was required.

The main thing which Hiralal sent in his taped message was, "You say that Saints do not perform any miracles, but I say that there is nothing else Saints do except performing miracles." But Saints do not glorify their own selves; they always say, "It is all the grace of our Master." They give all the credit to their Master.

So I hope that all those who have children will teach their children about the love and sympathy of the Master.

QUESTION: Since we're your children will you tell us a sweet love story of Master Kirpal?

SANT JI: You should read *Sant Bani Magazine* because I think that every issue is full of the beautiful love stories of Master Kirpal – Who Master Kirpal was and how he came into this world to shower grace. Whatever I say in the Satsangs is like telling stories of Master Kirpal, and the new bhajans which I have written are all like stories of Master Kirpal because they are written in the glory, in the praise of Master Kirpal. All the bhajans indicate that one cannot describe the glory of his Master in His full capacity because this is a matter of experience. Even though Saints and Mahatmas have tried their best and have written so many books, so many poems and so many bhajans to describe the glory of their Master and to sing the praise of their Master, unless we go within we cannot realize what our Master really is; we cannot know the real value of our Master.

In the new bhajans I have tried to tell more about the blessings and the grace received by this poor soul from Master Kirpal. And in all the bhajans I have tried to describe this poor soul as the suffering one. I have said that I am the suffering one, and I am being tormented by the pain of separation; will You not shower Your grace and lift the pain of separation from this suffering soul? In all the bhajans I have always tried to express the sufferings and pains which a disciple has after the separation of the Master. That Almighty Lord, that Living God, that Param Sant was in the control of the Perfect Master Kirpal, and since He had so much faith in this poor soul He gave that Living God which was under His control to this poor soul and now day or night whether I am asleep or awake I am always singing and telling the stories of that Great Master. All the cells of my body are singing the praises and telling the stories of that Perfect Master Kirpal. And still the stories are not stopping; they are unending.

I hope that when you will fully understand the meaning of these bhajans, the love for the Master will awaken within you to such an extent which will be beyond your imagination, because these bhajans are full of love for the Master and full of humility.

Supreme Father Master Kirpal used to say to develop humility within you because God Almighty loves humility. He always respects those who are humble. God is the All-Owner, but still the Saints, the Masters, those who have come in this world with the order of Almighty Lord, are higher than God. You might ask that since God is the owner of all creation, who could be higher than Him? But this is a fact, that Saints who have come in this world in the will of God are higher than Almighty Lord. If anyone is punished by God, Saints can forgive that person because Saints have come in this world in the will of God as the loving children of God. Bhagat Namdev Ji says that if there is anyone who is punished by God, the Saint can forgive that person, but if any devotee of God binds Almighty God in the chains of their love there is no one who can relieve God. Saints are the dear children of God, and whatever they want, God will do for them.

QUESTION: Could Master talk about when we come and spend these ten days with Him? Could He talk about the effect on our souls? I've heard that it . . . like when you're initiated and He takes away all your sins.

SANT JI: This is a matter of great understanding. Kabir Sahib has said, "One moment of Lord Indra is worth more than twelve years of sitting by a well; in the same way one moment spent in the company of the living Master is worth more than doing Simran for fifty years sitting in your home." If a well supplies water for twelve years it cannot give as much water as Lord Indra, the Lord of Rain, can do in one moment. In the same way, the benefit which we get by just one moment's company of the living Master is more than the benefit we would get of doing Simran sitting in our homes for fifty years.

Further Kabir Sahib has said, "When you go to see a Sadhu, don't take anyone along with you. Don't worry about what is going to happen next, and don't worry about anything which has happened in the past." Once you have started going towards the Master, towards the Saint, you should go on doing it.

At another place Kabir Sahib has said we should not give up the company of the Saint and we should try to follow His Path, because as soon as He looks at us He makes us pure and when we spend time in His company He makes us meditate on Naam.

Those who have been benefited by the company of the living Master, what do they say? Kabir Sahib says, "Whatever I have achieved is not because of my reading, writing or doing other practices. I have achieved all these things because of the Satsang, because of the company of the living Master." Kabir Sahib had a lot of knowledge. He knew all the four Vedas, but still he says, "I did not achieve all that I have accomplished by reading or writing. Everything which I have achieved is because of the Satsang." One moment, even half a moment or even half of a half moment, whatever time you spend in the company of the Sadhu, Kabir says that that will cut millions of your sins.

Guru Nanak Sahib says that living without the company of the Sadhu is useless.

We pay off a lot of our karmas, a lot of our sins, just by having the darshan of the Sadhu. When we sit in front of Him, whatever He speaks from His mouth, whatever sweet words He speaks are good for us; they are like advice. We come to know about the benefit of all these things only when we go back to the real Home. But then we repent and say, "If we had known that the company of the living Master was so valuable, we would have done it always."

Master Sawan Singh Ji used to say that God is not unjust. If we spend money in a bad cause or if we spend time in a bad cause it is counted as our bad karma, bad deed. In the same way if we have spent money for a good cause or time in a good cause, it will be counted as our good deed.

I say this to every dear one: You have got this opportunity of making this holy trip because of a lot of grace of Almighty God and you should never forget this holy trip; because in this holy trip you come to see a person who has real sympathy for you.

Yesterday also I talked about the company of the Living Master, about the Satsang, the company of good people, and today also I said a lot about spending time in the company of the Living Master. As we need food, and as the Naam is the food and water of our life, in the same way the Satsang also serves as the water of our life. If we do not spend time in the Satsang, if we do not have Satsang in our life, we cannot get the inspiration to do the meditation and we can never do the meditation of Shabd Naam. Satsang is like the fence to protect our meditation. If we do not go to the Satsang, if we do not spend time in the company of the Living Master, we can never know whether we are doing right or wrong.

Guru Nanak Sahib says, "Brother, listen to me. I will sing the praise and the qualities of the company of the Sadhu. By going in the company of the Sadhu you become free from all kinds of dirt and become pure."

Once in Sant Bani Ashram I commented on Kabir Sahib's hymn in which he started from one minute without the company of the Master and went on increasing up to one year, and then finally he said that if one does not have the darshan of the Master at least once a year the connection between him and the Master is cut off. Guru Nanak Sahib has said, "I do not get satisfied even after seeing the body of my Master always. The body where Almighty Lord is manifested, the glory of it cannot be described in any words." Guru Nanak Sahib says, "He by seeing whom we get liberated, how can one sing His praise?"

So I always say that you should never forget this holy trip. You should always go on praying to Almighty Lord, to the Master, that He may give you another opportunity to come here.

Those who get the interest from having the darshan of the Master, they cannot be stopped by anyone. Master Sawan Singh used to say that those who are shot by the bullet of love they do not remain useful for their homes, for their families. They throw away all the account books and they will not deal with any business.

1984 March: The Reality of the Mind

Session Date: December 25, 1983

This darshan session took place at Sant Bani Ashram, Rajasthan, on Christmas Day, 1983.

QUESTION: If we sit at the table with a person who is eating meat, do we contract their karma?

SANT JI: It has been many years since *Sant Bani Magazine* has been being published, and most of such questions have been asked many times, and the answers have been published in the magazine. First of all you should try to read the magazine very carefully so that you can find the answers to such questions in it.[1]

A Satsangi should take special care as far as eating is concerned. If the food which he is eating is pure, that will make his thoughts pure. When the thoughts become pure, then the mind will become pure, and when the mind becomes pure, this will have a good effect on our soul.

QUESTION: This year and last year, as I come closer and closer to you here, at the same time strange thoughts – very bizarre thoughts – come up in my mind, and I beg your forgiveness, and I don't know what to do. I mean, the more Simran I say, the more they come up.

SANT JI: Yesterday I gave the Satsang; if you had paid a little bit more attention to the Satsang I gave yesterday, you would have gotten the answer to your question there. I said that when we do not do meditation, our mind misleads our soul, and he creates the desires, and he creates such things within us that take us away from the meditation. Mind does not want us to do the meditation, because he knows that when we sit for meditation, he will have to be imprisoned. And he is afraid of that, so he creates desires, and he creates such things that keep us involved. I also said that as the mind does his duty well, as he is obeying his master very well, in the same way, why do we not obey our Master?

Do you think that God, Who has sent us into this world, is not worried for us? He is definitely more worried than we are for our own selves. And He is protecting us, He is taking care of us. Those who say that they are taking care of themselves, they are under a grand delusion, and they are ignorant ones. The Mahatmas who go in the higher planes, and those whose eyes are opened, they have seen God working and protecting them. That

[1] See Sant Bani, Vol. 1, No. 7. January 1977, pp. 19-20

is why they have always said that it is God Who is helping us, it is God Who is protecting and nourishing us.

Master Sawan Singh Ji used to say that pains and happiness, sickness and good health, riches and poverty, are the six things which are written in our fate; and we have come into this world after getting these six things written in our fate.

When were they written in our fate? They were written in our fate even before our body was created. Tulsi Sahib also says, "Before the body is created, the pralabdh karmas are written in the fate of the person." This is an unbelievable thing, and the mind does not understand it. Why not divert the direction of such desires towards the Naam, the Master? Whenever the mind creates any kind of desire, any kind of thought in you, why not change it for the desire or thought of the Master?

Master Sawan Singh Ji used to say, "If you have more desires, you are poorer." Those who have more desires are the poorest ones. And desire is such a thing that cannot be satisfied, cannot be fulfilled. Mind creates the desire for collecting a hundred thousand, and after that is fulfilled he creates one more desire of collecting two hundred thousand. So it goes on and on, and the mind is never satisfied, no matter how many desires are fulfilled. So that is why Masters say, "Why not spend that time in doing the devotion of the Satguru, the time which you are spending in fantasy about your desires, because even if you fulfill one or two of your desires, the mind will continue to create more desires within you and you will never be fully satisfied. Desire is such a weapon created by mind, that he does not have to give anything to the person: but he always keeps him wanting things without giving him anything practically.

I do not mean to say that you should not desire for anything and sit idle. Whenever you have any desire, work for it, as far as the path of spirituality is concerned. He who only desires things and does not work for them, never becomes successful. But if you desire the Master, desire meditation, and at the same time, you work for it, you become successful. Once Prophet Mohammed was giving Satsang to his disciples, and he was commenting on the same subject of desires. He was saying that no matter how much we desire, we will get only what is written in our fate; since everything is done by Almighty God, He is the only One who can do anything and can cause things to happen. So no matter how many desires we have, they are not going to accomplish anything, unless it is written in our fate, and unless God is gracious on us.

When he was saying that, one of his lazy disciples who had the duty of taking care of the camels, thought in his mind, "When Master is saying that everything is done by God, why should I work in taking care of the camels, why should I tie their legs and protect them? When everything is being done by God, and our desires, our working, will not do anything, then why not just relax, and not worry about the camels?" So he stood up and asked Prophet Mohammed, "Master, when you say that everything is done by God, and our efforts, our desires will not do anything, then why should I work hard tying the legs of the camels? Why should I stay up all night protecting the camels?"

Prophet Mohammed said, "No, that is not correct. It is your duty; you have been given this responsibility to take care of the camels, so you have to tie their legs, you have to stay up all night, you have to protect them. But if after making your effort, still something goes wrong, then you should understand that it is in the will of God.

Once a villager came to Baba Bishan Das, and I was also sitting there. He told Baba Bishan Das that his mind was bothering him very much by creating many desires. So Baba Bishan Das replied, “Dear one, the mind is like a lapot conch.” Lapot means such a thing that does not give anything, but it does not say, “I will not give you”; it goes on increasing the desire. So I said, “Well, I have heard about this lapot conch many times, but you should clarify this to me; tell me the story behind it.” So Baba Bishan Das told me this story:

“There was one devotee of the Lord, who did devotion for many years and God became pleased with him. So God asked him what he wanted. He replied, “Oh Lord, whatever you give me, I will be content with that.” So God gave him one conch, and he told him, “Whenever you want anything, just blow the conch, and ask for the thing, and you will be given that – whether it is food, cloth, money, or anything.” So the devotee took that conch, and while he was coming back to his home, on the way he had to spend the night at some villager’s house, and when he went there the householders welcomed him as a great mahatma because he had done so many devotions. So he took a bath and the villagers offered him some food. But he said, “No, I don’t want anything because I have a conch, which will give me everything; you don’t need to make any food for me.” So while they were watching, the devotee of God blew that conch, asked the conch, and the food was there. So that householder was very surprised and he thought of stealing it.

So the next morning, when that devotee of God woke up, he did not find his conch there because the householder had stolen it. So he said, “Dear one, I left my conch here last night, but I cannot find it. Have you seen it?” The householder said, “No, Mahatma Ji, I have not seen your conch, I swear by God.” Now that mahatma knew that the householder had taken the conch, but he could not do anything about it. So he left that home disappointed, and he again went to that place where he was doing his devotion. He again sat for meditation, and after so many years, God again became pleased with him and again asked him what he wanted. He said, “Lord, you gave me the conch last time and that was stolen by one householder, with whom I spent one night. Now you should give me something so that I can get that conch back. So God told him, “Okay, this time I am giving you another conch which will neither give you anything, nor take anything from you, but will always keep you busy. If you ask for one hundred rupees, he’ll say, “Okay, I’ll give you two hundred.” But he will not give it to you. He will just go on increasing your desire. So you take this conch and replace it with the conch you had lost at that householders.” So that mahatma took that conch. and went to that same householder.

Now that family because of that other conch had become very rich because it was working very well. Whatever they wanted it would give them. So they thought that this time the mahatma would have brought an even better conch so they welcomed him and after serving him they asked him, “Mahatma Ji, do you need anything? Any food or anything?” He replied, “No, I don’t need anything because I have a conch which is much better than the last one. and I’ll be satisfied with that.” So while they were sitting he blew the conch and he asked for one hundred rupees; a voice came and said, “Okay, you take two hundred rupees.” But there were no rupees. It was only saying. So he said “Okay, if you are giving me two hundred, give me four hundred.” So he said “Okay if you want four hundred, I will give you eight hundred.” So it went on increasing and increasing up

to the millions but there was no money in sight, it was only in words. So the householder thought, "Well, this is a much better conch." So he took that conch, and left the previous one there. Next morning that mahatma woke up and he took his original conch, and he went away. Now this householder wanted to collect as much wealth as possible and as soon as possible so he blew that conch and asked for money. He asked for one thousand and the voice said, "Okay, you take two thousand." So he asked for four thousand and it went on increasing and increasing, and after one hour he said, "Well, conch, you are not giving me anything. You are only increasing. It said in words, "Well I am Lapot conch. Lapot means that I will not give you anything but I will always assure you that I will give you."

So our mind is like that Lapot conch. He does not give us anything. He only increases our desire. And why let our mind play such a trick on us? We should always understand this, that God has given us this life, that He is our protector and He takes care of us; so instead of having desires for worldly things we should spend that much time in remembering God, in doing the devotion of God, because God is within us. He knows about our every single need, and before we ask for it He always provides it. So why not spend that time in doing meditation and give up all desires?

You already know about my life: When I first met Master Kirpal, I told Him, "Master, My brain and heart are empty and I don't know what to ask from you and what to tell you." And Master replied, "I have come five hundred kilometers only looking at your empty brain and heart because there are many people around me whose brains and hearts are filled with desires and worldly things. I have come here only because I have seen that yours are empty." So when He saw the place empty within me He came to shower His grace. It does not mean that since I was empty He did not give me anything. He filled me to overflowing. He gave me everything. He told me to do meditation. And I made that order of His an important part of my life, and because of that I became successful.

He Whose devotion we are doing, in Whose remembrance we are sitting, He inspires us to work hard. Along with that He protects us. He always puts His hand on our back and He is always nourishing us. Bulleh Shah, a Sufi Saint, has said that after coming to the door of the Master we should learn this: Our God is the giver of everything, but we are misers for doing the Seva.

A miser is he who has so much wealth everywhere but he does not want to spend any money. Even if you ask him, he would rather give his life before he will give any money. Such a person is called a miser. Our condition is also like that miser because even though we have everything, still we are misers for doing the remembrance of God. We are misers to do the Simran. But Guru Nanak Sahib says that we should fill up our treasure-house with the treasures of divinity and we should salute the perfect Master because whatever meditation we are doing, whatever Simran we are doing, we are collecting that treasure, and it is all being deposited with our Master. And He is preserving it and protecting it for us, and He will give us that wealth as well as His own wealth.

Kabir was born in a very poor family. Along with doing His devotion with a lot of faith and love for Almighty God, He used to do the work of weaving cloth. In those days they didn't pay a lot of money for weaving cloth, but still Kabir was content with whatever He would earn; and of course He had faith in Almighty God. He knew that whenever the

truth is manifested in this world, it is always opposed. So in Kashi the people who used to oppose Kabir Sahib once sent letters to the people living very far and near saying, "In Kabir's home there is a Yajna and all of you are invited." Kabir did not know about that and on that fixed date, all of the invited people came to have a feast at Kabir's home and He was very surprised to see them all. Loi, who used to serve Kabir Sahib, was very surprised and was afraid also because there was no food to serve all those people. But Kabir said, "Don't worry: all of these people belong to Almighty God and we also belong to Almighty God. They have that Sat Naam in them and we also have that Sat Naam in us, so why worry? He will take care of them." So Kabir went into the room and with a lot of faith He started doing the meditation. And it says in the history that so much food came there that all who came ate very well. Even after all of the people had eaten, the food was not finished; and everyone praised Kabir. When everybody praised Kabir, the people who opposed Kabir were very surprised, and they also started praising Kabir. But when they were saying, "Hail, Kabir! Hail, Kabir!" Kabir would not take credit for that, He said, "No, I have not done anything. Neither can I do this nor have I done this. I don't know what my Almighty Lord has done as a result of which everyone is singing praises of me."

So I mean to say that if we have faith in the Master, if we have love for the Master and if we desire only Him, giving up all the desires of the world, He will definitely take care of us, because He saved the honor of Kabir when He repeated the name Sat Naam, He saved the honor of Guru Nanak when He repeated the name Sat Kartar, and in this Iron Age when Ajaib is repeating "Dhan, Kirpal! Hail Kirpal!" He is protecting the honor of Ajaib.

QUESTION: If a Satsangi has to take another birth after this life, will he remember the Master in that life also?

SANT JI: The reality is that Satguru tries His best that the disciple should not be given another birth. He tries to keep the disciple in the inner planes and purify him before taking him back to the real home. But if for some reason he has to be given another birth he gets a much better family or he gets a much better birth in which he has more yearning to meet the Master and Almighty God. And he gets the Master in that lifetime also.

But we should never let this weakness come in our mind, that we should have to come back in this world. We should always be determined and have so much faith in the Master that we will not come back in this world. We should always have faith in the Master that he will not bring us back in this burning, suffering world.

Sunder Das, a disciple of Baba Sawan Singh who used to live with me, was a very faithful disciple; he had a lot of faith in Master Sawan Singh. Someday you will read many experiences of him with Master Kirpal and Master Sawan. He used to walk all the way to see Master Sawan Singh and someone suggested that he should learn how to drive the cycle. He said, "Why should I drive the cycle? Because God has given me legs to walk, not to drive the cycle." That person asked Sunder Das, "What will you reply to Dharam Raj, the Lord of Judgment, when he asks you, 'Why didn't you even learn to drive the cycle?"' So Sunder Das said, "Well, what do I have to do with the Lord of Judgment? My Master is perfect and when I will die He will come to take me." And this is true, that when he left the body there were hundreds of people who saw him leaving the body and he told all of them that Master Sawan had come and he was going with Him.

Six months before he left the body he announced that on a certain date he would leave the body, and two hours before he left the body he told us to make the Parshad because the time had come. And when he left the body many people were present there, and they heard him say that he was going with Master Sawan Singh. So we should also have as much devotion and faith as Sunder Das had.

1984 April: On Fear and Love

Session Date: December 28, 1983

This question & answer session took place in Rajasthan on December 28, 1983.

QUESTION: I would like to ask as a practical matter how we can increase our will power?

SANT JI: Will power for what?

QUESTION: To live the life the way Master reaches us to.

SANT JI: We can increase our will power by obeying the commandments of the Master as much as possible. By having both fear of the Master and love for the Master within us and by doing our meditation. As we understand that food is necessary for our body to function, in the same way we should understand that meditation is also necessary for our soul to function. By doing all those things and by loving the Master we can increase the will power.

In the beginning it is very difficult to have will power or even the desire to do the meditation, but if we do all the things which I said earlier and if we try to increase our will power for doing meditation, after some time we find that the will power changes into the form of greed. Then the meditator feels the greed of having the meditation and he always feels the greed of having the love for the Master and having the darshan of the Master and he always thinks that he should not sleep more: he always has greed for doing the meditation and having experiences as much as possible.

QUESTION: Master, when you say we should develop fear for the Master as well as love, is developing fear for the Master a gift of the Master the same as love is?

SANT JI: We misuse the love given to us by the Master. That is why we do not understand why we should be afraid of the Master and that is why we do not understand the importance of having the fear of the Master.

Just imagine that if any relative has come to visit you, because you love him, you would be afraid to do anything bad in his presence, because you are afraid that if you do anything bad in front of him he might get upset at you. And in order to please him and to maintain your appearance in front of him you will not commit even a little sin or even a little bad deed in front of him. In the same way if we have love for the Master, when we develop love for the Master within us, when the love and attachment for all the worldly things disappears within us, then the fear of the Master comes automatically within us. Because we do not awaken that love within us, we are not afraid of pleasing or displeasing the Master. When the love is awakened and manifested within us, the fear of the Master also comes within by itself.

One mahatma had two disciples. Even though they both were initiated by him, one would only talk a lot, while the other would do the practical things, meditate, obey the commandments of the Master. Because he had only two disciples he did not want that after he died, they would fight over who would become the successor. So he wanted to put both of them to a test, and he wanted to see who had understood his teachings and who had practically done what he was telling them to do. So he called both of them and gave them two pigeons and told them to go and kill them at such a place where nobody was seeing. So the one who was only talking and not doing anything practical, he took the pigeon on one side and went into a room and killed that pigeon, and brought it back saying, "Master, I have fulfilled that task, I obeyed your order very soon. Here is the dead pigeon. I have killed it where nobody was seeing."

Now the other disciple, who knew the inner secret of the Master and who knew what the Master really was, because he had manifested that Master Power within him, he went everywhere, even in the dark rooms; he locked himself up in many dark rooms, and many remote places where nobody could see, or even think of coming there, but he could not find any place where the Master was not seeing. He even closed his eyes, he closed the eyes of the pigeon, but he could not close the eyes of the Master who was manifested within him and was seeing every single action he was doing. So after wandering here and there for so many days, he came back with the pigeon alive, and returned it to the Master, saying, "Master, I am sorry that I could not fulfill this task, I could not obey your order, because I could not find any place where you were not present. Even though I 'tried going up on the hill, I went underground and everywhere, I could not find any place where you were not present. Even when everybody else in the world was sleeping, I thought at that time that nobody was watching me, but even then I saw you watching me. Even then, I saw that you were protecting me and you were looking at me. So I am sorry that I could not obey your order." So the Master was very pleased with that disciple and He embraced him, and made him His successor.

Now the other disciple was also seeing that and he was surprised. So the Master clarified that for him. He said, "You cannot compete with him, because he has understood my teachings, since he has done the practical part of my teachings, and has manifested that Power which is working within me, and that Power is working everywhere." When you realize that the Power which is manifested in the Master is present everywhere, then it is natural that you will have fear of it, because Master Power resides everywhere. You just see that the Master gave the orders to both the disciples, and the order was to kill this pigeon at a place where nobody would see. The one who was talking and not doing the meditation, he took the words of the Master literally, and he went to a place where nobody of the world was seeing, and killed the pigeon. But the other person took it practically and he went everywhere, but he could not find any place where Master was not watching.

So all the disciples, all the initiates, have their own point of view, and that is why they understand the teachings differently. But Master is always pleased with those disciples who understand the teachings practically, and those who become practically successful in practicing the Path.

Baba Bishan Das Ji often used to tell this story about one Muslim man who was hungry, and he went to a village and nobody would give him any food. So he told the children,

who were playing there, that if they would bring some food from their homes, he would tell them the story of Heer and Ranja, who were the great lovers, in a place called Jhang. Nobody knows if this story is real or if it is just a creation of the writers or poets, because no evidence is found that can say that it really happened. People say that in the place called Jhang, Heer and Ranja were great lovers. Their love was not of the worldly nature; they were spiritual lovers and still people remember them as great lovers. Many writers and poets have written many long stories and songs about their love; even many books have been published on their love and on their lives.

So that Muslim man who was hungry, he told the children to go and bring him some food and he would sing them the story of Heer and Ranja. Since the Heer and Ranja story is very popular, and the children wanted to hear the story, they brought the food, and they gave the food to that young man. After he had eaten, that young man did not say anything; he did not start telling the story; so the children were surprised and they told the man to start telling the story of Heer and Ranja, because he had promised them. The young man said, "What to talk about Heer and Ranja? What is the story of Heer and Ranja? It is nothing. Heer was a daughter of some Muslim and Ranja was the son of a Muslim, and they used to love each other. And their love was not of a worldly nature, their love was very pure. So this is the only story; the poets and writers have written so much about their love, they have given so many examples, so many parables and things like that but this is only the gist of what they have written."

So the meaning of telling this story is, Baba Bishan Das used to say, just do one thing that Master has told you to do, and then everything will be manifested and awakened within you. Just develop the love that the Masters talk about for the Master within you, and when the love will develop, when you will manifest that love within, then the fear for Him will also come and the obedience, and everything else will be manifested, everything else will come of itself.

Sufi Saint Bulleh Shah had written, "Calling Ranja, Ranja, I myself have become Ranja. Now no one should call me Heer because Heer is lost and I am Ranja." He says, "Since the love between Heer and Ranja was very great and very pure, Heer always used to repeat the name of Ranja, and she lost the memory of her name and she started asking her friends, "Have you seen Heer?" Her friends would reply, "Who are you? Are you not Heer?" And she would say, "No, I am not Heer; Heer is lost and I am now Ranja." It means that when the disciple of the Master repeats the name given by the Master, if he absorbs in that name, he will forget his memory, he will forget his existence, he will be lost in the remembrance of the Master. He will die in the remembrance of the Master, and the living God will start talking to him, and then he will not even remember whether he is talking, or whether the Power he is remembering is talking to him.

Yesterday, in the bhajan which Pathi Ji sang, in the last line it says, "The beautiful husband Kirpal is met, and now Ajaib has become his. Ajaib is like a wife of Kirpal and she has been sold to Kirpal for no money, for nothing. And now she has become of Kirpal."

It is very difficult for one to understand himself as the wife when he is male. But when we become conscious within, when we come to realize the inner knowledge, then, even if

we don't try, still these words come out from within us: that whether you know me or not, I am your wife and I am sacrificing for you thousands of times.

Those whose inner veil gets lifted from within, their worldly love goes away, and the true love for the Master remains there, and at that place no attachment or love for the world remains, only love for the Master. Such a person whose veil is lifted, does not have any will of his own. Whatever he does, that happens in the will of the Master; he works in accordance with the wishes of the Master.

QUESTION: Can a disciple who is shot by the bullet of love, as you referred to in *Sant Bani Magazine*, can that disciple still function in the world?

SANT JI: Instead he will function in this world in a much better way because he will then understand his duty to all the things which he is supposed to do. And while working in the world, he will remain unattached to the dirt of it.

Master Sawan Singh Ji used to say that this world is not bad but don't make it your own. He used to say that the meditator lives in this world like the water fowl lives in the water, but whenever he flies he flies with dry wings. In the same way, even though the meditator lives in the world, he is unaffected by the dirt of the world. He used to say that the mahatmas live in this world like that fly who comes and sits on the bowl of honey and tastes the honey and flies away without getting her wings or legs in the honey; whereas the worldly people live in this world like that fly which goes and sits in the center of that bowl of honey. Neither are they able to eat that honey nor are they able to get released from that bowl, because whenever they try to get their legs out of that bowl of honey, their wings are stuck in it, and whenever they try to get their wings out of the honey their legs are stuck in there. So finally they die in that honey without tasting it. He used to say that in fact Saints are the only ones who enjoy life in the true sense because the love for Almighty Lord has been awakened within them, and because of the support of that love they enjoy the world and they do their work.

That love was awakened in Christ. That is why he did not see the cross as the cross. He did not mind climbing the cross; he kissed the cross and in fact he was very happy to be crucified. Just imagine if anybody tells you that you are going to be hanged, what will happen to you? The strong body of six feet will start trembling like anything. But Christ did not tremble when he was supposed to climb the cross. He had the real love manifested within Him. Real love is such a thing that it does not leave any distinction between pain and happiness; it does not leave any feeling of distinction between pain and happiness in the person within whom that love is awakened. But what do we the worldly people do? Since that love is not manifested in us, when the pain comes, we complain and we discontinue loving the Master. We break our love and faith in the Master. And when the happiness comes, we are happy and overjoyed and then we start loving the Master. Those in whom the real love has been manifested, do not see any difference between pain and happiness.

This love was awakened in Guru Arjan Dev. He was shot by the bullet of love, and that is why he did not pay any attention to what the people were saying against him or for him. Even though the rulers of that time tortured him to death – they made him sit on hot coals, they poured hot sand on his head, they even made him sit in hot water – he did not complain because that love was manifested within him. Even after suffering so much pain

by the people, he did not curse anyone, because he had real love for everyone, and he saw that in everyone that Almighty Lord was working. Mian Mir came to Guru Arjan Dev and said, "Master, it is very painful for me to see you suffering like this. If you consent, I can raze the city of Lahore to the ground." But Guru Arjan Dev replied, "No, Mian Mir, I can also do that. But to live in the will of God is the sweetest thing in the world." Why did he say such things? Why did he not complain, and why did he not curse the people even when they tortured him? Because that love was awakened in Him. He said, "Those who are giving me pain, they do not belong to anyone else; they also belong to the same God to Whom I belong, and whatever is happening to me, that is happening in the will of God." He saw God in everyone, only because that love, that God, was manifested within Him.

Guru Gobind Singh had a disciple who was called Bhai Mani Singh, who lived with Guru Gobind Singh from early childhood. He would do the seva in the langar and all the things which Guru Gobind Singh would tell him to do; he would do his seva very well. And along with doing the seva, he would also do his meditation. So he was a very good disciple of Guru Gobind Singh, and he lived for many years even after Guru Gobind Singh left the body. Now you know that Guru Gobind Singh was also tormented by the Muslim people, the Moghul Emperors, and whenever they would capture any Sikh disciples of Guru Gobind Singh, they would give them a very hard time. So when Bhai Mani Singh was arrested by the Moghul army, he was given the punishment that his body would be cut into pieces and the cuts would be made where the joints are. So when he was brought for that punishment, the butcher hesitated because he thought that it was not just for a man to give such a punishment to another man. But Bhai Mani Singh did not complain; he was very happy. He said, "No, you should obey your Master; whatever you have been ordered to do, you should do that." And very gladly, he accepted that punishment and he did not curse anyone. It was very terrible to accept that, but he did not complain, he did not curse anyone. Is this not a story of love, is this not an example of the manifestation of true love in a disciple? It is very obvious from the writings of Bhai Mani Singh, which were found later on, that he was a brahmgyani and Guru Gobind Singh, his Master, was manifested within him, and he had manifested that Power also within him which was working in Guru Gobind Singh. And only because he was shot with the bullet of love, because that love was manifested within him, he suffered everything for the cause of his Master, and in the name of the Master, did not complain, did not curse anyone.

I have often said that Guru Gobind Singh did not have any jealousy or enmity toward any community or religion, and he did not fight for becoming the ruler of India or anything like that. He fought with the Moghul army only to save the religion, to save the honor of the people; because in those days, the Moghul army were killing many Saints and devotees of God, and nobody's religion, nobody's life was protected. The Moghul soldiers used to kidnap the girls of the Hindus, and they would not allow the Hindus to worship. So those people who loved mankind, all came to Guru Gobind Singh and requested him to fight for religion for the sake of mankind. That is why he took up the sword, he became a warrior. All those who came to Guru Gobind Singh had come only to receive love, and he gave only love to those who came to him. That is why in his bani he writes, "Listen, O man, I am telling you the true thing: those who have realized love have manifested God within them."

Aurangzeb, the Moghul Emperor at that time, was a very cruel emperor, and he had not even spared his brothers; he had killed his father to become the emperor, and Guru Gobind Singh had to fight with him. Guru Nanak had written that Saints do not frighten anyone, and they are not afraid of anyone because the love is manifested in them. But Guru Gobind Singh had to take up the sword, and had to become a warrior, because he had to shake the roots of that Moghul Empire, which were very deep in India. And it is true, that after fighting with Guru Gobind Singh, the roots were shaken so badly that after that no Moghul Emperor was able to rule over India.

When the disciples of Guru Gobind Singh had to fight with the royal army, many were killed in that battle, many were injured. So Guru Gobind Singh had one disciple called Bhai Khanaya. Guru Gobind Singh gave him the job of taking water to the battlefield and giving it to the people who wanted it. Guru Gobind Singh did not tell him that he should give the water only to the Sikh disciples and not to the royal army. He did not ask that question, and since Guru Gobind Singh was manifested within that disciple and his inner veil was lifted, he did not give water only to the Sikh people, he also gave the water to the Moghul soldiers. So the warriors, the other disciples of Guru Gobind Singh, complained to the Master, saying, "Master, we injure and kill the Moghul soldiers, and Khanaya gives them water; and again they get up and start fighting with us." So Guru Gobind Singh called for Khanaya and asked him why there was a complaint against him. Khanaya said, "Master, you did not tell me that I should give water only to the Sikh disciples, and also I do not see any Moghul army anywhere, because wherever I look I see only Your Form, I see You present everywhere. So that is why I give water to everyone. It makes no difference to me whether he is my enemy or my friend, because I am seeing only you within everyone."

Guru Gobind Singh was so pleased with his answer that he told him to continue giving water to everyone, and he also gave him some bandages and other things, and said, "Wherever you feel the need of using this, you can use it."

So this was because of the love, that Khanaya used to see Guru Gobind Singh both in the enemy and in his friends. It is very easy to say such things, but it is very difficult to do it practically, and only he within whom the real love is manifested can do this.

When great Mansur went within, he became intoxicated, because often I have said that when the soul goes in the Banwar Gupha, she gets so much intoxication that she starts dancing and these words come out by themselves: "I am the same as God is." So when Mansur went within and saw his soul, the form of the Lord, within, he also started saying outwardly that he was the same as God. But the orthodox religious people did not like that, so they boycotted him; and then they wanted to punish him, they wanted to put him to death. So when he was being killed, at that time, they took out his eyes. God asked him, "Should I protect you? If you want, I can kill all these people who are tormenting you, who are going to kill you." But Mansur replied, "No. If you want to shower grace, why don't you shower grace on all these people and open their eyes so they may know who I am?" And he prayed for the people who were killing him, because he said, "They do not know what they are doing."

So is this not because of the love which was manifested within him that he also prayed for those people who were killing him? It is very difficult for a person to forgive anyone

who is doing anything bad to him. But if the love is manifested, then it becomes very easy, because within everyone, in the enemy as well as the friend, one sees the Master. So because that love was manifested Mansur told Almighty Lord that those people should not be punished. Instead they should be forgiven; and he prayed for them. But when does this happen? This happens only when the love is manifested in us, and only when we die while living. To die while living means that the disciple loses his identity, his own self, and he becomes of the Master. The Master is awakened, the Master is manifested in him, and that Master speaks through him, functions through him. Only when one surrenders completely to the Master, is this condition achieved. Only then this happens. And after that, the disciple says, "Master, now it is up to you whether to give me hunger, whether to keep me satisfied; whether to give me poverty or whether to keep me rich. Whatever you want, you can give it to me, because now I am not here, it is all You. If You maintain my reputation, it is your reputation being maintained. If you make me be criticized by the people, it is not me being criticized, it is you who is being criticized." So when the real love for the Master is awakened, when the real love is manifested within, then the disciple finds it very easy to function in this world and he functions in a much better way, because when the love is manifested within the disciple, in fact at that time the disciple is dead, only the Master within him is alive.

God is love, and since we are the essence of God, we are also the essence of love. By doing meditation, that love is manifested within us. It is a natural thing that if you love someone, the remembrance of him will start coming in you automatically, and you will start having his vision, his form, in front of your eyes, even when you don't try for it. So by doing meditation, that love is manifested in us, because God is love, and we are the essence of God, we are the essence of that love. And when we have the love for God, when that love is manifested within us, then the fear of Him Whom we love, is also awakened in us.

Saints and Mahatmas are the ocean of love, and they come into this world carrying the message of love. When they come into this world, they give only love to the people. They do not come for any particular country or community: they come for the whole universe, the whole world; and they come only for giving love. That is why, in the bonds of love, they keep us tied together. We people hate each other or fight with each other, only because the love is not present between us. Only because of the absence of love, you see people fighting with each other everywhere in the world. Master Kirpal used to say, "If you throw one little particle of love into any home, that home will turn into heaven."

Kabir says, "Kabir is standing in the market place praying for everyone. He has no enmity for anyone; he is the friend of all."

So we all should meditate, because by doing meditation, love is manifested within us. Our Master was an Ocean of Love, and because of that love He collected people of all different religions, societies and communities on one common platform; He brought everybody because of that love. I have always said that ever since my childhood, I was a devotee of the Lord, and I have received only love from Him as inheritance, because I had asked only for love. So we should also meditate and manifest that love within us which our Master used to teach and give to the people, because we have been put on the Path of Love, and on this path we should have love for everyone.

You know that when Russell Perkins first came here, and asked for permission to print *Sant Bani Magazine* and give the message to the Sangat in the West and start doing the work, I told him about this love. I told him that the love of our Great Master, who was the Ocean of Love, is very vast and very holy and pure. And we do not have to pollute this love with criticism and other bad things in which the people were involved then. I told him that we should never imitate what the people are doing. No matter if people criticize us, we should only give the message of love as it is, and we should not pollute it with criticism. And I am very grateful to him that he obeyed me, even though many instances came when he was tempted to forget that love because the circumstances were such. But I always reminded him of the love of the Master, and I am very grateful that he maintained that promise he had made to me, and the love of the Master was not polluted. So that is why we all should meditate; because our Master was the Ocean of Love, and only by doing the meditation and remembering Him, can we manifest that love within us. It is only because of this love that we are receptive to His grace, and it is only because of His grace that we are sitting here in His remembrance and love. So I hope that all of you will do your meditations, because love is manifested within us only by doing the meditations.

1984 May: A Million Times a Day

Session Date: February 29, 1984

This question and answer session took place at Sant Bani Ashram, Village 16PS, Rajasthan, February 29, 1984.

SANT JI: Yes, now you can ask your questions.

QUESTION: This isn't a question, it's just a statement. I sat right in front of you today for the meditation, and I moved eight thousand times.

SANT JI: [Laughing] All Saints have said that for the Masters distance makes no difference. Whether you sit close to the Master or away from the Master, for Him it makes no difference. But it does make a difference for us, if we do not understand the meaning of meditation. Do you understand the value of meditating here? If you understand the importance, the significance, of meditation, only then you will not move so many times, because you are understanding the value of it. Right from the beginning you will take such a position in which you don't have to move so many times.

Often I have said that in the days of Master Sawan Singh, many gentlemen nicely dressed up, would come and sit in the front line of the Satsang, and the poor people did not get the opportunity to come closer to the Master. The people who used to make all the arrangements, knew the rich people very well, and because of their contacts they were allowed to come and sit right in the front row. There were many poor people who never got the opportunity even once to come close to the Master; they would always sit in the back. Regarding them Master Sawan Singh Ji used to say – and he said this many times in the Satsang: "If the farmer is watering the fields, he does not look in the front part of the field where he is watering; he always looks in the back of the field, just to make sure how far the water has reached. In the same way, the Master does not pay a lot of attention to the people sitting in the front; He always pays attention to the people sitting in the back because He knows that they are the poor humble ones. He always looks in the back to the poor people to make sure that they are able to see Him."

Master Sawan Singh Ji had one disciple named Bhai Lena, who was of low caste, and he was one of those poor humble people who never got an opportunity to come close to Master Sawan Singh. Master Sawan Singh knew that, so once He invited Bhai Lena to come and sit in the front row. When he did that the other gentlemen who were used to sitting in the front row, did not like that because they did not want to touch his body. So they made a distance from him; they did not like him sitting in front. After the Satsang was over, Master Sawan Singh invited Bhai Lena to say anything he wanted to say. He said, "I don't want to say anything, but I just want to tell my brothers that they hate me, they don't like my sitting in the front; but they should know that the Power, that Master Whom they love and for Whom they have come, He resides in me day and night; He is happy to come and reside in this poor humble body."

Master Sawan Singh Ji also used to say that people should sit wherever they find a place – those who come first, they can sit in the front, and those who come later on, they can sit in the back. It does not make any difference for the Master because His grace is reaching to everyone. The question is of receiving the grace. We should know how receptive we are to receiving His grace. Your problem of moving, even sitting close to the Master, is your own problem, and that can be removed only by regular meditation. I hope that when you go back to your home, you will continue sitting like you are doing here, and gradually this problem will go away.

QUESTION: Guru Nanak says, "I am sacrificing myself on my Master one hundred times a day." Could you give us some examples of how we might sacrifice ourselves on the Master?

SANT JI: Do all that Master tells you to do. Then what is the question of sacrificing yourself a hundred times a day on the Master? You can sacrifice yourself on Him a million times a day. Surrender your wealth, your body, your mind, your everything to the Master; and then you have sacrificed your everything to Him. But what happens? We people surrender our wealth to the Master, but you will find hardly anyone who is fortunate enough to surrender his mind. Because when the mind is surrendered at the feet of the Master, then all the problems are gone away, because the root of all evil is in the mind. A wife may surrender her body to the husband, but she never surrenders her mind. In the same way, we surrender our body to the Master but we do not surrender our mind, and that is why we do not take good advantage of the mind.

He who has achieved anything on this path has done so only by sacrificing himself to the Master. And the thing which we need to sacrifice to the Master is our mind, because mind is the only wall between us and the Master.

Often I say that you should always read and sing the bhajans written by the Perfect Masters, because behind the words written by the Perfect Masters, the charging of the renunciation and the yearning for their Master works, and we get a lot of benefit from that. The quote that you mentioned was written by Guru Nanak at that time when He had sacrificed Himself for the Master and He had realized that the Master is the owner of that Power by which within a moment He can change many men into God.

If we read the history of all the Sant Satgurus we will find that only because of Their sacrifice for Their Master, Their Master gave Them the crown of spirituality; and Their Master sat within Them, taking all the prosperity, all the riches, only because of Their

sacrifice and simplicity. Also, I always say that unless you reach Daswan Dwar you should not write any spiritual song, because behind your words, behind those bhajans or songs, you don't have any charging of your renunciation, or your sacrifice or your meditation. That is why it will not have any effect for those people who read or hear those bhajans. Because whatever you have in your heart, your words will also carry the same effect. In your heart there is lust, anger, greed, attachment and egoism. Because you have the fire of all these passions burning within you, whoever will read or sing that bhajan will have the same effect.

For eleven years, Guru Nanak Sahib made a bed of stone and pebbles and sat on it for doing meditation. He suffered hunger and thirst and sacrificed Himself for the Master. Only then He realized Almighty Lord. Even after doing so many things and so much meditation, what does He write in His writings? He says, "O Lord, by doing any repetitions or performing any austerities, and by remaining in abstinence, I did not realize anything. I was the poor one, I did not even know the value and the means of doing seva. Nanak says, "I am the one with very mean karmas. I pray to you that since I have taken refuge at Your feet, You should save my honor."

Once a Westerner got Initiation from Master Sawan Singh, and a day after getting Initiation, He wrote Master Sawan Singh that he was not getting any experience and he was not progressing. Master Sawan Singh said, "The people in the West – most of them – do not pay any attention to working hard, making efforts; they always look for the fruit without working for it."

You see that Guru Nanak sat on a bed of stones and pebbles for eleven years, and He did the meditation. He suffered hunger and thirst and He suffered the criticism and taunts of the worldly people. Many people called Him a ghost, many people called him a demon, many used very bad words about Him. And even after suffering so much, what did He tell His Master? He said, "O Master, I did not do anything. I was not capable of doing anything. It was only because I took refuge at your feet that you showered grace on me." Kabir Sahib also suffered a lot of hunger and thirst, and his diet was mainly wheat cereal. He was the first Saint to come into this world, He did not go below the human body; He came in all the four ages, and He was the first incarnation of Almighty Lord. But in order to give demonstration to the people, He suffered so much, and He had so much humility in Him, that even after working so hard and realizing God, just to demonstrate to the people, He had so much humility that He said, "Once, I went searching for a bad person, but I did not find any bad person. When I looked within myself, I saw that no one was worse than me, I was the worst of all." It does not mean that Kabir Sahib was a bad person; He was Almighty Lord, He was All Owner, and He had all the good qualities in Him. But because humility is the ornament of the Saint, and because unless we have humility we cannot progress on the Path, in order to teach us that lesson of humility, Kabir Sahib said that. Kabir Sahib used to say that the path which goes to our Home is very small, very narrow, it is even less than one tenth of the size of a hair, and our mind has become more huge than an elephant – how are we going to go through that narrow path? Unless we make our mind so thin with humility, we cannot go back home.

Guru Nanak Sahib had to face the world right from the beginning. First of all, His parents were His critics and they always used to give Him a hard time, because when He used to remain sad in respect to the world, they did not like it. So in His writings, He writes about

His condition. He writes, “Somebody calls me ghost, somebody calls me a bad spirit, someone who has sympathy for me says, 'He is poor Nanak'; and in this way, people don't understand what I am going through.” Then the doctor was called to see what disease Guru Nanak had. About that incident, Guru Nanak has written, “The doctor was called and he took my arm and examined my pulse, but that innocent doctor does not know that I do not have any problem in my arm; the pain is in my heart.” He says, “How does the doctor know where the pain is? The pain of God Realization is within, and no doctor can see that.”

In those days, the value of money was very great, so after that His father gave him twenty rupees, which was a lot of money in those days. He told him, “We are traders by caste and we should do some business. You take this money and do some business.” When He went out, He saw a group of people, devotees of God, and He thought, “What else can be a better business for me?” He distributed that money among those devotees of God. In India, it is believed that if anyone's son is not doing any business, if he is not trying to make his career and stand on his own feet, people think that when he is married then he will understand his own responsibility and he will start working.

So according to that belief, Guru Nanak Sahib was also married; when He did not take any interest in the worldly work, his parents thought that once he was married he would understand the responsibility and do the business. So he was married. But after that also, Guru Nanak was not interested in the worldly work, because his purpose of coming into this world was something different.

Once it so happened that wandering here and there, he went to visit his in-laws, and when his father-in-law saw him, he became very angry with him. He said, “You don't even dress like the worldly people. You have stained the name of your parents. It is very bad that you are wandering here and there, and you don't have any respect.” After that, His mother-in-law also came and she said the same thing but she was a little softer than the father-in-law. She said, “Nanak, we feel very sorry after getting our daughter married to you. You have stained our name also.” When he got so much rebuke and harsh words from the in-laws, he did not reply because he was the abode of peace. He remained quiet and heard peacefully what they had to say. In that village, he had a disciple whose name was Ajita Andawa, and he told him, “Dear one, we have received a lot of parshad from these people; now let us go to your home.” Then Guru Nanak went to his place, because the initiates know what power the Saints have. So Guru Nanak preferred to stay at his initiate's home rather than staying at his in-laws' home. And over there he did his meditation and advised the people about doing meditation.

So I mean to say that right from the beginning, when the Saints and Mahatmas start doing the devotion, They are opposed and criticized, and first of all the family members start giving Them a hard time. They have to face so much, and after suffering so much, finally when They become perfect in their devotion, They do not say that They have suffered all these things and done everything by their own efforts, they always give the credit to their Master. They always say that it was all due to the grace and kindness of the Master. That is why with every single breath they take in they sacrifice Themselves to the Master, and in no way can we compete with Them, because Their sacrifice is much higher than we can even imagine.

Master Kirpal Singh Ji used to say that whenever Master Sawan Singh used to visit the village where Baba Jaimal Singh used to live, as soon as he came near the boundary of it, he would start paying homage to that place, and whenever the name of Baba Jaimal Singh would be mentioned in any conversation, Baba Sawan Singh would burst into tears, because he had so much love and affection for Baba Jaimal Singh.

I have seen that the canopy under which Master Sawan Singh used to sit to hold Satsang, everywhere in that canopy it was written: "Baba Jaimal Singh, have mercy on me." Most of you got the opportunity to come close to Master Kirpal Singh, and noticed how fond He was of His Master. Whenever He would talk about His Master, Baba Sawan Singh, His heart would fill up with love and affection for the Master, and many times He would even feel like weeping in the remembrance of His Master. And all the bhajans which this poor Ajaib has written, in those bhajans I have tried to show you that I am the poor one in front of the Master. My Master is the Emperor of the emperors; He is all in all, He is the All-Owner, and I am nothing in front of Him.

Up until now, I have not said this but today the subject is such that I am saying it: that all the great souls, Saints, They come from the same planes and They know each other well. But They do not come in contact physically in the physical world, until their destined time has come. Before They meet physically, the yearning which the disciple has for the Master is such that He always feels that something is piercing through His heart. Right from His childhood, He is always longing to meet the Master because He knows that Great Soul because They have both come from the same plane. Even though Saints are All-Owners of the Creation, still when they come into this world, They behave as if They are very poor, very humble. They do not show the people that They are poor, They do not pretend to be poor to beg for anything; only to give us the demonstration that unless we become poor, unless we become humble, we cannot progress on the Path, they adopt this quality.

When Master first came to this place, I took some dust on which He had stepped, and even now I still have that. Up until now, I have not said this to anyone, but today I am telling you. I still have that, and whenever I feel sadness, I take it out and I bow down to that sacred dust. I took that dust in front of Master Kirpal, and at that time I told Him, "I will make my heart touch this sacred dust of Your feet, and by doing that I will get peace because Your five words, shabds, have liberated me." When I left this place, I did not take anything along with me from here except that dust. And when I was wandering here and there from 77 RB Ashram, like a mad person, after He left the body, I did not have anything with me except that sacred dust. And when I left 77RB Ashram and came here, I brought that along with me; and even now I have that and I have preserved it with much love and respect.

Such things do not have any importance in Sant Mat, because Saints do not come into the world to make us attached to the outer things of the Master. But I am giving you the example of love and fondness for the Master. If you are fond of the Master, if you are in love with the Master, you will like His everything: When He will laugh, you will feel as if the flowers are blooming, when He will walk, you like His walking; you will like His every single action; and you will feel that His every single action, every single thing He has said, has become a part and parcel of your life, and you will love everything that He does.

In order to trap me in the worldly work, my parents left no stone unturned. My father had limitless amounts of wealth, and he did not hesitate in giving me any worldly comfort, any luxury; whatever he thought would be good for me, He always gave me that. Even after having so many things, I still felt a lacking in my heart. I was missing something. I was always feeling that one part of my heart was yearning for something, and unless I got that, I would not be satisfied. This is the place where the family members gave up hope after trying for the last time when they came to persuade me to do the worldly things. They told me, "We don't know what has happened to you but we think that you have gone crazy because Kirpal has made you crazy." One relative had sympathy for me and he offered to take me to Amritsar for shock treatments, because he thought that I would be all right after getting the electrical shocks, because he thought that I was crazy. I told him, "You know that I have surrendered myself to Master Kirpal and I have become mad in His love. I am mad and you are good people, I don't have any connection with you, so you go." After that they did not bother me. I used to tell them that as Master Sawan Singh Ji used to say, those who are hit with the bullet of love become useless for the world and the family. They forget all the accounts and they always remain attached to the feet of the Master.

Bulleh Shah was a kazi (Muslim priest) in the mosque of Lahore; his father was also a kazi in the mosque of Lahore. It was their ancestral family job. Inayat Shah lived not far from Lahore. Once Bulleh Shah came in contact with an initiate of Inayat Shah because Bulleh Shah used to perform all the rites and rituals according to the Muslim religion. He used to offer the prayers, he used to fast, as in the Muslim religion, and he used to do everything according to the religion. So when he came in contact with an initiate of Inayat Shah, he told Bulleh Shah, "Oh dear one, why do you give trouble to your throat? Why do you shout so loud for God? He is not outside, He is within you. Why do you not go to Inayat Shah so that He may open your inner eye and you may see God right in your body, and He may open your inner ear so that you may hear the sound of God which is coming within you?" Because Bulleh Shah was an innocent soul, he was a pure soul, and he had the desire to do the devotion of God and realize Him, He liked that idea and He went to Inayat Shah for getting the knowledge of God realization.

Since Inayat Shah was a farmer by profession, at the time when Bulleh Shah arrived there Inayat Shah was working in his fields, and he was uprooting the plants from one side of the field and planting them on the other side. When Bulleh Shah asked him to give him some knowledge about how to realize God, Inayat Shah said very simply, "Oh Bulleh, what is there in realizing God? You just have to uproot your attention from the world and plant it towards God." It was a very simple example, but since Bulleh Shah was very wise, he was desirous of doing the devotion of God, he understood that and accepted it.

Then Bulleh Shah asked Inayat Shah, "Master, I am a kazi in the mosque. Can I go to the mosque, offer the prayers and do all the things which our religion tells us? Will I be able to do all these things along with the meditation?" Inayat Shah replied, "Yes. You go to the mosque for the prayers and do everything that you were doing. There is no restriction for that. But along with that, do the meditation also, which I have taught you. If you find my meditation better than all that you were doing, then you can decide what you should continue doing."

When Bulleh Shah returned, since he was a good soul, he did the devotion wholeheartedly, and within a short time, he realized the value of meditation and he started progressing. After some time, when Bulleh Shah again went to see Inayat Shah, Inayat Shah asked him, "Yes, Bulleh Shah, do you still go to the mosque, do you still offer the prayers, do you fast? What's happening? What are you doing?"

Bulleh Shah replied, "How can I do all those things? If I offer the prayer, my concentration towards you is broken. I have even forgotten where the mosque is." He said, "Before I used to offer prayers, but ever since I realized Your Form, ever since I progressed in meditation and saw that you were none other than Almighty Lord, I understood the value of doing the meditation, and I know that just offering the prayers in the mosque has no value. Whenever I went to do the prayers, my attention to you was broken, and I did not like it. So that is why I do not know where the mosque is."

So I mean to say that those who have manifested Almighty Lord in them, those who have realized the glory and real status of their Master within them, they sacrifice themselves on their Master not a hundred times a day but a million times a day. You will find in the writings of Guru Nanak Sahib, at many places he has said, "What of saying you should sacrifice yourself a hundred times a day to the Master; you should sacrifice yourself with every single breath you take."

Sufi Sant Bulleh Shah says, "By reading the holy scriptures, we have gotten tired. And by paying homage to the holy idols and offering prayers, our forehead is worn out. God is not found in the holy places, He is not in the temples and religious places; He who has realized God has done so only from within." In the Muslim religion, they understand it as very important to offer prayers five times a day and they fast for thirty days out of one year. They understand that at least once you should visit the holy place of Mecca as a pilgrimage, while repeating the kalma, "La illah ha illa ha." It means that there is only one God and prophet Mohammed is the messenger of God; they understand that these are the only things which the Muslim people should do, and these are the only things by which they will get liberation. But when Bulleh Shah got the intoxication of Naam from within, what did He write in His writings? "A curse on offering of prayers, and dirt is fasting. Bulleh Shah has realized Almighty Lord within; up until now he was in illusion, but now his illusion is cleared up." Bulleh Shah also says, "Gad is not different from you, He is not away from you, but you have not developed that eye with which you can see Him. And because you have not developed that eye, you are suffering." You have to develop that eye, and it needs a lot of hard effort. In it, love, yearning and faith play a very important part. Ajaib says, "Eyes are the dye stuff, eyes are the ones who give, eyes are the ones that receive, eyes work for the eyes without expecting anything."

So we should maintain love and devotion for the Master. You should have faith in the Master. It is very important if you want to progress on the Path. Master Sawan Singh Ji used to say, "If you are not able to do anything else, at least have respectful love for the Master. Because if you do all that He says, and if your love for the Master is more than for the world, you will definitely go to the place from where your Master is coming, and you will definitely go to the place where your Master is going." Where does the Master go? Master goes to His Master, because He is always loving His Master. That is why if you are having love for the Master, you will definitely go to Almighty Lord. Unless we have love for the Master, we cannot get rid of the love for the world. The love for the

Master is the only means of developing love and devotion for Almighty Lord. That is why it is very important to develop love for the Master.

Guru Nanak Sahib says, "Master, Master, day and night I repeat the name of Master, because without Master I am nothing. Always remain at the feet of the Master, in the refuge of the Master, because the grace of the Master cannot be taken away by anybody." Then Guru Nanak says, "I do not know of any knowledge, I do not know of any contemplation, I do not know your real status, I know only this: that the Master is greatest of all because He has saved my honor."

1984 June: The UPI Interview

Session Date: May 3, 1984

This interview, with Christine Gardner of the United Press International asking the questions, took place at the Master's House, Sant Bani Ashram, Sanbornton, New Hampshire, May 3, 1984.

QUESTION: I would like to ask first, what is the most important part of the teachings of Sant Mat? What do you want people to focus on more than other things?

SANT JI: The most important thing is to improve one's own self. I want all people, and that's what I teach, to practice the vegetarian diet; they should improve their own selves, they should give up bad habits. And then they should take Initiation, or learn how to go within, because God is within. And we can go within and realize God only if our outer life is pure and if our outer conduct is pure. Saints and Mahatmas did not only teach us about being good and living the good life, but they also help us to become good and to go within to realize God. And we can do this even while living in our religion to which we belong.

QUESTION: Do you think that the world is in a particularly difficult era? Is the state of the world in a much worse condition than it has ever been? From my very humble knowledge of the Vedic scriptures and so forth, they say that we are now in a very bad time – Kali Yuga. How can we rise out of this, or is there going to be inevitable destruction?

SANT JI: We can avoid the destruction if we follow the teachings which are written in our holy scriptures. If we improve ourselves, if we see God within ourselves and if we see God everywhere in everybody, then it is possible that we can avoid the destruction toward which the world is heading.

QUESTION: Do you think that the leaders of the world today, Mr. Reagan, Margaret Thatcher, and other leaders in the Western world are people following God, or have they turned away from God? Do you see them as materialistic or as people who are trying to follow God?

SANT JI: Since I have not met these leaders, I cannot say anything about them. But it is written in the holy scriptures that if anyone has done good deeds and a lot of devotion of God in his past lifetime, in the present lifetime he gets a very high position, like a ruler or a king. And if he does not continue doing the meditation and devotion of God in the

present lifetime after getting that highest position, then God does not give him another opportunity.

QUESTION: What do you think about the injustice in the world? Should people accept the injustices, should they rebel against the injustices? For example, the situation in El Salvador, where so many people and the four nuns were killed, and that is yet to be even brought to trial for the murderers found. How can people – should people accept this or should they try to balance the injustice?

SANT JI: It all depends on either the government of the place where there is injustice, or the people. It is up to people to decide whether they want to accept it or rebel. It differs from place to place and with the people too.

QUESTION: So Sant Mat does not necessarily teach that you should passively accept your life – it's really up to you to decide?

SANT JI: The principle of Sant Mat is this: don't be afraid of anybody and don't make other people afraid. One should not allow oneself to be intimidated by anybody and one should not intimidate others.

QUESTION: Can you offer a prayer for the people of the United States?

SANT JI: I always have good thoughts for the whole world and I always pray for the welfare of the whole world, because I do not belong to any particular country or society; this whole world is my home. I go to places with best wishes and good thoughts for everywhere I go. Even now when I have come to America, I have brought good thoughts and best wishes for the people of America. That is why I teach the people to be peaceful, and I give the message of peace. Saints always look at the souls, and souls are alike everywhere. It does not make any difference whether they are European or North American or South American; they all are alike. And Saints come into this world only to give the message to the souls, and they only look at the souls.

QUESTION: Do you think that radio and television and movies and all the electronic media interfere with the living of a good life?

SANT JI: It depends on how people take it. But I will tell you about my own self: I had never seen any movie; the first movie I saw was my own movie which people had made of me, and that was also in here. [In the house where He was giving the interview, at Sant Bani Ashram]

QUESTION: So you were your own star! Just one more thing, I guess. I understand that you are a farmer. What is your favorite crop to grow and your favorite season?

SANT JI: I love all weather. I love all crops. Whatever we can grow over there, I love them. But you know that I come from a hot country; the place where I live is warm and hot, so I like that.

QUESTION: Do you have animals?

SANT JI: Yes. We have cows.

QUESTION: But you are vegetarian; there is no killing of the animals whatsoever?

SANT JI: No.

QUESTION: Okay. I think that's all I have. Thank you very much.

SANT JI: Thank you also very much. This is a precious time when you came here. Thank you.

1984 July: Some Questions and Answers

Session Date: May 5, 1981

Excerpt from 'Support for the Shaken Sangat': A.S. Oberoi writes: "Before concluding this section, I asked Sant Ji a number of questions about the inner path and am including replies given by Him to some of them in the following paragraphs, in the hope that they may help some of the dear ones."

QUESTION: What are the aids to spiritual progress?

SANT JI: Satsang, faith in the Guru and love for Him.

QUESTION: How can we increase and develop love for the Guru?

SANT JI: By His constant and continual remembrance.

QUESTION: What are "musts" for achievements on this Path?

SANT JI: Abstinence from passions and vices, inner cleanliness, fellow-feeling, spiritual discipline, sacrifice, surrender and devotion to the Guru.

QUESTION: What role does Simran play?

SANT JI: It concentrates the scattered attention at the eye focus and sweeps the soul clean. As long as the mirror of the soul is unclean, the Guru does not allow entry inside.

QUESTION: Where can the Grace of the Guru be received?

SANT JI: At the eye focus by concentration where the Guru distributes baskets full of His Guru.

QUESTION: How can the progress be accelerated?

SANT JI: By devoting maximum time for Bhajan and Simran.

QUESTION: What retards the progress the most?

SANT JI: Criticism of others. While one has even the tiniest bit within oneself, the inner way will not open up.

QUESTION: What is the preeminence of the Guru?

SANT JI: Being the most true and helping friend and benefactor. He is always with His disciple like a shadow and protects at every step, and feels elated when he finds His disciple at peace.

QUESTION: How can the pleasure of the Guru be obtained?

SANT JI: By obedience.

QUESTION: What does the Guru expect His disciples to do?

SANT JI: To clean themselves of dross, dirt, filth and impurities, and come up to Him.

QUESTION: How can we increase the remembrance of the Guru?

SANT JI: By not allowing anyone to come in between the Guru and the disciple and eliminating all foreign thoughts.

QUESTION: How can we devote maximum time to Bhajan and Simran when mind is running wild?

SANT JI: Mind is our only foe. We have to constantly quarrel and fight with it, so as to get over it. We have to bring the running mind repeatedly back, so that it stops running and stands still. This is bhajan.

QUESTION: What are "must nots" of the Path?

SANT JI: Non-judgment of others – instead we should judge ourselves. No ill will or ill thoughts for anyone, including one's enemies. Not causing injury to anyone by thoughts, words or deeds.

QUESTION: How can we increase obedience?

SANT JI: By taking the Guru to be all wisdom and almighty, and considering oneself to be nothing, so as to understand that all that He says is correct and in our own interest. In this way no sacrifice will seem too big, one will surrender before the Guru completely and obedience to Him will increase.

QUESTION: What will happen to unbecoming and unmeritorious persons like me who have not meditated except for ten or fifteen minutes at a time? Is there any hope for such people?

SANT JI: Supreme Father Kirpal used to say that there is hope for everybody, provided one mends one's ways. Even in the worldly order, only that son attracts the eye of the father who obeys his orders. This is more true of spiritual dispensation. If we continue doing mental wrestling, the mind will betray us. We should start acting on the words of the Guru, and see how He helps us.

QUESTION: How does the Guru come inside every disciple at the time of Initiation, and how does He help and protect at all times?

SANT JI: At the time of Initiation, the Perfect Master makes such an arrangement that the Word-personified Guru is always with the disciple and he keeps progressing. Perfect Masters have two forms, one of which is inner and Word personified, and the other is outer and physical. Physical form is necessary for giving the way to the Naam, and the Word personified guides inside. By virtue of the body which the Guru possesses, He belongs to one world, but by the power of Shabd, He is present everywhere and always protects the disciples and others who love him.

QUESTION: How does the Guru give the contact with Light and Sound at the time of Initiation?

SANT JI: As Naam and Shabd are manifested in the Perfect Master, He is fully conversant with the inner Light and Sound and gives the contact with it by His competence and commission. It is not enough to see Light and Sound, as Kal has made full arrangements inside, and has created his own highest sound, and hidden the cords of the jivas in the Brahm. The Guru who is perfect and competent, and has become Word

personified, secures the cords of His initiates from Kal by His Power and authority, and connects them in Sat Lok.

QUESTION: How do the Perfect Masters have so much humility and meekness?

SANT JI: The Perfect Masters manifest God Almighty within Themselves by lifelong meditation. They see the Lord face to face and realize how exalted He is and how small is the human being before Him. Just as the sea is very large and gives of itself to form rivers and brooks, similarly, the Master souls are like an ocean of humility and meekness, and smallness is their ornament and asset. The humility of the Saints is true and real, not like that of a panther who picks up its prey by bending and bowing down, nor like the bow which takes the life of others by bending; it is not deceptive.

QUESTION: It was seen during the days of Baba Sawan Singh Ji Maharaj and Sant Kirpal Singh Ji Maharaj that some people who were very impressed and fond of them at first, later went away and behaved indifferently. Why does it happen?

SANT JI: The path of Truth is simple and straight, and does not permit self-glorification. Mind, which is the greatest deceiver, keeps a very vigilant eye on those who are eminent in any manner, and makes a quick prey of them, by one trick or another; and in this process, inadequacy of inner access and self-experience, abundance of temptations and pressures of the mind and of the material world play havoc with the jiva, with the result that faith and confidence in the Perfect Master becomes the first casualty, and one starts questioning His words and ways. Saints are Masters of their will, and act in the manner dictated by the inner power – even though they always give due recognition to what respected persons around them may say, and spare no efforts to comfort all the people who need it and put them at ease. But led by one's misfortune and bad karma, one is driven away from Perfect Masters, suffering an irreparable loss. However, the Saints never allow such developments to stand in the way of their love for those dear ones, and not only wish well for them, but actually go to their rescue and help, whenever it becomes necessary. Past events show that Hazur Maharaj Kirpal went to the hospital numerous times to see such ailing dear ones, and giving His attention, pulled their souls up, so that the dear ones would admit that the Light and Sound which had been missing for such a very long time, had been restored. The jivas may leave a Master soul, but He does not leave them.

QUESTION: Some people think that after a dear one is entrusted with the responsibility of doing spiritual work, he has to meditate very hard to be able to take up the karmic burden of others and liberate the initiate. What is the position?

SANT JI: Saints meditate throughout Their life until their body is put on the funeral pyre, because they meditate in the first instance for manifestation of the Truth within their own self, and later for getting its taste and joy as often as they can, because without it the world is nothing but a land of misery.

QUESTION: It has been seen and experienced that after Hazur Maharaj Ji left the body, many dear ones stopped hearing the Satsang, the confidence of many in this Path was shattered and there were many more who changed over to some other path and way. Why did it happen?

SANT JI: The going away of a Perfect Master from the world is the greatest catastrophe which can befall the disciples and admirers. When violent thunderstorms and hurricanes blow, even the heaviest trees are sometimes uprooted. As the event is most extraordinary, and exposes the dear ones to very grueling and testing times, many become casualties of the mind. While there are a lot of pressures at those times, it is the lack of meditation and involvement with the Path which plays hell, and either dampens our inclination or takes us away from the Path. The remedy for all this is devotion to the Great Guru, and the utilization of every breath in His holy remembrance.

QUESTION: How can we secure the grace and protection of the Guru?

SANT JI: By reposing in the Guru lovingly, with confidence and devotion, and eliminating everything from the mind other than the Guru in a mood of utter helplessness.

QUESTION: When do we get some taste of Guru's wealth?

SANT JI: When we are lost in His remembrance and forget everything, including the body.

1984 July: The Power of Purity

Session Date: March 28, 1984

This is from a question and answer session on March 28, 1984, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Sant Ji, you told US in the past that sometimes the Master keeps us from having inner experiences because our ego wouldn't be able to handle it, so it's postponed on and on. And also you told us that we should look to our outer life to see why we're not progressing, because we're failing in the discipline. Is there any way to know which it is?

SANT JI: Supreme Father Kirpal invented the diary for us only for this purpose: so that we may know where we stand and what good and bad karma we are doing. Do you think that you won't be aware of your good and bad karma which you have done? Whatever good or bad karma we do, we always remain aware of it. It is not as though somebody else will come and do good or bad karma for us and we will get the benefit or pay the reaction of it. All the karmas, whether they are good or bad, which we have done, will bear fruit.

Sufi Saint Farid has said, "The farmer is longing to have dates, but in fact he is sowing chilis. How can he get wool if he has sown cotton?" I have often said that when we are doing any deed, we know what its reaction is going to be. When we are sowing anything, we know what it will grow into.

Baba Bishan Das used to say, "You are planting useless trees and you are expecting to have sugar cane." How is that possible? When we will do our meditation honestly and with good thoughts, then we will have no complaints like this, because then we will be capable of seeing what our Master is doing for us.

Sant Mat does not keep us in deception; it does not keep us in blind faith. Those who want to see where they stand and want to see the progress of their meditation, they work hard to make their life pure and they always keep their thoughts pure. And those who do

their meditation wholeheartedly and honestly, keeping their life pure with pure thoughts, they can not only see their own progress but they can also see how the Master is pulling their soul up and how He is working even for other people.

Often I tell this story – and the question of that dear one who wanted me to tell a story will be answered now – there used to live one fakir whose name was Suthra; he was fearless, and he wrote many very meaningful humorous poems and humorous stories. Once it so happened that he asked someone how to make a house strong. That person replied to him that if you put many pillars in the house, it can become strong. So he went on putting in pillars; he filled the whole house with pillars, so that there was no room for him to sit there. Suddenly it started raining and it was very cold outside, and since he did not have any place in the house he was standing outside, shivering in the cold rain. One person came by and asked him why he was standing outside, why he was not in the house. He replied, "If there were any room left inside the house, I would have put one more pillar there."

So in this way, on one side we say, "How do we know that Master is protecting our progress? How do we know that Master has all the progress of our meditation? How can we be convinced?" But on the other side we are not ready to give up lust, we do not want to give up anger, attachment, and all the bad things. We have all sorts of bad deeds and bad habits which people have, and still we argue and complain, "How can we be convinced that Master is protecting our meditations?" So our condition is like that of the fakir who filled up his house with pillars and left no place for himself. The place where our Master is, the place where our God is, we have filled up with lust, anger, and all the bad habits of the world. We have all kinds of worldly desires and attachments, and we don't leave any place for Him to come and reside. And still we ask, "How do we know that Master is protecting our meditations?" Unless we have some place within where we can go and see what the Master is doing, how can we know that He is protecting our meditations?

Do you think that the Master who is within you and who is always watching over you does not care for you? He knows about your thoughts even before you think them. He knows every single action you do. He knows every single feeling, every single thought which you have. Even without your asking, He knows everything you want. And since He cares for you, He wants you to leave your body and go back to the real home. That is why He always works for you.

Sometimes when the disciple is doing bad karmas, the Negative Power makes Him feel embarrassed and he asks Him, "This is the person to whom You gave Initiation? Was he worthy of getting the Initiation?" At that time Master has to keep silent, but still He says, "No, he is my dear son and he is innocent; he does not know what he is doing. Gradually he will understand his mistakes and will come back." He has enormously huge amounts of patience with him. That is why He always patiently waits for us to come back to the real Path, because He knows that one day we will definitely come back. So that is why the Master Who is sitting within us cares for us and always protects our meditations, because He has given us Initiation and He knows that when we have become free of our karmas, when we will give up doing the bad karmas, our soul will go up to the real home very soon. As a bullet is shot from a gun, in the same way our soul will go up, riding on

the Shabd to our real home. Our bad deeds and karmas are the only things which keep our soul in the body; otherwise, there is nothing which stops our soul from going back.

About four years ago, the soul of an initiate of Master Kirpal Singh was pulled up within and he reported that he was getting a beating from the Master because he used to sell vegetables and he was deceiving the people by putting more water on the scales so that he could weigh the water along with the vegetables. So Master pulled his soul within, and he told people he was getting a beating from the Master and Master was telling him that he was doing a bad thing. After some time he came to 77 RB and asked for forgiveness. I told him, "The Lord who is going to forgive you is within you. Now if you will take a vow that you will not cheat people as you have been doing, then you can be forgiven." He repented and took the vow. He is still alive and he still does the same business, but now he is honest in his business. Generally Saints do not do things like this, but sometimes in order to make people know that Master is aware of our every single action, they perform such miracles.

So we should know about our good and bad deeds which we do during the day. When we sit for writing the diary at the end of the day, we should know how many good deeds we did today, how many bad deeds we did today, and why we did the bad deeds. And we should know why we only meditated for this much time today, why we were lazy. We should fill up the diary honestly so that we may know where we stand and what it is that is keeping us from progressing.

You people are Satsangis, you follow Sant Mat, and you have the Master. That is why your life is insured. Your Master is determined that He will definitely take you back to Sach Khand; there is no doubt in this fact. But just imagine the condition of the other people in the West and all over the world, how the flood of pleasures and lust and all those things are doing harm to them. People do not understand how serious this thing is. They just take it as a very ordinary thing, and that is why they do not make their lives pure. They stain their life. Often I have said, quoting Kabir's bani, that He has said that when we are married it is all right for us to have the connection with our wife, but to have the connection to indulge with lust with somebody else out of the married life is counted as adultery, and those who are involved in committing adultery can never be forgiven, their soul can never become pure and they can never ride on the Shabd and go back to their real home. Guru Nanak Sahib has said that the person who gives up his own wife and goes to another's wife is like a blind man who does not see the reality and goes for the unreal thing. We have made our life like that. We do not pay attention to our companion, and we go to the other people and in that way we are wasting and losing our life.

In Sukhmani Sahib, Guru Arjan Dev has written that with our eyes we should not look at other women; we should always remain in the company of the Master. He writes that women should not look at other men with lust in their eyes. He has not written only for the women; this thing applies for the men also. Neither the men should look at other women with lust in their eyes, nor should women look at other men with lust in their eyes. Guru Arjan Dev Ji Maharaj says that the man affected or controlled by lust does not want to miss any opportunity of indulging in lust with another person, and at the end she is eaten up by lust, greed, and anger. Do you think that the person who commits adultery or who is involved in bad deeds, his brain is not affected by that? His brain is affected by

that because within him there is a Power who always curses that person because he has done that thing, and even he himself thinks about it and he knows that he is doing a bad thing and always repents for that. He is always afraid that if somebody else will come to know about his bad deed, he will have to feel embarrassed.

I got many opportunities to sit at the feet of Beloved Master Sawan Singh, and I heard many of His talks, and still the words of Great Master Sawan Singh are sounding in my ears. He used to say very often in the Satsang that if you cannot maintain chastity, if you cannot remain celibate while being single, then you had better get married. What is wrong with getting married? From outside we pretend that we are good meditators, we are celibate; we do not get married, so we are maintaining chastity. But from inside we are always thinking about women and we are always thinking about indulging in lust. Outside, sitting with other people, we pretend we are a good meditator, but inside we are earning sins. Do you think that those sins we are doing sitting inside, our Master is not aware of them? Master always knows everything we are doing. So if you don't have thoughts of indulging with women, even in your dreams, then you can shout from the rooftops that you have maintained chastity, and Supreme Father Almighty Lord has been very gracious on you that you have controlled this element, and then it is all right if you don't get married. But if lust is bothering you, even in your dreams, even in your thoughts, then there is no harm in getting married. You should without any hesitation get married. This will help you a lot in your spiritual upliftment.

Many times in the Satsang I have said, "Why do the Masters emphasize so much on maintaining loyalty to our companions? Because it affects our spiritual progress." I often say that those who do not maintain chastity in this physical world, when they go in the astral world they will meet astral men and women over there who are very radiant and beautiful. So those who cannot control lust while in the physical body, just through looking at the physical body of the other person, whether it is man or woman, those who get involved in lust, do you think that they will be able to maintain chastity when they come in front of the radiant astral men and women? So that is why we should always try to maintain chastity.

Guru Arjan Dev Maharaj Ji says that just to gain the pleasure of one moment, one suffers for one crore days. (One crore days means 33,000 years.) Just for getting the pleasure of one moment, he has to suffer for that much time. Guru Arjan Dev Maharaj Ji once said that lust is such a bad thing that he takes you in many different bodies and even into the hells.

Saints have been householders as well as renunciates. Yesterday I said that there were many Saints who lived a householder's life and many Saints who were renunciates, and neither the householder Saints have said that renunciation is bad nor the renunciate Saints have said that the householders are bad. They say that it makes no difference whether you live a householder's life or the life of a renunciate, but the thing which counts is your strength, your maintenance. If they have been renunciates, have they been completely renunciate; and if they have been householders, have they always maintained their religion of the household.

Saints always say that if your mind does not bother you with lust, and if you can do without getting married, there is no need for getting married. But if your mind is

bothering you, then in Sant Mat there is no bar against getting married; you can easily get married. I've often said that if you just live a pure life for some time and start enjoying the purity of that life, start enjoying the maintenance of chastity, the time will come when you will not be ready to give up your chastity even if somebody offers you millions of rupees.

The question which was asked was, "How do we know whether it is our Master who is holding our progress and not showing us, or it is the cause of our shortcomings or our outer life that we are not progressing?"

You know that when it rains or snows, the wind which blows through that place where it has rained or snowed becomes cold and spreads coolness everywhere. In the same way, if you have maintained a pure life, if you are living a pure life, Master is no doubt definitely aware of it because He is sitting within you. So when you are living a pure life, not only will you be aware of your progress but even the people who are living around you will know about your purity and they will also say that you are a pure man or woman. Once in the army there was a theft and many guns were stolen. They said that it was because of the carelessness of the guards, and the commander and everybody was very upset because they could not find out who had done that. They were going to punish many people; many innocent ones were going to be involved. They did not know how to find out the truth. In the army, often they used to call me Bhai Ji or Gyani Ji, and they knew that I always spoke the truth, so they used to appreciate and respect me. Our commander told everybody in our group, "Come and touch the body of Gyani Ji and say that you are sincere and that you do not know anything about this theft." Out of fifteen hundred people, there were only four people who were invoked in that theft. Only they were not able to touch my body and say that they were true and that they did not know anything about it. I did not tell them that I was pure; and I did not threaten them; I did not do anything. It was only because of my purity that they did not dare to touch my body and lie. The people who were sincere had no problem. They came and touched my body and said that they did not know anything about it. But when the real thieves came near me they started trembling.

So I mean to say that when you are living a pure life, when you are pure from within, your purity is such a great thing that it will spread everywhere and even the bad people will not dare to come before you and lie. Purity is a very great thing. Do you think that when you live a pure life, your friends, your neighbors, and the people living around you will not be aware of that? They will definitely be aware of it because purity spreads like a fragrance and those who have their nose open always smell it. In the army it was very unusual for a person not to eat meat and drink wine, and I was one of those who were not doing those things. People knew everywhere that I was not eating meat and drinking wine. I have often said that even while serving in the army I never visited any city. Even for buying small things I would ask my friends to buy them for me because I was very religious-minded; I would spend my time in the religious places, and lived a pure life. Only because of that purity I was known everywhere and people used to even swear in my name. I've often said that the house we live in or the land on which we live, at least that land or that house should be proud of us, that "such a good person is living on me."

Your Master is very pure and very holy. He is above the dirt and the bad things of this world. So why should not you also rise above the dirt of this world and become as pure

and as holy as He is, so that He may manifest Himself within you and be proud of you, that His disciples are so pure and holy?

When Supreme Father Kirpal came to my ashram for the first time, I told Him, "Master, I don't know what to ask you, because my heart and brain are empty, and since my childhood I have kept them empty." He smiled and became happy and He told me, "Only because your heart and brain are empty I have come so far – over 500 kilometers – since your heart and mind and brain are all empty, I have come to give you something." And because I was hungry for His grace and he had the grace, He showered His grace on me. I was burning like fire and He had Naam with Him; He caused the rain of Naam to shower and He cooled down my heated heart.

1984 December: When the Soul Cries for God

Session Date: September 30, 1984

This question & answer session was given to the first group, at Sant Bani Ashram, Village 16PS, Rajasthan, India, on September 30, 1984.

QUESTION: Would Master allow me to ask four questions?

SANT JI: Surely.

QUESTION: Master tells us that the third eye is between and behind the eyebrows but when Master puts His finger on His forehead, He puts His finger much higher above the eyebrows. Please, Master, would you explain this?

SANT JI: You will find the eye center just a little bit above the center between the two eyebrows. It is a little bit above the eye center.

QUESTION: When an initiated husband and wife die and they have progressed on different levels on the inner path, will they stay together or will Master bring them on different planes according to their progress?

SANT JI: Often I have said that Saints are not equals to God; They are the beloved children of God. They have pleased Almighty Lord with Their devotion and They have chained Him with the chains of love. And because of that binding, God has given Them many boons. It is up to the Saint; wherever He wants He may give birth to His disciple, on whatever plane He wants to keep the disciple, He may do so because He has been given the authority by Almighty Lord. They are not dependent on anyone and They are free to do anything They want. They can keep any soul anywhere They want.

Also, often in the Satsangs I have said this, and many times it has been published in *Sant Bani Magazine*: the difference between man and woman exists only as long as we are below Daswan Dwar. But when our soul withdraws from the physical cover, the astral cover and the causal cover and goes beyond Daswan Dwar, then our soul is only soul. There is no difference of whether the soul has come from the body of a man or a woman. There no soul is black; no soul is white. There is no discrimination there; you cannot say that this soul has come from America or this soul belongs to any other country. In that place there is only one kind of soul and all the souls go and merge in Almighty Lord. So when there is no difference between the souls, then the difference between husband and wife or man and woman does not exist there. Soul is only soul there; and when there is no

difference, there is no question of keeping the souls on different levels or on different planes.

The body is a garment which our soul has been given which is covering our soul. It has been given to us according to our own karmas. You know that when we remove our clothes or garments we do not feel attached to them and we do not feel any pain. In the same way, when we have progressed and we have removed this garment of body, then our soul feels no pain, because then the soul knows the reality that it was just a garment or cloth which was given to her for covering herself. And one gets a body according to his own karmas from the past. The difference of the sexes, male and female, exist only up to the third plane. But the third plane is not our goal, we have to go beyond it; we still have to go to two more planes after the third plane. And since the difference between man and woman, and husband and wife, exists only up to Daswan Dwar or the third plane, and since we have to go beyond it, therefore it makes no difference whether we are husband or wife because ultimately we are soul. And when we cross Daswan Dwar and go into the fourth plane, then we are only souls; no difference between male and female exists there.

In May, at Sant Bani Ashram, I said in one of the Satsangs that when we go beyond Par Brahm, and after crossing the region of Maha Sunn, when we go to Bhanwar Gupha, from there we can see this lower creation very clearly as I can see you and you can see me, and as we can see the things below us very clearly when we are on top of a mountain. In the same way, when we go to Bhanwar Gupha we can see everything from there very clearly. But the souls who are below that plane cannot see the things of the higher planes very clearly. That is why we have this illusion that we are man and woman. But when we go beyond Par Brahm and reach Bhanwar Gupha, then we can easily see that there is no difference between male and female. No difference exists there.

QUESTION: When God selects the soul on which He showers His grace, and brings that soul to the Satguru, on what does it depend, that God chose this soul and not another one? Does it only depend on good karmas?

SANT JI: Many times in the Satsangs I have said that when a soul yearns for Almighty God and cries from within, then that cry is heard by Almighty Lord and He comes to take care of that soul and that soul is chosen. But this is not an easy thing to understand. This is something between that soul who is crying for God and God Almighty Who hears the plea of that soul. This is something between both of them. and only He knows why He has chosen this soul and not another soul. But you can understand this by this example. When a child cries, no matter how busy the mother is, still at once she will come and pick up that child. But if the child is sleeping and not crying, then the mother will pay no attention to the child even if she has nothing to do. In the same way when the soul cries for Almighty Lord, when the soul is suffering in this world, and giving up the tastes and pleasures of this material world, when the soul cries to God for help, then God comes and chooses that soul for His devotion. But this is something between God Almighty and that soul which yearns for God.

Kabir Sahib says, “If we go on crying and yearning for God, day and night, someday God will listen to our plea and come to our rescue.”

QUESTION: In *Anarag Sagar* it is written that God created with one Shabda the souls and with another Shabda the Saints. Would Sant Ji explain if the Saints are souls or if They are different?

SANT JI: Master Sawan Singh Ji used to say that God is like an ocean and Shabd is the wave of the ocean and the souls are the drop of the ocean. Although they all have the same substance, the same essence, still they are called by different names and they have different forms because of their separation. As long as they are separated from each other, they are called by different names and they have different forms. But when the drop of the ocean goes and meets with the wave of the ocean, and finally when the wave goes and merges into the ocean itself, then all of them are one and the same thing. Our soul is called soul as long as we do not go and meet with Shabd. When we go and meet with Shabd and get absorbed in it, Shabd takes us to Almighty Lord and then there is no difference.

This is a matter of great understanding. Saints are never born; They never die. They come into this world with the order of God, by the Will of God; God sends them as His beloved children. And He sends the Saints into this world giving them the responsibility of bringing out the souls who are yearning for God from this plane.

They have no interest in coming to this plane and thus no matter in what circumstances or conditions They are born They are not affected by it. Kabir was born in a poor family of weavers. He maintained Himself by weaving cloth, and He worked very hard. He did the seva of the Sangat, and He did His meditation and became perfect. But He was not affected by the poverty in which He was born. In the same way, King Pipa was born as a king. But when He met his Master he gave up all his kingdom without being affected by the kingship and all the royal matters in which he was involved. He did his devotion and he obtained a high status. So I mean to say that Saints have no interest in coming into this world, and when They come into this world They are not affected by any condition in which They are born, whether they are born in a poor family or in a rich family. Because Their purpose for coming into this world is something different, and They always keep Their goal before Them. They always remember Their purpose, and when They get the opportunity to come in contact with the Master from whom they are supposed to get initiated, since they are prepared and they are sent in the Will of God by God Himself, it is like dry gunpowder meeting fire. Perfection begins to happen as soon as they come in contact with the Master who initiates them. But before becoming perfect, they work hard. They work hard only to demonstrate to the people that they can also become perfect if they would only work hard. In fact, They do not have to work hard; Their vessel is already prepared when They come into this world. But by working hard They show people that without working hard one cannot become perfect. But Saints are prepared from the very beginning, and when They come into this world They are not affected by anything in this world.

Saints who come into this world in the Will of God, do not get attached, and do not fight over worldly property. They do not criticize others; They do not taunt and abuse others; and They do not become dirty in the dirt of the world. You may read in the history of Master Kirpal that in the Dera of Beas, where His Master Baba Sawan Singh used to live, he had made his own house in that Dera. But after Sawan Singh left the body he did not

fight for that, he did not even bother to take care of his own house which was his own property. He just left it.

I will try to tell you the history of Guru Gobind Singh. In his own writings he had written how God sends the Saints into the world, and how They come into this world in the Will of God, and how, after coming into this world, They work hard and please Almighty Lord. He writes that Saints who are sent into this world in the Will of God do not try to attract people by any outer means, any pomp or show, and They do not mislead or deceive any souls in the name of God.

Guru Nanak has also said that the Saints are not involved in birth and death. They come into this world for the benefit of others; giving Their own life impulse They make the souls meet Almighty Lord. Kabir Sahib has said that the trees bear fruit for others, the river flows for others, the rain falls for others, and Saints also come into this world for the sake of others.

Often I have said, "Bring to the court those who have said that their Master has left the body, and ask them why they took someone as their Master who was involved in birth and death." Because the Master who is himself involved in birth and death, how can he remove our pain of birth and death?

Perfect Saints do not attach their disciples to Their body. They connect Their disciples with the Shabd, because neither Their body is going to last forever, nor is the body of the disciple going lo live forever.

When Guru Nanak Sahib went above and saw that His Master and Almighty Lord were one and the same, He said, "My Master lives forever; He never comes, He never goes, He is the indestructible Being; and He is present everywhere."

QUESTION: Is there any relationship, and what is it, between the physical energy of this world, the spiritual energy of the soul and the energy of God?

SANT JI: There is a relationship between the energy of our soul and the energy of God that is spiritual; but there is no relationship between physical energy and spiritual energy. Master Sawan Singh Ji used to say that not even the body in which we are living will go with us, what to speak of the energy accumulated by that body. Even if we become king or prime minister or the owner of the whole outer world, still the energy or power collected through the outer things will not help us in obtaining that spiritual energy or spiritual power, because they are not connected.

QUESTION: My Beloved Satguru, I think that myself and many others have the five thieves within us; and I think that they are all the servants of the ego. If I manage to dominate my ego, will the five thieves run away? And second, would you say something about how to keep the diary?

SANT JI: Often I have said that the physical limit of lust, anger, greed, attachment and egoism is at the eye center. And beyond that, when we go to Brahm, to Trikuti, they are present there in their astral form, but only a little bit. But when we go beyond Trikuti to Par Brahm there is not even a little trace of them there. So you can control not one but all the dacoits only when you will go within. If, without going within, you want to control them by bringing your mind into discipline or trying to dominate your ego or your mind by the outer methods, it will not work. That would be like trying to control a poisonous

snake without removing its poison. Sometime, whenever that snake will find a chance, he will come out from the bag [where you have kept it] and he will bite you. In the same way, if you do not control the five passions by going within, by the spiritual method, then it is possible that the mind or the ego which you have controlled by discipline will bother you and one day again all your bad habits will come back.

The disease is within us, as well as the medicine for removing the disease. The five passions do not come from outside; they attack us from within. And in the same way, the Master has put the medicine of Shabd Naam within us, within our body, to fight this disease. So it becomes our responsibility to use that medicine of Shabd Naam to remove the poison of the five dacoits.

QUESTION: It seem that more emphasis is placed on doing Simran rather than Bhajan. Is one more important than the other, and can we perfect our Simran by listening to the Sound?

SANT JI: No one is told here to sit only in the position of Simran, and no one is told, "You cannot sit in the Bhajan position." It is up to the dear one. If you want to sit in the position of Bhajan and listen to the Sound Current you can do so. This question has been answered in the past, but again I will repeat that in the olden days the Master used to first give the Simran, the Repetition of Names, to the disciple, and when the disciple would perfect his Simran, only then he was given the initiation into the Sound Current. But in that kind of practice there was a flaw, and that was that sometimes before perfecting the Simran either the disciple would leave the body or the Master would leave the body, so in that way the Initiation was not complete. So that is why, ever since Kabir Sahib and Guru Nanak came, They graciously started giving the full Initiation. In this way the disciple gets the knowledge of both Simran and the Sound Current at the same time. But the real procedure is this: that with the help of Simran, we can reach the place where the Sound Current is coming; and the real thing is the Sound Current. The Sound Current is the thing which will pull our soul up. Simran is only a means of reaching that place where the Sound Current is coming.

Masters graciously give us the full Initiation at the same time, but the disciples do not understand the importance of the Simran, so they do not put a lot of emphasis on doing the Simran. They do not value the Simran and they do not do the real work which they were supposed to do. Our soul has come down from the eye center and it is spread in every single cell of our body. It has even gone out of the body and our attention has been scattered everywhere in the world, in our relatives and friends, and all the worldly things. Only because of the remembrance of the worldly things and the worldly relations are we attached to this world. In a way we are doing the Simran or the repetition of the worldly things. And because we are doing the Simran of the world, we have become the form of the world. Now the Masters give us the Simran which They have perfected only to cut the Simran by which we are attached to this world and have become the form of this world. The Masters know that only Simran will cut another simran, only Dhyan will cut another dhyan, only remembrance will make us forget another remembrance. That is why They give us their Simran, so that by doing this Simran of the five holy words, we may forget the simran of the world and become the form of the five sacred words Simran. But when we do not put a lot of emphasis on the holy Simran which the Master has given to us,

then we are not able to forget the simran of the world and we are not able to get rid of the thoughts of the world.

Shabd has the quality of a magnet. As the magnet attracts and pulls iron things toward it, in the same way Shabd also pulls the soul toward It. But Shabd will pull the soul only when the soul is brought within the range, the limit, of the Shabd. As the magnet pulls iron things only when they are put in the range of the magnet, in the same way, the soul is also pulled by the Shabd only when the soul concentrates its attention at the eye center and comes in the range or the limit of the Shabd.

There is a kind of snake which can change its form into any form it wants; it does not go out hunting, but whenever an animal comes in his range, and he desires it, the animal is attracted by that snake itself and it does not have to even move its body. In the same way, the Shabd does not have to go anywhere; whenever the soul comes in the range of the Shabd, the Shabd pulls that soul towards it by itself. And the soul goes to Shabd whenever it comes in the range of the Shabd.

When we do the Simran given by the perfect Master all the time, whether we are walking, talking or doing any work, if we are doing the Simran and keeping our attention at the eye center, at the eye center the form of the Master who has given us the five Holy Words will start coming by itself; without our having to contemplate or think about His Form, His Form will come there by itself because we are doing His remembrance and the repetition of the Simran. If the Master is not competent and if He is not able to take His seat at the eye center, then no matter how much we try to take our soul up to the eye center it will not go and still itself there because the Master is not competent. The soul will go to the eye center and remain there only if the Master is competent, and only then will we have the form of the Master there. When we reach the eye center with the help of the Simran, our Master is present there. He welcomes us and tells us that the Sound is coming from above. He will make us hear that Sound Current and He will tell us to catch that Sound and go above.

The eye center is often called the School of Spirituality. As Master Sawan Singh used to say, “It is the duty of all the initiates at least to reach this school, the eye center, because this is the place from where our journey begins.” And when we reach the eye center we will find our Master waiting for us there, and He will make us catch the Sound Current and He will take us to the higher regions. As it is the duty of the student to go to the school and then it is the duty of the teacher to teach him, in the same way it is the duty of every disciple to reach the eye center which is the school of spirituality where the Master is waiting for him, and there the duty of the Master starts.

Unless the course of Simran is completed, no matter how strongly we hear the Sound Current, still that Sound will not pull us up. So it is very important for us first to complete the course of Simran. When the course of Simran is completed, then without closing our ears we will hear the Sound Current, and that Sound will pull us up. That Sound Current will not pull us until we have completed our Simran. Even in this group there are many dear ones who do not have to close their ears to hear the Sound Current because they are doing well with their Simran and they are concentrating at the eye center with the perfection of their Simran. There they can hear the Sound Current without closing their ears and the Sound is pulling them up. Saints also suggest to listen to the Sound Current

every day; They do not say “Never listen to the Sound.” They say that you should listen to the Sound Current at least for some time every day. But when you are sitting for the Sound practice, you should not do the Simran because you can do only one thing at a time.

1985

1985 January: The Reality Of The Saint

Session Date: March 25, 1984

This question and answer session was given at Sant Bani Ashram, Rajasthan, on March 25, 1984.

QUESTION: I understand that we can only pray I for ourselves, but if other people have asked us to pray for them or think of them when we're over here or something like that, what should we respond to them?

SANT JI: The principle of the Path of the Masters is that first you become perfect and then work for others. Even in the world, the same principle applies: that first you stand on your own two feet and then think about helping others. When we ourselves are confused and upset and yearn for getting the grace of the Master, sometimes our mind lets us yearn for the grace wholeheartedly, but sometimes our mind becomes dry because we do not get as much grace as we expect; then we sometimes give up our prayers for receiving the grace of the Master.

So the best thing I would advise you to do is, that first you go within, manifest Almighty Lord within yourself, become one with your Master, and then you can think about helping other people. When you will go within, and become one with the Master, the element of grace will develop within you; it will be created within you by itself. And after that, whether people request you to pray for them or not, you will start praying for them, you will start having good thoughts for them without their asking.

When God is manifested within you, you will see Him working everywhere. Whenever you will see anybody in need or anyone who is in a bad condition, you will at once start having good thoughts, and you will pray for his well-being.

In 1947 when India and Pakistan were formed, the land was divided and people from one part of the country went to the other part of the country. It was like a bloody storm, because everywhere people were killing each other; people belonging to one religion were killing the people of the other religion. They were not thinking whether it was good or bad, they were not even paying attention to whether the person who was being killed was old or young, man or woman; they were killing the people of the other religion because they were affected by the political people. I witnessed all that happened from a very close distance because I was in the army and it was my duty to work over there at that time. I saw that when the people were moving from one part of the country to the other part, when they were forced to leave their homes and property, they were always afraid of the people of the other religion because they were coming and killing them. So they would form something like a group and travel from one part to another part. At that time Baba Sawan Singh was still in the body, and many people who had never had the darshan of Baba Sawan Singh and who had never known about Baba Sawan Singh, reported that some old man was protecting their group, staying up all night long protecting them from the people of the other religious group. And when that group would come to Baba Sawan Singh, they would at once recognize Him. The young children who

had never had the darshan of Baba Sawan Singh, because their parents had not been Satsangis and they had also not had the darshan of Baba Sawan Singh, they would say that he was the same old man who had protected them.

So I mean to say that at that time, those people had not seen Baba Sawan Singh, they did not know about Him and they had not prayed to Him for protection. But still, because Baba Sawan Singh was one with God, He had that element of grace and kindness for all mankind. That is why, even without being asked, He protected all the souls whom He was seeing.

In 1971, when there was a war between India and Pakistan, I was still living at Kunichuk Ashram. It was before I came here. And they had to vacate 77 RB because it was very close to the border. And over here also, the army was everywhere, and there was danger that at any time war might break out in this area also. So I came to 16 PS, and called Darshan Singh and Pathi Ji and all their family and other dear ones to come here, because they had to leave 77 RB. I told them, "If you will remember the form of Beloved Kirpal, no harm can be done to you because He is Almighty, He is all-gracious, and He will definitely protect you if you will remember Him." And I told them that they were welcome to stay here and if they wanted they could even come and stay with me. In that year I had not sold the wheat crop and I told them that I had a lot of wheat and a lot of food, so if they had to come and stay with me they should not worry about food, since I had enough to feed them, and that I knew that they would be all right and that no harm would be done to them.

In those days many people used to come and tell them that they were seeing the shadow of some old man wandering here and there in this area, and in a way He was protecting everyone. Many people, whether they belonged to the Hindu religion or the Muslim religion, whether they were old or young, used to tell about this experience and it was like a miracle. Many people had even seen the physical form of Master Kirpal wandering here and there and protecting the people at this place. And because of His grace, since everyone requested Him, they all prayed to Him, Master Kirpal was so gracious that in this border area, there was nothing like a war and there was no harm done to the people's lives and properties, and they all went happily back to their homes and villages after the war was over.

When I used to live in 77 RB, I had told people that I could challenge any evil spirit who would enter the limits of 77 RB village. And it is true that many people who were controlled by other evil spirits, as soon as they would come and enter the limits of 77 RB, they would become free of those evil spirits and they would become all right. Even now I can say that in the place where I live, no evil spirit can come and bother the people over there. Many times it has been seen that when people who are controlled by evil spirits enter the limits of 16 PS village they become all right and the evil spirits tell them, "We have come only this far with you; now we cannot go further because over there, there is one old man and he will chase us out and kill us."

So I mean to say that it is not a bad thing to pray for others, but your prayer will do nothing unless you have stood on your own two feet. When you have become perfect and stood on your own two feet, then no matter if you pray for the people or not, your Master will always take care of you, He will always protect your honor and all those who will

come in your influence, all those who will remember you will be protected by your Master. Because our thoughts are not so pure, that is why our prayers for other people will not bear any fruit, they will not be answered because we are not doing it with sincerity.

In this village, last year one incident happened. There was a family where many girls were born. In the West people do not mind whether girls or boys are born, but in India, people are affected by this disease. They want only sons and don't want any daughters. So this family had three girls in a row and they wanted a boy. So they called somebody who was very famous in praying for others and granting boons. He came, along with his followers, and they did some kind of prayers and even came to visit the ashram, and he told me that he would be ready to cut his neck if his prayer was unanswered. He was very sure that whenever he prayed for other poeple, his prayers were answered and he always got what he prayed for.

I did not want to hurt him, because the perfect ones never try to hurt other people; they know what is the truth but still they keep quiet because they don't want to hurt other people. So I did not tell him anything. I said, "Well, okay. If your prayers are answered, it is a very good thing." So he told the woman of that family that she would now have a son. And he prayed. They did many rites and rituals and they prayed for her. But after some time it so happened that before giving birth to the child that woman left the body. And then the people started joking, saying, "Look at that old man who came to pray for getting a son. Now that poor lady has left the body."

So I mean to say that when we pray for others, without becoming perfect, without having sincerity in our hearts, and when that prayer is not answered, then people start joking at us and they lose their belief. Mahatmas say that those who say they know a lot, in fact they know nothing. And those who know a lot never say that they know everything. Mahatmas do not say that they know everything, and that is why Mahatmas do not pray for others; they do not even pray for themselves. They always remain happy in the Will of God; they know that the Will of God is sweet, and it is very good to remain in the will of God. That is why they do not pray for themselves or for other people, because they do not need to pray. Whatever is appropriate, their Master is always granting them. They remain in the will of their Master and in the Will of God.

Sometimes it happens that when the dear ones come to this place the Negative Power is very tricky. He plays many tricks. Sometimes sitting in the other dear ones, he will make them tell you, "When you go to the Master, remember me also over there." Whenever anything like that happens or when somebody comes and tells you to remember them when you come here, you should tell them, "No, I am going there for a sacred pilgrimage and I will not remember you over there. Why should I remember you over there? I am going to remember my Master."

Once in the army, I went to my commanding officer and I asked him for leave because I wanted to see Baba Bishan Das. He granted me the leave but he said that when I went to my Master, I should also remember him over there. I said, "No, this is not true. I don't want to remember you over there; I don't even want to take a message of you to my Master. Because this is a very sacred time for me and over there I want only to remember my Master and God."

So I mean to say that when you come here if people say that you should pray for them while you are here, or remember them, you should say, "No, this is a very sacred time." And you should take advantage of it and you should utilize the grace which you receive here for your own self and not for others. Many people bring the love of many dear ones and it is something different than praying for them. It does not mean that you should not bring love of the other people. When you come to see me in the interview you can convey their love to me and that is over. But I mean that when you come here, and if people have told you to pray for them, you should not do that because, if instead of doing Bhajan and Simran you pray for them, neither you nor they will benefit. So it is better to just do your Bhajan and Simran and if those people who want something from you have love and affection and real sympathy for you, then they will also get some benefit from your Bhajan and Simran if you are doing your Bhajan and Simran wholeheartedly without thinking about them.

QUESTION: Sant Ji, I love to sing bhajans and I can sing in front of a lot of people and it doesn't bother me. But when I sing to you, as soon as you call on me, my heart starts pounding and I start perspiring and my voice cracks. I can't understand why, when I want more than anything to sing bhajans just to you, why I should be so nervous about it.

SANT JI: This is because of the mind. Mind does not want any soul to take complete advantage of being here. You see, if we have real love for the Master, it will come out from our heart by itself no matter what our outer condition is. I got many opportunities to sing in front of my beloved Master. In the beginning I had to gather the courage to sing in front of Him. But gradually, later on, the love which I had within me started coming out and my bhajans were very sweet and Master used to love them because in my bhajans which I used to sing there was a lot of love for the Master, and humility, too. Masters are not hungry for our love, because they are already attached to the love of their own Master. But Masters always like to hear loving bhajans from the disciples. So that is why when we sing the bhajans, if we do it lovingly, then the love comes out.

I had sung a couple hundred bhajans in front of Master Kirpal in his lifetime, and all of them were kept in writing, but when He graciously made me leave Kunichuk Ashram, I left everything and that collection of bhajans was also left there. Out of those bhajans I remembered only a few which were recently published, and the other bhajans are written now, which you are singing. But most of them are those old bhajans which I sang to Master Kirpal.

In front of Him, I always felt very humble. I used to feel like an infant in front of Him and many times I would feel like I was his wife. Once Master was sitting like this in His Will and I sang one line to Him, which is in one of the new bhajans. I sang, “O my beautiful One, I became yours when the arrow of love was pierced through my heart. Hail, O great Kirpal because You have saved the honor of this poor Ajaib."

A child holds the beard of his father, and even if he holds it tightly, the father is not upset because the child is having love for the father. And gradually, slowly, lovingly, the father removes the fingers of the child if it is bothering him, but he does not get upset. In the same way there is nothing like embarrassment or shame between the husband and wife. In love, whatever they do for each other, neither of them will mind. In the same way, between the real disciple and the Master there are many instances like that. Often I have

said that when I would meet Master Kirpal in the physical form, I would become half-mad and I would get so much intoxication, so much bliss, that I did not even remember what was happening or how the time was passing. I would even forget my own self.

In another new bhajan, I have said that I have met the beautiful husband Kirpal and now this Ajaibo has become his. In India, the name Ajaib is masculine and Ajaibo is feminine. There I have not called myself as a male, I have called myself as a female, as the wife of Kirpal. Since a few days ago this new bhajan is coming up but I haven't had enough time to write it because I was having some physical problems. It will be written like this: "Your Ajaibo is calling you: Meet me, O Beloved Kirpal." So when the love for the Master is created within us, when the desire to please Him is created within us, no covering is left on the soul, the soul becomes free of any kind of embarrassment and then there is no nervousness, there is no hesitation. We feel hesitation or nervousness when we sing bhajans in front of the Master only if we have done any bad deed. When we have not done any bad deed then there is no question of having any nervousness or any hesitation when we are sitting in front of the Master to sing the bhajans.

QUESTION: While sitting for meditation, if we have much pain in our knees, do You take on that pain during meditation to allow us better meditation?

SANT JI: Often in the satsang it is said that Masters always help the disciples; He always extends physical help, there is no doubt in this fact. Saints are free of all kinds of karmas, so there is no question of Them paying the karmas, because They don't have any of Their own karmas to pay. God has sent Them into this world to shower grace on the dear ones and to help them out in their suffering and their unhappiness. Often in the satsangs I have said that Negative Power does not want to spare even one single small karma. He does not allow any karma without getting paid. Either the disciple has to pay that karma or the Master has to. And then it is up to the Negative Power to decide in which form he wants the payment; the Master has no choice there. It is up to the Negative Power which disease the Master has to suffer, which problem the Master has to suffer on His body. And the Masters have no choice in front of the Negative Power in regard to paying off karmas of the disciple; the Masters have to please the Negative Power. That is why They do not mind taking on the karmas of Their disciples, in whatever form the Negative Power wants. Many times it happens that when the Masters are suffering on account of the karmas of the dear ones, the same dear ones come and ask the Master whether it is their karma or whether the Master is suffering on account of somebody else's karma. But Master will never say that He is suffering on account of your karmas.

Once it so happened that Master Sawan Singh was very sick, and the dear one whose karma He was paying off, came there and was very surprised to see Master Sawan Singh in that condition. He asked, "Master, is this your own karma?" Master said, "No, this is not mine, this is the karma of one of my disciples." After some days that disciple was shown within that on that day Master Sawan Singh had been suffering on account of his karma. So he realized his mistake and came and appreciated and thanked Master Sawan Singh for taking on that karma.

So Master always extends His physical help to His disciples whenever He can to ease the suffering of His disciples, the Guru is a gracious being. Do you think that He helps and eases the suffering of only the Satsangis? No. He even helps and eases the sufferings of

those people with whom He does not have any outer connection. You know that nowadays everywhere in the world there are a lot of arms and ammunition. People are ready to kill each other, in fact they are killing each other, fighting everywhere; no one has any pity, no one has any mercy when they throw the bombs. Many innocent people, children, are getting killed. Even there, Master goes and extends His gracious hand, He helps those who ask for help. Because many souls ask for help. They pray and Master goes there. Even though He may not have any Satsangi over there, still He goes there and helps the soul who asks for help. Many times when this kind of war happens in the world, He is affected very much and He pays a lot of karmas on his body.

In 1947 during the partition of India and Pakistan, Master Sawan Singh had to give His blood in order to save those innocent people whom Kal was going to kill. And since those people had requested Master Sawan Singh to protect them, Master Sawan Singh had to give his own blood in exchange for their lives; the dear ones who used to go within knew about this fact very well and they knew why Master Sawan Singh's body was emaciated, because all His blood was gone to the Negative Power in exchange for all those lives that He had protected.

Do you think that Master Kirpal did not help people? He did help people. Those who go within know how He used to go when there were wars all over the world. Here and there He would go and help people. And only because He had to pay the account of the karmas of those people He had to undergo many operations and He had to suffer so much on His body. It was just a means of paying off the karmas and it was just to show the people that He was suffering of His own self. He underwent all the operations and suffered all those diseases only because He was saving the other people.

Kabir said that if there were no Saint in this world, this world would have burned alive. Do you think that those priests and so-called religious people will save the suffering and burning world? Those who do not even know the reality of God and are always involved in their own comforts; how can they even think of helping other people when they don't even know how to help their own selves? It is only the Saints, in fact it is only Almighty Lord who comes in the form of the Saints, who helps the people. No matter in which religion one calls for the grace of the Lord, God always goes there in the form of the Saint and He always helps the poor souls.

Once an army man whose leg was cut off came to Master Sawan Singh and laid down in front of Him and told this story: In the army when he was fighting for his country, a bomb came from the enemy and hit his leg and the doctor had to cut off his leg. After that when the army of the enemy was coming toward that camp they had to abandon all those people who could not walk by themselves and he was one of them. Before they were abandoned the doctors had to inject poison in them because they thought that if they were left alive, the enemy would find out secrets from them. So he was poisoned since he was on the list to be poisoned. After some time when the poison took effect, he began seeing different colors and everything started turning round and he became unconscious. Then he said that an old man, Master Sawan Singh, came with a car and took him and left him at headquarters where he was saved. Even though he was poisoned he was saved by the Master. And he had come there to thank Master Sawan Singh for His protection, even though he was not an initiate. After that he asked Master to help him get a job; Master Sawan Singh told him that God who protected him even when he was about to leave the

body, would also protect him in the future. He told him to go to one of His disciples, who arranged a job for him.

So I mean to say that Masters always protect not only the disciples but also all those who ask for Their help. You should not think that Master is just sitting in front of you and giving the satsang, or is sleeping in the same place where you are sleeping, or doing all the things that you are doing. No doubt physically, He is in front of you, He sleeps with you and does everything with you, but you never know what He is doing; even while giving satsang, and even while you are sleeping and while His body is resting in front of you, either He is taking care of the souls or giving satsang to the people. Sometimes He is wandering here and there and many times in the night and other times He is flying very high and going to many different parts of the world; wherever He is needed he goes there. You should not think that Masters come into this world just to enjoy the world and just to sleep on comfortable beds. They come into this world to save the souls, to help the souls. And they live a very uncomfortable life because discomfort is their heritage. In the Will of God, They are very happy to have discomfort because They have come into the world to help the souls.

When I first went to America, I had said that for a Saint it is a very ordinary thing to talk in the language of the dear one. But they do not exhibit their powers. Also I have said that when the Shabd has to talk to the souls, no translator is needed. Pappu will not be needed when you will come in the form of soul and will talk to me in the form of the Shabd. And the evidence of that is that I receive many letters from many dear ones, who have the darshan of the Master. Many times when their relatives are leaving the body, or when their companions are leaving the body, they come to know about the protection and grace of the Master. Many times the children of the satsangis talk with the Master and even though the Master doesn't know their language outwardly, internally they talk with Him in their language and they get the reply. I get many letters which tell me about the fate of the dear ones, and which tell me how many days before their husband or wife left the body they came to know about the Master's grace even though the companions were not satsangis. Only one person was a satsangi in the family, but because they had faith in the Master, Master came there and told them that after some days He would come and take them. And according to the fixed time He would come and take the souls up.

So I mean to say that Masters do not just sit in one place. They are everywhere. Wherever They are needed They go and help the souls. But our mind is our enemy. He is also sitting within us. And he breaks our faith. Why is he able to break our faith? Because we do not do enough meditation. We are thieves of meditation. He always captures those who are thieves of meditation, those who d o not want t o meditate, and he always creates illusion for them. He always deludes them. So we should not become thieves of meditation, and we should not let our mind delude us.

1985 February: To Save His Souls

Session Date: November 29, 1984

EDITOR'S NOTE: Following are two statements by the Master made to the third group of Westerners who visited Him in Rajasthan last November – just after the assassination of Prime Minister Indira Gandhi and the political turmoil and violence that ensued. The

first is a section of the discourse of November 29, 1984; the second is Sant Ji's response to a question asked the following day, a question generated by the first section.

SANT JI: In Mr. Oberoi's book, an account is written which is of the time of Master Sawan Singh's lifetime. I was eye-witness to that incident which happened when India and Pakistan were formed in 1947. At that time people were being killed in both the parts. Many girls were being raped and everywhere many tragic events of killing were going on. At that time Master Sawan Singh had to shed His blood in order to save His souls. A commanding officer in the military where I was also working was a very devoted disciple of Master Sawan Singh. When we went to see Him, He took about two hours to tell us about His sickness. And He told the attendant, when He was losing his blood, "Let the blood flow in both east and west" – because in the west there was Pakistan, where there were many Muslims who were being killed by the Hindus, and on the east side there were Hindus who were being killed by the Muslims.

Negative Power does not spare any soul; he always wants that all the karmas should be paid off either by the disciples or by the Master. So when such things happen, the Perfect Masters of the time have to give a lot of blood from their body in order to keep the balance. At that time over there, there was a person who, after hearing all that Master Sawan Singh said, still did not have faith in Him and he did not believe in what Master Sawan Singh was saying. So he asked Him if it was His own karma that He was paying off by giving a lot of blood from His body. Master Sawan Singh replied that it was not His own karma because Saints are free of karmas. He said that it was the karmas of the disciples which He was paying off. He said to just imagine the condition of the father whose sons are being burnt in the fire. Will he not feel anything when he sees that his sons are being burnt in the fire? Saints have love of more than thousands of worldly parents put together. So in order to save their souls, they always have to shed their blood or they always have to suffer the consequences of the karmas of the disciples on their body.

In 1971 there was a very big war between India and Pakistan. From both sides they were using cannons and destroying places even fifty miles from where they were firing. One night the army movement was very strong. They were carrying a lot of tanks to the area where they were fighting. That night what I saw in meditation was like this: I saw that Master Kirpal went into the place where both the armies were fighting. And cutting His head he gave a lot of blood from his body to cool them down. Many dear ones who were meditating at that time saw this experience. After a few days the war came to an end and then we came to realize that it was because Master gave His blood that this had come to an end.

When He cut His head and gave His blood, at that time Baba Jaimal Singh, Master Sawan Singh and all other Saints were present. And Master Sawan Singh said that He did not want to keep his disciples in this burning world even for a moment, and that He was helpless; they have to live in this world and do their work.

And you know that after some years Master Kirpal left the body. Before leaving the body He had to undergo an operation. And He left his body because of that sickness. The political people do not know what they are saying because they are not aware that death will come to them also. The night when this thing happened that I just related, the Prime

Minister of Pakistan had said that they would fight for one thousand years. When the people in my Ashram heard that news they were worried. They did not know what was going to happen. But I told them that they should not worry because the war was going to come to an end and everything would be all right. And afterwards the same Prime Minister surrendered and the war came to an end. I am sorry to say that the Prime Minister who said that he would fight for one thousand years, could not even live to the age of fifty years. Before he reached fifty, he left his body.

So the disciple is making the request before that Form of the Shabd who has come to save the souls. He says, "Oh Master, I am caught up in the illusion of doubts. You remove the illusion and you clear up the doubts for me . . . O Swami, O Satguru, you shower such grace on me that I may develop faith in you and I may believe that whatever you are doing, it is for us. Our minds do not believe in what you are doing for us and we have doubts and distrusts, so kindly shower such grace on me that I must start believing that you are doing everything for us."

QUESTION: Master, yesterday you spoke to us about how Master Sawan Singh shed blood when there was the fighting between the Muslims and Hindus in 1947, and how Master Kirpal had to also sacrifice Himself during that war in 1971. And we know that you also shed your blood for fifteen days after the assassination of Mrs. Gandhi. And so we want to know how much this will affect your life, or how this affects your life, since we are very worried about what might affect you.

SANT JI: You should not worry about anything, because in Sant Mat we are taught to rise above such worries and confusions. Yesterday in the Satsang I did not want to tell you all that I said in the beginning, but the mood in the Satsang was such that I was compelled to say all that I said. What happened fifteen days ago also affected me very badly, and I became so sick that before the group came here everybody in the Ashram was worried about what was going to happen because the group would be coming in a couple of hours and I was not feeling well. I told the dear ones that this is the work of Master Kirpal and if He wants me to serve His children then He will perform some kind of miracle; and He did perform a miracle when the group came here. Most of you would have noticed that when I was coming down the stairs I was feeling so weak that I was needing somebody's support to even walk. But while I was sitting on the chair in front of all of you, I don't know how but Master Kirpal sent that current in my body and I started feeling better. And you would have seen that when I was going upstairs I was not feeling that weak. It was much different then from what I was feeling when I was coming down the stairs.

So it is all the grace of Master Kirpal that He showered grace on me and I am able to serve you in the group. It is very interesting to know that this is one of the biggest groups we have ever had, and in this group we have received many more letters, almost double what we get in the other groups. But it is all His grace that all the works are being done and all the credit goes to Him.

What I said in yesterday's Satsang, I was compelled to say, because I received many letters from many dear ones, Satsangis and non-Satsangis, about what happened and how they were protected by the Master Power. I also received many letters from people who do not believe in me and go to somebody else. Just recently I got a letter from Delhi from

a person who goes to see somebody else, and he said in his letter that as long as Master Kirpal lived in Delhi, nothing like that had happened in Delhi. And he wanted to know now that I was living in Rajasthan, was my state peaceful? And I can say with God's grace and Master Kirpal's grace, Rajasthan was the most peaceful state during this tragic event. That dear one wrote me in his letter that that person in whom they believe, now he is losing his faith in him because he thinks that that dear one did not protect those people in Delhi as Master Kirpal used to do in His time. And he was also wondering what effect all this has had on me. I have lovingly replied to his letter and posted it just this morning. I told him that whenever tragic events happen, it always affects the Perfect Masters of that time. And they have to shed their blood in order to save the souls. They not only save their disciples but they also save those dear ones who remember them with love and affection. And for a Perfect Master, it makes no difference if such things are happening in a city or outside a city. In any part of the world, when anybody is in trouble and he remembers the Master with love and affection, Master Power goes there and sheds his blood to save that soul. Since the Masters give their blood, or shed their blood in order to save the souls, it affects their span of life. Once Master Sawan Singh Ji was talking with some Akali leaders, Master Thara Singh and Master Uthum Singh Naboukai who were very famous religious leaders. At that time the commander of our army was also present there along with all of us. And they asked Master Sawan Singh, "We know that in your horoscope it is written that you have a life of a hundred years. Is that true?" Master Sawan Singh replied, "Yes, that is very true. But I will live to a hundred years only if the dear ones will allow me to work peacefully. If people throw their difficulties and problems on my head and if I have to shed my blood to save the people, then I will not be able to live that long." The people who meditate know that Master Sawan Singh left the body ten years earlier than he was supposed to leave. In the same way, because Master Kirpal Singh was burdened by the problems and difficulties of the dear ones, He also left his body fourteen years early. Saints do not like to shed their blood for no reason, but they are helpless because they are very gracious on their souls, and whenever they see that the people are fighting with each other and killing each other, they at once go there and go to rescue them. The grace of the Saints is not limited to just His city or state or country. His grace is extended to everyone who remembers Him with love and affection. Even a worldly father is affected if he sees that his two children are fighting with each other. He also feels sick. In the same way when the Saints see that the people are fighting with each other and killing each other, they also feel very sad for them and they intervene in their fight, and in that process they have to sacrifice themselves. Saints do not perform any miracles and they do not use their supernatural powers. But it is true that during such happenings, nature itself takes up the form of the Saints and goes to rescue the people.

I am not telling you this incident to praise myself but this is the fact. I have received a letter from a non-initiated person who lives in the town of Sirsa. He has written to me that he had met me in 1978 when I was going to Delhi. On our way up to Delhi, Pathi Ji and my driver went to buy some ice, and that man was sitting in his shop about a hundred feet from our jeep. I was sitting in my jeep and that person was looking at me, and after a few minutes he came to me and said, "I could not resist, your personality has attracted me to come to you." In my humor, I said, "Dear one, I am not a magnet who could pull you here." But that person said, "Well, you can say whatever you want but I am telling you the fact that you have pulled me here." He greeted me and afterwards he went back to his

shop. It was just a brief meeting in which he did not ask me who I was and I also did not inquire about him. Outwardly, he was a person like me, I mean he was also a Sikh with a beard. And during the events which happened in Delhi, he was visiting his relatives in Delhi and he got stuck over there. Whatever happened in Delhi was not fighting between Hindus and Sikhs. In many places Hindus protected Sikhs and in many places Sikhs protected Hindus. So it was not like communal fighting as it has been reported. It was the work of the bad elements, the plunderers, who got an opportunity to go and plunder and they made the Sikh community as their target.

So he was driving his car and at one point he was trapped by many Hindus who wanted to kill him. Suddenly he remembered the brief meeting which he had had with me. And Nature, or you can say God, came in the form of a clean-shaven man and told him to hide under the seat and that clean-shaven man offered to drive the car. Afterwards that clean-shaven man took the car to a safe place and to the relatives of that person where he wanted to go. And before leaving that place the Sikh man asked him to tell him his name and address so that he could thank him. But that person who had helped him said that he didn't have time to tell him his name and address and that he had to go and protect many other people. And he disappeared from there. Afterwards that dear one came to realize that it was the Master Power which had protected him. He had remembered reading Sant Bani Ashram's name on the jeep. And he wrote me a letter writing only that much of the address on the envelope. That was not the correct postal address, and he was not sure whether I would get the letter or not. But many people in Rajasthan know me, and even if you write only Sant Bani Ashram, Rajasthan, sooner or later the letter will get to me. So I got that letter in which he told me all about our meeting in 1978 and how he was protected by God and all that. And he asked my permission to come to the Satsang.

So the reason of telling this incident to you is that whenever such tragic events happen, at that time when the souls are saved, Nature takes up the form of the living Saint and in that way protects the souls. Someone has to pay off the karmas, someone has to suffer on the account of the past karmas, either the person or some other power which is bound to help that soul. Nature, or you can call it God, takes up the form of the living Saint, and Nature does not pay anything itself; it is the living Saint who has to pay.

I ate my last meal correctly on the 30th of last month. And until yesterday I did not eat anything. I just used to have tea and nothing else. I am not in the habit of eating cashews or dried fruits or other fruits, because I have kept my diet very simple since my childhood. But because of all that was happening, I was so weak I could not digest anything; I did not eat anything. Just yesterday I felt like eating a good amount of food and I ate it. I told Pappu about that yesterday.

Group Two was here when all those things happened in Delhi. And I knew that this was not a problem between Hindus and Sikhs. That is why I personally went with the group up to Sirsa, keeping my car in front of the bus. And we had to go through many villages where only Hindus live. I knew that they were my brothers and no harm would be done to me. And when we got to Sirsa I said to Pappu, "I am confident in my Master that you will reach Delhi safely," and with His Grace, Group Two reached Delhi very safely.

So whenever the souls are saved or whenever the sufferings of the souls have been reduced, somebody has to pay for their karmas. No karma is erased without paying for it.

Mrs. Indira Gandhi was not a bad person, she was a very good person and she helped a lot in keeping our country united. She had respect for all the religions and communities and she used to treat every person alike. But I don't know why those two misguided people assassinated her; she was deceived by them.

Not everybody in a particular community is a bad person. Even though the two people who assassinated Mrs. Gandhi were from the Sikh community, still you cannot say that everybody in the Sikh community is a bad person. There are many Sikhs who are holding very high positions in India, and our President is also Sikh. The souls who have been rejected by God, and the souls who have not been given the opportunity to do the devotion of God, we should always be afraid of them.

Once Prophet Mohammed was sitting with his disciples, and with some other religious people, and one initiate of his was also sitting there who had done some kind of misdeed. So the other disciples of Prophet Mohammed told him that this dear one had done this misdeed. Prophet Mohammed said that as all the Saints love to be just and always like justice, Prophet Mohammed was also very just. So he said that he would not be responsible for that disciple who had killed somebody; he would not be responsible for that disciple who had deceived someone, he would not be responsible for that disciple who had stolen things from others; and He would not be responsible for those disciples who commit adultery.

When he made this very strong statement, one of His disciples said, "Master, right now you need many disciples, so you should not give this disciple such serious punishment." Prophet Mohammed replied, "I do not want to become the guru of the false Muslims and I do not want to have such disciples who would do all these misdeeds. I want to become the Master of the true disciples."

When Guru Gobind Singh came into this world, at that time also, such fire of tyranny was burning as it burnt in Delhi. The fire in Delhi was extinguished soon, but when Guru Gobind Singh came it took him a long time to extinguish it. Guru Gobind Singh protected many innocent souls and in that process he sacrificed himself.

The dacoits do not belong to any one community and they do not favor any one community. If they see that at some place there are many Hindus, they will become like Hindus. If they see that there are many Sikhs in one place, they become like Sikhs. Nowadays many artificial beards and things like that are available; if you don't believe me you can ask our Principal Sahib; he will also tell you how sometimes he has a false nose or false moustache. Saints love all the communities, all the religions, their own and other people alike.

If we live up to the teachings of Guru Gobind Singh Ji Maharaj we will not find anyone as our enemy. In the war when Guru Gobind Singh was helping the innocent people, he had a disciple whose name was Bhai Khanaya. He was given the job of giving water to the wounded soldiers in the war. That dear one used to go within and he had understood the teachings of Guru Gobind Singh. So when he would go to the battlefield to give water, he would not only give water to his own countrymen, he would also give water to the enemy. So the other people complained to Guru Gobind Singh, saying, "Master, we with very much difficulty hurt the enemy, we make wounds in their bodies, but Bhai Khanaya gives them water and so they again get up and start fighting with us."

So Guru Gobind Singh called for Bhai Khanaya and said, "These people are complaining about you; they say that you give water to the enemy also." Bhai Khanaya replied, "What enemies? I don't see any enemy there; wherever I look I see only You." Guru Gobind Singh was very pleased with him and told the other people that he had understood His teachings. He got so much blessing from Guru Gobind Singh, that even now there is a sect which functions in the name of Bhai Khanaya.

All the Saints come into this world to teach us unity and love for other fellow beings. They tell us that we should love our neighbors as we would like to be loved and we should treat our neighbors and other fellow beings as we would like to be treated by other people. They teach us to live and let others live. Even more than that they always tell us that just as a human being has a right to live on this earth, in the same way the other creatures – animals and birds – also have the same right to live on this earth. Those people who go away from the teachings of such Masters, they walk on the path of killing and disturb other people. They make their own lives restless and they create disturbances for the other people and make the lives of other people restless also.

1985 March: On Raising Strong Vegetarians

Session Date: October 3, 1984

This darshan session was given in Rajasthan, October 3, 1984.

QUESTION: Is it all right to feed your children eggs?

SANT JI: Often I have made this clear in children's darshan, that children are innocent souls that are given to us to take care of; they are the innocent gifts of God. And since they are going to make the future of the nation in which they are born, it is the responsibility of the parents to make their future. When the children are born they are ignorant, they do not know anything of this world. They don't know whether eggs have enough proteins and vitamins or if vegetarian food has. It is the responsibility of the parents to give them correct diet, correct knowledge, and they should guide them to be vegetarians.

Regarding this I have talked very openly about myself: that since my parents were vegetarians, I was also a vegetarian from birth.[2] My father was so strict in the matter of diet, that he did not even like to sit near a person in the habit of drinking or eating meat. So he never allowed any of us to go near a person who was eating non-vegetarian food or who was drinking. Because of his strictness we were also vegetarians, and it did not have any bad effect on my health. Many times I have said that in the army, there was no one who could defeat me in running or high jumping. I was very healthy. Often under dangerous conditions I was more courageous than other people. I have said that during the Second World War when Hitler was progressing, nobody wanted to join the army because they feared that if they went to the battlefield they would not come home – that death was certain.

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[2] The contrary statement about Sant Ji's parents in the Introduction to Streams in the Desert p.2, is in error due to a misunderstanding on the part of the Editor.

So people preferred to go to prison for twenty or thirty years. They thought that joining the army was like committing suicide. I was the only person in my village at that time who was happy to go in the army. I gladly gave my name to the people in charge; I told them that I wanted to fight on the battlefield. At that time I was not 18 years old. The commander and others in charge were surprised at my courage. The doctor who examined us, told us all to take off our shirts so that he could see who was weak, to recommend that they get milk to drink. When he asked the commander who should be recommended to get milk, the commander started weeping and said, "They are all scapegoats, they are all going to die; why don't you recommend milk for everyone?"

So this was the condition at that time. Nobody wanted to go in the army because death was sure for everyone. But I was very courageous and I think that this was only because of the vegetarian diet on which I was raised right from birth. We do not have complete knowledge of the vegetarian diet. It is an illusion that people say that there are more proteins in meat or in eggs than you can find in vegetarian foods. There are many vegetarian foods in which you can find more protein and vitamins than in the other non-vegetarian foods.

In the border area there was a cantonment; Master Sawan Singh had been one of the engineers who was in charge of the construction of that cantonment when He was working in the army. Once they had a sports meet there and sportsmen from all the different battalions of the army were invited to take part. Our battalion was invited, and a battalion of Pathans also came, from across the border. The Pathans were very tall and sturdy and healthy-looking. They eat only meat and other non-vegetarian food. They were also very well known for their athletic abilities.

Many people knew about me also. In my regiment, I was the person who always defeated everyone in running. So one man who was well known in his battalion came and asked me if I was Ajaib Singh. I replied, "Yes, I am." He asked me how much meat I ate and I replied that I had never seen meat. So he laughed at me and said, "I will carry you in my arms after the race will start." I told him, "Okay, time will tell who will carry whom." They made a joke of us vegetarians. They used to say the vegetarians would eat the cereals with the cereals, they do not eat any flesh and that is why they will never get a sturdy body. "They can never defeat us because our flesh is made of flesh." But we were all very sure of ourselves.

We had to run for one mile; there were four rounds of 440 yards each. I used to run normally for the first three rounds but in the last round I would run very fast. Even if a mare was chasing me, she could not catch me because I used to run so fast in the last stretch. So for the first three rounds when that man was ahead of me, the people of his battalion were encouraging him to keep ahead of me, and the people of my battalion were encouraging me. But when the last round came, that man's friends did not cheer when I passed him and came in first. So I mean to say that those people used to laugh at us because we were vegetarians, but when the time came for competition, then they came to know how much energy we got from the vegetarian food even though they were very tall and very healthy looking. When that man was standing near me I looked like one fourth of his size, but nobody noticed that when I passed him and defeated him.

Generally people do not know why mankind started eating meat and drinking wine. In the earlier days when human beings were not so developed, and lived in the forest, in order to satisfy their hunger they used to kill animals and eat their flesh. Since they were eating raw meat which was not easily digestible, out of necessity they invented wine. Wine is also referred to in the Vedas as Soma Ras. It is not a new thing, it is a very old thing, and it was made only to help digest the raw meat that people used to eat. Gradually when mankind started developing and people started living in groups, they learned more about farming and cultivating land and they started growing food. In the beginning when they did not have any knowledge of how to grow fruits and vegetables, they used to kill animals and eat meat. Since they found it tasty they went on eating it and it became very difficult for them to give up eating meat and drinking wine, even though they produced many other different kinds of vegetables and fruits.

Now that God has blessed us with so many vegetarian foods there is no need for anyone to eat meat because there is a substitute for everything. Since we do not have to live in the forest, we have all the means to cook all the vegetables and fruits easily. Since we have been blessed with so many different kinds of vegetarian foods, I think that there is no need for any non-vegetarian food.

A child is innocent and does not know anything. He tries to catch snakes; he does not know that the snake will bite him and the poison of the snake's bite will kill him. Out of his innocence he tries to catch the snake, but the parents will at once come and save him from the snake. In the same way since the child is innocent, he does not know fire will burn him and he tries to touch the fire and again the parents come to help him. In the same way it is the duty of the parents to teach children about vegetarian food because he does not know anything about the food. It is the duty of the parents to teach the children which food is good for them and which is not. It is their duty to teach them about good vegetarian foods.

Master Sawan Singh used to tell a story about the king of Balkh Bokhara. It so happened that once he went on pilgrimage to Mecca. Mecca is that place in Saudi Arabia where Prophet Mohammed was born and every Muslim person thinks that by visiting Mecca and doing that pilgrimage which is called haj, at least once in his lifetime, he will achieve liberation. So many people went to Mecca on pilgrimage and the king of Balkh Bokhara was one of them. It is said that at that time three and one half million people gathered there for that pilgrimage. And when everyone got there a sound came from the sky: "This time many people have come to do this pilgrimage but only one person's pilgrimage has been accepted and he is the shoemaker of Damascus, even though he has not come here personally."

The king of Balkh Bokhara was a pure soul so he was surprised to hear that. He wanted to know what the shoemaker had done which had made him worthy of the pilgrimage without his even going to Mecca.

The King went from Mecca to Damascus and found the shoemaker; and he told him what he had heard in Mecca, and asked him: "What good deed have you done? How have you devoted yourself to the Almighty Lord that your pilgrimage was accepted even though you did not go to Mecca personally?"

That shoemaker was a very poor and humble person. Those who are devoted to God Almighty always like to remain in poverty and humility. They know that humility is the ornament which beautifies them and which God likes. So humbly he said: "I am a poor man and since I had the desire like other people to make the pilgrimage to Mecca, I started collecting money many years back.

"When the time came to go to Mecca my neighbors were cooking some meat and the smell was all over the neighborhood. My wife told me that she also wanted to eat meat so I went to the neighbor and asked him if I could borrow some meat from them. I told them that my wife would also like to eat some meat so would they please give me some. They replied, 'This is not a good thing for good people to eat. This is the flesh of an animal, which is very impure. Only those people who do not have anything else to eat, eat these impure things. It is not good for you, so you should not eat this.' When I asked them why they were eating that impure thing, they replied, 'We have been hungry for the last eight days and we did not have any money to buy anything so we have killed this animal and are cooking it.'

"When I came to know that they were hungry and did not have anything, I was very moved by their poverty and I brought all the money which I had collected for the pilgrimage and gave it to them."

He was sorry that for the last eight days when the neighbors were not getting anything to eat, that he did not know. He repented and gave that money to his neighbors. He told the king, "I have done only this. You may consider it as a good deed but I think that I have done my duty because they are my neighbors and I gave them this money so they would not have to kill any other living creature to eat. I gave them this money since I thought that I could go to Mecca later on but first I should save the creatures that would have been killed."

Master Sawan Singh used to say, "As we have the right to live on this earth, in the same way all other living creatures have the right to live on this earth. If you want to eat flesh, eat your own flesh. Why don't you cut some flesh from your body and eat that? Because when you kill some creature to eat its flesh, do you think it will be giving you its best wishes? As we would not like our body to be cut up, in the same way no living creature would like the same treatment from us."

That is why we should always try to protect all living beings because we are all created by God and we all have an equal right to live on this earth. Master Sawan Singh used to say that we have to teach all these things to the children and we should tell them the benefits of the vegetarian diet and that eggs and other animal products which people eat increase our burden of karmas; and it is our duty to lovingly explain to our children that they should become free of this burden of karmas and not eat such things which may create the load of karma on them.

Master Sawan used to tell another interesting story: Once there was a boy who got in the habit of stealing things. His mother did not stop him, but instead she encouraged him. If he would bring a small thing, she would encourage him to bring something more valuable. So it went on and gradually he became a very well-known thief. Once he went to the palace to steal things and he was caught red-handed. He tried to escape and in doing so he killed a person there. So when he was captured by the people over there, he

was sentenced to death. When he was put in jail and was waiting for his execution, they asked him if he had any last request. He replied, "I just have one desire and if you fulfill that I'll be very grateful. Kindly bring my mother here to see me." When his mother came, she stood on the opposite side of the bars. She asked him what he wanted to tell her and he replied, "Mother, why don't you come close to me. I have something very secret to tell you, bring your ear close to me." When she brought her ear close to him he cut her ear very severely and she started weeping. And then he said, "If you had given me good teachings in the beginning, if you had not encouraged me to steal, I would not have become a dacoit and I would not be sentenced to death. It is only because of your bad advice and bad inspiration that I became a thief and now must be put to death."

So it is the duty of the parents to give their children good advice and good inspiration, because it is the responsibility of the parents to make a good future for the children.

QUESTION: I have two cats. Should I feed them vegetarian food?

SANT JI: Many dear ones have come to this ashram in the past few years and they might have noticed that we have three or four cats here and they even come to your room and eat your cookies. We do not feed them any non-vegetarian things and I think they are in good shape. This is a matter of habit for them. They have gotten used to eating chapattis; they like chapattis with ghee on them. So since we have made this habit for them they are used to that.

QUESTION: If a married disciple is inspired by the Master to take a vow of chastity, and he gets the Master's protection, and then through his own fault, he breaks that vow and fails, what can he do to regain the Master's protection and reaffirm that vow?

SANT JI: First of all we should try to maintain chastity in married life. We can maintain chastity in married life only if our partner agrees with us. The grace of the Master is the same after the promise is broken as it was in the beginning. But what happens when the disciple breaks that vow? His mind takes the opportunity to bring that thought always in front of him. The mind makes him think that since he has broken his promise, he has lost the grace; he has lost the protection of the Master. Because of his own fault, he thinks that he is not getting the grace of the Master. But that is not true; that is a trick that his mind is playing on him. His mind does not want him to take advantage of the grace of the Master. That is why he makes him feel that he has lost the grace of the Master. But it is only our own idea, that since we have broken the law and not kept our word we feel that Master has taken away his protection. It is not true.

QUESTION: Master, what is the meaning of communion in the Christian church? Christ took some bread and broke it among his disciples and gave it to them, saying, "This is my body." Does the parshad that Sant Ji gives us and the words that Sant Ji has given about parshad, is that the true meaning of what Christ meant?

SANT JI: The reality is that when the Masters leave this world, the followers change their teachings according to their own interest and what is convenient for them. Guru Gobind Singh did not even allow onion, garlic or chilies to enter his langar, but after he left the body, people wrote that Guru Gobind Singh used to go hunting, and he used to kill animals and eat them. All the Sikh Gurus were vegetarian.

When the Master is present in this world, at that time his teaching is well preached. His teaching tells the Reality, to connect the soul to the Shabda, and to take them back to their Real Home. But when the Master leaves the body, after that only a few people remain who are really practical, and the others who just have the theoretical knowledge involve the people in rites and rituals and outer things.

1985 May: Beyond Hell and Heaven

Session Date: December 30, 1984

Questions and answers from December 30, 1984, at Sant Bani Ashram, Rajasthan

SANT JI: All right, now you can ask your questions.

QUESTION: When we sit with pain in meditation, is that a way of burning off karma?

SANT JI: When we have pain in meditation it means that we are getting the key to success in meditation. And when we become successful in doing meditation, when we rise above the physical, astral, and causal bodies, and after removing these covers we reach Par Brahm, then we start paying off our karmas in the real sense.

QUESTION: People have asked me recently to pray for them. Even an initiate who is a very strong meditator and is having a hard time asked me to pray for her. I'm confused because I don't know how to do that or if that's the right thing to do – to pray for someone else, even if they ask.

SANT JI: In Sant Mat every Satsangi is taught how to first make his own mind still, first make his own mind reach the destination, and then think about others. First he should become successful in carrying his own burden and then he should start sharing the burden of others. First you should pray for your own self and when your prayer becomes successful, only then should you try to pray for others. That Satsangi whom you have mentioned, if she is a strong meditator, why doesn't she pray for herself? Why is she telling you to pray?

Rabia Basri was a very famous Saint among the Muslims and once some Satsangis came to Her and they said, "Well, tell us something about the will of God." Rabia Basri said, "Since you have brought up this subject, it is better if you say something about it." One of them said, "Whatever pain God gives to you, you should accept that, and patiently bear it."

Rabia said, "Well, that is not the correct attitude for the lover Satsangis, because in this statement there is still some smell of egoism. In this statement it seems that you are saying, 'I am bearing' or 'I am suffering the pain which God has given to me.'"

My reply does not mean that you should not have sympathy for anyone. You should have sympathy for the dear ones who have difficulties and problems. but up to a certain limit. And you should lovingly inspire them to do Simran, because Simran is like a prayer. If he will do Simran, he will definitely become free from bad karma. Simran is not less than a prayer.

It is a matter of great understanding. If someone has arranged for water before he is going to feel thirsty, only then will he become successful. If he has not arranged for water, and

instead he thinks that when he feels thirsty he will dig out a well and get water, that is not going to work. In the same way, if someone says that he will learn to fight only when the enemy comes to his door, it is not possible. The same principle applies in Sant Mat also. If we have not done Simran while we had happier moments, then our Simran is not going to work when we have pain. Kabir Sahib says, "If the disciple has not done Simran when he was living happily and if he remembers the Lord only in the moments of his pain, which Master is going to listen to the plea of that disciple?" He who remembers God only when he is in pain, Master does not pay any attention to him.

If you have a friend who is having problems, if he is a Satsangi you should bring his attention towards Simran, you should remind him of the love of the Master and inspire him to do Simran. If he is a non-Satsangi then you should tell him to accept the will of God, and if you will sit near him and do simran he will definitely get some benefit, and he will get the help to accept the will of God.

QUESTION: Talking about Simran, Master, in our area, sometimes we practice standing up, instead of sitting down, in the night time. And I've found that a very good help to get the Simran going. Can you say something about that? Is that a good practice? You have said that Sawan stood up, and that Kirpal would meditate in water up to His neck.

SANT JI: You see, the correct posture for sitting for meditation is the one which you were told at the time of Initiation. And that is sitting cross-legged. That is the easiest posture, and you should try to sit in that way. But if you have sat in that position for five or six hours and if you want to meditate more, and if you have gotten tired or are feeling sleepy, then you can stand up and continue your meditation. And if you want you can even tie your hair to a nail and you can meditate in any way you want. But the best posture for sitting for meditation is the cross-legged one. If people have not yet become tired while sitting in the cross-legged position, but stand up anyway and continue their meditation like that, sleep bothers them even in that position, and they fall down. I have seen many dear ones who, when they fell down on the other people meditating there, hurt them also.

Master Sawan Singh and Supreme Father Kirpal had met God, They were one with God, and in fact They were sent into this world by God Himself, and the principle of Their life was meditation and nothing else. How can we imitate Them? Guru Nanak Sahib says, "We try to imitate those who have reached the door of the Lord but we do not look at our bad deeds."

You can read many stories about Sunder Das, an initiate of Baba Sawan Singh, because many of his stories are written in Mr. Oberoi's book. And he was number one among the meditators, he used to meditate a lot. Once Master Sawan Singh was talking about how Guru Ramdas would meditate tying his hair up, and meditate for many hours. At that time Sunder Das, who used to meditate for eight hours at a stretch, said laughing, "Master, Guru Ramdas had to liberate the whole world, why do we have to meditate for so long? Because we know that we are going to get liberation from You. So we do not need to meditate all that long." So it means that those who have taken refuge at the Master's feet never try to imitate their Master, they just obey the commandments of their Master.

QUESTION: Master, sometimes people go to a lot of trouble to make a room dark to meditate in, and they close it all up and wear hats down over their eyes. And other times people go to a lot of trouble to make a room light and they turn lights on; they want to meditate where it's bright. Does it matter whether it's light or dark where you are meditating?

SANT JI: Well, only those who have some problems with either light or darkness know about this and they can answer your question. Usually it happens that some people have difficulty in closing their eyes so that is an accommodation for them to use a blindfold or to turn off the lights and sit in the dark.

But the meditator should only pay attention to his own meditation. We should not pay any attention to why they are turning off the lights or why they are turning on the lights. Swami Ji Maharaj had meditated for seventeen years continuously sitting in a dark room.

QUESTION: I have a couple of questions. Today before lunch my heart was longing to sing a bhajan to You, but I was afraid, because it is so silent, that it would displease You if I sang to You. The other question is that a couple of nights ago when we were singing the bhajans to You, You looked so sad and I just was wondering about that.

SANT JI: Well, we have set aside the time for singing the bhajans which is in this session and once every three days we sing the bhajans and you should take advantage of that opportunity. Or you can join the other people singing after the morning meditation. At the time of lunch it is very important to maintain silence. It is required very much, so you should try to be quiet and silent at that time. And you should sing the bhajans at the other times. I try my best to remain happy and go jolly as much as I can do. But some dear ones know that in the past month I became sick and maybe my body is looking a little bit weaker. But the happiness which I have cannot be described in words; it is beyond any kind of description. When I was returning from Sirsa after seeing Group Two off, I wrote this bhajan which says that *the happiness has gone away and the pains have come, who else can listen to my plea, come and listen to my plea, O Beloved Kirpal*. I did not write this bhajan in sadness; I was very happy because I was feeling like a very fortunate one, because He gave me the human body, and He Himself came in a human body to meet me. And He chose me for His devotion, and He has given me so much grace, so I was feeling very fortunate and very happy. And the happiness which I have because of His grace cannot be described in any words. As Kabir has said, "If you make a dumb person eat rock candy and then ask him about the sweetness, he cannot describe it in words because he cannot speak. He can only dance and show his happiness." In the same way, the happiness which He has given to me, I cannot describe that outwardly in any words.

Before 1947, Master Sawan Singh used to say, "I do not feel old, and from within I am very active and I am very young." Even though he was very old at that time. But in 1947 when India and Pakistan were formed during the partition, people played the game of blood in the name of God, and they killed many people. Everybody was killing the other people and a lot of blood was shed. At that time whatever account of Kal the Master had to pay, to settle, Master Sawan Singh did that. In many places He appeared in His physical form to save souls, to save people's lives. And at many places He appeared in the form of the Shabd. He saved many people. And people know about this: how He went to many different places and saved the lives of the people. And in that process He had to

give a lot of His blood from His body which made Him very weak. And You know that only after 1947 He became chronically sick and very old, right after that, and He lost a lot of blood from His body. Whatever has happened in Delhi in the past months, it is not hidden from anyone in the world. Everyone knows how in the name of God people were killed. This time also, this body had to pay to the Negative Power; because it is up to the Negative Power how he wants the karma to be settled. So this body also had to suffer a lot. Before this happened I had told Pappu, "I don't feel that I am becoming older, I feel that my body is like a spring, it is very active." Because the amount of food that I eat is so small, that no body could live on that, but I have something else within me, some other Power within me which is keeping me alive. So I was telling Pappu that I did not feel old and that I would never become old because I had never become sick, I had remained active. But after all this happened I became weak, and now I feel that maybe I am getting older. So maybe because of that weakness you would have seen me sad, but I am not at all sad. The happiness which I have received is beyond any description. I consider myself as the most fortunate one. I have very great fortune that Master Kirpal chose me; He used to make me sleep in the same room with Him; He used to feed me with his own hands. And He did every possible thing for me; He gave me so much love that I cannot forget that happiness. And even now He is taking care of me and the happiness which He is giving me from within is not something which I can describe in words.

I thank all the dear ones who were concerned for my health. During that time when Paul Young heard about that, he sent me some medicines and some pomegranates which I returned lovingly, saying, "I do not need any medicine, because this is not the sickness which can be cured by the medicines." This was something else. And I requested all the dear ones here who were trying to give me medicine, I told them, "Don't call me, let me just remain like I am. It will be better for you. Just leave me alone." During that time, the Bagga family who were in Canada had many experiences, ten days before all these things happened, and they wrote me several letters. In one of the letters they wrote that they had seen me sick and they had seen how I was paying off the karmas of the dear ones and how I was giving the blood of my body. And they also wished that it might not become true. They had this experience on the twentieth, and the incidents happened ten days after that. And there is one lady in Delhi who once was sitting in meditation, and she also had this experience that the Master was carrying the dead bodies to one place, and she told her son, and he came here, and he told me about his mother's experience. This is the only reason why Hira Lal, Pappu's father, has come from Canada. Because of all the experiences which they were having, he was worried, so that is why he came here to see how I was doing. A few years back, when I was on one of my tours, when I became sick in America, Bibi Prakash, Pappu's mother, had this experience while she was in Delhi, that I was sick, and she wrote me about that and she was worried. But since I was across the seven seas in a far country, I did not want to make them worry so I wrote them a lie, "Don't worry, I am not sick; I am well." But that was not true. When we came back from the tour, then I told her, "Whatever experience that you had was true." So I mean to say that if you people also would meditate, and if you have your attention toward the Master, you can also know in your meditation what the Master is doing, how the Master is functioning in the inner planes, and how He is taking care of the souls.

QUESTION: You know we hear all these different things and someone said to me that he'd heard that we pay off the good karmas first after we get initiated, and then after we

enjoy the fruits of our good karmas, then we pay off all our bad karmas. And I wonder if You could say if that's true.

SANT JI: Regarding this, Master Sawan Singh used to say that it would be better if you went within and asked him who is making you pay the karmas. Because he knows whether he has to give you the prize of your good karmas first or whether he has to give you the punishment of your bad karmas first.

QUESTION: Master has said that without leading a righteous life, we can't go within in meditation. And sometimes because my life isn't very righteous I get discouraged about working hard in meditation because Master said that your life has to be righteous to be able to see in meditation. I was wondering if You would comment on that.

SANT JI: Nothing is impossible. One can become righteous if he works hard for it; he has to be determined. And if one is determined, he can do it. I also said that no matter that all these five dacoits are chasing every disciple, the disciple is not alone; he has the Shabd, he has the Master on his back, and with every single breath he is getting the protection from the Master. So why not take advantage of the protection and the help of the Master and become successful in this lifetime? I passed many difficult tests of the wireless radio in the army, and even the test which they used to give in the place called Poona which was the most difficult one at that time. I passed even that one. But I was never afraid or worried whether I would pass the examination or not; I would just do my job. Since I was confident and I had worked hard then I knew that whatever I had done was correct and I would definitely pass the examination. Always after appearing in the examinations I would write, "R" which meant "Right." Now also when I see some students who have appeared in the examinations, and when they come out, and I ask them how they have done in their test, they say, "Well, we will know when the results are posted." But I said, "No. That is not the correct attitude. You should know what you have done. If you have done right, they you should know that you have done right and that you will definitely pass that test."

If a wrestler goes into the ring thinking that he is going to get defeated, he will definitely get defeated. He will not be successful. If the wrestler goes there with confidence that he will defeat the other person, only then can he defeat him. In the same way, the disciple should never lose his confidence. He should always have the love and faith in the Master, and confidence in his own self that he will definitely pass his test.

Supreme Father Kirpal used to say that there is hope for everyone. A Satsangi should never become hopeless. I have always said that meditation is the struggle, and you should continue struggling with your mind. Never listen to your mind; never obey your mind. Always go on fighting with your mind. Whatever the Master is telling you in the Satsang, do that; obey His commandments; you do according to His instructions. If you have love for the Master, if you have faith in the Master, always go on doing what your Master is telling you. If you have love for the Master, and if you are listening to Him and not to your mind, then you will definitely become successful in this struggle.

Many people who try to continue the struggle with their mind become successful and they come to me and tell me in their interview that they have got rid of lust or of anger and the other passions are also going away. I tell them, "One day all these passions will leave you and you will see that the Shabd is ruling everywhere within you."

QUESTION: I would just like to ask if Sant Ji thinks that things in Delhi are over has that debt been paid? – and whether He thinks we will always be able to come here, regardless of political conditions in this part of the world.

SANT JI: Well, you see the thing is that Saints never make prophecies. They never play the game of the astrologers. We should always remain happy in the Will of God. Whatever is going to happen, will happen, and we should always accept the Will of God. Many people have seen Shanti Chopra, an initiate of Master Sawan Singh who used to live in the ashram. He became very sick towards his end. His stomach got inflated and became very big. He was about to leave the body and it was his desire that I should come to see him before he left. When I was going to America, I had planned to leave Rajasthan the same day we were going to fly out from Delhi. But because of Shanti I went to Delhi a day earlier, and when I went to see him, at that time he wanted to talk with me, but his children wanted to tell me how they could arrange a very good doctor and bring the medicines and things like that. He was not pleased with all that and he told his children, "I don't want any kind of medicine, because it is up to the Master. It is up to Master Sawan. If the amount of meditation which I was supposed to do in this world has been done, then He will take me now. If He wants me to do more, then He will keep me here. Whether you bring the doctors or not will not make any difference." But the children did not believe in that, and they always tried to bring some medicines and things like that which he was not pleased with. When I went to see him he was very sick and he told me about his desire. When I left for America I gave the duty to Mr. Oberoi to see him every day until he left the body.

Mr. Oberoi did go to see him every day, and on the final day when he was about to leave the body, since he was from the Sanatan dharma, (the Hindu religion) his wife said, "Since we are Sanatanis, let us take your body down off the bed." Because in the Hindu religion they do not let the person leave the body while lying on the bed, and they also take the body out of the home. So he said, "Well, whatever you want, you can do." His wife said, "Let me make some light for you so you can put your attention into the light." To which he said, "It is up to you. You can do whatever you want, but I don't want all these things, and I don't need all these things." And then he started singing the bhajan, ***Sawan Kheria Ranga Vich Razi***. He sang the whole bhajan and in the last line where it says that *Ajaib dukhia hoja razi*, he sang *Shanti dukhia hoja razi*, and that was the moment when Master Sawan took his soul up. He removed the sickness of his soul, and he became his soul, healthy forever.

So we should have faith in the Master. I am sure that Supreme Father Kirpal will continue showering His grace. He is showering a lot of grace on us.

1985 September: Faster than a Bullet

Session Date: January 2, 1985

This question and answer session took place January 2, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Master says that unless we have our attention at the third eye we cannot be pulled up, that unless we have completed the Simran we cannot be pulled up; so what is the situation for the children who are only initiated into the Sound?

SANT JI: As I have said earlier also the attention of the children is not scattered much; they do not take much time to concentrate their attention at the eye center. Maharaj Sawan Singh Ji used to say that many times, even though the parents have been initiated for a long time, they have not opened their inner vision or contacted the Master within, but their children have already done that. Many times they get direct messages from the Master for their parents.

Often I have told the story of a boy who used to live in Ganga Nagar, and had experience of Master Kirpal. Supreme Father Kirpal appeared to him in his meditation and gave him a message for his father. His father was a camel dealer and he was not successful. He was very poor. So Supreme Father Kirpal appeared in that boy's meditations and told him to tell his father that since he had traveled so much trading camels and had gotten nothing out of it, he should stop that business and he should open a shop in a village called Manjuwas.

The next morning that boy told his father about the message he had received from Supreme Father Kirpal. Parents might or might not believe what their child was saying; but since the father had much faith in Master Kirpal, and he was tired of trading in camels anyway, he stopped that business, and obeying the message which had been received by his son, he went to the village of Manjuwas and opened a very small shop with a very small investment. But later he became very successful from that shop, and now they are living comfortably.

Since the attention of children is not scattered much in the world, whatever attention is given them they will accept, and they can become receptive to the Master's grace much sooner than we can. Many times we see that when the children who have been initiated into the Sound start enjoying inner bliss and going within, when they open the inner veil and see the Master within, they become so absorbed in their experiences that they start giving more time to meditation. Some parents don't like that; they are afraid that if the child does a lot of meditation it is possible that he will give up all interest in studying or worldly pursuits. So sometimes they try to stop the child from doing more meditation. But I have seen many six- or seven-year-old children in the Satsang whose souls were pulled up within and when people would pull them out they would say, "Why did you bring me back? I was having the darshan of Master Sawan Singh (or Supreme Father Kirpal)." Children are innocent souls and since their attention is not spread as much in the world, they don't have those wild thoughts; it is easier for them to concentrate at the eye center and open the inner veil.

Once a general came to Master Sawan Singh for Initiation, and when Master Sawan Singh gave him the initiation he said, "First I received initiation from Seth Pratap Singh (who was Swami Ji Maharaj's brother) and then I got Initiation from Hazur Rai Saligram, and then I got Initiation from Sarkar Sahib (Rai Saligram's successor), and now I have received Initiation from You. But even after receiving Initiation from so many Masters I have got nothing. I don't see anything inside; what is the reason for that?" Master Sawan Singh replied, "The woman who has thirty-two husbands cannot please anybody. The same is true with you intellectuals: you try to please everyone and you get nowhere, you have no experiences. Your attention is spread so much in the world. You go everywhere and your attention goes everywhere, and you are not able to please anybody or get any experiences." Master Sawan Singh used to say that it is worth it to spend one's whole

lifetime trying to please one Master. But how can those who try to please so many Masters become successful?

When Master Sawan Singh told that general that his attention was scattered all over the world and that is why he could not see anything within, he did not agree. He said, "Well, I don't agree with this because I know about my concentration, and my attention is not scattered in the world. I can concentrate very well." Then Master Sawan Singh said, "But then why don't you see? You have been explained the theory and you know the technique of meditation, why are you not able to concentrate and see the things within? We have experiences in meditation only when we are able to concentrate at the eye center." But even then that general would not agree that his attention was scattered in the world. His nine-year-old daughter Kamla was also there and Master Sawan Singh told that girl to close her eyes. Then Master Sawan Singh gave her His attention and asked her what she could see. She reported, "Now I see the stars; now I see the sun; now the moon has come." Then Master Sawan Singh told the girl to open her eyes, and then He said to the general, "Now, you tell me whether your attention is scattered or not. Kamla's attention is not scattered in the world, so whatever attention I gave her she accepted and she became receptive to it, and as a result she started seeing all these things. Whereas when I gave you my attention, you were wandering here and there. You are not concentrating, that is why you are not receptive to my attention and are not utilizing it in seeing within." Hearing this the general felt very embarrassed.

QUESTION: Master, I work in a school where the people are very concerned with what they term "social justice" and some programs for the starving and hungry people in the world such as Ethiopia and also in poor sections of our own city. Could You comment on the role of a Satsangi in such programs?

SANT JI: Regarding this Master Sawan Singh Ji used to say, "First provide for the needs of your own family; if you are successful in that, then think about the needs of your neighbors and try to provide them with their needs; if you can do that, then think about your city or town where you are living: you can help people there. Afterwards, if you have more, then think about the people living in your country. And if you are able to afford to provide things for all the people in your country, then you can think about people in other countries." He used to say that it is not a bad thing to think about and to help others.

I have seen many "philanthropists" who seem to be thinking and worrying a lot about other people, and who collect a lot of money from other people; but if you saw how much they spend on their own selves, you would be surprised to find that they spend not less than a king would spend on himself. Satsangis are not told not to help others. You will find many Satsangi poor ones who need help; you can help them. You can help your Satsang, and if you have more after helping the Satsangis and your Satsang, then you can think about helping others.

You know that when I went to Sant Bani Ashram last May, for several days it rained, and because the dear ones had worked very hard and had spent a lot of money, they had made a very good place where we could all sit, and people were able to meditate and take advantage of my visit there – only because a very good place was made for them to sit. Even though it was raining outside, they were able to sit inside. So do you think that the

people who worked hard in making that Hall, or who contributed money in the building of that Hall, will not get anything in return? No, they will definitely get a lot in return, because God is not unjust; He is just and He always pays the people for what they have done for Him. Master Sawan Singh also had made a very big Satsang Hall; He used to say, "Those who have donated in making this Hall will definitely get the benefit of the meditation of those people who come here and meditate. Even when the donors leave the body they will get benefit from other people who use this hall for their meditation." That hall was also made in a T-shape, like it has been made at Sant Bani Ashram, New Hampshire.

QUESTION: Sant Ji, to meditate seems to require enormous endurance. How do the very old grandmothers and grandfathers in India meditate when they do not have that kind of endurance?

SANT JI: You see, there is not much difference whether an American person meditates or if an Indian person meditates; they all have the same kind of problems. It is universal whether it is here or there, and unless they have the endurance, the patience, to meditate, they cannot do it. If we do not have endurance we cannot become successful either in our meditation or in worldly work. It is not only for older people; for the young people it also applies. If they do not have the endurance to meditate they cannot become successful either.

I'll tell you one incident of the time of Master Kirpal. Once an elderly initiate came to see Him and he wanted to tell Master Kirpal, "Even the farmers forgive an old bullock, they don't take any work from that bullock but they feed him. In the same way when I have become old I should be excused from meditation. I should not be told to meditate, I should be given this concession." He told me that he wanted to ask that from Master Kirpal and I should arrange his meeting. So I did. When he went to Master Kirpal he said, "All my worldly responsibilities have been taken care of; I have four sons and they own a very good grocery store and they are well settled, now I have nothing to do. But I have become old and even farmers don't allow the old bullocks to work. So like that, You should also excuse me from the meditation. You should not tell me to meditate because I have become old; You should take me without meditation." Supreme Father Master Kirpal laughed and said, "You are right that farmers don't make old bullocks work, but if all your responsibilities have been taken care of and you have nothing to do, then why don't you meditate all the twenty-four hours? From now onwards, you should meditate twenty-four hours; all day and night you should be meditating." He could not argue and he came back.

That old person used to have the habit of keeping a watch in front of him when he would sit for meditation, and since I knew that he had been told by Master Kirpal to meditate for twenty-four hours, I was surprised to see him using a watch – because when you are told to meditate always, then why do you need to have a watch? So once I said in front of all the people in the sangat, "Why does he use a watch when he has been told by Master that he should meditate for twenty-four hours?" And afterwards he gave up that habit.

So I mean to say that it makes no difference whether an old person is from India or from America: when you have taken care of all your responsibilities, when you have finished

all your give and take in the world, when everything is all settled for you in the world and you have all that free time, then you should use that free time in doing meditation.

Maybe the older American people have the impression that Supreme Father Kirpal or Master Sawan Singh used to give a concession to the older Indian initiates and they were excused from the meditation, but that is not true. The old person whose story I told you was about a hundred years old at that time and he left the body after living a very long life. So Masters never excuse anybody from the meditation whether he is American, or Indian or African. Because you have to do the meditation; that is very important.

QUESTION: Master, when the Sound and the Light and the Form of the Master is so sweet, why is it frightening at the first part of meditation to sit with the intention of going in, to say, "Today I'm trying to die"? . . . [tape unclear]

SANT JI: In the beginning I used to meditate on the first Two Words and I have said many times that only the beginning practices of Sant Mat are difficult. But once you get going in meditation, then they are not difficult. You need some courage in the beginning to go within, but if you have gone within even just a little bit you get a lot of courage and then it is not difficult. Yesterday in Satsang I said that the Satsangis should make the Tisra Til or eye center their seat. If their attention remains at the eye center while they are walking, talking, doing other things, it means that they have made the eye center their seat, and when that has happened, then the Shabd will pull you up by itself. You do not need to go within or do anything; you just need to make the eye center as your seat.

The things which He is supposed to pull – the mind and the soul – if they are not present at the eye center, whom will He pull? At that time the mind and soul are spread all over the body and the world, so the Shabd, even though it is present there, cannot pull anything because that which He is supposed to pull is not present there.

Swami Ji Maharaj says that leaving the Ocean of All Consciousness, leaving Sach Khand, our soul first came to Daswan Dwar and after that she took the company of the mind and came down into the body, and from the body, she has spread all over the world. So when we collect our scattered thoughts and make Tisra Til our seat, when we make the habit of sitting at the eye center all the time, then it is not difficult for us to go up – because the Shabd comes there and if we are also present there, then the Shabd pulls our soul up.

Many times I have told this story and I will tell it again. It is possible that it has been published in *Sant Bani Magazine*. It is about when I used to make people meditate. There was a person who had the habit of sleeping during meditation, and whenever I told him that he was sleeping in meditation, he refused to believe that; he would argue that it was not true and that he was not sleeping; and he told me that next time when I found him sleeping I should wake him. So afterwards when he sat for meditation along with many other people, he slept and started snoring very heavily. So I woke him up and at that time he was embarrassed and he also laughed, and then he told me what he was doing at that time. His village was about forty miles from the Ashram and at that time, while other people were sitting for meditation and he was also – in a way – "sitting for meditation," he was trying to pull his cart which was stuck in a berry tree. He was sitting there for the meditation and the Shabd was coming there to pull his soul and mind up, but he was not there – he was not even present in his body, he was forty miles away from the place

where he was "sitting for meditation," totally involved in his worldly pursuits. So, you know that when people "sit for meditation," their body sits, but you don't know: if you try to introspect your mind, you will find that many times the mind gets on different flights and goes here and there and does so much worldly business.

In this context I have often told the story of my mother's brother-in-faith who used to stay up all night and do some kind of meditation, but at that time, since I was very young, I did not know what meditation he was doing. But during the meditation, people had heard him, and I also heard him, say many different sentences. Sometimes he would say, "Yes, have you come now? Okay, come and sit down." Sometimes he would say, "Okay, so now all of you have come together? All right, all of you also sit down." He was a cobbler, and he used to have some shoemaking instruments with him so he would sometimes say, "Okay, all of you have come now to bother me? I'll kill all of you with this weapon I have." (One of his tools). And sometimes he would say, "I will break all of your teeth" and things like that. So sometimes he said things which gave us the sense that he was trying to chase some people away, but we did not know what was happening. In the morning when I used to go to him with some tea or something, I would laugh at him and say, "Okay, uncle, should I also take your teeth out?" I would laugh at him, not knowing what he was doing. So then he would say, "Son, I will ask you this question; when and if you are given the meditation practices which I have been given, I will ask you – how will you struggle in doing this meditation?"

So sometimes when we have the thought of a relative, the image of that relative comes in front of us, and we get involved in that. Sometimes we have the thought of worldly business and we get involved in that, and because of all those worldly thoughts we do not do the real thing for which we are sitting. That is why Saints always say you should withdraw your attention from all the worldly things and make Tisra Til your seat. Because if you do that, you will not have to do anything. If you will remain at the eye center all the time, without getting involved in worldly things or lower thoughts; then the Shabd will come there by Itself and will pull your soul up.

The thoughts of the world and the pleasures of the organs of senses are the only things which are pulling our soul down. If we withdraw our attention from all these thoughts and rise above all these thoughts and make Tisra Til our seat, our soul will go right up much faster than the speed of a bullet.

QUESTION: Master, sometimes I feel that I hear You tell me things within, even when I'm not meditating. But I'm not seeing Your Form within. How can I know when it's truly something that You are telling me to do or when it's the Negative Power or just my mind?

SANT JI: I am sorry to say that Satsangis, even after seeing and knowing all things from the Masters, still create questions like this. When you are seeing or hearing things within, you should know whether it is from the Master or from your mind. You should know that your mind will never inspire you for the things of the Path, he will always create dryness within you. So when you hear things like that, you should know. You should be able to decide whether it is from the Master or from the mind. If you think it is from the mind, don't pay any attention to it. Don't listen to it.

During the first tour, in Nanaimo [in 1977], in the initiation, many dear ones had very good experiences. Russell Perkins asked them about their experiences after the meditation and they were all very happy and satisfied. Out of them, Mansa Singh and Martha also had very good experiences which they told me in front of the other people. And then Mansa Singh asked me, "Will we see this again, when we go back to our home, or is it here only?" I laughed and said, "Well, you cannot decrease what you have been given. You can, of course, increase it if you will meditate with love and faith." So I mean to say that the mind is such that even after seeing all these things, still he will nod his head, and refuse, saying that he has not seen anything. Or sometimes he will have this question or doubt: that this is some kind of magic which the Master is doing and we see these things only in His presence, but when we go back to our homes that magic will not work and we will not see anything. We always remain like toys in the hands of the mind, because first mind will make us sit for meditation and then he will tell us to get up from meditation. If we have good experiences, then he will make us think that it was not a valid experience. Because he does not want us to take the advantage of the experience which we have gotten in meditation, and he does not want us to continue with meditation. That is why he creates such doubts and things. Since we have become toys in his hands, we always follow him. Kabir Sahib says, "I thought that my mind had died and become a ghost, but now in the form of the ghost he is even more powerful. Because wherever I go he follows me."

QUESTION: Master, at times we are asked to sing devotional songs at funeral homes; would it be right for us to sing these songs of the Masters?

SANT JI: Usually people get the opportunity to visit such places, the funerals or cremations, and it is all right to sing bhajans, because sometimes people don't sing bhajans or devotional songs and get involved in talking, which is not good. But you have to be selective. You should see what kind of atmosphere is there, whether the people there will be pleased hearing the bhajans or not. In the Sikh community, in the final rites, they do the *kirtan sola* and read many other things from the Granth Sahib and sing a prayer, and they also sing many bhajans. *Kirtan sola* is one of the banis of the Guru Granth Sahib.

So it is better to sing the glory of God, and to put the attention towards God; if you can do that by singing bhajans there, it is much better than talking about useless things. It is better for the one who is singing and also for the soul who has departed.

QUESTION: Master, if we do a good deed or have a good thought and then the mind or ego asserts itself, and says, "How good I am," have we lost the benefit of the good that we may have thought or done?

SANT JI: I always advise the dear ones that they should not stop doing their Simran even for a second, because egoism is a very powerful thing and it is the last one to surrender. It is very powerful; and you have to fight a lot with it; it is the last thing which leaves you. You can only abstain from it by doing Simran. Master Sawan Singh Ji used to say that when you have egoism about anything you have done, you lose the benefit of all that you have done. If you have had some good thought or have done some good deed, you should understand yourself as the most fortunate one, and just as you have worked hard and had that good thought or done that good deed, at the same time you should work hard to

maintain its fruit. You should be grateful to the Master that because of His grace you were able to do this good deed, and you should always feel yourself as the most fortunate one.

But the Satsangi should not expect a reward for any good deed which he has done, because egoism comes and we get stuck in it only when we expect a reward for our good deed.

Supreme Father Kirpal told me, "Dear son, if anyone gives you water, you should accept it as milk and appreciate it; and if you give anyone milk, you should forget that you have done that." So it is better for us to forget after doing any good deed.

1985 October: The Reality of the Saints

Session Date: March 31, 1985

This darshan session was given March 31, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: If our own will intervenes at the beginning of the meditation when we sit, when we make our mind quiet and concentrate, could You then tell us when does our own will stop and when does the grace of the Master start? Do we have to become completely empty or can we visualize the form of the Master and still go within with our own will or the grace of the Master?

SANT JI: If you sit for meditation making your mind quiet and emptying yourself of worldly thoughts, then there is no question of your will intervening in your meditation; you have already made your mind empty.

If you sit with the desire that you want to go within, it is possible that the mind may make you lose this determination and attach you to some other desire of the world. Yesterday I described how our mind works like a competent lawyer. Sitting within us he goes on presenting excuses to us: sometimes he tells us in a friendly way, sometimes he comes as an enemy and frightens us; he tries his best to make us give up doing our meditation. So when we sit for meditation it is very important for all the Satsangis to remember the few things I often say before we sit for meditation: that you have to make your mind quiet, you have to make your mind empty of worldly thoughts, and you should not allow your mind to wander outside. You should sit there with your mind quiet, and concentrate.

I have often repeated what Master Sawan Singh Ji used to say, that the person at whose door a bullock or some animal is standing, is worried about that animal; he knows when he must bring it from the sunshine into the shade, and when he has to give it water or feed it. He is worried for it and he takes very good care of that animal, because he is responsible for it. In the same way, if you have some servant working in your home or in your store, you know when you have to pay him and what time he should be released, and so forth. And you will take care of every possibility, because you are responsible for him.

In the same way when we are working for our Master, when we are sitting at His door, He is responsible for us; as we do not keep our servant unpaid, do you think that He will keep us unpaid, if we work for Him? He is not unjust. He is full of justice, and He always

takes very good care of all those who sit at His door and work for Him. Our job is to do the meditation, to keep our mind quiet and concentrated. When we sit at His door, when we do our work, then He performs His duty, He also does His work. Our job is to sit at the door, our job is to do the meditation; it is the job of the Master to pull our soul up. We don't have any way, any technique, by which we can pull our soul up by ourselves; it is the job of the Master. Our job is only to sit at the eye center and do the meditation as we have been instructed. It is the work of the Master to pull our soul up.

Swami Ji Maharaj says, "The Shabd will be opened with the grace of the Master, and the mighty Master pulls the soul up." Whenever our Shabd is opened, it is only with the grace of our Master, and He will pull our soul up. If we are doing our job, if we are taking even one step towards the Master, Master will come down fifty steps to take care of us and to pull our soul up. So we should also honestly and sincerely do our part: the part of the meditation which we have been given by our Master.

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

SANT JI: Usually I have said that we should spend at least one-fourth of the total time for meditation in sitting in the Sound. By doing that we get the habit of sitting for the Sound practice and every day, by trying to listen to the Shabd, our mind also gets intoxicated by hearing the Shabd. If all the Satsangis make Simran as the principle of their life, and if they go on doing the Simran even when they are not sitting for meditation, when they are doing other things of the world, or of their work if they do the Simran at those times, they will not have to work hard for doing Simran when they sit for meditation. When you sit for meditation after doing so much Simran during the daytime, your attention goes straight into the Light and you will not have to work very hard, you will not have to give so much pain to your body, trying to do Simran and sitting for meditation.

QUESTION: Is it all right to give parshad as part of a medical treatment?

SANT JI: In one of the question and answer sessions in Bogota I had replied to this question and it was even published in *Sant Bani Magazine*. You should try to find that and read that. You will get the answer to this question there.

Still I understand that it is very important for you people to understand the value of parshad. Parshad is another name of grace. Do you want to misuse that grace? Do you want to go on wasting that grace? Master has given you that grace for your own upliftment and purification. Instead of purifying your own self, do you want to waste it for other people?

There is a lot of charging of the Master in parshad which They give us, a lot of grace is contained in that parshad of the Master. If we take that parshad with full love and faith in the Master, we can gain a lot, and a lot of our karma can be paid off by eating that parshad.

Regarding parshad, I would like to tell you a story of Guru Gobind Singh. Once it so happened that he had two disciples in the place called Dina Kungur and the names of the disciples were Lakmir and Shamir. They were two brothers and they were very devoted

to Guru Gobind Singh; they did a lot of seva for Him. They would even stay up all night guarding the place where Guru Gobind Singh used to live. They didn't want their Master to have any kind of discomfort, so they would always stay up and guard that place and do every possible thing to please the Master.

Guru Gobind Singh became very pleased with them and He called Shamir and told him, "I am very pleased with you, and I want to give you something." He gave him some puffed rice as parshad and told him, "This is very valuable and you should take it." Now Shamir did not appreciate that parshad; he came to his family and he wanted to distribute that parshad among his family members. But his uncle did not believe in Guru Go bind Singh; he used to worship someone called Sultan. Nobody knows the history of that Sultan but people believe that he is some kind of deity, and some people still worship him. Shamir's uncle also used to worship him, and when Shamir wanted to give some parshad to his uncle, he became upset and said, "How can this little puffed rice cut the cycle of 84 lakhs births and deaths? How can your Master liberate you? This is not true. You should believe in Sultan, otherwise he will destroy you and you will have to suffer."

Now when Shamir heard all this from his uncle he was frightened, and he did not have the courage to revolt against his uncle. What usually happens when the Saints and Mahatmas come into this world is that people think They are not very learned, They do not have many means in this world, They are not very rich. People do not understand the reality of the Masters. But after the Masters leave this world, then people realize the glory of those Masters and they repent; but what is the use of that?

So at that time there were many people who did not appreciate Guru Gobind Singh, and Shamir's uncle was one of them. So when he did not appreciate the parshad and rebuked Shamir for bringing that parshad into the home, Shamir was afraid, so instead of giving that parshad to anybody he buried that parshad in the ground.

His daughters were watching, and after Shamir left the house they dug it up and ate it. As a result, their inner vision got opened and they started seeing many beautiful things within. When they saw all those things within, Shamir came to know about it, and then he realized that he had lost the grace which Guru Gobind Singh was trying to give to him through that parshad. Then he repented and he went to the Guru and said, "Master, I am sorry that I did not appreciate the parshad which You gave me. I wanted to give it to my family members but I was afraid and I did not give it to them. I buried it in the ground and my daughters ate it, and now they are talking about the higher planes. I am very sorry that I wasted that grace. Now You should give me such a grace that I will not waste. You should cut my cycle of 84 lakhs births and deaths."

Guru Gobind Singh was very pleased with Shamir because he had done a lot of seva, and He wanted to liberate him. Masters never want Their disciples to come back into this world again: They are determined to cut down the cycle of 84 lakhs births and deaths in this lifetime. They want to liberate the souls in this lifetime. So Guru Gobind Singh graciously told him, "Okay, Shamir, go and sleep, and let us see what kind of grace you will get."

When Shamir went to bed, in his dreams he saw many different things: he went into many different bodies, suffered a lot of pain, enjoyed a lot of happiness, and all the incarnations, the births and deaths which he was supposed to go through, happened in his

dreams. And finally when his last birth came, he was born in a very poor family and had many children. He did not have enough food to feed his children, so he used to go in the forest and harvest fruit. Once it so happened that he had climbed a tree and was eating the fruit from that tree. The trunk was very weak and he fell down and broke his leg and he felt that pain. Sometimes when we have experiences like this in the dream state, when the pain comes we feel that even in the dream. So he felt a lot of pain and he woke up. When he woke up he was surprised to find the skin from that fruit in his mouth, and then he realized what his Master had done for him. At once he went to Guru Gobind Singh and told Him about all that he had gone through. Guru Gobind Singh told him, "Look here, Shamir, this is the grace of the Master. You were supposed to go into all those lives, but graciously Master has cut down all that pain for you and now you are released from birth and death and you will get liberation. You did not appreciate the parshad and you could not take advantage of it, but looking at your devotion and your service, Master is pleased with you, and you have got this grace."

So I mean to tell you that if Shamir had appreciated the parshad in the first place, if he had eaten that parshad without thinking of giving it to anybody else in the family, he would not have had to go through all that pain and those incarnations in the dream state, and Master would not have had to work more to give him liberation. If he had appreciated the parshad in the first place he would have gotten the liberation right then. Parshad is something which should be taken with appreciation. If you give the parshad to somebody it means that you have not appreciated the parshad. And if that person doesn't take the parshad with appreciation, it will not work for him. So if you don't appreciate it, only then you give it to other people; and they also do not appreciate it, so it will not work. So parshad is something which should be taken with appreciation and then it works like a miracle – if you take it with appreciation and faith in the Master.

Only a hungry person appreciates food; only a honey bee who is fond of nectar appreciates a flower; and only a thirsty person appreciates water. In the same way, only those gurumukh disciples who go within appreciate the reality and glory of the Master because they have seen the glory of the Master within and they know how outwardly also, through the body of the Master, God is functioning: how God is looking at us through the eyes of the Master, how when the hand of Master is moving it is not the hand of the Master, it is the hand of God Himself. And it seems like the Master is speaking and the voice is coming out from His throat and mouth but in fact it is the voice of God. Only the gurumukhs who go within and have realized their Master within know about this truth, and only they appreciate. So when they get parshad they know that it is not given to them by some human being, it is given to them by the Almighty Lord Himself. They know that through the body of the Master God Himself is functioning. Kabir Sahib says, "Brahm speaks through the body of the Saint; how could even Brahm speak without a body?" So only the perfect disciples, those who go within and have seen the glory of the Master, know the reality and the value of parshad, and they are the only ones who appreciate it.

Once some people were doing seva at Master Sawan Singh's farm, and every morning Master Sawan Singh would visit those people and He would take them the leftover chapatis from the previous day. And also He would take some sugar which was made from the sugarcane juice produced on His farm. Every morning He would visit the

sevadars and give that parshad to them. Once it so happened that when Master Sawan Singh went there to give food to the people, Mastana Ji of Baluchistan was also there, and he crawled to the place where Master Sawan Singh was standing. He did not worry about his clothes; he did not even worry about his body. Master Sawan Singh Ji told him that he should walk and not crawl, but he said, "No, I would like to crawl on the sand where You have put Your feet, because it is like parshad to me." There were some gentlemen there who were very much worried about their clothes and were not interested in doing the seva of carrying baskets full of mud, and they were even complaining to the other people, "You should keep yourself away from us, because when you carry these baskets the dust comes and spoils our clothes." When Master Sawan Singh came there, the same people told the sevadars that they should go away because the dust was blowing towards the Master and it was spoiling His clothes.

But Master Sawan Singh Ji said, "No, don't do that, because this dust of the sangat is very precious to me; it is very sweet and nectarful to me and I like it because it is from the sangat." At that time I was also present there, and I was wearing a sheet. When Master Sawan Singh wanted to sit there I put that sheet down under Him and I was very fortunate that He sat on that sheet. I preserved that sheet and when Supreme Father Kirpal, that gracious Lord, came to my home, I told Him, "This is the sheet on which God Sawan sat, and I am very fortunate that now God Kirpal is sitting on it." Master Kirpal also became very happy. I still preserve that and appreciate it, because I know that twice God came and sat on that sheet – once in the form of Sawan and once in the form of Kirpal. But not everyone can have that kind of appreciation; only those who go within and realize the glory of God, the reality of the Saints, can have such appreciation.

I have often said about my early days when I met Master Kirpal, once when He came in front of many people in the sangat, I stood up and told Him, "Master, I don't care for any God; I don't care for any Anami or Sat Naam because I have not seen them. I have known only You, I have seen only You. And for me, You are my only God." I have often said that those who catch hold of the Master get Anami; they get Sat Naam; they get the Almighty Lord; they get everything. But those who do not catch hold of the Master, no matter how hard they work in their life, still they get nowhere and they never become successful.

Before meeting Master Kirpal I was in a way cut off from the world because I had meditated for seventeen or eighteen years and I did not know what was happening in the world during that time. When I met Master Kirpal I understood this: "This is the Path of Love on which I have been walking without really meeting the Beloved. Now that I have met my Beloved, I should continue walking on this Path of Love. Up until now I have kept my life without any stain and I have kept this path of love free from any stain or impurity, and now I should continue the purity of it. If I withdraw from this path of love it will mean that I am not fit to become a lover and I will have made this path impure. I should not withdraw from it; I should go on walking on it, go on practicing it; even if I have to sacrifice my own life, I should not worry. I should continue following this path and loving my Beloved." At that time I often used to say, "In the court of love I have transferred my life in the name of Kirpal. Now my life belongs to Kirpal, and I have no ownership or control over it. Ajaib Singh has transferred his life to Kirpal Singh."

So when I gave away my life in the Path of Love to my beloved Kirpal, and tried to follow His Path of Love with sincerity, He showered all His grace on me. Dear ones, when we give away our life for the Master, when we sacrifice our life for the Master, the love for Him is developed within us by itself, and the faith in Him also starts to come within us by itself. When we love someone and have faith in someone we will definitely be afraid of Him. You know that if we want to please any worldly relative we are very careful not to do anything which would upset our relative, because we love him and respect him. In the same way, if we love our Master, and if we respect our Master, if we have faith in Him, then we will be afraid of His displeasure. We will not do anything which would cause displeasure to Him. So when we have real love for the Master and faith in Him, and if we are afraid of Him, all the impurities and bad qualities within us leave and in their place the good qualities come.

During Swami Ji Maharaj's time, many non-initiates who lived in the same city used to come and eat food which the dear ones would prepare with love and affection. They were not Satsangis, but they used to come and eat the food, and without appreciating it they would criticize the food and the way it was being served. The dear ones who were preparing the food were very disturbed, so they came to Swami Ji Maharaj and asked Him to get rid of those people who were not Satsangis. So Swami Ji Maharaj brought some water in His mouth and, in front of all those non-Satsangi people, He spit that water on the food when He came to bless it. When they saw that, at once they started criticizing and left that place without eating, saying "Who would like to eat that contaminated food?" Now for the dear ones, the Satsangis and those who had faith in Swami Ji Maharaj, it became parshad and it was very good for them; they all took that food with a lot of love, faith and affection for the Master. Since then many people still have that impression that the Radha Soamis make food contaminated by spitting in it. Many people even came to Master Sawan Singh complaining about that because they had heard it from other people. But Master Sawan Singh said, "No, that is not true. Nobody does that." It was a way that Swami Ji Maharaj used to keep those people away from the langar, but otherwise the Saints never do that. They touch the food and bless it and put a lot of grace in it and make it parshad. But only the real dear ones and devotees understand that food as parshad and appreciate it, whereas the other people don't.

Those who have had the good fortune of having the darshan of Supreme Father Kirpal will remember that towards His end time He used to have the problem with breathing and He would often spit. He used to carry a small bowl-like thing in which He would spit. When He came to Rajasthan for the last time many people saw that and many people even made a joke of it, and even now they say that Master Kirpal used to collect the spit for His dear ones. So now also when people say that, I tell them, "Yes, you should be careful when you eat from the langar here; it is possible that I will also spit in it."

So I mean to say that Saints are very gracious on Their disciples and They always want to shower grace on them. But those who do not appreciate the grace of the Master – because they do not know the reality of the Master – they make much bogus gossip like this. Those who understand and appreciate the value of the parshad make their lives just by eating that parshad which is touched or blessed by the Master. But other people, because they do not know the reality of the parshad, do not appreciate that parshad and do not take advantage of it. Those who know and appreciate its value take it with full love and

faith in the Master. They become so happy in receiving parshad from the Master that they feel that they have got the Kingdom of the whole world and they feel a lot of happiness after receiving the parshad of the Master.

Master Sawan Singh was once giving Satsang in Shimla and two wealthy Sikhs came there. The Master said, "Well, if you want to talk with me about something, or ask me anything, I can stop the Satsang and we can talk." But those people said, "No, first do Satsang, and then we can talk." After the Satsang was over and the parshad was brought for distribution, those two people before receiving the parshad asked Master Sawan Singh, "Tell us whether this parshad is pure or contaminated." The Master replied, "Well, it is pure as well as contaminated." Those people said, "How is that possible that it can be both pure and contaminated?" Master Sawan Singh said, "You see, these people just brought the food and I just touched it. So it is pure; nobody has taken parshad from this plate up until now. Nobody has eaten from it. But you know that when we make food for parshad, in our mind we make a prayer, 'O Lord, we have made this parshad for You, may You eat this and touch it and make it worthy for other people to eat.' If God has accepted our prayer, if He has eaten from this plate, it means that He has contaminated it in that way."

Then those people understood. They had been misunderstanding that the Masters of the path of Sant Mat always contaminated the parshad. When Master Sawan Singh was replying to their question, many other initiates who were sitting in the Satsang had seen a beautiful vision. After the Satsang they told Master Sawan Singh that when He was talking to those people, they saw Master Jaimal Singh standing behind Him helping Master Sawan reply to the question of those Sikhs.

So the meaning of this is that when Masters give parshad They do not contaminate it, or make it dirty. The parshad is as pure as the Master is; and in the parshad Master gives a lot of His grace. Master Sawan Singh, at that time, also said, "You see the person who had spent so many nights doing meditation, collecting the wealth of spirituality, do you think that he would like to waste his spiritual wealth by giving contaminated food to other people? By giving his leftovers to other people?"

When you give your leftovers to anybody else, you give some of your spiritual wealth to that person. Master Sawan Singh said, "You can ask my children; up until now, I have never allowed even my own children to eat from my plate, because I know the value of the spiritual wealth and I do not want to lose it." So Masters never give contaminated parshad; but They definitely give the grace which They have from Their Master in the form of parshad to the dear ones.

The dear ones always appreciate parshad and long for it. When I first went to Delhi, I had this habit of cleaning my plate after eating my food. I would take only that much food which I would need and then I would literally clean the plate. I would not leave even a little bit of leftovers. So Hira Lal, Pappu's father, saw this for the first few days and since he wanted to have parshad, he told me many times that he needed parshad. But I was also determined not to give any leftover food as parshad. I told him, "No, it is not possible." But he went on struggling and I also went on controlling myself. But finally I could not resist, so he told me that I should eat whatever I want and leave the rest in the same plate, and not keep it in a separate plate. And then I could not resist any more and I started

giving the leftovers to them. And since then giving parshad has been started. Before that incident I was very much a miser. I would not give any parshad and I was very determined not to give any spirituality to people in the form of parshad, and I had closed and locked all the doors. It was the grace of Supreme Father Kirpal that He made me open those doors, and now sitting within me He is giving the riches of spirituality with both his hands.

1985 November: The Master Cares For You

Session Date: March 28, 1984

This question & answer session was given March 28, 1984, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Sant Ji, when I sit for meditation and close my eyes, my attention goes up to my forehead, but I'm also aware that I can sense the direction that my eyes are pointing and I feel like I'm looking in that way too, which is down. So I feel very conflicted about the attention. Can You explain what's happening and how I can get my attention to go up?

SANT JI: Often I advise the dear ones that they should read *Sant Bani Magazine* thoroughly and very attentively because most of such questions are answered in the magazine. So if you would read those magazines properly you would find the answer to your question.

Often I have said that when we sit for meditation our body should be still, our mind should be still, and surat and nirat should also be still. When our body is still it will help us to make our mind still; and when our body and mind will be still it will be very helpful in stilling our surat and nirat.

Surat is that faculty or power with which we hear, and nirat is that power or faculty with which we see. So that is why it is very important for us to keep our body, mind, surat, and nirat still when we sit for meditation. In this regard I have often given the example of how we were taught to use a gun. When I was in the army they used to teach us that in order to send the bullet straight to the target we need to keep our body and the gun and the target all in one line. If any of those things are not in line or if any of those things are moving, we won't be able to hit the target. In Sant Mat also the same principle applies: If you want to meditate properly your body should be still, your mind should be still, and your attention should not be very much upwards or downwards. It should be just a little above the eye center, between and behind the eyebrows, and you should be looking inwardly and not outwardly as you have said.

At the time of Initiation the dear ones are told, "You do not need to form any images or anything when you sit for meditation. You should just close your eyes and whatever you are seeing inside, it is your third eye which is seeing those things; and you do not need to find the third eye." When you close your outer eyes your third eye starts functioning. That is why I always advise dear ones that when they sit for meditation they should not exert any effort to look or see things, or form images by themselves. They should just keep their attention at the eye center and do the repetition of the words. Why does it happen that dear ones do not know where they have to concentrate, and why do they

sometimes look upwards or downwards or to the left or right? Because they have not collected their thoughts. Their thoughts are dispersed everywhere; that is why they spend all their time struggling over where to concentrate, and where to keep their attention.

QUESTION: Sant Ji, we're supposed to use the Simran to control our mind, but we also need to rely on our mind to remind us to do the Simran. It sort of seems like setting the crows to watch the corn. I don't quite understand.

SANT JI: It's not like that. At the time of Initiation, you are told that when the disciple is initiated, the Master sits within the disciple in the form of the Shabd. So when you are doing the Simran you should seek the support of the Master and you should be remembering and longing for the support of the Master for doing Simran, instead of the mind.

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

SANT JI: [Sant Ji laughs.] When we are talking about meditation, only the stories regarding meditation seem nice to talk about. And if, in the reply to any question, a story comes up naturally, only that looks good; otherwise it doesn't look nice to tell stories. [more laughter]

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

SANT JI: This is why I always advise the dear ones to read *Sant Bani Magazine* thoroughly, because all such questions are answered in that magazine. I have often said that when the water is coming down from the mountain, that water has one kind of sound, and when it is traveling on the stones it has another sound, when it flows over the sand it has a still different kind of sound, and when it finally merges into the ocean it has a different kind of sound. But the water was the same; the sound varied only because the places where the water was traveling were different. In the same way, there is only one Sound coming from Sach Khand, but because it travels through five different planes, that is why Masters have said there are five different sounds. In fact, there is only one Sound coming from Sach Khand, but because it travels through the five different planes, that is why it sounds different. So in the beginning, whatever sound you hear, you should catch that sound and concentrate on it, whether it is of low tone or high tone. Every day you should try to catch that sound and concentrate on it. You should not change the sound from day to day; you should catch one sound and concentrate on that, because all the sounds which you hear have the connection with that higher Sound which is coming from Sach Khand.

These are the general questions which almost everyone has, and they have been answered many times. So that is why we should carefully read *Sant Bani Magazine*. If we have not read the earlier issues we should read those also, because that will be beneficial for you. I do not mean to say that you should not ask me any question. I don't mind replying to your questions, no matter if you ask me the same question again and again, but I want that you should read the magazines, and the holy books, so that you will know what the Masters have written in those books and how those things can be helpful to you.

QUESTION: Sant Ji, sometimes when I get sick, I get the feeling that, even though I feel sick, the mind is doing it to keep me from meditating. And I wonder does that happen and is there some way to tell when that's happening and how to overcome it?

SANT JI: In fact, pain, happiness, wealth, poverty, good health, and bad health are due to our own karmas. As far as the mind is concerned mind only presents excuses within us so that we will not sit for meditation. If we have real love and faith in the Master, if we are devoted to the Master, if we have self-confidence, no matter how sick we are, still we will not postpone our meditation. If we do not have that love for the Master, that self confidence within, then even if we are not very sick our mind will tell us, "You are very sick," and we will postpone our meditation because of that.

QUESTION: Sant Ji, You've told us in the past that sometimes the Master keeps us from having inner experiences because our ego wouldn't be able to handle it, so they are postponed on and on. Also You've told us that we should look to our outer life to see why we are not progressing, because we're failing in the discipline. Is there any way to know which it is?

SANT JI: Supreme Father Kirpal invented the diary for us only for this purpose: so that we may know where we stand and what good and bad karmas we are doing. Do you think that you won't be aware of whatever good or bad karma you have done? Whatever good or bad karma we do we always remain aware of it; it is not as if somebody else will come and do good or bad karma for us and we will get the benefit of it, or pay the reaction of it. All the karmas, whether they are good or bad, which we have done, will bear fruit; we will have to pay off their reaction. Sufi Sant Farid Sahib said that the farmer is longing to have dates but in fact he is planting chilis. How can he get wool when he has not worked for it, and when he has sown cotton? I have often said that when we are doing any deed we know what the reaction of it will be, what result we will have. When we are sowing anything we know what will grow. Baba Bishan Das Ji used to say, "You are planting useless bushes and hoping that you will harvest a very good dish." While you are planting useless trees you are expecting to have sugar cane. How is that possible?

When we will do our meditation honestly and with good thoughts, then we will have no complaints like this. Because then we will be capable of seeing what our Master is doing for us. Those who want to see where they stand and want to see progress in their meditation, they also work hard in making their life pure, and they always keep their thoughts pure. And those who do their meditation wholeheartedly and honestly by keeping their life pure, with pure thoughts, they can not only see their own progress, but they can also see how Master is pulling their own soul up and how He is working even for others.

Often I tell the story (and the question of that dear one who wanted me to tell a story will be answered now) of one fakir whose name was Suthra. He was a very fearless fakir and had written many humorous parables. Once he asked someone how to make a house strong. That person replied that if you put many pillars in a house it can become strong. So he started putting in pillars and he filled the whole house with pillars until there was no room in the house for him to sit. Suddenly it started raining, and since he did not have any place in the house he was standing outside, shivering in the rain. Someone came by there and asked Suthra why he was not in the house. So he replied, "If there were any

place inside the house, I would have put one more pillar in there." So on one side we ask how do we know that Master is protecting our progress, how can we be convinced? But on the other side we are not ready to give up lust, we don't want to give up anger, attachment and all the bad things. We have all sorts of bad deeds and bad habits, and still we argue and complain, "How can we be convinced that Master is protecting our meditation?" So our condition is like that fakir who has filled up his house with pillars and hasn't left any place for himself. We have filled up the place where our Master, our God, is, with lust, anger and all the bad things of the world, and we have all kinds of worldly desires and attachments, and we don't have any place for Him to come and reside. And still we have this question: "How do we know that Master is protecting our meditation?" Unless we have a place within where we can go and see what the Master is doing, how can we know that He is protecting our meditation?

Do you think that the Master, Who is within you and is always watching over you, does not care for you? He knows about your thoughts even before you think them. He knows every single action you do; He knows every single feeling and thought which you have. Even without your asking He knows everything that you want. Since He cares for you, He wants you to leave your body and go back to the Real Home. That is why He always works and cares for you. Sometimes when the disciple is doing bad karmas or bad deeds, the Negative Power makes Him feel embarrassed and says to Him, "He is the person to whom You gave Initiation? Was he worthy of getting Initiation?" At that time Master has to keep silent, but still He says, "No, he is my dear son, but he is innocent, he does not know what he is doing. Gradually he will understand his mistakes and he will come back." The Master has a huge amount of patience with the disciple and always patiently waits for us to come back to the real path: because He knows that some day we will definitely come back. That is why the Master Who is sitting within us, cares for us and always protects our meditation. He has given us Initiation and He knows that when we become free of our karmas, when we will give up doing the bad karmas, our soul will go up to the Real Home very quickly like a bullet shot from a gun; we will go up, riding on the Shabd, to our Real Home. It is only our bad deeds and karmas that keep our soul in the body; otherwise there is no other thing which keeps our soul from going back to the Real Home.

About four years ago, one initiate of Master Kirpal Singh reported that his soul was getting pulled up within and that he was getting a beating from the Master. He used to sell vegetables and he would deceive people by adding water to the vegetables to increase the weight". So Master pulled his soul within and he told the people that he was getting a beating from the Master within, and Master was telling him that he was doing a bad thing. After some time he came to 77 RB and asked for forgiveness. I told him, "The Lord Who is going to forgive you is within you; now if you take a vow that you will not add water to the vegetables, then you can be forgiven." Then he took the vow. He is still alive and he still does the same business, but now he has repented and he has taken a vow that he will be honest in his business. Generally Saints do not do things like this, but sometimes in order to show the people, in order to make people know that Master is aware of every single one of our actions, sometimes They perform such miracles.

So we should know about the good and bad deeds which we do during the day; when we sit for writing our diaries at the end of the day we should know how many good and bad

deeds we did today – and why we did the bad deeds. We should know why we did not meditate for this much time today, why we were lazy. We should fill out the diary honestly so that we may know where we stand and what things are keeping us from progressing. You people are Satsangis. You follow Sant Mat and you have a Master; therefore your life is insured. Your Master is determined that He will definitely take you back to Sach Khand. There is no doubt in this fact. But just imagine the condition of the other people in the West and all over the world: how the flood of pleasures and lust and all those bad things are harming them. People do not understand how serious this thing is. They just take it as a very ordinary thing and that is why they do not make their lives pure. They always stain their life. Often I have said, quoting Kabir's bani, "When we are married, it is all right for us to have the connection with our wife, but to have lust for someone else outside of married life is counted as adultery. And those who are involved in committing adultery can never be forgiven, and their soul can never become pure. They can never ride on the Shabd and go back to the Real Home." Guru Nanak Sahib has said that the person who gives up his own wife and goes to another's wife is like a blind man who does not see the reality and goes after the unreal thing. We have made our life like that. We do not pay any attention to our companion and we go to other people. In that way we are wasting and losing our life.

In Sukhmani Sahib, Guru Arjan Dev Ji has written that we should not look at other women. We should always remain in the company of the Master. He says that women should not look at other men with lust in their eyes. He has not written only for women; this applies for men also. Men should not look at other women with lust in their eyes, nor should the women look at other men with lust in their eyes.

Guru Arjan Dev Ji Maharaj says that the woman controlled by lust does not want to miss any opportunity to indulge in lust with another person. And in the end she is eaten up by lust, greed, and anger. Do you think that when a person commits adultery or is involved in bad deeds, his brain is not affected by that? His brain is also affected by that because there is a power within us who always curses the person who has done something bad, and even he himself thinks about it and knows that he is doing something bad; and he always repents for that and worries that if someone else finds out about his bad deed he will be embarrassed.

I had many opportunities to sit at the feet of Beloved Master Sawan Singh and I heard many of His talks, and still the words of great Master Sawan Singh are sounding in my ears. He often used to say in the Satsang, that if you cannot remain celibate, then you should get married. What is wrong in getting married? From outside we pretend that we are good meditators, we are celibate; we do not get married, so we are maintaining chastity. But from inside we are always thinking about women and we are always thinking about indulging in lust. Outside sitting with the other people we pretend that we are good meditators, but inside we are committing sins. Do you think that our Master is not aware of the sins we are committing inside? Master always knows everything we are doing. If you don't have thoughts of indulging with a woman even in your dreams, then you can shout from the rooftops that you have maintained chastity, and that Supreme Father, Almighty Lord, has been very gracious on you that you have controlled this element. Then it is all right if we don't get married. But if lust is bothering you even in

your dreams, in your thoughts, then there is no harm in getting married. You should without any hesitation get married.

This will help you a lot in your spiritual upliftment. Many times in Satsang I have said, "Why do the Masters emphasize remaining loyal to your companions? Because it affects our spiritual progress." Those who do not maintain chastity in this physical world, I often say that when they go to the astral world they will meet astral men and women over there who are very radiant and very beautiful. So those who cannot control lust while in the body, just looking at the physical body of another person whether it is man or woman, those who get involved in lust – do you think that they will be able to maintain chastity when they come in contact with the radiant astral men and women? So that is why we should always try to maintain chastity. Guru Arjan Dev Ji Maharaj says that just for the pleasure of one moment one suffers for one crore days. (One crore days means thirty-three thousand years.) Just for getting the pleasure of one moment he has to suffer for that much time. Guru Arjan even says that lust is such a bad thing that it takes you in many different bodies and even into hell.

Saints have been householders as well as renunciates. Yesterday I said that there were many Saints who lived a householder's life and there were many Saints who were renunciates. And neither the householder Saints have said that renunciation is bad, nor have the renunciate Saints said that the householders are bad. They say that it does not matter whether you live a householder's life or the life of a renunciate: the thing that counts is your strength or maintenance. If They have been a renunciate They have been completely renunciate, and if They have been a householder, They have always maintained that religion of the household. Saints always say that if your mind does not bother you for lust and if you can do without getting married, there is no need to get married; but if your mind bothers you, then in Sant Mat there is no bar against getting married, you can easily get married.

I often say that you should just live a pure life for some time and start enjoying the purity of life. Start enjoying the maintenance of chastity. The time will come when you will not be willing to give up your chastity – no matter what you are offered you will not be willing to give up your chastity.

The question which was asked was how do we know whether it is our Master Who is holding back our progress and not letting us see it, or if it is because of our shortcomings in our outer life that we are not progressing. You know that when it rains or snows the wind which blows through that place where it has rained or snowed becomes cold and spreads coolness everywhere. In the same way, if you have maintained a pure life, if you are living a pure life, Master is no doubt aware of it, because He is sitting within you. So when you are living a pure life, not only you will be aware of your progress, but even the people who are living around you will know about your purity, and they will also say that you are a pure man or woman.

Once in the army there was a theft and many guns were stolen. They said that it was because of the carelessness of the guards, and the commander and everyone was very upset because they did not know who had stolen them. They were going to punish many people including many innocent people. They did not know how to find out the truth of who had really stolen those things. In the army they often used to call me "Bhai Ji" or

"Gyani Ji," and they knew that I was a very sincere, truth-speaking person. They respected me a lot. Our commander told everyone in our group in the army to come and touch the body of this man, "Gyani Ji" and say that they were sincere and didn't know anything about this theft. Out of fifteen hundred people, there were only four people who were involved in that theft. Only they were not able to touch my body and say that they were true and did not know anything about it. I did not tell them that I was pure, and I did not threaten them or do anything. It was only because of my purity that they could not dare to touch me and lie. The others who were sincere had no problem, they came and touched me and said, "I do not know anything about it." But the real thieves when they came near me started trembling. So I mean to say that when you are living a pure life, when you are pure within, your purity is such a great thing that it will be spread everywhere and even the bad people will not dare to come in front of you and lie. Do you think that when you live a pure life, your friends and neighbors will not be aware of that? They will definitely be aware of it, because purity spreads like a fragrance. And those who have their nose open always smell it and know about it. In the army it was a very unusual thing for a person not to eat meat and drink wine and I was one of those people who did not. So people knew everywhere that I did not eat meat or drink wine. I have often said that while serving in the army I never visited any city; even for buying small things, I would tell my friends to go and buy them for me, because I was very religious minded. I would spend my time in the religious places and live a pure life. And only because of that purity I was known everywhere, and people even used to swear in my name.

I often say that the house which we live in, or the land where we live, at least that land or house should be proud of us, that such a good person lives here. Your Master is very pure and very holy; He is above the dirt and bad things of this world; so why don't you rise above the dirt and bad things of this world, and become as pure and holy as He is, so that He may manifest Himself in you and be proud of you, that His disciples are so pure and holy? When Supreme Father Kirpal came to my ashram for the first time, I told Him, "Master, I don't know what question I should ask You, because my heart and brain are empty; since my childhood I have kept them empty." He smiled and became happy and said, "Only because your heart and brain are empty have I come so far. I have traveled five hundred kilometers only because your heart and brain are empty, and I have come to give you something." And because I was hungry for His grace and He had the grace, He showered His grace on me. I was burning like a fire and He had Naam with Him. He caused the rain of Naam to shower and He cooled down my heated heart.

1985 December: The Philosophy of Karma

Session Date: October 2, 1985

This talk was given on October 2, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: I was wondering if you could clarify how it is that the Master suffers pain when we do not meditate. I've understood from what I've heard previously that the Master takes on pain when we do not meditate two hours a day. And also I've been told

that every cell of His body is suffering excruciating pain. I was wondering if you could clarify this, if you could elaborate.

SANT JI: You know that when we plant a plant we expect that when it grows up, it will yield fruit. In the same way, when we get initiation from a Perfect Master, our desires know no limits. We have limitless desires, and that is why we have come to Master: so that with His grace we may fulfill our desires. The letters of the dear ones show how many desires they have. Their desires are limitless; and after making so many demands, they even confess that they cannot meditate, which is required. So they request to the Master, "Master, shower Your grace on us so that we may get this thing and that thing." Now you know that when desires are to be fulfilled, it is necessary that the karmas which are involved in doing that be dealt with; unless our karmas are paid, unless it is written in our fate, we cannot get what we want. Sometimes we ask for things which are not written in our fate, but still we make our request in love for the Master, so out of love for His disciples, Master is bound to give to the disciples that which they have requested, even though a lot of karmas may be involved in that. As Master Sawan Singh Ji used to say, "It is up to the Negative Power to decide in which way he wants the karmas to be paid." The disciple pays the karma, or the Master who has become responsible for the disciple pays the karma. The Master has no choice regarding how to pay. If the Negative Power wants blood from the body of the Master, He will have to give that; if the Negative Power wants that the Master's body should suffer with fever or any disease, in order to pay the karmas of the disciples, the Master has to do it according to the wishes of the Negative Power. This law of the Negative Power cannot be changed. The Masters suffer pain only because of the karma which the disciples should be paying, which they are not able to pay because they go on requesting the Master, "We cannot pay off these karmas." In other words, they say, "We cannot meditate. If we meditate we can pay off the karmas; but we cannot meditate. That is why we request the Master that He should shower grace on us, because we cannot meditate." This is the condition they put. That is why the Masters have to suffer so much pain. You know that not everyone in this world has the same kind of thoughts, the same kind of compassion and kindness, for other beings. You would have come across such incidents many times in your life: Suppose there is a person lying on the roadside suffering pain. Many people don't even bother to look at him, to find out what is wrong with him, what to speak of stopping and taking care of him. But there are some people, those who are compassionate, kind and gracious, they may stop by that suffering person, ask him what the problem is, and it is possible that they may even take that person to a nearby hospital or doctor and give him medicine. Afterwards they may keep visiting that person. They do that because God has put within them a lot of grace, a lot of kindness and compassion, for all human beings.

This is a worldly example. Saints and Mahatmas come into this world carrying a lot of grace and kindness for all human beings. When any of their disciples – or even someone who is not a disciple of the Master, but remembers Him – cries for help, Master cannot stop Himself, He cannot control Himself, He always comes down to help that disciple. And you know that when you help someone, you have to lose something of your own.

Master Sawan Singh became very ill towards the end of His lifetime. He became so sick that He lost a lot of weight and became very weak and thin. The devoted disciples who lived near Him said, "Master, you should pray to your Master, Baba Jaimal Singh, that

He will allow you to spend some more time among us, and you should request Him for recovery of your health so that you may become free from the diseases you have." Master Sawan Singh said, "I cannot do that; if I pray to my Master for my health, that will make a difference in my discipleship. I have never done that. I don't want my Master to carry the burden of my karmas, that He should suffer for me. I cannot do that, and I will never do that. But if you feel like doing it, you can pray to Him." So Master Sawan Singh never prayed to His Master even though He suffered a great deal towards the end. It was always His disciples who used to pray to His Master, Baba Jaimal Singh, for His speedy recovery and His good health. Master Sawan Singh Ji always used to say that the disciples do not know, they are blind: they do not know why the Master is suffering. Many times it happens that the Master is suffering on account of the karma of a disciple who is having bad feeling for the Master. This is my personal experience, that Saints do not have any karma of their own, They always suffer because of Their disciples. Saints and Mahatmas never want that their Masters should suffer on account of their karma; whereas we the disciples, if we have even a little bit of difficulty, we always make a prayer to the Master; we do not want to suffer even a little bit. We always want that our Master should suffer for us. And when it does not work, then we become upset.

There was one initiate of Master Sawan Singh who had a little bit of physical difficulty, and when he did not recover quickly, since he had to suffer a little bit, he became upset at Master Sawan Singh and told another initiate, "I am upset at Master because He did not protect me, He did not take care of me." That dear one went to Master Sawan Singh and told Him, "Such and such a disciple of yours is very upset at you because you did not cure him when he was sick." Master Sawan Singh said, "That poor fellow does not know how much of his karma Master has taken on His body and how much pain has been reduced which he was supposed to suffer."

Master Sawan Singh Ji often used to tell about this incident: Once He was suffering from some disease, He was paying off the karma of one disciple, and that very disciple had a bad feeling for Master Sawan Singh because he saw that Master Sawan Singh was suffering very much. His faith was shaken and he started thinking, "Why should a Saint like Master Sawan Singh suffer so much?" So he asked Him, "Master, is this your own karma which you are suffering?" Even though Master was suffering the karma of that very person who had asked that question, still He said, "No, this is not my karma, this is the karma of one of my dear ones." Masters never complain. Patiently and lovingly, when the disciples make any request to them, they always bear the karma, they always suffer the sufferings of the disciples, and they always reduce the pain of the disciples.

I have often told you about my childhood, when I had boils all over my body; it was so painful that whenever I would wear any clothes they would all get stuck to the wounds. I still remember those painful moments even though I was a child at the time. My father always used to cry looking at my condition because I was his only child. Nobody else would love me because I had those boils; nobody would allow me to come near them. My parents and the family members used to love me only because I was their only child. Once my father took me to Baba Bishan Das, and he wept. He told Baba Bishan Das, "God has given me only one child and I don't know how many bad karmas he has done in his past life that he has these boils and blisters and he is suffering so much. I cannot bear to see him suffering. Either God should take him back, or he should be cured." Baba

Bishan Das laughed and said, "God never takes anyone back; everyone has to suffer the account of their own karma, or someone who becomes responsible for the karma of that person can pay it. Otherwise that person who is suffering has to suffer." Then Baba Bishan Das asked my father, "Are you ready to pay the account of the karmas of this boy?" My father could not say anything, because you know that it is very difficult for anyone to agree that he will suffer for someone else. We may say outwardly, "I am ready to suffer." The parents love the child very much, but when you ask them, "Are you ready to suffer for your children?" nobody will be ready – because who wants to suffer for others? We can hardly suffer for our own selves; how can we think of suffering the pains of another soul? When my father did not agree, Baba Bishan Das said, "Okay, I will take him to a place of pilgrimage in Punjab and over there he will become all right. But I will have to put some signs on his body: this is the will of God and his body should have some signs." So this tattoo on my hand, and also two other signs which I have, were also given to me at that time when Baba Bishan Das took me to that place of pilgrimage. He also wanted to put a sign on my forehead, but my father again wept and requested him not to put a sign there because it would look very bad. My father asked Baba Bishan Das to put signs on my body in such a way that they would not look bad. So Baba Bishan Das took me over there. People may say that it was because I was taken to the place of pilgrimage that all the boils and the disease was cured, but that is not true. Baba Bishan Das was very gracious and I don't know how many karmas I had, how many bad karmas I had done, and how much Baba Bishan Das suffered in order to remove the boils of my body. It is possible that a lot more complications were going to follow because of those boils, but graciously Baba Bishan Das removed all the problems; all the complications and suffering he took on his own body.

So this is the grace of the Master. When we request the Master to heal us, to make us all right, then we are not ready to pay the karmas which we are suffering; we are in a way requesting the Master to take those karmas on His body, which He lovingly does; and that is why He suffers for us. His body suffers when we do not meditate because when we meditate we get the inner strength to bear the karmas, but when we are not strong enough to suffer the karma, then someone has to suffer, and who else can suffer our karmas except our Master?

During the second tour, when I went to Boston, a recently-initiated dear one came to me who had some skin disease; he had boil-like things all over his body. An old initiate, who was his friend, brought that person to me and told me about his sickness: he removed his shirt and showed me the difficulties he had. At that time I felt very gracious on him, and I remembered Master Kirpal's name and I touched his body, and the next day he was all right. When the old initiate saw that that person was free from his disease, he realized that it was the Master who had taken the disease away, and that the Master would have to suffer. He came to me and wept. He told me, "Master, I did not mean that you should suffer on account of that person, I just wanted to mention that he is a new initiate and was having this difficulty; he just wanted your advice. He did not want, and I also did not want, that you should suffer the account of this dear one's karma." What could I say at that time? Whatever was done was done. In the same way, in Ganga Nagar, there was a trader, an initiate of Master Kirpal Singh, who had some problems on his body, boils and skin disease. He was suffering a lot and he tried many doctors for many years, but he could not get any help. Once when Master Kirpal came and he could not bear it any

more, he took off his clothes and stood in front of Master. Master's gracious sight removed all his difficulties, and be became all right. Master did not complain; you know that the Masters have been sent into this world by Almighty God to help the weak souls. To whom can the Masters say, "I cannot take your karmas," or "I cannot help you, I cannot suffer for you"? If the disciples have real love for the Master, they will never do anything like that because they know that when Masters graciously remove the pain of the disciples, it is not that the pain is eliminated and does not go to anyone's account. If the pain is eliminated from your account, it definitely goes into the account of the Master, and He has to suffer for that. So if the disciples have love for the Master they will never do anything like that; they will always do the devotion of the Lord so that they may become strong enough to bear their own karmas. If the disciples have love they will suffer the karmas and they will never pray to the Master, "Master, shower grace on us and remove this karma."

Baba Bishan Das Ji used to tell me a story of a Muslim Saint whose name was Hazrat Luth. There were two cities; I don't remember their names. Once some angels were sent by God to Hazrat Luth, with a message from God, saying "If there are at least fifty people in both these cities who do the meditation of God and who are really devoted to God, then God will be gracious on these cities and they will not have any natural calamity. But if there are not at least fifty people who do the meditation of the Lord sincerely, then God will not be gracious on these cities and they will be destroyed. There will be a rain of stones and fire and all the people who are in these cities will be destroyed."

Now Hazrat Luth was a perfect Saint and He knew how many devotees there were in those very big cities. He said, "Angels, one thing: Fifty is a little more than you can expect. Even if there are ten people who are doing the devotion of the Lord, even then God should be gracious and not destroy these cities." The point is that the perfect Masters always know how many people there are who really do the devotion of the Lord. We may find millions of people who do the devotion of the Lord outwardly, who do it only for name and fame, who do it only for showing other people that they are meditators or devotees. But if you go within you will find just a few people who really do the devotion of the Lord. Guru Nanak says, "If you want to find the best ones you will find one out of millions, because in this world, rare are those who do the devotion of the Lord."

Kabir Sahib has said, "The sky is on fire and everywhere the fire is coming down. If there were no Saints present in this world, the whole world would have burnt in the fire." Saints are sent into this world by Almighty God. They always remain connected with God and they always connect those souls with the Shabd Naam who come to them for doing the devotion of the Lord. And only because of the presence of the Saints and of those people who are connected with the Shabd Naam, this world is sustained. Otherwise, where the sin increases, and where there are not so many people who are connected with the Shabd Naam, and where there is no Saint, that place is destroyed, either by a natural calamity like earthquake or tornado or hurricane, or sometimes God destroys that place by other methods. It is only because the sin increases at that place, and there are not so many people there who devote time in the devotion or meditation of God. When the Saints come into this world they connect so many people to the Shabd Naam. It does not matter from this perspective whether they meditate or not: only because of that connection to the Shabd Naam, this world is sustained; and this world is as it is now only

because the Masters come into this world again and again and connect the souls with Shabd Naam.

Guru Nanak says, "I sacrifice myself millions of times on that Master Who Himself is the Liberated One and Who has come in this human form to liberate us."

So graciously the Master always showers grace on His disciples. Those disciples of the Master who do the meditation, who do the devotion sincerely, they find that the strength comes in their soul to suffer the consequences of their karmas; and when they are in any kind of difficulty, they never run away from those difficulties or request the Master to suffer their karmas. They always bear their karmas on their own self. But even on them, Master showers grace, and whatever help is feasible, Master always gives them that. We can understand this philosophy of karma and the grace of the Master only after going within. Just by reading books outside or even writing books about the subject outside, we cannot understand how these two things work.

Jamuni Muni was the disciple of Ved Vyas and he wrote a book on the philosophy of karma. When he brought that book to Ved Vyas, the Master said, "Yes, it is a good book. But it would have been better if you had done the meditation and gone within and then written the book. Then I would have said, 'What you have written is true and since you have practiced it and it came out of your experience, this is the best thing you have done.' But since you have not done meditation and have not gone within, and have written this book only from your mind and intellect, I can only say that it is a good book and nothing more than that." But Jamuni Muni was not satisfied. He said, "Master, what is the use of meditation and going within? I have written this very good book on karma; those who read it will get to know how the philosophy of karma works. And since I have written all those things, I am sure that I will do what I have written and always be aware of the consequences of the good or bad karmas which a person does." Ved Vyas used to go within, and he was a perfect being. He knew that Jamuni was only talking from outside. He did not have any inner experience and he was not very strong in his devotion, or in controlling himself. So Ved Vyas said, "Okay, sometime I will put you to a test and then you will realize whether what you have done is good or not, and how important it is first to experience something and then to write about it." Jamuni Muni was very confident about his writing and he said, "Okay, whenever you want you can do that."

After some time Ved Vyas changed his form and disguised himself as a woman, and went to the hut of Jamuni Muni. Seeing the woman, Jamuni Muni was delighted, and that woman, who in fact was Ved Vyas, told Jamuni Muni, "I have lost my way, and since it is nighttime, you should give me shelter. I want to spend this night here; tomorrow morning I will go." At that time Jamuni Muni was very much in his senses, and lust and other things did not bother him. He was very strong and said, "No, I am not in a position to give you a place to stay here in the nighttime; you should go and find some other shelter." But Ved Vyas wanted to test him, so He said (in the form of a woman), "If you do not give me shelter and tigers or lions or wild animals kill me, you will be cursed, because you will be responsible for my death." Hearing that, Jamuni Muni was inspired to give her a place, but even then he was very strong. He said, "Okay, close the door from inside. And even if I tell you to open the door you should not open it." He did not want to lose himself or get involved in any kind of bad karma. But after that when he sat for his devotion, or whatever he was doing, he started thinking about that woman instead of

doing his devotion. And his mind told him, “Well, she looks like a very good lady. Why don’t you go and talk to her? Maybe she needs something else. And what is wrong with talking? You are only just going to talk to her.” Mind always works like a competent lawyer in the beginning. He always inspires us in the beginning like that:

“What is wrong in doing this?” or “What is wrong in doing that?” But we never know what eventually he is going to make us do. We realize that only when we have indulged and lost ourselves.

So when Jamuni Muni was inspired by his mind in that way, he knocked at her door. Ved Vyas said, “I will not open the door because you told me not to open it even if you knocked.” But Jamuni Muni by then was obsessed by lust, so he broke the roof; but when he went down in there, he saw Ved Vyas sitting there, and seeing Him he was very embarrassed. So the meaning of saying this is that we can understand this philosophy of karma and all these delicate points only when we go within and when we bring all these things into our experience. Just by writing or reading about all this we cannot comprehend how this philosophy works and how we can save ourselves from the cycle of karma.

King Bhoj was a very learned Sanskrit scholar and he had defeated many great scholars in debates about the Vedas and other holy scriptures, and he was a very good and righteous king of that time. Once he thought, “Why did I become king? Why has God been so gracious on me that He made me a king? What good karma did I do in my past life that God became so gracious on me and gave me this kingdom? Because I am living a life which is much better than millions of other people have, there must be something very great which I did in my past life which God was pleased with, so that He gave me this very good position.” When he could not find the answer to that question by himself, he called all the wise men and sages and sadhus in his court and asked them. One sadhu, among all those who were invited, knew the secret, but he did not want to tell King Bhoj himself, so he told the King, “There is a certain sweeper who is cleaning the dirt of the city; go to her and she will tell you why you became the king of the city in this lifetime.” When King Bhoj went to the sweeper, she told him to go and see a sadhu who was sitting outside the city. When King Bhoj went there, that sadhu told him, “Okay, I will tell you what you did in your past life as the result of which you got to be king. But before that I want to show you what is being done for you in the heavens.” Using his yogic powers, that sadhu brought down a plane from the heavens and making King Bhoj sit on that, he took him to the heavens, and there King Bhoj saw that they were constructing a very big palace. When he asked them why they were constructing it, they replied, “It is for King Bhoj of the mortal world because he is a very righteous king and in his kingdom no one is unhappy. After he finishes his time in the earthly world he will come here, and since he is making good karmas, he will be given this beautiful palace to live in.” After showing that to King Bhoj, that sadhu brought him back into this world and told him, “I will tell you why you became a king in this lifetime. There lives a madwoman up in the hills. She tears her clothes and wanders here and there all the time. That madwoman was our mother in her last lifetime and you, I, and that sweeper were brothers and sisters. Our father had left the body when our mother was very young and we were very poor, so we did not have anything to eat. Once it so happened that somehow our mother collected some wheat flour and she made some chapattis for us and we were very hungry. We each

got one chapatti to eat, because our mother had made only four chapattis. But as we were about to start eating, a sadhu came and asked for food, and my mother got so upset at him that she tore off his clothes. Our sister was so upset that she threw all the garbage on him, and I was so upset – because we had barely gotten that food and he had come there asking for it – that I gave him a beating with a burning stick. So as we did those karmas then, according to that we got this present lifetime: Because I beat him with a burning stick, I have got this punishment – to sit by the fire and perform austerities. Our mother is wandering here and there like a madwoman and she is compelled to tear off her clothes; and that sweeper in the city who was our sister, since she threw all the garbage on that sadhu, now she is cleaning the garbage of the city. You were the youngest of all, and you were very kind to that sadhu: You gave your one chapatti to that sadhu and he became very pleased with you, and only because of that you became king and are enjoying this life." The point is that if by reading and becoming learned and intellectual and a scholar, one could understand the philosophy of karma; if only by reading and writing we could know for what karmas we are suffering and for what karmas we are enjoying, then what would be the use of doing meditation? We can understand the philosophy of karma and know how the karmas work only by going within; because when we go within after doing meditation, all this philosophy of karma becomes an open book in front of us, and we can easily know for which karma we are suffering and for which karma we are enjoying.

Master Sawan Singh Ji used to say that Masters shower a great deal of grace and mercy on the souls, but we are ungrateful ones and do not realize how much grace the Master is showering on us. Since we do not know and cannot see how much grace is being showered on us, we do not express our gratitude to the Master. But Master is very gracious. Master Sawan Singh Ji used to say that Masters are so gracious that if they eat the fruit of any tree, that tree at once leaves its body and gets the human body. And if the Master rides on any animal, that animal also gets the human body in its next lifetime. He also used to say that if by accident the Master puts His feet on any creature and it dies, then that creature also gets the human body. So just imagine how much grace the Master is showering on those souls who get the human body right from the body of trees or worms or animals like that. Even on human beings He showers so much grace: that we, the drunkards, the meat-eaters, the bad people, have been brought into their company, and are being prepared for our journey back to the Real Home. Except for the Saints, who is there in this world who can shower so much grace on us? In fact, only Saints know the glory and grace of the Saints. How can we, the worldly people, know about the grace and glory of the Saints? "Only the cuckoo knows where the cuckoos come from." How can the other birds and creatures know where the cuckoos come from? Saints on one level are living in this world among us and they are talking to us, but on the other level in another form, they may be giving Naam to someone, they may be taking care of some souls. They function at many different levels. When I took Baba Bishan Das to see Master Sawan Singh, there were some people sitting with the Master as we are sitting here, and Master Sawan Singh was talking with them. One Muslim fakir stood up and said, "Master, before this lifetime, in your previous birth you were born in the form of the King of Faridkot" (a state in Punjab). Master Sawan Singh kept quiet but later He said, "Yes, I know that. And I also know that before that I was born in very poor families." So the Masters know everything of their own past, and they know about their future. They also know about the past and future of all their disciples. They are omnipresent; They are all-

conscious; They know everything of the past, and of the present, and of the future; and only the Saints, the Masters of their degree, can understand and appreciate the glory and grace of the Masters. How can we, the worldly people, know the grace of the Master?

I am sorry that I took a long time to answer this question; this question could have been answered in many more talks, because we cannot describe the glory and grace of the Master. I am sorry that the other dear ones who were waiting for their turn to ask questions did not get to ask them. I am sorry for that.

1985 December: On the Grace of the Master

Session Date: September 29, 1985

This question and answer session was given September 29, 1985, at Sant Bani Ashram, Village I6 PS, Rajasthan, India.

QUESTION: I have two questions. The first is: Master Kirpal often referred to Naam as the God-into-Expression Power. But then He also said that the quality of the Positive Power is to pull the soul back into its origin. Is this not a kind of contradiction? And the second is: once I read in Swami Ji's Sar Bachan that there were created seven original surats. In Anurag Sagar it is said that Sat Purush gave the Root Seed of the jiva Sohang to Adhya. Does this jiva Sohang refer to one of those surats? What does the word Root Seed mean? Does it mean that there was only one seed who became many souls?

SANT JI: There is no difference between the Naam and the Positive Power. When Master said that Naam was the God-into-Expression Power, and that the Positive Power always takes the soul back to its origin, that is not contradictory because Naam and the Positive Power are one and the same thing. It is only a difference in words. Sat Purush, Akal Purush, Naam, all these refer to one power, and there is no difference between Naam and the one who becomes the form of Naam.

We know that when we start any work we start with a scratch, just a little bit, and later on it goes on manifold. In the same way, as far as the question of how many souls were created in the beginning and how many more souls are coming, it is all in the hands of God. Only God knows how many souls He has to give to Kal and how many more souls He has to send into this world. This is something which we can understand and believe in only when we go inside and see what Sohang really means, what Sohang is, and what the souls are, and why the souls were given to Kal. Outwardly we try to compare the writings of the Mahatmas, but that is not possible. You will find in two different books written by the same Master, two different things which you may think contradict each other. But that is not true. Masters never write any statement which contradicts their own statement in another book or another talk. Their purpose of telling us those things in so many different ways is that somehow, by one way or another, we may get inspired to go within and see our real home, Sach Khand. We can get the answer to all those questions and the clear understanding of all those problems of the creation and the Negative Power and Sohang and all that only by going back to our real home, Sach Khand.

In the beginning the people who translated Anurag Sagar and then the people who first read Anurag Sagar, had difficulty understanding how the Negative Power could create a hundred and twenty-five thousand jivas after devouring a hundred thousand jivas. They

asked me, “How is it possible for the Negative Power to create twenty-five thousand more souls when he has already devoured one hundred thousand souls? Doesn’t that mean that when he devours one hundred thousand souls he has finished them? How can he create more? He doesn’t have that power of creation!” But later on when they read it again and again, and when they did the meditation, when they went inside, they got the answer to their question themselves. Only then they came to realize how God created the souls, how the souls were given to Adhya, how many souls were given to Adhya, and how Kabir Sahib, who in fact was Sat Purush, came in the human form to liberate the souls. So I hope that if you have any questions regarding Anurag Sagar or if you don’t understand something, you should do the meditation; because only by doing meditation and going within can we get a clear answer to all our questions. You know that Masters always refer to themselves as female beings in front of their Masters. In their writings, in their poems or songs, they always refer to themselves as a female being, like the wife of Master or God. Some women Satsangis once asked Master Kirpal, “Whenever you say things to the dear ones, you never say, ‘This is for the women’ or ‘this is for the men’ – why is that? And you always refer to yourself as a female being in front of your Master.” Master said, “Those who do not go within, do not know who is male and who is female.” In fact, we are all female in front of the Almighty Lord. He is the only male, and the difference between male and female comes to an end when we enter into Daswan Dwar. Before we enter Daswan Dwar we are either male or female, but when we go into Daswan Dwar we see that we are all souls and God Almighty is the only one whom we can call a “male being.” So unless we meditate and go within, unless we rise above body consciousness and enter into Daswan Dwar, we cannot understand all these writings of the Masters.

QUESTION: Master has spoken often of criticism and I'm sorry if I ask this again. Lately I am more and more aware what criticism means, and sometimes when I say a word I lose a lot of energy and I understand how terrible He feels. But one thing I don't understand: Sometimes people come to us, complain about their life, about injustices done to them, and we sit and listen to them in sympathy because they need help. How much is that criticism? Should we listen to such things, or somehow avoid them?

SANT JI: Supreme Father Kirpal used to say that it is a sin to get involved in criticism and it is also a sin to hear criticism of other people. He used to say regarding this situation which you have just mentioned, that if it happens that you have to listen to someone, you should be very careful that you are not having critical thoughts for the person who is being mentioned, and you should be very careful in listening to the other people. Because if you really want to help them, you can help them only if you don’t get involved in criticism of the person he is talking about. You should listen to him carefully and patiently and then you should lovingly advise him, “Dear one, you should forget about all that has happened, and we can help you in this way.” So without your criticizing or having critical thoughts for the person who is being mentioned by the other person who has come to you for help, you should try to help that person out. You can be sympathetic with someone without being critical of the other person.

QUESTION: Master, what is the difference between a karma we are receiving back, and making a new karma, and how is the situation with non-initiates and with initiates? How do we know whether we are working out an old karma or if it is a new karma we are

making? Master, when a meditation is painful, either physically or mentally, is it because that moment we are paying karma, or is it because it is not being done according to instructions?

SANT JI: The lives of the Satsangis and the non-Satsangis are different, and Satsangis have knowledge from hearing the Satsangs of the Master that whatever karmas they are suffering, that is the reaction of their own karma which they have done either in this lifetime or in a past lifetime. As far as how to differentiate between the karmas we are receiving back or new karmas we are making: if whenever you are suffering any karmas, if you think about the suffering and what you have done in your past – I don't mean in a past lifetime, but in this lifetime – if you are suffering the karma of this lifetime, you will become aware of the karma which you had done. Most Satsangis suffer karmas which they have done in this lifetime, and when they have to suffer the karmas they get feasible help from the Master; whereas non-Satsangis do not have any Master and cannot even think about the karmas they are suffering so they do not know what they are suffering, whether it is from this lifetime or a past lifetime. And since they have no guidance from the Master, they go on making new karmas and suffering the karmas of the past. The karmas of the Satsangis and the non-Satsangis are different because, even though we have all come from one source, all people do not do the same kinds of karmas and the suffering also differs. But Satsangis always get feasible help from the Master, because the Master wants them to pay off all their karmas in this lifetime so that they can go back to their Real Home. In Punjab there was a man who was a normal person, he was very intellectual, and he was also very good looking. In the will of God it so happened that after some time, his body shrank as though it had been thrown in the fire, and he became very bad looking. I used to go to see him and I saw him in that condition when I was still a child, so I did not know what he was going through. So I became sympathetic to him and told him, "God has been very unjust with you, that is why you were a good person and still you had to suffer so much." He said, "No, don't say that. It is not anyone's fault. It is my own fault, because I know what deeds I have done in this lifetime." He told me many things which he used to do. He told me that he used to cut the throats of hens and burn them alive, and he also told me that once he was hunting deer and he killed a fawn. The fawn's mother remained with her baby so he killed her also; both of them were killed very brutally; he did not have any mercy on either of them. He told me many other incidents of his life and then he said, "It is not anyone's fault that I became like this. This is the karma which I am paying because of what I have done in this lifetime; I don't know what I have done in my past lifetimes, but just because of what I have done in this lifetime, I think I deserve this punishment which God is giving to me." So the meaning of saying this is that those who are wise and who think about what they have done in their past, they will realize that they are suffering the karma of this lifetime.

I had a relative who was in the police and he used to take bribes. He was so involved in taking bribes that once someone took his father to him, thinking that he would hear his father and not ask for a bribe. But he did not even oblige his father. He said, "No, I don't know anyone, you are not my father: The money is my father." So his father became very sad. The point is that all his life long, he continued taking bribes from people and he made a lot of money that way. Just last year, one month before he left the body, he started having a vision that he was being made to sit on a donkey and taken around the city while wearing a garland of shoes, and he was being defamed and criticized by the people. He

also had visions of his colleagues who had lived a very simple and very pure life and who were not involved in taking bribes: They were traveling in cars and had a very good life. He used to see that vision and he realized that only because of his bad habit of taking bribes, he was going to go through all that suffering and he would be criticized and given a very bad time in the Court of the Lord. So he came to me and told me about his condition and I told him, "Now you realize that whatever karmas you have done in your life, you are paying for them; and the same thing will happen to you when you will enter the Court of the Lord." After that he left the body.

Master Sawan Singh Ji also used to talk about a police officer who was in charge of supplying food to the cows. But instead of giving food to the cows he kept the money, took bribes, and made a lot of money. Just before he left the body, he started telling his wife, "The Lord of Death has come and the cows I was supposed to feed are here too, and are beating me from behind"; and in that painful condition he left the body.

So whatever karma one has done in this lifetime he will have to pay. We do not suffer the consequence of any karma which we have not done. Guru Nanak Sahib says, "Whatever you have done you will have to suffer for it."

When the Masters choose us for initiation they do not make any mistakes. They know how much karma we are supposed to pay back to the Negative Power and how much Master will have to pay from that account. So whenever they give us initiation they do not make any mistake and they know all about our karma. Graciously they burn off all the sanchit karmas which we have been storing from ages and ages, from birth after birth. And for kriyaman or the present karmas, they tell us that we should do selfless karma so that we may not have to come back in this world again to suffer or to enjoy the consequences of those karmas. As far as the fate or pralabdha karmas are concerned, they do not touch them. They tell us that we will have to suffer or enjoy those karmas at any cost. But in that also, Masters lovingly help us.

From reading the letters of the dear ones we come to know how much they are being helped by the Master Power. And some dear ones, those who go within and who meditate, whenever they get sick or have to suffer any karmas, they always request Master, "Master, don't suffer for my sake"; because they know how much Master will suffer and how much Master will help them. But those who do not go within, who do not meditate, as soon as they get any difficulty or pain, they at once request the Master, "Master, help me!" or "Master, save me!" etc. You know that if we serve even a tree it will bear fruit and it will give us fruit. Do you think that the Master Whom we are serving and Whom we are remembering, will not give us any fruit, will not protect us when we are suffering?

Now the other question, about pain in meditation: Usually we have pain in meditation only when we do not meditate regularly. You know that when we do something, if we do it regularly we become competent in doing that. We have pain in meditation only when we meditate for a couple of days, and then leave it off, and then again start. So if we were to meditate regularly, then this problem of pain during meditation would go away.

QUESTION: Master, could you talk a little about sitting in bhajan in front of the children in the family?

SANT JI: You can sit for bhajan in the family, but you should make sure that you have covered your head so that no one looking at you can see what you are doing. Often I have said that children are innocent souls, and when they see you sitting in meditation, they also try to imitate you; and since they are innocent souls their souls are not so much of the world. Their attention goes right up and they start seeing things and sometimes it can be dangerous. That is why it is advisable to sit for bhajan only after covering your head so that they may not imitate you, if they are not initiated.

In California I made one child sit for bhajan and when he closed his ears he started hearing the Sound and it was so loud that he could not bear it. So he started crying. At that time I told Pappu to unplug his ears and when he did that at once he became quiet and he started wondering what had happened.

QUESTION: We have heard that if we are under the influence of the five dacoits, that God would not open His door to us. But we also hear of people who maybe are involved in alcohol or other intoxicants who have the darshan of the Master with them; or even non-initiates who have Master's darshan. So could you say something about the grace of Master?

SANT JI: This is a very deep secret, and you should try to understand it. Actually you can understand it very clearly only when you go within. But outwardly I will try to make you understand how this happens.

There are souls who are very good, and who have special grace of the Almighty Lord, and who are chosen from the Real Home to come into this world to do the devotion of the Lord; but because of the environment in which they live, and because of the company they keep, they get involved in alcohol and things like that. But underneath they are very good and very holy souls.

I have met many dear ones who drink alcohol or do bad karmas, but afterward they feel very bad about it and they curse themselves. So if after making the mistake you realize it, and you curse yourself for doing it, it is also like having a victory over the mind.

Such people, even though they are addicted to drinking and eating meat and things like that before they come to the Master, when they come to the Master and have His darshan, they get relieved of everything. Before they come to the Master, people may even talk about them – “How will he be able to give up his bad habits?” But when they come to the Master and have His darshan, they do give them up. They meditate more than other people and become very devoted disciples.

Only the Saints know about the grace of the Saints. Other people cannot have any idea how the grace of the Master works. When the Master has to liberate anyone, it does not matter where that person lives or in what condition he is living. Master Himself goes there, sometimes in dreams, sometimes He appears in front of them, and it doesn’t matter what that person is doing: If the Master is determined to liberate that soul, He will do everything possible to liberate that soul.

I have often told you the story of Harnaam Singh who used to live in my earlier village. That story has been published in *Sant Bani Magazine* also. The city of Abohar is about fifty miles from the village where I used to live. And once Harnaam Singh went to Abohar and Master Kirpal was coming there from Delhi. You can imagine how much

darshan he would have gotten at that time, because Master was traveling in the car and he was standing there. But that much darshan was enough for him. He exchanged his sight with Master; those eyes of great Master Kirpal, He absorbed into them; and he remembered the beautiful form of the Master after that. And he became so absorbed in that much darshan which he received that a unique kind of awakening happened within him. Before he had had the darshan of Master, he was not a very good person, he did not have any spiritual qualities. He used to drink, smoke, and do all kinds of bad things, and he was very dirty. He was not of a very high caste. But as soon as he had the darshan of Master, he decided to give up all the bad things he had been doing. When he came back to the village from Abohar he told me, "You always talk about spiritual things, and today I will tell you that I have seen such a great spiritual man – I don't know Who He is but I have seen Him dressed all in white. He had a white beard and he was all pure, all holy, and I cannot forget those eyes. I still remember the eyes and the form of that spiritual being, and from now on I have decided that I will give up all the bad things I have been doing." I was very surprised to hear this from him, because he did not have a very good past. He lived for one year after that incident, and he never touched any bad thing, and he became a very good person. Now you can see that Master did not explain any theory to him – "You should give up drinking, you should give up smoking," etc. That was the grace of the Master which created that awakening within him so that he gave up all those things without anyone explaining to him. He did not get initiation, but still he remembered the form of the Master; he never forgot the eyes of the Great Master.

One year later, when he, along with forty other workers, were in my field harvesting the crop, he seemed to be in good shape, very healthy, but suddenly his son came to me and said, "I don't know what has happened to my father!"

I went there and asked him, "Harnaam Singh, what has happened to you?" He told me, "Nothing has happened to me; but now I am going, because that spiritual being, that person Whom I saw one year ago and told you about, now He has come all dressed in white. He has come in a plane and now He is taking my soul up to the Real Home. It is all His grace; and one year from now He will come to your place by Himself and you should prepare for Him and welcome Him and respect Him and He will do everything for you." And after saying these things he left the body.

So you can see how the grace of the Master works. Harnaam Singh was not initiated; he had not heard about Master Kirpal Singh, he had never heard about the theory of Sant Mat, and nobody had ever explained to him that he should give up drinking and smoking and all those things; but it was the grace of the Master, that just from that much darshan he got that awakening and it changed his life and he became a very pure and holy being. So such souls, those who are chosen by God for their upliftment, for their liberation, Master always finds some way or other to liberate them. No one can question the ways of the Master; only the Masters know how the Masters shower grace on the dear ones.

You know how much I travel: I go to Delhi, I travel in the plane to many other places, and many times I come across people who seem as if they are waiting for me and as soon as they see me they fold their hands and salute me. But some people, even though I put my attention on them, still they do not want to look at me. It is all a matter of the grace of the Almighty Lord. Some people, those who look at me and those who look at me with respect, are chosen by God and God has been very gracious on them; that is why they get

the grace of God. But the other people, even though I try to look at them, I try to give them darshan, still they don't want to look at me, because they are not fortunate enough to have the darshan of a Saint. So it all depends upon one's fate.

I often talk about the army. You know that when anyone wants to join the army first he has to become a trainee. During the period of training, if he commits any mistake or fault he is always forgiven. The officer asks him, "Why have you made that mistake?" and he says, "I did not know about it and I will not do it again." And he is forgiven. But once he has completed his training, and takes the oath that now he will be loyal to his country, when he formally joins the army, after that even if he makes a very small mistake, he is not forgiven. So when the Master gives us the initiation he lovingly explains to us what things we should do and what things we should not do. He lovingly tells us that we should we should not steal other people's things, we should have a very good life, and things like that. So if after knowing all these rules and regulations we make mistakes, then we will definitely be punished. The non-Satsangis, since they have no guidance, since they do not know what is good or bad, when they make mistakes and ask for forgiveness with sincere hearts, they can be forgiven because they did not know what was bad and what was good. You know that the person who knows the law, if he makes a mistake, is liable to get more punishment than the person who has made the mistake innocently.

I hope you have understood what I was trying to say. It was a very interesting question and I could have replied in even more length but I will stop now. I have always said that we are the wrestlers of the Satguru. After taking the initiation from the Perfect Master we should not get involved in the five passions. We should not make any mistakes, and sincerely and wholeheartedly we should do our devotion to the Master and we should not drink wine, we should not eat meat, keep ourselves pure.

1986

1986 February: The Means of Receiving Grace

Session Date: October 30, 1985

This question and answer session took place October 30, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: We are told that Simran is superior to all other mantras. I quote, "because behind those words the charging of the Perfect Master who is the giver of Initiation is working." (*Sant Bani Magazine*, April '85, p. 26) Would Master please tell us how and when this charging takes place, and how it is maintained? Is this a "one shot" effort or does Simran have to be "recharged" periodically to remain effective, etc.? Who was the first known historically documented person prior to Kabir to apply Simran? From whom did that person receive it? Did Simran evolve gradually to its present outer form? If so, can we expect further modifications?

SANT JI: All of you have heard this question. Now you should listen to the answer because this is for everyone and all of you should pay attention to this and try to understand the answer.

All the Saints have said this, and Master Sawan Singh has written very clearly, that Kabir Sahib was the first Saint to come into this world. He came in all the four ages. You can read the Anurag Sagar and you will find the same thing there. He came in all the four Ages: In the Sat Yuga or the Golden Age His name was Sat Sukrit. In Treta Yuga or the Silver Age His name was Maninder. In Dwapar Yuga or the Copper Age He was called Karunamai, and in this Iron Age He was called Kabir. In the first three Ages they did not give the knowledge of the Shabd until the disciple had perfected the Simran. But in the Iron Age graciously Kabir Sahib started giving the initiation of both Simran and Bhajan together. The planes do not change, the Simran does not change. Sach Khand never changes. All the planes and Simran and Sach Khand are unchangeable. The only difference is that when the dissolution occurs, all the planes up to Brahm are destroyed and the souls who go up only to Brahm have to be born again, and all the planes up to Brahm are created again. In the same way, when the grand dissolution happens, all the souls who reach up to Bhanwar Gupha are born again because all the planes up to Bhanwar Gupha are destroyed, and they are also created again. But Sach Khand is a plane which never gets destroyed either in dissolution or grand dissolution. That is why the souls who reach Sach Khand never have to come back into this world again. Except for the Saints, those who come into this world to release us, no soul who has reached Sach Khand comes back into this world. Even the Saints come into this world with an order in the will of God. They have no interest of their own in coming into this world, nor do they come into this world as we come – as prisoners. Earlier the Saints used to give only the Simran and until the disciple had perfected the Simran they did not give bhajan or the knowledge of the Sound. In many cases the disciples would leave the body before they had received the knowledge of Sound from Them. That is why in this Iron Age graciously Kabir Sahib started giving both Simran and Bhajan together so that the seeker would not have to remain in between but could do the practices together. Often I have

said that the work of Simran is to collect our scattered thoughts and attention and bring it to the eye center. And by the help of Simran we have to cross the stars, suns, and moons, and reach up to the Form of the Master. Simran cannot take us beyond the Form of the Master. Liberation is in the Dhunatmak Naam; that is why earlier, when the Masters did not give the Sound initiation, it was like half the initiation for the seekers and that was the difficulty. Often I have said that when the disciple reaches the form of the Master and the Sound starts coming within him, then it is the Sound of the Shabd which takes the soul back to the Real Home; and Master accompanies that disciple, that soul, and plane after plane it is the Sound of the Shabd which guides the soul back to the Real Home.

Now regarding the question of how the Simran is charged and whether it remains charged forever or whether it has to be recharged, or when the charging takes place, you should pay attention to this. Well, dear ones, first of all you should know that such great souls come from the Home of God all perfected; they are perfect beings right from the beginning.

Guru Gobind Singh has written in his history that in his previous life he did great austerities, he performed many austerities, he rose above duality and became one; he got liberation. He did not want to come into this world. But at that time people had started worshiping stones, and all the powers whom God had sent into this world to remind the people about the devotion of God, instead of reminding the people to do the devotion of the real God, they started making the people worship them. At that time God Almighty told Guru Gobind Singh, "I am sending you into the world as my son, and you should go and remind them of the devotion of Almighty God." Guru Gobind Singh has written, "I did not want to come into this world, but I could not refuse the order of my beloved Father; that is why I came. I told Him, 'I will not seek any power or any support from any god or goddess, no matter how powerful they are. Whatever boon or grace I may need, I will ask You for that. And I would want that all my sangat, all my dear children, may live happily, and always remain connected with the Naam.'"

Guru Gobind Singh has written, "I stood in front of Almighty Lord, folding both my hands and bowing down to Him. I told Him, 'O Lord, this Path, this Faith, will continue in this world only if You will be helpful and only if You will shower grace on me.'" So now you can imagine what relation the Masters have with Almighty Lord. As the father knows what his son likes and what are his needs and He always provides the son with all the things he needs, in the same way, God Almighty provides all the things to the Masters because they are His real sons. Guru Nanak Sahib has said that the gracious Father says, "My son, whatever you ask, you will get it." He says, "The gracious Lord has assured me that whatever I will need, whatever I will ask for, I will get it."

Nowadays the means of transportation have changed a lot and you can find jeeps, cars, buses, etc., everywhere. But I am talking about that time when there were not so many means of transportation and in this area people used to use horses a lot for going from one place to another. In Punjab there is a place of pilgrimage called Muksasar, and once a year many people get together there and they have a horse race over there. Riders from all over the country go there and participate in that race. Once my father took me to attend that fair and my father liked the horse who had come in first in the race. He went to the owner, whose name was Inder Singh, and asked him how much was the cost of the horse. Since that was the best horse, Inder Singh said, "Why are you asking me? Are you

ready to buy it?" My father said, "Yes, I want to buy it; that is why I am asking you." So whatever he asked, my father gave him and bought that horse. My father thought that when I would ride on that horse I would look good. Many times he made me sit on that horse and ride it and he would become happy. So I mean to say that as the father becomes happy when he sees his child doing good things and becoming good, in the same way also God becomes happy when He sees that His beloved Sons, the Masters, the Saints, are doing good things; and whatever they need, they are given. The relation between the Masters and Almighty God is that of son and father. And just as a son gets everything from his father, in the same way whatever the Masters need they ask from Almighty God and He gives it.

Master Kirpal had a unique kind of all-consciousness. When He was in fourth grade once he told his teacher that he should be given leave because his grandmother was leaving the body. The teacher did not believe in Master Kirpal, so he got upset and said, "Well, you go and sit there. How do you know that she is leaving the body?" But after a few minutes when somebody came from Master Kirpal's home and requested the teacher to let Master Kirpal go, then he realized that he was not an ordinary boy. After that, that teacher always respected and appreciated Master Kirpal. I mean to say this, that in childhood, many people make mistakes and many good things also happen. But those souls who have come from God and for doing the work of God, they are always connected with Almighty God right from the beginning. And many times in the state of innocence they may say things which indicate that they are not separate from God but are one with Him. At the last Satsang, my oldest sister came here and requested Initiation. In my childhood, when she was also very young, she used to say, "Look here, O Brother, I have only your support." I would laugh and say, "Why are you saying that? Am I a god or something like that?" But that same sister came here last month and requested Initiation. I had not seen her for at least twenty-five years, so I could not recognize her because now she has grown very old, and has grandsons. When she came she asked me if I recognized her. When I told her that I did not recognize her, then she told me that she was my sister and she reminded me of the thing we had talked about when we were very young children. She told me that she had come here once to hear the Satsang and did not meet me at that time, but now she had come for Initiation. I told her, "In childhood you used to say that you had my support and now you have come to make that statement a reality." So I mean to say that such souls, who come into this world for the liberation of other souls, they are Perfect Beings, right from the beginning. They are always connected with Almighty Lord, but until the appropriate time comes they do not reveal their power to the people and do not start working in this world. Such vessels are fully prepared before they come into this world. But still in order to give us the demonstration, they work very hard and they receive a lot of charging from their Masters.

Master Sawan Singh Ji used to say that within the Saints some Power works. We cannot even call that thing a power, because you can estimate power, you can measure it. But that which works within the Saints, you cannot measure it. So that is why the charging which the Masters have is not like a battery that gets used up. They are directly linked with Almighty Lord and they are always charged.

And now that part of the question which asks when this grace of the Master was gotten and how this charging takes place. Every Satsangi should pay attention to this part.

Supreme Father Kirpal used to say for twenty-five years in the Satsang that He who has come into this world to give has no problem. If there is any problem it is with us, the receivers. When He has come from Sach Khand only to give us that grace, He has no difficulty or problem. It depends upon us how and when we accept that grace and receive that blessing.

Master Kirpal used to say, "How can we expect to get anything from a treasurer who has nothing in his treasury? In the same way, if the treasurer has a lot of wealth in his treasury but does not have the heart to give to us, what is the use of having such a treasurer?" So the treasurer should be one who has a lot of wealth in his treasury and at the same time has a very big heart and wants to give us a lot of wealth.

The Path of Bhajan and Simran which you have been taught is the means of receiving grace from the Master. By doing Bhajan and Simran the disciple can receive the grace of the Master whenever he wants.

Why do we lose faith in the Master, and why is it that we are not successful in receiving grace from the Master? The fact is that we do not ask anything for our soul. All the things which we ask from the Master are of a worldly nature. And when we do not get those worldly things, then we lose faith in the Master. Some people say that Master should help us in our lawsuits, and some say that Master should remove our problem of unemployment. Some people ask for wealth, some ask for a son; and when Master gives them the son, if the son bothers them all night long they request Master to make him quiet, but He does not do that. So then they lose their faith in the Master. We don't even know what to ask from the Master. We ask for worldly things and when we don't get them we lose faith; or if we get those worldly things and after some time again the same worldly things become the cause of our suffering, then we lose faith in the Master. Our relation with the Master is of a spiritual nature, and the job which the Master has to do for our soul is to take our soul back to our real home, Sach Khand. If we would always remember that, and ask only for things which are beneficial for the upliftment of our soul, then we would never lose faith in Him.

If you go to a diamond merchant and ask for coal, he would not be able to give you coal no matter how many names you call him or how much you bother him. How can he give you coal when he does not have any in his shop? In the same way if you go to the person who deals with coal and ask for diamonds, he will not be able to give you even one diamond because he does not have any. So when you go to the Master and ask only for things which are good for your soul, you get that and you never lose faith in the Master and you get a lot of grace from Him. Guru Nanak says, "O Lord, to ask anything from You except You is like asking for the sufferings of the world." So the thing is that we don't even know what to ask from the Master, and that is why we suffer.

One of my cousins had a hard time getting married. So my aunt told me that she would believe in my Master Baba Bishan Das and would go to see him every month if he somehow would get her son married. She told me to request this of Baba Bishan Das when he came to visit me next. So when Baba Bishan Das came I told him about my aunt's request. Baba Bishan Das asked my aunt, "Do you promise that you will come to have darshan once every month if your son gets married?" She said, "Yes, if he gets married I will definitely come to see you every month." So Baba Bishan Das said, "Okay,

we will see; your son will get married and you will have a daughter-in-law in your home. And let us see whether you come to have darshan every month or you chase me to beat me." So the boy got married. But my aunt had a very bad temper and she always used to find fault with the daughter-in-law, and they suffered a lot because of that. Once when I was going to have the darshan of Baba Bishan Das I told my aunt that I was going there, and asked if she wanted to go with me. She was so upset with the daughter-in-law that she said, "I will believe in your Master only when both my son and daughter-in-law die." So this is our condition. First we ask for the worldly things and when they don't work, or if we get sufferings from them, then we want the Master to perform another miracle.

One lady came from the West and she wanted to have many children. I told her, "This is the home of Kirpal, and whatever you ask for you will get." Later on she had two babies and it became very difficult for her to take care of them. When I went on the Tour I saw her taking care of both the babies and I understood her difficulty. She was holding one baby and the other baby was with somebody else. Before I could say anything she said, "Well, please have mercy on me and don't do it again." So first we ask for things and then when it becomes too much for us then we don't want it.

So dear ones, Satguru is giving His grace with both His hands. But the pity is that we don't know what to ask from the Master. When we ask for worldly things Master knows whether it is good for us or bad for us, and He responds when we ask things of Him. But since we have not yet attained the capability of listening to His voice, we do not know what He is answering.

Dear ones, many dear ones get in serious accidents and if the Master did not have that charging He could never appear and go to the place where the dear ones are in the accidents. Sooner than seconds the Master goes and protects and helps the disciples. It is only because of that charging that He goes there at once and protects them. I receive many letters from dear ones who tell me how they were involved in an accident and how Master came there and they had the protection of the Master. Many dear ones, when they are having operations, or when babies are being born and they have to be born by operation, even at that time they have the protection of the Master and they don't feel any pain and they always feel the presence of the Master the entire time the operation is being done. It is because of that charging, because of that Power, that Master is always there to help the disciples. No doubt the Master is always with the disciples, but when the disciple has so much faith and yearning for the Master, when the protection of the Master is needed, He even appears and makes them feel the presence outwardly also.

Suppose the disciple needs the current and the Master says, "Wait, let me charge my battery." How can the disciple get anything from such a Master? We have to go to such a Master whose battery is always charged, and who is always linked with Almighty God. What is the use of going to a blind Master? But I'll tell you one thing: that unless the disciple becomes perfect he cannot even know of the perfect or fully charged Master.

I was searching for God ever since my childhood and I meditated on the first two words for eighteen years. And when I got the full initiation from Master Kirpal, after that also I meditated very hard for many years. You all know that He Himself came and put that wealth of Naam within me. As it is very difficult to find a perfect Master, in the same way the perfect Master always looks for the perfect disciple. And as we get the perfect

Master only if we have good fortune, in the same way the Master can get the perfect disciple only if he has good fate. In one of the bhajans I have said that people say that love is very easy. But it is as dangerous as the poisonous snake. And its attack is as forceful as that of the lion. You know that the lion snatches away its prey just by attacking once. And the black poisonous snake also tells the person he is biting, "Don't fall on me, fall on the other side." In the same way, when the perfect disciple comes in the company of the Master, at once the Master showers all His grace and makes him His very own.

1986 March: The Different Kinds of Simran

Session Date: December 29, 1985

This darshan session took place December 29, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: Master, when doing meditation, is it better to concentrate on the Simran and listen to yourself doing Simran in the mind's eye until it is perfect, or to keep the Simran more as a background to concentrating on the Light?

SANT JI: Often I have said that Satsangis should not do any thinking or any fantasizing of the world while doing Simran. There are three means of achieving liberation: Simran, Dhyan and Bhajan. All these three practices can happen within our body. By doing Simran we vacate the nine openings, and after crossing the stars, sun, and moon we reach the Form of the Master. Simran takes us only up to the Form of the Master.

When we manifest the Form of the Master within us, that form is very clear: It is as clear as we are sitting here in front of each other. He will answer all our questions. When the form of the Master is manifested, we need Dhyan to keep Him there. Usually when the Form of the Master comes within the disciple, sometimes he feels that the form has gone, sometimes he feels that it has come; but that does not happen. It is not the Form of the Master which comes and goes. It is because the disciple has not attained enough concentration; he has not had so much Dhyan or contemplation on the form of the Master, and that is why he feels that the Form sometimes comes and sometimes goes. If at that time the disciple would contemplate so much on the form of the Master that he would forget his own self, so that he may only remember the Form of the Master, then that Form would remain there forever and the happiness which the disciple would receive cannot be described.

Many times when we do meditation, if something is going on in our mind, or if we are aware of our mind, then when we get a little bit of concentration, and if suddenly the Light is manifested within us, since we are not fully concentrating and since our mind is also working or thinking about something, then we become afraid and don't know what to do. Many dear ones stop doing meditation when they have such an experience. Many times it so happens that when the disciple is meditating and if he is not avoiding his mind, if his mind is also working at that time, then if graciously Master manifests His Form there, that disciple does not understand Whose Form has come there, because his mind is pulling his soul down while the Master is trying to pull him up. So he becomes afraid and gives up doing meditation. So it is very important that when you do Simran, you should

not be aware of your doing Simran. You should not allow your mind to even bring that feeling.

There are a couple of things which I always say before we sit for meditation. I say them to all the dear ones in all the groups. The purpose of saying them is, that you should always remember those things whether you sit for meditation here or back in your home. If you remember them, you will be able to do the meditation correctly. I always say that you should make the mind quiet, that you should not understand meditation as a burden, and you should not pay attention to the outer disturbances. You should not allow your mind to wander outside. This is a reality: it has come in my own experience that when the form of the Master is manifested within you, He remains with you all the time; like a shadow, he accompanies you. Not even for one moment does He go away from you. But the thing is that you should first manifest the form of the Master, and you can do that only when you are meditating correctly, when you are not allowing your mind to play tricks on you.

When the form of the Master is manifested, other people who have eyes, they can also see that that Form is accompanying you and that he is always with you. Once when I was going to Punjab on the Rupur canal, at a village called Dyali I saw that a sadhu was sitting and there were many other people listening to him. And since that sadhu had performed austerities and had done other japas and tapas, I felt like paying some homage and giving some respect to him; because as you know, before meeting the Masters, I also had done rites and rituals, performing of austerities, and things like that. So I always had the appreciation for those sadhus who had really done austerities. Even though I did not get anything from that, still I appreciate them, because it is very hard work. So when I went there, he was sitting with some other people of the village. He was sitting on a rope bed, and as soon as he saw me, he got up from that bed and welcomed me. I was trying to sit on the floor, but he said, "No, don't sit on the floor, come and sit with me on the rope bed. Because I see Someone with you." I told him, "No, I am like your servant, and I have come to have your darshan; let me sit on the floor." But he did not let me sit on the floor. When he insisted, I sat on the gunnysack which was there for the people. While I was sitting there he would talk to the other people, and after talking to a couple of people he would again tell me that he was seeing Somebody with me dressed in white with a very great personality. So when he told me repeatedly, I told him, "yes" – since I knew that it is that God Almighty Kirpal Who is pervading everywhere, and it is all His grace that this sadhu is seeing His presence and could tell that the Master was accompanying me. So when you are in meditation, when you attain that high position where the Form of the Master is manifested within you, the people who do a little bit of meditation and go up a little bit, even they can also see that the Form of the Master is with you. They can very well see that.

But when you attain such a position you should be very careful; you should not talk about that to other people, because other people will become jealous of you; they will start thinking, "He is an initiate like us – how come he has progressed so much and we have not? And why is Master so gracious on Him and not on us?" Their jealousy may spoil their meditations. So I always say that when you attain such a position you should protect it and not talk about it to anyone except the Master. You should protect it the way a

woman protects her body. Because this is the grace of the Master, and when you have had it you should not show it off to the other people.

QUESTION: I have another question about Simran. Sometimes when I do my Simran it sits in my throat and I can be concentrated at my forehead, but sometimes with Your grace the Simran is just in my mind, with my thoughts, and I wondered if in time that moves up from the throat? By doing a lot of Simran, will it move up to the third eye? Because I find that I say it to myself a lot like I am speaking to myself a lot, like speaking from inside, and that's why it is just stuck in my throat.

SANT JI: I have often said that the work which we do every day, if we do it regularly, we become competent in that. If you continue doing Simran in your throat, gradually it will move up and it will start happening with the tongue of your mind. Do you think that the thoughts which you are having twenty-four hours a day, all the thoughts which are bothering you, that you have not practiced those thoughts, you have not repeated those thoughts? Now you don't need to work to have those thoughts or fantasies come in your mind; they come by themselves. Do you think that you have not practiced for that? Ever since we got separated from the Almighty Lord, no matter in which body we went, whether it was the body of a bird or animal or any body, we always had the thoughts of that body. We always create a desire for the worldly things and materials and because of all those desires we have developed, we have practiced those thoughts, and it is those thoughts which are bothering us now. It is those fantasies which come in our mind without our making any effort in that. Saints have the knowledge of that and they know what it is that keeps the souls in this world, and they tell us that at the time of death there is no one in this world whose tasks have all been accomplished. If anyone is able to fulfill ten things, five or ten other things remain unfulfilled; and at the time of death those unfulfilled tasks and the thoughts of those tasks go with that soul and in the next lifetime it is those thoughts and fantasies that bother him. So, just as you do not have to make any effort in having those worldly thoughts and fantasies because you have practiced them a lot in your previous birth – you don't know how many ages, how many births, you have practiced them but you don't have to make any efforts in thinking those thoughts now – in the same way, if you practice the Simran with the same amount of strength and energy, the time will come when you will not have to make any effort in doing Simran; it will happen by itself.

These thoughts and desires which we have at the time of death, our intellect for the next lifetime is determined or decided by them. Our thoughts and desires of the time when we leave the body have a direct effect on our intellect. Because of those thoughts of the previous lifetime our fate, our intellect, and our thoughts of the next lifetime are determined. When I was commenting on Tulsi Sahib's Ratan Sagar in Colombia, in one of the Satsangs I told a story that Master Sawan Singh used to tell, of a potter. Once he was taking his female asses loaded with clay to the palace, and he was saying, "Come, mothers, come, sisters, come, friends – like that. He was calling the asses "mothers and sisters and friends." So someone asked him, "Why are you doing that? Because they are asses!" He said, "I am practicing, because I am a potter and I am in the habit of speaking very loosely, so I don't want to speak any bad word in the palace; if I speak any bad word in the palace, the king might put me to death. So I am practicing now so that I may speak politely in the palace." So why do the Saints always emphasize doing Simran? Why do

they make us do Simran? They make us do the practice of Simran so that at the time of our death either we should be doing Simran or we may have the Form of the Master within us. If we are doing Simran, or if we are remembering the Form of the Master, we will go direct to Him.

Saints have the knowledge of how, because of the simran of the world, we come in this world and we go back from this world; we again and again take birth in this world because of simran of the world. And they know the weakness of our mind and how we are stuck in this world, and they also know that the crop which is destroyed by water can be healed or made whole only with other water.

They give us the Simran which they have earned themselves; and behind that Simran given by the Masters, their renunciation, their hard work, their Charging, is working – and they know that only by doing the Simran of the Master can we cut the simran or remembrance of the world. That is why they tell us to do Simran. And as you know, when we do something without making any effort to have the image or the form of that thing in front of us, that form or that image comes in front of us – if we do the Simran given by the Master, without our making any effort of having the Form of the Master in front of us, we can have it. In that Satsang I had talked about the personal experience of Master Sawan Singh, Who used to say that there was a judge who all his life long gave out decisions and worked as a judge. At the time of his death, on one side he was about to leave the body, but on the other side he said, "Objection overruled." Whatever simran he was doing all his life long, at the time of his death he spoke the words according to that. I also spoke about my own experience, that once there was a business man in Padampur who never got married. He always craved for that, he had the desire of getting married, but somehow he never did it. But he always used to think about it. When he was about to die they took me to see him, because at that time I was practicing Ayurvedic medicine. When I went there and held his arm to feel his pulse, he thought I was tying a wedding band on his wrist – because in those days in India there was a tradition that people tie a piece of thread to the wrist when they are about to get married. Nowadays they don't have those traditions, but when I held his arm he felt that I was doing that, so he at once said, "Are you tying the wedding band?" I thought in my mind, "Brother, now you are preparing for the journey to the beyond; how can we get you married now?" So whatever simran he was doing throughout his life, he remembered that at the time of his death and he spoke out from that. So whatever simran, whatever remembrance, you do throughout your life, you will remember it at the time of death.

Bhagat Trilochan, whose bani is included in Guru Granth Sahib, has written that those who at the time of death do the simran of, or remember, women, are born into the body of a prostitute where they have to indulge with so many men. Nature is not a useless thing. According to our desires, according to our thoughts, we get that in our next lifetime, in our next birth. So those who remember women at the time of death, they become prostitutes and their death desire is fulfilled; but in that body they make many more new desires and in order to fulfill those new desires they have to come back into this world again.

Bhagat Trilochan says that at the time of death those who do simran of their homes, they become ghosts and come and live there. Those who do the simran of, or remember, wealth, they come as snakes.

I have seen many married people who do not have any children. Whenever they give any donations, or do any good thing, they always have this desire: that they will be rewarded with a child. So He says that those who die doing the simran of children, they come in the body of a pig; you know that pigs have a lot of children, and the sow is always bothered by children because she gives birth to so many children at one time.

Finally Bhagat Trilochan Ji says that those who do the Simran of God, those who love God Almighty, God manifests in their heart, and they are the ones who get liberation. So we should always do constant Simran, because only by doing Simran can we vacate the nine openings and open the tenth door. Beyond that we do not need Simran, beyond that we cross the planes only by climbing on the Shabd.

1986 April: The Suffering of the Soul

Session Date: January 25, 1986

This darshan session took place on January 25, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: Dear Beloved Satguru, yesterday You spoke about the hotel fire. You spoke about Your sufferings had You not seen our faces and had Supreme Father Kirpal not suggested to you to make the group come earlier, rather than later. I was wondering whether it was in the whole group's fate to be in the hotel during the fire and whether these karmas have been graciously taken off all of our heads, by You. And if this is so, what about the suffering that You are bearing for us?

SANT JI: There is no doubt in the fact that those dear ones who were going to be in this group and who were going to stay in that hotel at that time were definitely going to be in that fire. This is not a miracle. In this no one has done a favor to anyone. This is all God Kirpal's doing; He has changed the program for the benefit of His children, understanding all of us as His children. It is not that God Kirpal has sacrificed other people. He is the abode of grace and even now He is showering grace on all of us. He is all gracious. Those people who were burned in that fire came there for that, and stayed there only for that purpose. They were supposed to be there. He protected us only because we were calling Him. We were requesting and praying to Him day and night. He definitely hears the plea of all those who are calling for Him. Those who ask for help, definitely get help.

Just today an incident happened about seventy kilometers from here. One dear one got burnt in his home with petrol. They lost a great deal because they had two tractors which were burned in that fire. But this is true, that when that dear one remembered and asked for help from his beloved Master, the Almighty One, the fire was extinguished. Even though he is burned very seriously, still he is lying there peacefully. They might have lost a great deal more than they have lost. In that house were many other members of the family; there were young children there also, and animals. Anything could have happened; all of them could have been burned. But God Almighty reduced the pain from the gallows to a pin prick. I have just come back after visiting that dear one.

I have often said that the Negative Power has got some boons from the Positive Power. Those boons were: No soul should have any remembrance of her past life; no one should

remember what good karmas she had done or what bad karmas she had done, what is responsible for her suffering or for her reward; also that no one should know where he was born in the past life, who were his parents or his children. Nobody, in other words, should have any awareness or knowledge about his or her past life.

The other boon which the Negative Power took was that Saints should not perform any miracles when they come into this world, and they should not liberate anyone without making them meditate. This is why Masters always put a lot of emphasis on doing meditation. They give us warnings through the Satsangs and they tell us, "This is your work and you have to do it." They do not perform any miracles because this is a promise which the Almighty Lord made with the Negative Power, that whenever Saints come into this world they will not perform any miracles to attract people back home. Master Sawan Singh used to say that if God Almighty had not given this word to the Negative Power it would not have been a difficult task for the Saints to take everyone back, because for a perfect Saint it is not a big thing to give an eye to a blind person, or to give a leg to a person who cannot walk. For them it is a very easy thing, because they are the owners of all, they are the Almighty Ones. But since this is a promise given to the Negative Power, they do not perform miracles.

So according to that promise Saints do not liberate anyone without making them do meditation. The Negative Power has made this promise to Almighty Lord, that whenever He sends perfect souls, Saints, into this world, he will have to give them bodies; and according to that promise whenever Saints come into this world they are given a body by the Negative Power.

Now according to the laws of the Negative Power, the karmas which the disciples have done must be paid. It doesn't matter whether the disciple pays that karma, or the Master who has taken responsibility for the disciple pays that karma. All the karmas must be paid. Now he has left this for the Master to decide, who will pay how much of the karmas. But this is sure, that nobody can go back to the Real Home without doing the meditation and without paying off all the karmas which the soul has made. So this is why in order to help the disciples (because the disciples cannot pay off their karmas by themselves) Master always helps them pay off their karmas. All the karmas must be paid. Now the Saints do not have any choice in how to pay off the karma: in whatever way the Negative Power asks for the payment of the karmas, they have to do that. If the Negative Power asks for an eye, they have to give an eye. If he asks for a leg, they have to give a leg. They do not have any choice; they cannot say, "We will not give you this and we will not give you that." In whatever way the Negative Power wants the karmas to be paid, they have to do that. And this is why you might have seen the Masters suffering. Saints are pure souls and they are not involved in any kind of karmas, because they have not made any karmas which they have to suffer or enjoy. They are free from karma, and whenever you see them suffering it is always because of the sufferings of their disciples. Since they are innocent and they do not reveal that they are suffering for us, they may seem to be suffering, but in fact it is on account of their disciples.

Once Master Sawan Singh was suffering a great deal; He was suffering for a dear one who was present there and, instead of understanding the reality, that dear one started having negative thoughts for Master Sawan Singh. He thought, "He is the Master and still He is suffering so much?" So he asked Master Sawan Singh, "Master, is this your own

karma for which you are suffering?" Even though Master Sawan Singh was suffering the karma of that dear one who had asked this question, still he did not say, "Dear one, I am suffering your karma." He said, "No, this is not my karma, this is the karma of one of my dear ones." So even though Masters suffer for the karmas of the disciples, they do not say when they are suffering for us because they are not doing any favor to anyone; it is their job and they have been sent into this world by the Almighty Lord to help the disciples go back to their real home. This is not a small incident which I have talked about, the fire in the hotel. It is similar to the Bhopal gas tragedy which happened last year, in which thousands of people were killed. It took about eight hours for the machinery to control the fire. It happened at two o'clock in the morning when everybody was sleeping. All of them were attacked by death when they were in deep sleep. All the newspapers and radios were filled with the news of this incident and even in Parliament this has become a big issue and they are talking about it very seriously.

Dear children, when someone's son is involved in any kind of accident, that father tries his best to save the child in every possible way he can. When a worldly father can do every possible thing to save his child from an accident, our Almighty Lord, who is our God, and our Real Father, when He sees us in any kind of difficulty or any kind of calamity, then He also does every possible thing; whatever He can do, He does that for us. Those who have love and faith in Him, according to our faith and yearning for Him, we get help from Him.

QUESTION: Dearly Beloved Satguru, I asked myself, if God loves us and our soul so much, then how can it be that we have separated ourselves from him? If our soul is innocent then why is she suffering so much? Then I asked myself, Well, maybe it is not so, maybe the soul is not suffering, maybe it is just the other parts that are suffering.

SANT JI: Every Satsangi should read Anurag Sagar, because this question is answered in that book; it is connected with the subject of that book. Kabir Sahib has written very clearly why the souls came into this world and why the souls were given the body and why they are suffering. Still I would like to explain it to you in brief.

When a piece of iron is heated in the fire it becomes very hot, but it does not melt. Whatever you touch with that heated piece of iron also burns. In the same way when the body is suffering, it suffers very much. So the soul that is living in the body, will she not get any suffering? Will she not be affected by the suffering our mind and our body are getting? When you say that the soul doesn't suffer, it is the other parts of the body which suffer, that is not true; because our mind as well as our senses do not have any power of their own. It is just like a vine which grows on a tree; it does not have any root of its own, it does not have any power of its own, but it takes its strength from the tree on which it is growing and it weakens the tree. In the same way, our mind and the organs of senses are receiving power and strength from our soul, and in return they are making our soul weaker and they are making our soul suffer. And all these organs which we are using for bad deeds, they will all go and bear false witness. When we go back to the Lord of Judgment they all speak against us. The ears will say that they did not hear bad things [the soul did]. Our hands and feet and all things which were given to us for doing good, since we did not do good with them, they will speak against us, and they are not the ones which are suffering. Ultimately it is our soul which will suffer. When she will be given

another body, when we will suffer according to our deeds of this lifetime, it will be our soul which will suffer, not the other parts of the body.

QUESTION: What obligations and responsibilities do we have to our blood relatives; for example, if our brother goes bankrupt and owes a couple of hundred thousand dollars?

SANT JI: I am sorry to say that people do not understand the teachings of Sant Mat. Whatever is written in the literature, you people read that, but you do not understand it correctly. This question regarding the worldly relations has been answered so many times very clearly. It is not a bad thing to help others. As souls, we are all brothers and sisters; those whom we understand as our real brothers and sisters, as long as we do not get attached to the Shabd Naam and go within, we understand them as our only brothers and sisters. We know that we can never satisfy our relatives, because the more you will help them, the more demands they will put and expect from you. So before helping others, first you should be sure why you are trying to help them. If you are expecting thanks or anything in return, then you should better not help them because you know about worldly relations: one day they will thank you and the next day when their other demands are not fulfilled, they will get upset with you. So you may help them a little bit and after some days they will get upset with you because you will not be fulfilling their further demands. I do not mean to say that you should not help your relatives. You can do that but be very careful, and before helping others, you should know why you are trying to help them. If you are expecting any thanks or appreciation from them, you should better not do that because the worldly relatives may thank you one day but next day when their worldly demands are not fulfilled, they may get upset with you, which you may not like.

QUESTION: You said that the Saints never perform miracles and yet I see them about all the time. And in more recent times I can give you an example of a Satsangi, he had such an illness which is considered, at best, that the person maintains about the same state of functioning, but usually the person deteriorates in brain and mind. Now this Satsangi spoke to you and you told him to do Simran and Bhajan and to attend Satsang. And so it happened that the person went to Satsang, was constant at Satsang and was keeping the company with Satsangis, and he recovered from the illness to the point that his mind is even better than it was before. You don't call that a miracle? I told you about the car that was heading toward the river off the road, that made a complete one hundred and eighty degree turn around. Don't you call that a miracle? And I could go on and on like this, and talk about miracle after miracle.

SANT JI: Well, dear ones, still I cannot say that I performed any miracles. It is still all the grace of Master Kirpal, because He is the one who is doing everything. I agree that when the dear ones are at this state they give all the credit to their Master, and like you, when Hira Lal Bagga, Pappu's father, went to Canada he sent me a taped letter in which he said, "You may say, and You have always said, that Saints never perform any miracles, but whatever I have gone through ever since I left India for Canada, on the way, I have come across so many things which were not less than miracles." I would like to say that Saints do not do anything except perform miracles. But still I would tell you, that there is nothing which I have done; it is all the grace of the Master. Because Saints know that first it is all the Master who has done everything. They always remain innocent and they never say that they have done anything. During the Second World War, I was in the Yole Camp. Yole is near Khandra in the mountains and at that time in Khandra Master

Sawan Singh was giving Satsang and I was also present there. One Army man was wounded, and had lost his leg; he had an artificial leg attached to him. He had been wounded in Italy, and he came there. After Master Sawan Singh finished the Satsang, he stopped Master Sawan Singh and said, "You always say that You do not do anything, that You never perform any miracles, but You tell me one thing: We are very ordinary beings, but still You went so far to take care of me and to help me." Then he told what he had gone through. He said that in the front in Italy he was wounded by a bomb. He lost his leg and at that time Master Sawan Singh himself carried him to the base where they had a hospital. There again the enemy came and they surrounded and attacked the hospital. So the doctors and the officers decided that those who had minor injuries should be taken to headquarters, and the others who did not have any hope of surviving should be given injections of poison and put to death. "And I also came in that category. When the doctor was going to give the injection to me, I pleaded that he should try to save me; he should not put me to death. But he did not listen to me; he injected the poison into my body. At that time I saw the earth moving around, and I saw everything green. But I remembered Your Form and I did Your Simran. They threw my body in the water, but when I remembered You, at once You came there in your car, and took me out. You brought me out from that water and put me in Your car, and You brought me into the headquarters hospital. So how can You say that You did not perform any miracle, or You did not come to help me? Why do You say it is all Your Master that is doing this when I have seen with my own eyes – I was very much aware of your presence – I saw with my own eyes that You came there to help me." Master Sawan Singh said, "Well, you can ask all these dear ones: I have never gone out. I did not go anywhere. I was just sitting here giving the Satsang. If anything happened to you it was all the grace of my Master." Later when Master Sawan Singh was having His food that dear one went inside and lay down in front of Master Sawan Singh, because he could not bend over because of his artificial leg. And he said to Master Sawan Singh, "The government has not given me any credit, and I am not getting any pension or anything, so it is very difficult for me to maintain myself." Master Sawan Singh told him, "Don't worry: God, Who protected you earlier, will make arrangements for you now also." Then He recommended him to one Tisraldar whose name was Thakur Singh, and He told him, "He will take you to the government, and he will help you get a pension. And he will help you get the reward."

When the dear ones get the opportunity to talk to the Master, they always express what they have in their hearts. There was a young girl who stood up and told Master Sawan Singh that when her grandmother left the body she said, "Master Sawan Singh has come and I am going with Him." Master Sawan Singh said, "There are many people whose grandmothers leave the body; and Baba Jaimal Singh comes and takes care of them." At that time Mastana Ji of Baluchistan was also there and He had brought two bags full of ashes and bones of many people who had left the body because of a cholera outbreak in Baluchistan. He told Master Sawan Singh, "All these people whose bones and ashes I am carrying, they all said, 'We are leaving; Master Sawan Singh has come to take our soul.' You say that it is Baba Jaimal Singh coming to take their souls. But they reported that Master Sawan Singh had come to protect their souls." Master Sawan Singh said, "Mastana Ji, you are brave." He meant to say that those who are the brave Satsangis, the meditator Satsangis, they see their Master functioning everywhere.

Tulsi Sahib has also said that it is very difficult to understand a Saint. About those who say that they have understood a Saint He says, "I touch my ears. God forbid, nobody can do that." Even if you sit in front of the Saint and tell Him, "You protected us; You did this, or You did that for us" – still He will never agree and say, "Yes, I did this for you; I did that for you." He will always say, "No, that is not me. I have not done anything." Because He is a very innocent being, and He is a very serious being, and He will never say that He has done anything. It is very difficult to understand the Master.

I see my Supreme Father Kirpal working everywhere, even now, and even during His lifetime I would see with my own eyes how He would come to protect the souls; many times He would make this very obvious and very clear how He was functioning and how He was taking care of the souls. Now, even though he is still present among us, He is with us, and we can see him everywhere – I can see him everywhere even now – since He is not physically present in front of us, we can express what we have in our hearts for Him, we can glorify Him, we can sing praises of Him; but if, when He was in his physical body, I would try to glorify Him, I would try to sing praises of Him, He would not be pleased with that, He would not get inflated like a balloon. He would always be very quiet and very kind, and whenever anybody would try to sing any praise or try to glorify Him, He would not be pleased. He would say, "This is all Master Sawan Singh's doing; this is all the grace of Master Sawan Singh." He would give the credit to His Master. Master Sawan Singh also would not get pleased when Master Kirpal would call Him "True Emperor." But sometimes I would call Master Kirpal True Emperor, and when I would do that He would always catch my ears and say, "Be careful! Don't say that again!" He never wanted anyone to praise Him; He was never happy when anyone praised Him. He always remained in humility, and He would become very pleased when He could remain in humility.

Once Master Kirpal was wearing a shawl and He was looking very beautiful. In Punjabi a shawl is called by the word Kumbali, and it had a spiritual significance. So I said a short line, "Everybody is talking about the Kumbali, but I see that You are the one with the Kumbali; Ask me and I will tell You, that You are giving me a very beautiful experience."

I got many opportunities to have the darshan of Master Sawan Singh and I was very fortunate to sit at the feet of Master Sawan Singh. Blessed were His holy feet where I got many opportunities to sit. He had a very attractive form and His darshans were also very attractive. Mastana Ji was His dear one, and Mastana Ji also loved Master Kirpal Singh very much. Whenever Mastana Ji wanted to glorify the Master, he would make me stand in front of the sangat and say how Master Sawan Ji used to look, because he knew that I had seen Master Sawan Singh Ji so many times. So whenever Mastana Ji used to ask me to describe the form of Master Sawan Singh, I would describe the form of Master Sawan Singh as I had seen Him, because He had a very attractive form; His face was very pink, and He had a very broad forehead. It always seemed as though there were two lights burning in the forehead of Master Sawan Singh. Whenever I would describe Master Sawan Singh, he would become very happy; because only he is the gurumukh who becomes happy hearing the praises of the Master, and only he is a real disciple of the Master who always narrates and talks about the form of the Master.

Mastana Ji of Baluchistan used to call Master Sawan Singh God, and Master Kirpal the Son of God. And he would always say that Master Kirpal had done a lot of meditation. Always he would tell me that such a Power would give you the Initiation, and such a Power will get manifested in you Who is so powerful that even if there were two cannons blowing the fire, if He put His hand in front of the cannons, they would stop. He would always say that Master Kirpal had done a lot of meditation, and those who want to see the fruit of meditation should go see Master Kirpal. Those Satsangis who have seen Master Kirpal Singh know how many nights he stayed up, and how hard He worked in meditation.

1986 May: Faith is the Victory

Session Date: January 1, 1986

This question and answer session took place January 1, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: I was once told that Sant Ji said that when you tell the Westerners to do something, right away they feel guilty. I was also told once that Master Kirpal said that guilt was a trick of the mind. I was wondering if Sant Ji could explain this to me, and also is there a time when it is good to feel guilty?

SANT JI: First of all I would say that regarding myself I understood myself as the guilty one in front of my Master – not once, but millions of times – but I never said about any Indian or Westerner that they feel guilty when you tell them to do something.

Because it is not a principle of Sant Mat to make others feel guilty or to say that others are guilty. The principle of Sant Mat is that you should look at your own faults and look at the good qualities of others. The reality is that Saints come into this world to become an example for others. Kabir said, "When I went looking for the bad ones, I did not find anyone bad. When I looked within myself I found that I was the worst of all." Even though They are not the guilty ones, still, in order to make us understand, Saints say, "We are the guilty ones," so that we may understand that we have to feel ourselves guilty. Because They know that we do not have any good qualities in us. If we get the Naam Initiation it is only because of the grace of the Master. It is the Master who gives us the Initiation. If we have developed any good qualities it is all due to the grace of the Master. But still we feel that we are something, we have egotism. That is why, in order to make us understand, They say that They are the guilty ones.

In all the Satsangs I have done on the Gauri Vars I tried to explain that those who look at the faults of others carry the burden of that karma on their head. But those who look at their own faults remove those faults and go across this ocean of life and become liberated ones. All Saints have said that. Saints develop so much humility, and They always call Themselves guilty ones and other people good ones. Guru Nanak Sahib says, "Understand yourself as the bad one and understand the rest of the world as the good ones."

Regarding the Westerners, Master Sawan Singh did say that they have this feeling of hurry in their minds – because one dear one who was initiated just a week before had written to Master Sawan Singh complaining that he had not gotten any results or

experiences in his meditation. That is why Master Sawan Singh said that in the Westerners' minds they expect results very quickly; they have this feeling of hurry.

QUESTION: In the school where I teach, very much is spoken about angels. The teachers pray to the guardian angel of each child, and also to their own guardian angel, to be inspired in their work. And the Satsangis there were talking and we wonder, what is the relationship between Masters and the angels and the disciples? Because the Masters, as we understand it, take on the guardianship of the souls whom They initiate.

SANT JI: It is very interesting and it is worth understanding. The Satsangis have seen the Master and that is why they can pray to the Master and Master has become the guardian of those Satsangis. But I will tell you truly that those teachers have never seen any angels; they have not even seen the Master and they don't have any idea Who is the guardian, Who is the protector of the soul. Except for God Almighty there is no one else whom we can call the protector of the soul. No god or goddess or angel can be the protector of the souls. I passed my gyani grade in the State High School of Sangroore in Punjab, and our teacher used to say to the students, "Those of you who have prayed to the so-called gods for forgiveness for not doing your homework, I do not acknowledge them, and I am not going to spare you for that. Those who have done the homework, only they will be forgiven." In India the teachers are very strict, and the students who did not do their homework would pray to their so-called gods and angels to be forgiven. But the teacher would never spare anyone, and I have seen that those who did not do their homework were told to stand on their head, and they would get the punishment in that way. But those who had done the homework did not need to pray to anyone and they did not get any punishment.

For your satisfaction and in reply to the question I would like to give the example of Swami Ji Maharaj. He said, "In the worship of the Master comes everybody's worship." Just as all the waters from different sources go and become one in the water of the ocean, in the same way in the worship of the Master comes everybody's worship. Because if we are doing the worship of the Master, if we are praying to the Master, it means we are praying to and worshiping all gods and angels and everyone – because all of them respect the Master and obey the words of the Master.

When the dear ones write to me that they have received Initiation, I write back to them saying, "I am very happy to know that you have gotten the holy Initiation. Now it is your job to dive into the ocean of the love of the Master and bring out the pearl of Naam from within that ocean." You should see the truth with your own eyes. I am not telling anything to you from hearsay. This question cannot be solved only by talking about it or reading about it from books. Reading from books is one thing and doing what is written according to the books is another thing. We have to do it practically; we have to go within and see for our self. Only with the grace, mercy and blessings of my Master was I able to obey the orders which He gave to me. And only because of that was I able to see the real glory of my Master. I was able to see what position He has in the inner planes. Even now He is coming through those inner planes and going back, and the disciple who goes within and sees the glory of the Master in the inner planes, only he can know how great his Master is. When the Master comes to the lower planes, which we call "heaven," wherever He goes, all the gods and goddesses and angels who have reached up to those lower planes treat Him with great respect, they give Him a place to sit, they all give him a

lot of respect, and they appreciate Him a lot. All the gods, goddesses, and angels who are stuck there beg Him for liberation; they all beg Him, "Kindly take us along with You." He loves those souls also, and He tells them to be patient. He tells them that it is the law of nature that only when you are given the human body can you get Initiation into Naam, and liberation lies only in the Naam. When they say that they did not appreciate the human birth when they were given it and it will be very difficult to get liberation, Master tells them to be patient and to wait for the time when they will be given human birth. So only the disciple who goes within knows how much respect and appreciation the angels, gods, goddesses and other spirits who are in the inner planes give to his Master.

Suppose a session judge is walking on the street in a city. He may be wearing ordinary clothes and he may be wandering here and there and may buy vegetables from a shop; and people may not realize that he is the session judge because they don't know him. But if someone knows him, and recognizes that in his speech or in his pen there is great power – then with that person the judge can do anything he wants. That person who knows the judge will respect and appreciate him even in a place where no one else has recognized and respected him. In the same way, a Saint or Mahatma is seen by millions of people in this world. Many people look at Him and for them He may seem to be an ordinary person. But those who go to the inner planes and who know the real glory and position of the Masters, when they see a Saint, even in His ordinary outfit, still they appreciate and respect Him, because they know how much power God has given to Him and how many rights this Saint or Master has received from Almighty God and what He can do. Only that dear one who goes within and sees the Master's real form is aware of the glory of the Master in the inner planes, and only such a person can have real appreciation and respect for the outer form of the Master.

You can see for yourself, as Guru Nanak said, "If you bow down to your servant, you will not have any glory." It is not good for you to bow down to your servant. What will people say? In the same way with these gods, goddesses, and angels who bow down in front of our Master – if we do their worship even after receiving Initiation from the perfect Master, if we keep worshiping angels, gods and goddesses whose planes we have to go through when we go back to the Real Home – what will the owners of those planes say: "They are higher than us and still they are bowing down to us?" I will tell you an incident from the time when I was in the army. There were two beggars from my village who happened to be in that place also and they found out I was there. They thought, "He is from our village, so we will go to him, spend the night there, and maybe he will give us some money also." So when they came to me I knew that they were beggars, but still I did not show it. I did not say that they were beggars and when I told my friends to make very good beds for them and when I told them to bring good food for them they were surprised and they thought that maybe I had not recognized them. But since they were beggars and they knew what position they had, they felt very embarrassed because I was offering them such good food and beds. So they came to me and said, "We think you have not recognized us. We have always been begging for things from your father and forefathers and we do not deserve such good food and such good beds because we are only beggars from your village." I told them, "I know that, but don't tell this to anyone else. It was my job to offer you good things and I have done that." But since they knew their position, they could not eat or sleep there. They were so embarrassed that they

suddenly left the place when I went away for a short time. They left without eating food or sleeping there.

So I mean to say that when we bow down to angels, gods and goddesses who are of the lower planes, those very beings who bow down before our Master, and respect Him, they feel very embarrassed; they feel very let down, because they know that we are the children of that Almighty Lord to Whom they are bowing down. Not even the angel of death can come near the disciple of the Master, what to speak about the angels and gods and goddesses of the lower planes. Master Sawan Singh Ji often used to talk about the "family gurus," because this happens, especially in Punjab. The ten Gurus, whatever work They were given in the Will of God, They completed that and They went back to the Real Home. But those who were born in Their families started calling themselves as "the ones who held supernatural powers." They would go to people, saying that they were of the same family as the Master, and once or twice a year they would collect things from people. And people also used to believe in them. People used to say, "They are of the same family as the Master," and they believed that whatever these people said would come true. So in that way, there were so many family gurus; all over Punjab there were so-called Masters all belonging to the family of one or another of the ten Gurus. Master Sawan Singh also had one family guru like that. Master Sawan Singh used to say that before receiving Initiation from Baba Jaimal Singh his family had a family guru who visited them once in a while, and Master Sawan Singh would give him some money. But when he received Initiation from Baba Jaimal Singh He realized that He was a perfect Master and then He did not feel the need for any other Master. So when that family guru came again, Sawan Singh said, "Before I used to give him one rupee, but at that time I gave him ten rupees and folded my hands to him and told him, "Now I don't need you, because I have found my Master." So that great soul knew right from the beginning that when one has got the Initiation from the perfect Master he does not need to rely on any other master or any other angels or saints.

Master Sawan Singh used to tell a story about one Muslim fakir who was a perfect Master and had many disciples. Once a Maulvi – a Muslim priest – who was going on the sacred pilgrimage to Mecca, the birthplace of Prophet Mohammed, came to attend the Satsang of that fakir. That maulvi talked to the fakir's disciples, and you know that if someone comes to our Satsang who does not believe in our Master, we feel very bad; we feel that he should also have faith in our Master. Because usually the disciples who have seen the glory of the Master, even a little bit within, they want others to also take their Master in the same way, and also to understand that their Master is the Almighty Lord. This is a usual feeling of all disciples, so in that way, there was one disciple of that Muslim fakir who felt very bad: "Why is this maulvi here? Why is he sitting in our Satsang when he does not believe in the Master?" He wanted that maulvi to believe in his Master. But the maulvi was orthodox and he did not want to believe in the Master, and after the discourse he talked with the Master about the importance of the pilgrimage to Mecca. He said, "Every Muslim should go to Mecca, the birthplace of Prophet Mohammed, because that is a sacred place and there Prophet Mohammed waits for every Muslim, and once in their lifetime, everyone should go there. If one does not go there even once in his lifetime his human birth is wasted and he does not get liberation."

When the maulvi was talking about the importance of Mecca, that disciple who had a lot of faith in his Master felt very bad and could not control himself and he held that maulvi by his neck and pushed his head down at the feet of his Master, and said, "He is the real God! Who else can be God other than Him? Why don't you bow down to Him? He is the real Master." When he did that, the maulvi became very upset, because he was a strict and orthodox Muslim and he did not like to bow down in front of a human being; usually orthodox Muslims think that it is a very bad thing to take a human being as God. So he got very upset.

Now Saints have their own ways of making things understood to people and their own ways of working. So the Master said to that maulvi, "I apologize on behalf of my disciple; he does not know what he is doing, and I will give him punishment. Since he has insulted you, he will also go to Mecca with you." Hearing this, the maulvi became very happy and he thought, "Now he will learn the lesson of the importance of going to Mecca." So both of them went to Karachi and from Karachi they boarded a boat, because in those days they did not have any means of flying. After some time there was a big storm in the ocean and the whole sky was filled up with dust and the boat was wrecked. So both the maulvi and the disciple were drowning in the ocean and they were on one wooden board. Now that maulvi did not have anyone to whom he could pray, who could come to rescue him, but the disciple had the Master; so he could pray to Him. But he had faith in Him and he knew that if it is in the Will of the Master He Himself will come to save him. After some time a hand appeared and a voice came saying, "Give me your hand and I'll save you." The disciple said, "But who are you?" He replied, "I am God." The disciple said, "My hand is not for God because I have sacrificed my body, my hand, everything, for my Master and I will not give this hand to anyone. It is not for you." So that hand disappeared and afterwards another hand came. And the voice said, "Come, give me your hand, I will save you." The disciple said, "But who are you?" The voice said, "I am the Master of your Master." But the disciple said, "No, I don't want your help; because I have a living Master and if He wants, He can save me. I don't have anything to do with you." (In Sant Mat the relation of the grand-Master or the great-grand-Master does not mean anything; only the relation between the Master and the disciple works.) So I don't want your help." So that hand also disappeared and finally the hand of the Master came and when He said, "Come, give me your hand, I'll save you," and the disciple said, "But who are you?" He replied, "Don't you recognize me? I gave you initiation." And when he realized that it was the hand of the Master he said, "Not only my hand but my head, my everything, my whole body is yours," and he did not even think that if he removed his hand from that wood board he would be drowned. But happily he left the board and gave his hand to the Master, and the Master rescued him. Hanging onto the other side of the board the maulvi saw all of this and he was very surprised to see how three hands came and the disciple did not accept any of them except the last one. He thought, "If I was in his place I would have accepted the hand of God which came in the first place, and I would have been rescued." But seeing all that, he was very impressed, and he realized the importance of the living Master and he told the disciple, "Kindly pray for me so that I too may be rescued." So that disciple prayed to his Master and with the spiritual grace of that Master he was also rescued, and later on when they came back, since that maulvi had realized the importance of the living Master, he came and bowed down at His feet and asked for initiation.

Master Kirpal used to give the example of Laila and Majnu. He used to say that once somebody told Majnu, "Mr. Majnu, God wants to see you." Majnu replied, "If he comes in the form of Laila, I will see Him."

Satsangis should make their hearts like this. My uncle always used to taunt me. He used to say, "You have sold yourself, you have sacrificed yourself for that Kirpal and you say that He is the most beautiful one? You say that He is the gracious one?" I gave him the example of Laila and Majnu. I told him that no doubt Laila was dark-colored. I told him that I have read in the history that Laila was of dark complexion and Majnu was of fair complexion and people used to taunt him: "O Majnu, why have you sacrificed yourself for Laila when she is not even beautiful, she is dark-complexioned?" So he replied, "That is right, but you should see Laila through my eyes. People of the world see only one part of Laila but I see the complete beauty of Laila." So it is not the body which is beautiful. It is the love which is beautiful. The form of the Master is very beautiful because He has love; and love is that which makes this form beautiful. He has such a love which enchants your mind, which takes over your mind.

Laila and Majnu were not ordinary human beings because their love was not made dirty by lust. They were true lovers. Everyone wants to become Laila and Majnu, but it is very difficult to become like them. Mahatma Chattardas has written, "Once Majnu came and sat outside Laila's city. Everyday Laila sent milk and good food for Majnu but once she sent an empty cup asking for blood. Since that Majnu was not the real Majnu, he at once ran away. Everyone wants to become Majnu, but when it comes to sacrifice for Laila then they run away."

Baba Bishan Das was very loving. He knew all the tricks of the mind and he had struggled very hard because as I have often said the earlier practices of the Path are very difficult. Later on to go in the higher planes is not so difficult. In the lower planes you have to struggle very hard but later on you have got the satisfaction and happiness and since you have become competent in going within, then it becomes much easier to go into the higher planes.

If such a soul as Bishan Das had received full initiation in his earlier life he would have become successful in it, but because he was a very sincere and true soul that great Master Sawan Singh showered much grace and blessings on him. Because he was very old and his body was weak, Master Sawan Singh told him that he will make him do the meditation in the inner planes, and he would liberate him like that.

Baba Bishan Das used to say that there is no greater coward than the mind and there is no greater or mightier lion than the mind. If he reaches his destination, if he reaches his real abode, then there is no one more powerful than the mind – because then he controls all the organs of senses. But if he is controlled by the organs of senses, then he does not take even one moment to run away – he becomes very cowardly.

God had given all conveniences and comforts to Baba Bishan Das, but once he got initiation from his Master Baba Amolak Das, He never tasted any salt, sugar or pickle. He used to say that if anyone becomes bad, or if anyone loses, it is only when he indulges in taste. Once it so happened that Baba Bishan Das was struggling with his mind, and when the mind started giving him a lot of trouble, he threw it out, and as a symbol of that he bought a pig and tied it to his door. There were many Muslim people living around the

place where Baba Bishan Das' ashram was located because there was only one street between the ashram and their mosque. So next morning when the Muslims came to worship in the mosque, they saw that there was a pig; and you know that Muslims don't like to see pigs. They take it as an inauspicious thing. So when they saw that, everybody got together and got upset at Baba Bishan Das and started saying, "What has Baba Bishan Das done? He is an atheist!" and they started talking against him. Baba Bishan Das came out and said, "Well, you have a lot of anger in you and that is why you are getting angry at me. But first listen to me, talk to me, and then if you think that I am guilty you can give me any punishment you want." There were some people who were wise so they said, "Well, what is wrong in talking with Baba Bishan Das?" and they came forward and talked with him. Baba Bishan Das said, "First of all tell what is meant by 'pig' in your holy book – who is called 'pig' and who is the one whom you don't like to see?" They were wise people and knew about the sacred teachings, so they said, "In our book it is written that the unruly mind is like a pig and we should not have anything to do with that unruly mind and that is why we don't like to see the pig, which is the symbol of the unruly mind." Baba Bishan Das said, "I have tied this pig to my door only to show that my mind has become like the pig; he has become very unruly and I have thrown him out. I am showing that I have thrown out my mind and he is in the form of the pig. You people have that mind within you and I have got him outside. What wrong have I done?" So hearing that they were all satisfied and stopped fighting with him. Baba Bishan Das, during that time, when people would offer him good food, he would say, "Yes, I have tied that dog, that pig, over there but he is not barking and I don't want to feed him." He used to call the mind either as a pig or a dog.

Master Sawan Singh Ji used to say, "The weak mind is like a goat, and the strong mind is like a lion. And we bow down to the lower powers only when we give up having faith in the Master and the support of the Master."

Our condition is like that person who went into a Sikh temple asking for parshad for the second time; he had already got parshad once and he went to get some more. And the hand holding the parshad he already had he put behind him, to hide it, and a dog came and ate it at the same time the bhai who was distributing the parshad remembered that he had already given him some, so he did not give him a second helping. So there is a saying, "From the front the bhai did not give him parshad, and from the back the dog took the parshad that he already had." We bow down to lower powers and go to lower powers only when we do not have enough faith in the Master. If we have faith in the Master then even if we don't remember Him He will come and help us. But if we have faith in the Master there is no question of not remembering Him; we will definitely remember Him. When we do not have enough faith in the Master, only then we look for support and seek refuge of the lower powers. But they do not do anything for us; they do not help us. And why should Master also help you when you don't have faith in Him?

Well, whatever I have told you is based on my own faith which I have in my Master. I have told you about that because for the one who has faith in the Master, all things are accomplished. A disciple who has faith in the Master, will not do anything which will defame his Master: there is a common saying that if the dog is bad it is the owner who is blamed.

1986 June: The Traps of the Negative Power

Session Date: April 2, 1986

This question and answer session was given on April 2, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: Master, I know the Path is a very serious thing. But sometimes that seriousness and discipline feels like a great burden. I know also the other side of that is the real joy in the Path. I wonder if you could say something about how we might get more in touch with that joy and less in touch with the burden.

SANT JI: This is a matter of great understanding. It is a very good question. We feel the Path as a burden only when we leave our mind open and free to do whatever he wants to do. When we do not want to improve ourselves and when we leave our mind to do whatever he wants, when we ourselves create the difficulties and get stuck into that, only then we feel that the Path is a great burden on us.

Master Sawan Singh Ji used to say that if one is fortunate enough he may get birth into a Satsangi family. And if he is more fortunate, his parents, who may be also very good Satsangis, may bring him up according to the teachings of the Path; and if he has been brought up in the atmosphere of the Path, then he would not get into any habits that would become very difficult for him to give up. He also used to say that if someone is still more fortunate, he might come to the Path in his childhood, and when he has started following the Path in childhood, he would not fall into habits which may become difficult for him to give up in later times.

In the present time the Negative Power has laid down so many snares, so many traps to trap the souls. You know that in the universities of this world you will find only a few teachers who have maintained a very high, very pure character. And you would not find many students who go to the universities or schools who also have the same kind of good character. When the student goes to the university it is something new for him, but there he does not find any teacher who can leave a very good pure impression upon him, because the teacher himself is not maintaining a very good character. And along with the studies there are drugs, movies and other things which are offered to the student, and the student gets confused. Moreover in the home, along with their studies they have television, movies; they have magazines and many other things which do not help them to build up character; in fact they destroy character. So when people get involved in all those worldly things they get perturbed, confused, because they do not find anyone who can leave a very good impression on them. They do not find any students in the universities or in the schools who have maintained good character, or who allow others to maintain good character. So when they spoil their character, and get confused and perturbed in the world and when they come to the Path of the Master, the Master always tells us that we have to discipline ourselves, we have to maintain good character. And when the Master teaches us to keep our lives pure, first of all we do not have as much interest in the Path of the Masters as we do in the path of the world, and also we do not get so much time to spend with the Masters and the Path as we do in the open world where there are many other things which influence us. That is why it becomes very difficult for us to get the color of the Master, and that is why we get confused and feel

that the Path is a burden on us: because we do not get that much time, we do not have that much interest in the Path as compared with the interest we have in the world.

People have made television an issue of prestige. They think that they should have a television because their neighbor has a television. Until recently, in India there were not so many televisions; but nowadays the government has been copying the Western countries and that is why they have introduced television. Whenever they inaugurate a new television station they always announce that so many thousand people or so many thousand villages will get benefit from this television station. But they do not look into the future and see what harm it is going to do to the people.

Last time I went to Pappu's house I went outside up on the roof just to walk a little bit, and over there I saw that on the house next to Pappu's house, there were three television antennas. There are three brothers who live in the same house but they each have their own television. And they all had their television on to see some program. They could not turn on one television and watch that because they thought that if one particular brother did not turn on his television it is as if he could not afford to do that. So the brothers had all three televisions on. Do you think that we will feel peace after seeing all those things which are against the peace of our soul? Do you think that we will be able to keep ourselves in discipline after seeing all those things?

The Hindu Shastras have left no stone unturned in explaining things to us. They say that when the husband and wife want to have a child, when they are trying to have a child, they should have very good thoughts. In the room in which they are trying to conceive the child, they should keep pictures of the Saints and Mahatmas and holy men so that they may keep their thoughts pure and clean. And the married men know when they can conceive a child. The Shastras have said that once you have indulged with your companion and once you have conceived a child, after that for three years you should not go near your wife. Because if you conceive another child during that period of three years, the milk of the mother will become sour; and if the baby is born within three years of the delivery of the other baby, then that child will not obey you. Either he will be born sick or he will not obey you. Because the deeds and thoughts of the parents affect the child even in the womb of the mother.

Master Sawan Singh Ji used to say that for the first twenty-five years of your life you should maintain chastity and you should gain knowledge as much as possible. And after you have gained knowledge, after you have finished your first twenty-five years, then you can think of getting married. But it is a pity to say that in the schools and colleges, the boys as well as the girls have already destroyed their lives by indulging with each other, and at the time of the wedding they have become completely bankrupt.

Pappu knows this because he translates for all the interviews and also all the letters of the dear ones: some very strong-looking people, when they write in letters, or when they talk to me, tell me how they lose their vital fluid in their sleep or in dreams in the night, and how their clothes get dirty. Hearing their condition I get so moved, I sometimes feel like weeping, because I feel sorry for them for how they have spoiled their life with their own hands.

In the past the teachers or acharyas used to give education to the children as a donation to them. They used to have a very good and high character, and they used to teach the same

thing to their students. And the students also used to get knowledge from them sincerely. They used to get religious education also and the teachers were proud of their students because they themselves had maintained their character and they were proud of the character of their students. After the students completed their education and went into the world, some would become officers or other great men because they had made their earlier life good. That is why later on in their life they were able to attend to their worldly responsibilities and they were able to make the right decisions: only because they had not spoiled their lives in their earlier days.

I do not mean to criticize anyone. You can decide for yourselves how much nowadays in the radios, in the newspapers, magazines, the element of lust has been propagated.

I have often said that nowadays in the newspapers you can read an advertisement that says if you want to regain your lost vitality and lost youth come to us and we will give you some medicine and you can regain your lost youth. You can go and see those people who boast of giving the lost vitality and youth back to people. First go and see their faces; you will not even like to look at their faces because their foreheads have become black, the light has gone out from there. So when you do not even like to go and look at the faces of those people who claim to be the givers of the lost youth, how can you expect that those people who go to them and take the medicine will regain any lost youth or vitality? The vitality of youth is like an arrow. Once the arrow has slipped out of the bow, it does not come back. In the same way, once you have lost your youth you cannot get it back.

Why is the youth of today so addicted to drugs? Because they do not like to study, they do not like to do anything of the world, so they find an escape and get addicted to drugs. Because they have lost their vitality, they have lost their power, since they have spoiled it right from their childhood. That is why when they do not have that power in them, they do not like to study or do the worldly things. And as a result of that they get addicted to the drugs, they find an escape through the drugs, and after that if you try to explain to them about the disadvantages of drugs they will not understand it, because they have lost all their enthusiasm and all their energy to do anything of the world.

This is my personal experience: In the villages we used to play together up till the age of twenty years old; the boys and girls used to play together even at nighttime. But nobody had any thought of lust or anything like that. But nowadays you will find that a young boy, a young child of even two years old, would know about lust. Why is it so? Because in the past times the parents would not even sit together in the same bed in front of the child, and there was no question of kissing or hugging in front of the child, and that is why the children did not know anything about that. But nowadays you see how free we are. We go on kissing, hugging each other in front of our children, and whatever we do our children copy us and they do the same thing.

There was an Udasi sadhu who used to live in the gurdwara of our village. He used to drink wine and smoke cigarettes and do all sorts of things, but I did not know how bad they were because I was a young child at that time. Since I used to see him wearing the colored robes I thought he was a good mahatma, and I used to go and spend time with him. My father knew about that sadhu and told him that he should not allow me to come and sit near him. But he did not take any action regarding that. My father also tried to

explain to me that I should not go there, but I did not listen to him because I thought that he was a good sadhu. Once my parents thought of a plan to intimidate me and stop me from going to that sadhu. I had gone to see him; he was sitting on the bed and I was sitting cross-legged on the floor. At that time he was smoking a cigarette and he was also taking snuff because he was addicted to that. I was sitting there when suddenly my father came from behind and kicked me on my neck with his foot, and he hit me very terribly. I started weeping and I started running because I was afraid that he would hit me again. It was very quiet in the village since it happened at night, and as he was chasing me he made more noise and beat me less; finally I came to my mother and requested her to save me from the beating of my father. But she said, "No, I cannot do anything today." Anyway I pleaded to her and she saved me from the beating, but that experience made such an impression on me that after that I stopped going to that sadhu.

My father had said to me, "Why do you go there? Do you want to learn smoking and other things which that sadhu is doing?" But until I got that beating I did not understand that, but after my father gave me that beating I understood and I stopped going to that sadhu. At that time I did not understand why it was important for my father to give me that kind of punishment, but later on the result became very clear to me. Then I came to realize what would have happened in my life if I had continued going to that sadhu, if I had started learning smoking and the other things which he was doing. I would have ruined my life. So after that I stopped going to that sadhu, and later on, just remembering that experience, that beating which my father had given me, I never went to anyone who would smoke and do other things like that.

Master Sawan Singh Ji used to say that as the parents, so the children. . . . Children always get the habits of their parents. Whatever the parents are doing, the children also learn the same thing. Responding to the question that was just asked – why sometimes we feel the Path as a burden – there is a lot to say about this but I will divide the answer into two different parts. The first part is about why we sometimes feel that Sant Mat or the Path is a burden. Although there is a lot I could say, I will try to be brief in replying to this. I will say that since we are not brought up in good conditions right from our childhood, that is why it is very difficult for us. When we finally get interested in the Path of the Masters, and with the grace of Master Himself come to the Path. He tells us to discipline ourselves. He tells us good things and then we try to understand the teachings of the Path and we try to change ourselves according to the teachings of the Path. But since we have not had that good company right from our childhood, since we have not made our life ethical and good according to the teachings of the Path, that is why we find it very difficult to be in the discipline according to the teachings of the Path.

Many times we try, we even swear by God that we will not do the bad things; but again because the mind is there he always misleads us, he always brings us back into the bad things. That is why after doing good things for some time, we again start doing bad things. And again we say that we will not do that. But because of the mind we again fall into bad habits. So that is why when we go on following the mind, since we have not been brought up in the good way, as we should have been brought up, we find it difficult to follow the teachings of the Path completely and we feel it as a burden.

When I went to Sant Bani Ashram the first time in 1977, there were two crazy people who came there. They themselves were disturbed and they disturbed the whole sangat.

Whenever they did anything disturbing to the other people at once they said to call David Teed or Kent, or someone who could explain to them and take them out. When these dear ones came and had to deal with those crazy people, they know how difficult it was for them in the beginning to make them understand and how they convinced them to leave the Ashram. Outwardly they were also human beings like the other dear ones, but from inside they were different, and those people who know how to deal with the crazy ones, only they know how difficult it is to deal with crazy ones in the beginning, but later on when the crazy person starts understanding you, then it is not so difficult.

This world is a forest of passions and pleasures of the world, and our mind has become wild and like a madman he is wandering here and there. We have no control over our mind and we have loosened the rope over our mind and it is wandering here and there and creating destruction. As it is difficult and takes some effort to explain to the crazy person in the beginning, in the same way it takes some effort, some time, to make our mind understand certain things. Sant Satgurus come into this world which is full of passions and pleasures, where the mind is like a wild person and we do not have any control over it. Sant Satgurus come and teach us how to control the mind. Just as we teach the mad person to behave well and be in the discipline, in the same way Sant Satgurus come into this world and teach us how to bring our mind under control. They give us the medicine. Guru Nanak Sahib says that the world is sick, Naam is the medicine. Without the Truth one does not get rid of this sickness. So Sant Satgurus come into this world, they give us the medicine of Naam and they tell us how we have to bring our mind under our control. Along with the medicine they also tell us certain things which we should not do which will help to improve our condition. But we do not understand the value of it and we do not appreciate it. It is as if you try to give rock candy to someone who has malaria; he will say, “No, don’t give it to me, it is bitter.” In fact the rock candy is not bitter, but the taste of his mouth has become bitter and so he thinks everything is bitter. In the same way, in the beginning when the Sant Satgurus give us the medicine of Naam, we do not find it very sweet, we do not find any joy in that, because our taste has been spoiled and we think everything is bitter, everything is bad. But gradually when we go on doing certain things which they tell us to do, and when we go on taking the medicine of Naam, then our mad mind comes under our control and we start feeling joy from this Path.

What is the poison which is affecting us? It is the poison of the passions and pleasures of the world. It is the poison of the organs of sense. Because of this poison, the sweetest thing, the sweetness of Naam, does not attract us and we feel that everything is bitter.

Sant Satgurus do not apply any force on us, they do not impose anything on us. They lovingly tell us through the Satsangs that if you will give up your bad habits one by one and if you will go on living up to the words of the Satsang, and along with that if you will do the meditation of Naam, then all these bad habits in which you are involved, you will get rid of them one by one very easily.

Suppose someone is standing on the ground and another person is on the roof of some house. If the person standing on the ground wants to go up to the roof, but does not have any means of getting there, he can get there only if he stretches out his arms towards the person who is standing on the roof and if the person on the roof lowers down some ladder or rope. Only if he helps him can the person on the ground go up to the roof and see the

things. In the same way, Sant Satgurus lower down Their rope and tell us to hold Their hand. We are standing in the well of this world. They graciously lower down the rope of Naam and tell us, "Dear one, catch hold of this and come up." If the disciple makes some effort and if the Master showers some grace, only then can he become successful and come out from this well of the world.

We become successful only if we have kept our mind in the discipline and only if we are fond of keeping ourselves in the discipline.

Once a boat was floating on the water. All those who had taken support of that boat were also floating with the boat and they were going across the river or they were easily swimming across. In the same river there was another vessel which would sometimes sink deep under the water, and sometimes it would come out, and anyone who would seek the support of that vessel would get drowned in that water. That sinking vessel – when it saw the boat which was easily and smoothly going across the water and that all those who had taken its support were going across very easily and not drowning asked it, "Dear sister, tell me why it is that you go very easily and smoothly across the water, whereas I myself sometimes go down and sometimes come up, and those who take support of me get drowned. Why is it that you do not have any difficulty whereas I do?"

The other boat replied, "Dear sister, this is all the grace of the carpenter who made me. First when I went to him, mercilessly he chopped me into small pieces, and after that he joined me using nails; he nailed me and only after that have I become like this. I myself am the liberated one and those who seek support in me, they also get liberation. They also go across the water. But you should have the desire to become like me if you want to go to the carpenter." In the same way, if we go to the Master we should also have the desire to become like the Master; because if we do not have the desire to become like Him and if we are not receptive to the grace of the Master, then how can He do anything for us?

This is the difficulty and this is the reason why we feel the burden, because we have to keep ourselves in the discipline. In the Satsangs Masters tell us about the inner planes, about the inner journeys; and being inspired from those talks, we do meditation and, keeping ourselves in the discipline for a few days, we progress. But after that we lose the discipline and the progress which we have made does not remain clear to us because we have made ourselves go down; we have started following the mind. After a few days again we start remaining in the discipline, again we start doing the meditation and then we progress, and again we fall down. So we go on in this way all our lives, and that is why we feel it as a burden, because we do not do it constantly.

I have often said that it is not true that we were not the true lovers of God. It is because we were the true lovers of God that we have come to the Path, we have gotten Naam initiation and come to the Masters. Everything is all right: we have got the initiation, we love the Master, we love doing the meditation – everything is all right up until this point. But after that our mind creates laziness within us, he deludes us, he does not allow us to keep our devotion constant as we should have done, and that is why we feel a burden and where all the difficulties come up. Often I have said that if the devotion and yearning which we had on the very first day when we met the Master, if that devotion and yearning could be maintained throughout our life, what is the question of one's own liberation, such a person can liberate millions of other souls.

Paltu Sahib says, "Run away, O child of Fakir, because in this world there are the gardens of wealth and woman. If you will not run away from these attractions you will be the fool. Because even the great rishis like Shringi were killed by this wealth and woman. Only he will be saved, only he can escape them, who sits in the Satsang and remains awake day and night." Master Kirpal used to say that what a man has done a man can do. If the Saints could control their mind, if the Saints could keep a strong guard against the mind, if by doing the meditation of Shabd Naam They could keep themselves in the discipline, then we can also do it. If we remain awake in the Satsang, if we will keep a strong guard against . . . but your mind is wandering here and there, sometimes it is going to Germany, sometimes it is going to America, sometimes it is going here, and sometimes it is going there. So in that case you are not sitting here doing meditation. You are wandering here and there because you are following your mind.

1986 June: The Pearls of Spirituality

Session Date: February 23, 1986

This question and answer session was given at Sant Bani Ashram, Village 16PS, Rajasthan, India, on February 23, 1986.

QUESTION: When children are raised on the Path and they start meditating and going to Satsang, and then they hit teenage and they don't want to meditate and they don't want to go to Satsang anymore, where is the balance of love and discipline?

SANT JI: Often I have said that it is the first duty of the parents to mould the lives of their children. You should tell them of the goodness of going to the Satsang and sitting for meditation, and the benefits of attending Satsangs and doing meditation. And also what good it does to get a good education. You should tell them about the disadvantage of using drugs and doing the bad things which most of the young people in the West do. You should tell them about the disadvantages and all the bad things which may happen if they do not attend Satsang and if they do not meditate. You should tell them all these things lovingly. If you teach them lovingly it will make all the difference. But the pity is, what happens when the parents are teaching all these things to the children? Either they are angry, having spoiled their own peace when they are explaining things to the children; or when they are trying to explain things to the children they are not doing it in a good way. Most of the time the parents are explaining these things to the children only after they have fallen into the bad habits. It is much better, and it is advised, that before the children fall into the bad habits the parents should explain the things to the children in a loving way – not getting upset, not with the tone of anger, but peacefully and lovingly.

I will tell you a story which Master Sawan Singh also used to tell very often in the Satsang. And I have also told this story very often in the Satsang. Once upon a time there was a prince of a state, and he fell in love with the princess of another state. They wanted to get married but their parents did not agree. So both of them decided that they would run away from home and get married and live happily afterwards, in some other state. So one night as they had made the plan, the princess brought a she-camel and she came and also took the prince with her. When they were running away from home they had to cross a small river. So when the she-camel came near that water, the princess said, "Pull the

rein, otherwise she will sit in the water." And she added that her mother also had that habit of sitting in the water.

Now when the prince, who was a very wise person, heard that the camel's mother also had that habit and as a result the she-camel also had the habit, he realized that if even in the birds and animals the children take on the impressions and habits of their parents, then what about the human beings? He thought about the future. He thought, "Today this girl is going away with me and we'll get married and have children. What if my child, be it a boy or a girl, if he or she were to run away from home and go and get married with someone whom I would not like and to whom I would not agree? What will happen to me? People will criticize me and say, 'His son or daughter has run away and has gotten married,' and at that time it will be very difficult, because whatever we are doing, our children will also do the same thing."

Since he was wise and got that wisdom, right then he changed his heart and did not want to run away with that princess. So he said, "I have forgotten one very important thing in my palace; let us go back and get that. We still have a long night and we still can make it after we go and get it." The princess did not know that the heart of the prince had changed, so she agreed and they went back. When they got back to the palace the prince folded his hands to her and said, "Thanks to God that we have been saved from doing a sin, because if we had gone away and produced children it would have been possible that, like this animal, they would have become like us, and then people would have criticized us. So it is better that you should go to your home and I should remain in my home and we should not do anything like this."

So the purpose of telling this story is that when the birds and animals have the impression and habits of their parents, the human beings also have the habits and impression of their parents. That is why Master Sawan Singh Ji used to say that if you want to make your children good, first of all you should yourselves become good, because the children learn a lot from the parents. So if you want to teach or explain anything to a child, first you should become perfect in that.

Master Sawan Singh Ji used to talk about His neighbor whose son would steal things from others, and when he would come bringing things from other people, his parents would always appreciate that and say that he was a good boy. Master Sawan Singh Ji used to say, "What can you say to such parents who encourage their child in bad things?"

When a child falls into bad habits he spoils his life, and you know that sooner or later the child definitely gets this thought: "My parents did not do anything good for me, and whatever I have become today it is only because of my parents." I meet many children in the interviews who have had bad impressions from their parents, and they tell me how much it affected them when their parents were not getting along with each other. Some children who have had very good impressions from their parents because their parents are very good, they also say that they are very grateful to their parents because they have learned a great deal of good from their parents.

Those children who wander away from home and who fall into bad habits, finally when they do bad things and they are put into jail, they suffer a great deal of bad karma. They suffer a lot in this world. So those children who make such bad karmas, their parents are also responsible for those karmas, because it was their duty to make the lives of their

children but they did not attend to their responsibilities. That is why whatever karmas the children are making after wandering away from home, the parents are also responsible for that. Kabir Sahib says, “Even the dog of a devotee of the Lord is much better than the mother of a worldly person, because the dog of a devotee, even though she cannot do the devotion, at least she earns the praises of God, whereas the mother of a worldly person or bad person always encourages and inspires the child to do bad things.”

It is my personal experience that those parents who have good character, who do meditation, who go to Satsang and who have a very good life, they do not need to explain or tell anything to their children, because children learn by themselves. They go to the Satsang, they sit by themselves, nobody needs to tell them anything.

In the month of October I went somewhere to hold Satsang. They had set up a tent there and the dear ones had made all the arrangements as we do here for the Satsang. After I returned from the Satsang the dear ones told me that for two months the children went on imitating how we do Satsang. The children did not have any tents to set up; they would gather some rags and used clothes and things like that and make a small tent-like thing and some children would become as the sangat and someone would become as the Baba or the Master and they would pretend they were holding Satsang. They had also made a small underground room-like thing where they would say that the Baba was meditating there. So I mean to say that whatever they had seen, for two months continuously they went on imitating that, doing the things which they had seen. When Pappu’s nephew used to live with them, Pappu’s mother told him, “Whenever you go to school you should always bow down to the Master.” So whenever he used to go to school he used to come and bow down to me and then go to school. But when he did not have to go to school, when he had a day off, even though I would be standing near him he would not bow down to me. If he had been told that he should bow down to the Master every day, he would have done that. But since he had been told only to bow down when he went to school, that is when he would do it.

So dear ones, the parents should take good care of their children. You know that they are innocent souls and they have come into this snare of mind and maya. They also have been given the opportunity to progress spiritually in this world. If their parents are good, they can not only make their worldly life good but they can also progress in spiritual life. You should be very patient when dealing with children. The Masters always behave as a child of forty days old in front of their Master and they always get the grace of the Master. Guru Nanak Dev Ji Maharaj says that even if the child makes so many mistakes, the mother does not get upset at him; she always showers grace and she is very kind. The child may do anything wrong and he may make mistakes, but the mother always extends her gracious hand and she is always kind towards the child, because she has to make his life.

Further He says, “O Lord, I am your child; why don’t you forgive me and forget all my sins?”

QUESTION: It seems that ever since I was a small child I have been taught to make judgments and to think critically. And up to a point this has been very productive, but having done this all my life the mind now judges automatically, and I find that the judgment extends to people's behavior. I do not wish to do this and I was wondering if

there is any way or any kind of secret that one could find to stop this judging of other people's behavior.

SANT JI: The first thing is that it is very difficult to give up a habit. But the only way to give up this habit is meditation; other than that there is no other way by which you can give up this habit. You may have to struggle for the first few days and you may find it very difficult. Whenever your mind inspires you to fall into this habit, you should start doing Simran. He will pull you towards the habit of judging others, criticizing others, but if you are strong and keep doing Simran, gradually by doing Simran and doing meditation this habit will go away.

In the Satsangs Saints always explain these things to us, because Satsang is the only cure for all these things. Always when we sit in the Satsang we should sit with our mind and brain attentive and we should be very attentive to the Satsang. We should sit empty and we should be very attentive to the words of the Master. We should sit wholly, physically and mentally, in the Satsang so that we can understand what the Master is saying. In the Satsang Masters always tell us that you should try to look at the good qualities of other people, you should not pay attention to the bad qualities which they may have.

Once there was a Muslim fakir who went to a market place where he saw that they were selling julabies. Julabies are a kind of sweet, and his mind told him he wanted to eat julabies. The fakir thought, "Today the mind is asking for julabies and tomorrow he will ask for a woman and then he will ask for something else. So I will spend my life fulfilling the desires of my mind and it is not a good practice, so I should teach a lesson to the mind." Since the mind had created the desire of eating those sweets, the fakir said, "Okay, but in order to buy the sweets you need money and you don't have any money. Let us go to the forest and pick up some wood and after selling the wood and getting some money, then I'll buy the julabies." So he went to the forest, and in the forest his mind told him, "Here is a good spot and you can pick up the wood and that should be enough for buying the sweets." But since the fakir wanted to teach a lesson to his mind, he said, "No, let me go a little further and I'll get better wood and so get more money." So in a way he gave punishment to his mind. He went very deep into the forest and collected a lot of wood. Where he was going to carry one load of wood he carried two loads. The mind told him that it was too much for him to carry, but he said, "No, if I carry more wood I'll get more money and I'll get more julabies."

So when he came to the city he sold the wood and he bought the julabies. The fakir then told his mind, "Let us go outside the city and then we will eat there." So when he went outside the city he ate some julabies. After eating some his mind said, "That is enough." But the fakir said, "No, you wanted julabies, so you should eat all this." When he ate all that he vomited. Then the fakir told him, "This is not a good thing, you should eat this vomited stuff also." So he made his mind eat the vomited stuff also. Then his mind said, "No, that is too much, I cannot do anything more." Whatever julabies were left the fakir gave to the people who were passing by that place, and then the fakir told his mind, "This was a punishment for you. Today you asked for the julabies and I have given you that, but now you have realized what good it has done for you. Now this is your punishment: for one year you will not get anything except warm water. And where you were meditating for one hour everyday, now you will have to meditate for two hours."

So the meaning of this is that whenever the perfect soul's mind encourages him or tells him to do anything bad, which takes them away from the Path, they always give punishment to the mind. They do not give in to the desires of the mind. They do not fulfill the desires of the mind, because they know that if one desire is fulfilled he will create many others.

The Negative Power has imprisoned the soul, and to the soul he has attached the mind, and mind has many types of snares and baits to attract the soul and get her involved in the snare. Just as when anyone wants to capture a bird, they spread out some food and they also have a cage in which they catch the bird; in the same way the mind has spread so many kinds of foods and snares to trap our soul. To whatever food the soul is attracted and in whatever way the soul could be captured and imprisoned, mind always uses those means, and the soul is helpless and cannot do anything even though she sees that she is being trapped. She cannot do anything because she is under the influence of the mind. That is why Saints always tell us that we should keep a strong guard against our mind and we should not let our mind have any influence on our soul; and the only way of doing that is by doing Simran. Only by doing Simran can we save our soul from the traps laid down by the mind.

QUESTION: I have read that if we can reach the point where we can keep those tears within the eyes and not let them drop out, they become pearls of spirituality. Would you comment on that, please?

SANT JI: When we reach the stage which you are talking about, we get a lot of patience, a lot of contentment, and after that we develop such a state that cannot be described in words. Bikhan Shah has tried to describe that state in His writings. He says, "In both of my eyes I have got the real contentment. Wherever I look I see only Him; whether it is inside or out, I see Him with both my contented eyes." When a soul reaches that state which you have just mentioned, that soul gets patience and contentment and real inner bliss. After that she does not weep and show the tears outside to the people; she does not weep inside, because she is seeing the Almighty Master everywhere. Outside she sees the Master, made up of the physical form which has five elements, who is none other than the Almighty Lord, and that Form of the Master tells the disciple to go within. And when such a soul goes within she sees that the same Master is there. So when the soul reaches such a state, then she does not need to weep or shed any tears. Even if she wants to do that, she cannot do that. If she wants to become happy she cannot do that – because she has become content, she has attained inner bliss, inner happiness. So all these things like shedding tears have no meaning for such a soul, because she has achieved that for which she was looking.

It is just as if you make a plan or design for making a house. The builders or masons can make the house according to the plan you have made, but a plan is different from the actual construction of the house. If by just having the plan or design of the house, you say that the cement will also come here or you will get the masons and things like that, you cannot get the idea of how all these people are going to work and how you are going to get the house constructed. When the house is constructed according to the design, only then are you convinced that this is the reality. What you made earlier was not the real thing, it was just the design.

In the same way, to talk about the state or the point which you are talking about, when the tears become the pearls of spirituality, you cannot get the idea about what that stage is just by talking about it. When the Mahatmas write about all those things in books it is different, but that point or that stage is worth experiencing for the disciple. The intoxication and happiness which the soul gets when she reaches that point is so great that it cannot be described in words. It is just like what you have said. It is just like the design: to go and live in the house is different from seeing the design. In the same way to experience that point, or that stage, where your tears become the pearls of spirituality, is different from talking about it.

It is pleasing to have the cold sighs, and it is worth having the cold sighs, only when the Beloved for whom you are having the cold sighs is in front of you. It is worth shedding tears, if the Beloved for whom you are shedding the tears is right in front of you and He is there with the handkerchief to wipe off the tears, because He knows that the tears which you are shedding in His remembrance, the tears which you are having for Him, are not ordinary tears, they are the pearls, and He does not want to waste any of those, and that is why He has the handkerchief there, He is Himself there to wipe off the tears. He is there to wipe off the tears Himself and to share your pain. Such dear ones, those who have reached this stage which you have mentioned, when they have cold sighs, or when they weep tears in the remembrance of the Master, it is so full of the effect that they can even make the birds of the forest cry, just by their weeping. Their cold sighs are so effective that even the poisonous snakes would not dare to come out of their homes and stand in front of the person who is having cold sighs for the Master. Because they know that the person who is having the remembrance of the Master is so effective, it can do anything. So the point which you have made is worth experiencing.

They are the most fortunate people in the world, they are the best people in the world, who have this kind of crying and who can shed this kind of tears. Master Kirpal Himself told me that when Master Jaimal Singh left the body, when Baba Sawan Singh went to visit the body in Baba Jaimal Singh's home village, over there Baba Sawan Singh wept very much. He wept so much that the sangat who was accompanying Him could not resist and they started weeping. When the dear ones said to Baba Sawan Singh, "If you are weeping in your condition, then what is the hope for others; what will be the condition for us, the sangat?" Baba Sawan Singh replied, "Look here, O Dear Ones, if my beloved Master Baba Jaimal Singh would come in His physical form which was made up of five elements in front of me even for a moment, I am ready to sacrifice everything just for that one glimpse of His physical form."

I had many opportunities to sing bhajans in front of Master Kirpal. I did not prepare for singing the bhajans. It was not that I would write a bhajan and then sing it to my Master. It would come instantly. In fact it was He Himself who would make me say the words of praise of Him. So whenever in my words of poetry, in my bhajans, when I would sing, the name of Master Sawan would be mentioned, at once the tears would start rolling down His cheeks and He would start weeping. And those fortunate souls are the best people, those who shed tears in the remembrance of their Master.

When Supreme Father Kirpal left the body of five elements . . . He came in the Will of God and He left in the Will of God; but when He left His physical body this poor Ajaib wept very much in His remembrance. When I was weeping, one person came to me and

said, “You have always said that you should never cry or weep when anyone leaves the body, because just by weeping or crying for someone you cannot bring that person back. You have always said that, but now you yourself are crying. You are a wise person; why are you crying?” At that time I was in deep pain, I could not talk very properly, but still I told him the story. It was like this.

I told him that there was once a king who decided to go on a tour to some other states, to some other kingdoms. He told his queen that he was going on the tour. When he went on the tour he did not really go on the tour; after some time he just came back, canceling his tour. But his wife the queen was in love with another man, and when the king had gone for the tour she had already made arrangements with this man she loved, saying, “The king has now gone on tour and he will not come for some days, so you come and we will enjoy.” But when the king came back, at that time the queen and the other man were enjoying and sleeping together. When the king came there he was surprised to see that there was another man with the queen and he was also surprised because that was the palace. How could another man come into the palace? But when he saw that the other man was with his wife and they both were sleeping naked, he did not get upset. He did not show that he was there and they did not know that the king had come back. The king simply took off his shawl and covered them with it, and he went into the other room.

Now when both of them woke up, the queen was terrified to see the king’s shawl over them, and she thought that now the king would give her punishment because the king had seen all that they had done, because this was the shawl of the king and nobody else would have come and covered them with the shawl except him. So when the queen thought of that she became very afraid. But the king did not mention anything about that to the queen; even though they met many times after that and lived together for many years, the king never mentioned anything about that to the queen.

After some years, when the king’s end time came, he called his sons and gave the successorship to the sons, and then he told his sons that they should respect their mother and obey her. “Take good care of her, she is a good woman; do what whatever she tells you.” And then he transferred some property and things for the expenses of the queen also. But when the king was saying all these things to his sons, that they should take care of their mother etc., the queen started weeping and went on weeping very bitterly. The king asked her, “Why are you weeping now? I have transferred so much property in your name and you will be comfortable when I die. What else do you want, why are you weeping?” She said, “I am not weeping for any wealth. I am crying because now, when you are leaving, who will come and throw the shawl over me? Who will hide my faults?” So I told the dear one that that was why I was weeping. I told him that when the beloved Master was in the physical form He used to hide my faults, He used to forgive me for my faults. Even now when He has gone back to Sach Khand in His Radiant Form He is showering grace on me and He is forgiving me and hiding my faults. But when you have the physical form of the Master in front of you, you can express what is in your heart, you can go and weep at His feet.

Just by having the darshan of the physical form of the Master you can get rid of so many bad sins and bad karmas that you have done, which you cannot do very easily when the Master is not there in His physical form. So that is why those who go within and see the glory of the Master within, and who know how the darshan of the Master works, they

weep in the remembrance of the Master because they know that now the Master is not going to come back in His physical form and hide their faults: He is not going to come and throw the shawl over their faults.

1986 July/August: In the Hands of Kirpal

Session Date: February 26, 1986

This talk, part of a question-and-answer session, was given at Sant Bani Ashram, Village 16PS, Rajasthan, on February 26, 1986.

SANT JI: When we go within and the inner path becomes open to us, then we realize what we really are. After that we do not feel anything, neither joy nor sorrow. We come to realize that our soul has been sent into this world with two different kinds of clothes to wear. One you may call joy, the other you may call sorrow. When we go within and realize our own Self, and the path is opened up to us, then we do not become happy in joys, we do not become unhappy in sorrows, because we come to realize the duality of our soul and to know that God has given us these two garments. When the time comes for us to wear the garment of sorrow, we wear it; but we do not become unhappy. When the time comes for our soul to wear the garment of joy, we do not become excited or very happy in that. It is easy to talk about all these things but it is difficult to experience sorrow and joy and remain detached. Until we go within and absorb ourselves in the Shabd we cannot reach that point.

Guru Nanak Dev Ji Maharaj has said that pain and happiness are two different garments which all human beings have to wear.

Guru Nanak Dev Ji even says this: “Don’t get excited by looking at joyful things, and don’t weep looking at suffering: there is always pain after happiness, as the same Creator has created them both.”

Kabir Sahib says that everyone gets punished because he has assumed the body. The wise people suffer the consequences understanding it as the will of God; patiently they do that. The unwise people weep; but they also have to suffer the consequences.

Dear ones, we obtain the real knowledge only when we shake off the physical, astral and causal covers from our soul. When our soul reaches Par Brahm only then we get the real knowledge. In Trikuti our soul is kept for a very long time, while all the collected or stored karmas are resolved. There the soul is purified and separated from her bad karmas, just like the thresher separates the wheat from the chaff. In the same way, when the soul is kept in Trikuti she is made to meditate a lot, and she is made to pay off all the stored karmas from the ages and ages in birth after birth which she has collected. After that, the soul goes to Par Brahm, and only then she gets the real knowledge, only then she becomes a pure and holy being. Such a soul who has reached Par Brahm is not affected by the kriyaman or the present karmas which she is doing; they do not have any effect on a soul who has reached Par Brahm.

As far as the prahlabd or fate karmas of such a soul is concerned, that soul who has reached Par Brahm becomes so intoxicated in the love of the Master that she becomes neither unhappy in suffering nor excited and happy in joy. Whatever comes in the fate karmas of such a soul who has reached Par Brahm, she pays that and suffers or enjoys

without minding or complaining about it. As far as the stored karmas are concerned, I said earlier that when the soul is kept in Trikuti, she is made to meditate and the stored karma is finished there; after that, such a soul does not have anything to do with the Lord of Judgment.

The Lord of Judgment cannot write down the account of the Kriyaman, the present, karmas of the Saints. This is a special gift which the Saints have got from the Almighty Lord. They are free from all the present karmas. Of course, the Mahatmas who have reached Par Brahm do not do any bad karmas because they are the abode of grace; they do not curse anyone or do anything bad to anyone. But even if they were to make any present karmas, it would not be in the reach of the Lord of Judgment; he cannot write down the account of that because Saints are free from all kinds of karmas. If, in love for their disciples, the Masters have to pay for any of the karmas of their disciples, or if they have to forgive the sin or fault of their disciples, they suffer the consequences of those karmas and they do that through their body. But the Negative Power or the Lord of Judgment cannot write down the karma which is paid by the Master in his register, because the Negative Power only cares that the karma is paid. It does not matter to him whether the Master or the disciple is paying off the karma. That is why Saints continually tell us that we should be very careful in making present karmas; because either we or the Master will have to pay for whatever karmas we are doing. We already know to what extent we are capable of suffering the consequence of our own karmas; even if we get a little pin-prick in our foot, all night long we go on praying, "Master, save me, Master help me," – we go on saying like that. So how can that Master who has given us the initiation and who has taken our responsibilities on His shoulders, not help us? He definitely helps us and He suffers our karmas because we are not able to do that by ourselves. It is like we have planted a small plant and we are nourishing it; later on when it grows it gives us fruit, and shade. When a plant which we have planted can do so many things for us, can our Master, whom we are believing in and who has taken responsibility for us, not come to help us? He will definitely come to help us because Saints are the abode of grace and they only know how to shower grace on their disciples; and they tell their disciples that before doing any karmas, we should be very careful, because we should realize that either we or our Master has to pay off those karmas.

You know that all the perfect Saints who have come in this world up until now, they have always gone to the feet of their Master, they have sacrificed a lot, they have made themselves very pure, and they have devoted themselves to their Master very much. Those disciples who go within and who are able to carry on the work, when they were given the work of the continuation of the mission, they have always begged their Master, "Master, this is a very heavy burden to carry. You Yourself do this work; we cannot do it." They have never claimed to be the successor of their Master and they have never wished to do the work after the Master leaves the body. But on the other side you will find also those people who have not perfected their meditation, who have not made their life pure, but still after the Master leaves the body they claim to be the successors of the Master. They even go to court and fight for the property of the Master. Because they have not done meditation, they do not know how heavy that burden is that they want to carry. I do not mean to criticize anyone by saying this; I am only telling you things which history has witnessed and what has happened with the Saints in the past and with their successors.

When Bhai Lehna, who later on became Guru Angad, came to Guru Nanak, Guru Nanak asked him, "What is your name?" He said, "Lehna." In Punjabi that means, "I have to take." Guru Nanak said, "If your name is Lehna and you have to take, then my job is to give to you." He embraced Bhai Lehna and afterwards He made him Guru Angad. Angad means "of my own body." When Guru Nanak told Guru Angad, "After me you will have to continue this work," He wept and said, "Master, this is a very heavy burden; I cannot carry it." But still Guru Nanak insisted and told Guru Angad that he would have to be his successor. His sons Sri Chand and Lakhmi Das got upset at Guru Nanak and told him, "He is our servant and you are giving him the successorship and all our things?" Guru Nanak told Guru Angad, "Leave all this property here at Karturpur for them; you go to your own village of Kadur Sahib and do your work there."

When Guru Amardas went to His Master Guru Angad, He also served Him very wholeheartedly and He molded His life according to the instructions of His Master. When Guru Angad Dev was about to leave the world, He told Guru Amardas, "After me you will have to do this work of giving Naam-initiation." Guru Amardas also said, "It is a very heavy thing and I cannot do it." But still when Guru Angad insisted, He also had to do it. But here too Dasu and Datu, the sons of Guru Angad Dev, were opposing Guru Amardas. When Guru Amardas sat down to do the Satsang they came and kicked Him and said, "Are you in your senses? You used to be the servant in our home and now you have become the owner of our home?" At that time Guru Amardas did not get upset at them; He was the abode of peace and was very humble. He told them, "Forgive me, but I am an old person and my bones are very stiff, it is possible that when you kicked me you might have hurt yourself. So please forgive me." And He left all that property there and went to the place called Goindwal, where He started His work.

In the same way when Master Sawan gave the orders to Master Kirpal to do the work, He asked His dear ones to bring the register and count how many people He had initiated; When they told Him, He said, "Kirpal Singh, I have done half of your work. The other half you will have to do." So Master Kirpal wept and told Him, "No, you should do the other half also." But when Master Sawan Singh said, "No: this is your job and you will have to do it," Master Kirpal said, "Well, whatever You tell me I will do that. I am just the pipe; you will have to send the water. Whatever way you make me dance I will dance."

Master Kirpal had made a very beautiful house in the Dera of Master Sawan Singh and when Master Sawan Singh left this earthly plane Master Kirpal could not even look at the house which He had made Himself, He just bowed down to that place and peacefully left the Dera, and in the remembrance of His Master He went to the forest of Rishikesh where He did His devotion.

Regarding myself, you may have read in Mr. Oberoi's book that when Master Kirpal came to my ashram He told me that I should come with Him to His ashram and take care of the things there. I wept and said, "All my life long since my childhood, I have been waiting for You, and now when you have met me You want me to go and get involved in the bricks?" At my ashram we had so many bricks, and I told Him, "If you want to hit me in the head with bricks, here they are; You can hit me. I wanted only you and that is why I am content with you and I don't want anything else."

I have often told this story: that when Master Kirpal Singh was supposed to go from Kunichuk to Ganga Nagar He had me sit in His car with Him for two or two and a half hours. At that time He was not physically well, and I wanted Him to lie down in the back seat and I would go in my own car. But He said, "No: come with me in my car because I want to talk about something very important with you." I begged Him to lie down comfortably and I would go in my own car but still He insisted. He took me in His car with Him and then He started talking about the things which His Master Baba Sawan Singh had told Him when Baba Sawan Singh gave Him the orders to do the work of Naam initiation. He told me that there are many orders which the Masters give to the disciples and the disciples obey those orders even though they do not want to because it is for the good of the people. He said, "When my Master told me to do initiation, I told Him that I could not do that, but He insisted and said that I would have to do it. He told me, 'There will be many people who can explain the theory in a much better way, but it will be very difficult to find someone who will meditate and make others meditate. I don't want my teachings to be lost in the world; I am giving this job to you to make sure that my teachings remain alive and are given to the people. I am giving this work to you and you will have to do it.'"

When Master was telling me all these things which His Master had told Him, I got the hint that He was going to tell me the same thing, and I felt like opening the door and jumping out of that car. But He held me very tightly and He told me, even though I had refused earlier; but when He told me that time, Tai Ji, who was sitting in the front seat, said, "Just imagine how much the sangat will lose if you refuse to do that, and remain inside." I said, "Yes, I know that. The dear ones will lose a lot." Then Master told me that I had to do this work. At that time I begged Master Kirpal, "Master, people criticized you and Master Sawan very much even though You are competent. You are filled with worldly knowledge and you are competent and Almighty. In the same way people will criticize me also, but I do not have any worldly knowledge or anything. How will I bear that? How will I do that?" Master told me, "When the bad people do not stop their bad deeds, why should the good people stop their good deeds? You will have to do this work." I had spent all my life sitting underground doing meditation and I did not know anyone in the world. You can ask Khulwant, who is sitting here: I did not know the Bagga family, I had never known them. It was all the arrangement of Master Kirpal that He brought them into contact with me and everything happened. At first Khulwant came, and he did not speak very good English; then he brought Pappu, who at that time did not speak good English, and did not have any idea how to translate; I told him that he will get the initiation and everything will become all right. Later on he got the initiation and with Kirpal's grace everything was all right. He started doing the work of translation, and did it very well. When Khulwant brought him he told me, "We all are initiated by Master; he is the only black sheep in the family and has not got the initiation." So I told him to get initiation, and when with the grace of Master Kirpal he got it, you know how everything happened.

When we started thinking about the first tour one person came here, a very learned person, and asked me, "Why are you taking Pappu? He is just a kid, he does not speak very good English – how can he do a good translation?" I told him, "It is all in the hands of Kirpal: whomever He has chosen to go with me is going; I do not have any choice." Then another gentleman came from Delhi. He was a very learned man and spoke good

English and he said the same thing. And he said, "You do not even know about the westerners. Even God fears the westerners, they are so smart; they will 'sell' you so you should be very careful with them." I mean to say that they tried in every possible way to intimidate me. I told him, "Go within and ask Master Kirpal Who has made all these arrangements. I cannot go against His wishes; whatever the Master has wanted I am doing." So they tried to stop me; they did not want that I should go out and give the message of my Master.

But I had His support and I told them, "I cannot go against the wishes of my Master. Whatever arrangements He has made I will abide by." I also told them, "You have said that in the West when someone goes to give a talk, if the audience does not like that they start saying, 'Stop this, shut up, stop this nonsense.' So if people do that, then I will have to face it, and what will I do? I will just keep quiet and come back." So then that dear one went, because he wanted that I should not go outside and I should just remain here. So I mean to say that this is all the grace of Master Kirpal, He has made all these arrangements; now you know that here is the same Pappu, and he is doing a very good work of translator, he can explain things very well to the dear ones. So all these things were arranged and done by Master Kirpal Himself.

When that dear one had come from Delhi and he was talking with me about all those things, Kent Bicknell was also here and he got very upset, he did not like the things which that dear one was saying to me. Because he was saying that westerners can "sell" people and like that. So when Russell Perkins came to me the second time, I told him, "Some dear ones have come and have told me that I should be careful with westerners because they can even sell a person." Russell Perkins said, "Yes, they are right; I will sell you. Now it is up to you to decide whether you want to come out with me or not."

The meaning of saying all these things to you is to just make you understand that God, our Perfect Almighty Master, forgives our Karmas only when we do some sacrifice, when we take some initiative to get His grace. When we give up name and fame and the things of the world, when we make our heart empty for the Master to come and reside, only then He resides within us. And when He comes within us, He brings all the prosperities of the world. Guru Ramdas Ji Maharaj says that even if the Master offers all the material of the world, all the gold and precious things, to such a disciple, that disciple will not look at all that. He will only ask for the intoxication of the Lord, and for the darshan and the Naam of the Master. I have often said that I always ask for darshan from the Master; I only ask for His love. Ever since my childhood, I was the devotee of love; and He gave me love. I did not ask for any worldly thing from Him.

So Master showers grace on the disciples: when we obtain the knowledge, then all the Karmas are erased. When the knowledge is obtained and the soul reaches the place where the real knowledge is, then the present karma which the soul is doing is not counted anywhere. Because not even the Lord of Judgment can do anything with the account of the present karmas which that soul is doing because such a soul has been forgiven by the Almighty Lord. Such Sadhus or Mahatmas, who have obtained that position, they do not do any bad karmas, they love everyone, they do not curse anyone and they shower grace on everyone, they do not criticize anyone. They always say, "Everyone else is better than me." They always say, "It is possible that I am the worst of all, and that you are the good people." So such a Master, or such a soul who has reached Par Brahm, who has obtained

the real knowledge, His karmas are not counted anywhere because His Master has showered grace on Him and He has been blessed by the Almighty Lord. And such a Master has love for everyone and He hates no one.

Master Sawan Singh Ji used to say that if we win the battle which our Master has made us fight, the battle with our organs of senses and the mind, if we win that battle, Master givers us the prize of the highest status, and He is always ready to welcome us.

Guru Nanak Dev Ji says that the Lord of Judgment, who writes the account of the karmas of the souls, does not look at the accounts of the devotees of God.

1986 November: The Example of the Fly

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.

1986 December: In the Will of Master Kirpal

Session Date: October 26, 1986

This question and answer session was given October 26, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: Master, in Colombia, when we heard about your illness, we were all very moved and we prayed to Master Kirpal for your complete recovery. Could you tell us, as far as we can understand, how this has affected you, what are the consequences of your illness on you, how you are now, and what was the cause of the illness?

SANT JI: I am thankful to you for all the sympathy you have shown for my sickness. It is possible that hearing all the prayers of the dear ones, Master Kirpal has made me ready once again for your service. It was natural for you people to become sad hearing about my sickness, but also the dear ones who live here at the ashram and who take good care of me, they were also afraid and worried. Even the doctors who were taking good care of me were worried; my condition was such that they thought that maybe I would not come back in the body. Even though I tried to inspire the doctors, I tried to console them – instead of them giving me courage, I gave them courage – but it is a pity that they left me. So it is all due to the grace of Hazur Maharaj Kirpal that once again He has prepared me to do the service of all the dear ones.

Baba Sawan Singh Ji used to talk about an incident which happened in the lifetime of Baba Jaimal Singh. Once Baba Jaimal Singh, on the invitation of an initiate, Moti Ram, a tailor, went for one month to the city of Umballa to give Satsang. Moti Ram was a very devoted initiate of Baba Jaimal Singh and he requested Him to give initiation to one person there whose name was Sardar Hukam Singh. Hukam Singh was a very well-known wealthy person of that town and Moti Ram thought that if he could get initiation, it would glorify the name of the Satsang.

So when he requested the initiation for Hukam Singh, Baba Jaimal Singh said, "If you want, I will give initiation to two hundred other people, but don't ask me to initiate Hukam Singh." But when Moti Ram insisted on giving initiation to Hukam Singh, Baba Jaimal Singh said, "Okay, I will give him the initiation, but only on this condition: I will not stay here for one month, I will go back to the Dera right away and you will have to come to the Dera."

Moti Ram said, "It is all right; we will come to the Dera for the Satsang, but you should give the initiation to Hukam Singh." So Baba Jaimal Singh told him: "Okay. I will give him the initiation. Get a tonga for me so that I can go to the railway station." And he told the dear ones to load all his luggage on the tonga, and he started giving initiation to Hukam Singh.

Right after that initiation, Baba Jaimal Singh went to the railway station, took the train, and started his journey back to his Dera. On his way, since Baba Sawan Singh's village was near the station of Ludiana, Baba Sawan Singh had come to see Baba Jaimal Singh at the train station, and Baba Sawan Singh requested Baba Jaimal Singh to get down from the train there and go to his village so that his mother could also have His darshan, and Baba Jaimal Singh could rest a little bit. But Baba Jaimal Singh said, "No, I have no time now, I must go to Dera right away."

Baba Jaimal Singh also told Baba Sawan Singh not to come to the Dera that Sunday but to come a week later. Baba Sawan Singh Ji used to say, "At that time I thought maybe Baba Jaimal Singh told me not to come to the Dera this Sunday because we used to go to the Dera every weekend, without worrying about our worldly responsibilities; and when we got there Baba Jaimal Singh would rebuke us and tell us to go back home and take care of our worldly responsibilities. But I had no idea why he was telling me not to come to the Dera."

Only the Saints know the secrets of the Saints. So when Baba Jaimal Singh came back to the Dera, he got a very high fever and told his dear ones that he should not be bothered

and no one should give him any kind of medicine for at least fifteen days. After fifteen days, if they wanted, they could give him medicine. So when Baba Sawan Singh went to see Baba Jaimal Singh in about two weeks, he was very worried and upset to see Baba Ji in such a serious state, because at that time Baba Jaimal Singh's face was very pale, as if there was no blood in his body. He said to Baba Jaimal Singh, "Master, if you had allowed me to come to see you before, I would have taken care of you, I would have served you." But Baba Jaimal Singh said, "No. It was possible that looking at my condition, you would have lost your faith in me. You would have thought, 'Well, is this the condition of the Saints – do Saints also have to go through all this suffering?' That is why it was better that you did not come."

When Baba Sawan Singh asked Baba Jaimal Singh to tell him the cause of His sickness, Baba Jaimal Singh first refused – he said, "You won't be able to digest it." But Baba Sawan Singh said, "No, I will not tell this to anyone in your lifetime. After you leave the body, it may be up to me to reveal this to other people." So Baba Jaimal Singh said to Baba Sawan Singh, "Hukam Singh had very heavy karmas to pay off and Kal was going to make him sit on hot coals for many births. But because Moti Ram insisted that I should give him the initiation, I had to take on his karmas." Baba Sawan Singh did not mention this to anyone as long as Baba Jaimal Singh was in the body; but after He left the body, in the Satsang, he used to talk about this incident.

As far as the cause of my sickness is concerned, it is not appropriate to tell you why it happened. But I will tell you one thing: that it all happened in the will of Master Kirpal. I have no complaints. And you should know that Saints have no karmas of their own to suffer; they always suffer for the cause of the dear ones.

I have told the cause of my sickness to those for whom I thought that it was okay, and to whom I felt it was appropriate, but I will tell you that all this happened in the will of Master Kirpal, and I am very grateful that whatever work my Master Kirpal gave me to do, I was able to do that.

It always happens when Saints and Mahatmas come into this world, they have to suffer for the cause of mankind, because, you know what is happening in the world today in the name of religion, in the name of God, how people are deceiving each other. Everywhere there is fire raging, everywhere there is unrest. As Kabir Sahib has said, "If there were no Saints in this world, this world would have burnt down." Saints and Mahatmas come into this world and they sprinkle the rain of Naam, and those who get a drop of that Naam, they rise above countries, they rise above religions, and they are able to get peace and they help others also to get peace in this world which is full of sufferings. Saints do not have any of their own karmas to suffer because they have risen above karmas. Whenever they suffer, it is always to protect someone – or they are suffering for some other dear one.

During this sickness, the thing that was bothering me the most in my mind, was that the group was here, and the monthly Satsang was going to come, and I was afraid that I would not be able to do the seva of the group. Even though I had been suffering for the last two months, still I was very sad because the group was here and the Satsang was coming, and I was afraid that since I would not be able to do all this, the dear ones would be sad, because the sangat is very dear to the Sants.

In the remembrance of Baba Sawan Singh a bhajan has been written and in it is written, "As the sons are dear to the mother, the devotees are dear to Almighty Lord." The Almighty Lord is in the control of the devotees, and being controlled by the devotees, He does everything for them.

Before Baba Sawan Singh went back to his real home, Sach Khand, He had suffered for the dear ones very much on His body. Towards His end, when He was suffering very much, the sangat asked Him to request Baba Jaimal Singh to shower grace on him, but Baba Sawan Singh said, "No, I cannot do that, because that will make a difference in my discipleship. If you want, you can continue with your prayers." Baba Sawan Singh said, "I have to do the work which my Master has given to me, and Baba Jaimal Singh has to do the work which he has to do, so if you want, you can continue with your prayers."

The sangat was praying that Baba Jaimal Singh should allow Baba Sawan Singh to stay in this world a little more time. At that time I did not know that Master Kirpal Singh was a very advanced disciple of Baba Sawan Singh, but later on Master Kirpal Singh himself told me that at that time He had also requested Baba Sawan Singh to shower grace on Himself. He said, "Master, you are almighty. If you want, you can restore your own health. You should take care of yourself and you should make yourself all right."

Baba Sawan Singh did not reply at that time to Master Kirpal Singh, but one day Baba Sawan Singh called Master Kirpal and told him to sit by his bed and told him, "Today in Sach Khand a decision is going to be made. Close your eyes and see what the decision will be." So Master Kirpal Singh saw that in Sach Khand all the Saints who had been to this mortal world had gotten together, because They all have so much love for each other – They are like good friends. And They were talking about keeping Baba Sawan Singh in this world for a little more time. Everyone said that he should be left in this world for some more time, but Baba Jaimal Singh did not agree to that. He said, "No. The conditions are not very favorable and he should be brought back soon." After that Baba Sawan Singh asked Master Kirpal Singh, "Yes? Did you see what decision has been made?" Master Kirpal Singh had no reply. He just bowed his head to Baba Sawan Singh. This is what it means, as Supreme Father Kirpal used to say, that "the eye gives to the eye." After Baba Sawan Singh made Master Kirpal Singh see all the things within, Master Kirpal Singh looked into the eyes of Baba Sawan Singh and He gave him all His wealth. After that, the eyes of Baba Sawan Singh closed and started looking within. They did not open after that. This is what is meant by "the eye gives to the eye." Supreme Father Kirpal used to mention this many times. When the end time of Master Kirpal Singh came, Tai Ji herself told me that she had requested Master Kirpal to ask Baba Sawan Singh if he could stay in this world a little more time. Master Kirpal Singh refused and said, "It will make a difference in my discipleship. But if you want, you can request the Master." Tai Ji said, "Yes, I will request the Master. But where is he?" Master Kirpal Singh said, "When did he go away from me? He is always with me."

Saints live in the will of God. They do not complain, nor do They make any kind of prayers to the Almighty Lord. They tell their disciples also to live in the will of God, because They say that God knows best and whatever is the best for us, He gives only that. Even though we have eyes, still we cannot see, we do not see, the Light. We do not know what is good for us, what is bad for us. We do not know whether pain is good for us, or

happiness is good for us. But Master knows what is best for us and we should always live in His will.

Baba Sawan Singh Ji used to talk about the death of his mother. She was supposed to leave the body a day before the Satsang and Baba Sawan Singh was very worried, because the dear ones in the sangat were going to come to the Dera for the Satsang and Baba Sawan Singh was worried that if He was not there for the Satsang, they would all be unhappy. So when Baba Sawan Singh's mother saw him sad, she asked him, "Dear son, what is the reason for your sadness'? Tell me why you are sad." Baba Sawan Singh said, "Mother, tomorrow is the Satsang, and if you leave the body today, I will not be able to go and do Satsang tomorrow, and many people who will come there expecting to see me and to hear the Satsang will be sad and disappointed, and I am worried for them."

Since Baba Jaimal Singh had been giving darshan to Baba Sawan Singh's mother before, and since He had told her to prepare herself and He might be coming any time to take her, she knew that she was going to leave the body on that day. So when she heard about the sadness of Baba Sawan Singh she went inside and had the darshan of Baba Jaimal Singh and told him about Baba Sawan Singh's sadness. Baba Jaimal Singh used to call Baba Sawan Singh Berkodar, which is a very loving and respectful Punjabi word for someone who is younger than you. So Baba Jaimal Singh told Baba Sawan Singh's mother, "Tell Berkodar that he should do Satsang and I will take you only after he comes back from the Dera." So next day, Baba Sawan Singh went to the Dera to do Satsang, and after the Satsang he was very tired, so he thought, "Why not rest here tonight and go home tomorrow? Baba Jaimal Singh has said that he will come to take mother only after I return from the Satsang, so why not rest here tonight?"

So Baba Sawan Singh stayed at the Dera that night and next morning he woke up and he told some dear ones who were there and who knew his mother, "My mother is going to leave the body and if you want to have her darshan, you should come with me." So when he came to his village, at the train station he met one dear one and asked him about his mother's welfare and he replied that she was doing fine. When he went to his home, the dear ones who had been to see his mother the night before, said, "Baba Jaimal Singh came to take her last night, but since you were not here, He said that he would come back when you return from the Dera." So when Baba Sawan Singh's mother saw him, she went inside and Baba Jaimal Singh gave her darshan and said, "Now I will take you up." She came back in the body and told Baba Sawan Singh, "Dear son, now I am going, because Baba Jaimal Singh has come to take me." Baba Sawan Singh said, "Even though I loved my mother very much, because Baba Jaimal Singh had come to take her, I did not feel sad; I happily allowed her to go; I happily bade her goodbye."

By saying this, I mean to say that the sangat is very dear to the Masters, and when they are not able to serve the sangat, they feel sad. Whenever the Saints become sick, or whenever they are not in a position to serve the sangat, They are always very sad, because the sangat is very dear to the Master.

Not all the souls get such grace as Baba Sawan Singh's mother got. Sunder Das, who used to live with me (his stories have been published in Mr. Oberoi's book), was very fortunate to spend some time in the company of Baba Sawan Singh also. He used to tell me about his mother, how she was very good and how much she was devoted to both

Baba Jaimal Singh and Baba Sawan Singh. In the time of Baba Jaimal Singh there were not so many machines, so she used to grind flour with her own hands in the mill and she used to maintain her family and also she would contribute from her earnings to the langar of Baba Jaimal Singh. She used to grind the flour for Baba Jaimal Singh herself. She was very devoted, and she had so much faith in the Master that she was given a grace at the time of death such as not everyone gets.

When we hear such stories about how Master showered such grace on the souls, then we also feel like receiving the same grace. But what is our condition? We drink wine, we do all sorts of bad deeds – if we do not prepare our vessel for grace, how can the grace of the Master come to us? Unless we obey the commandments of the Master, unless we remain devoted to the Master's will, we cannot get such grace. Kabir Sahib says, "If the yearning that we had on the first day when we met the Master could be maintained throughout our lifetime, what would be hard in receiving liberation for ourselves? We could liberate millions of other souls."

1987

1987 January: The Meditation of the Saints

Session Date: October 29, 1986

From a question and answer session on October 29, 1986.

QUESTION: How do the Perfect Masters meditate? How do you meditate now?

SANT JI: This question is very interesting. All the Satsangis should listen to it carefully and live up to it.

No doubt such great souls come into this world being sent by Almighty God. They go on searching for Almighty God Who is All-pervading, and the Perfect Master, the human pole where the power of God is working, until they meet Him. They are sent into this world by God Himself for the benefit of other people, and right from their childhood they know about their mission, they know for what purpose they have been sent into this world. Their meeting with the perfect Master, or that human pole on which the power of God Almighty is working, is also predetermined. And at the appropriate time they meet the Master. Before that appropriate time which is determined for them, they search for the power of God. They have the effect of Maya before that time, but they do not get misled by Maya; because right from their childhood they know about their mission and they always yearn for the perfect Master. They always keep a distance from the imperfect or false masters. And when the appropriate time comes, they meet the perfect Master and get initiation from Him.

You know that if your vessel is not ready you cannot put something right into it. In the same way if the land is not prepared beforehand you cannot sow the seeds in it. If a person wants to put something in a vessel and the vessel is not ready, he will take some time to clear it and then he can put the thing into it. In the same way if you want to sow some seeds in a field, first you will have to prepare it. If it is not prepared, then it will take some time to prepare it. So such great souls who are sent into this world by Almighty Lord, they prepare themselves and make their vessels ready before they meet the perfect Master. And when they meet the perfect Master, for them it is not difficult to put the thing given by the Master into their vessel.

Right from the early stages the *riddhis* and *siddhis*, the supernatural powers, stand in front of them holding out their hands offering themselves to such souls. But they are not interested in those supernatural powers. Right from their childhood they have a unique kind of consciousness. You can read the history of Baba Sawan Singh Ji and you can also read the history of all the perfect Saints who came into this world in the will of God. You can read the history very well and confirm this.

You know about Master Kirpal Singh when He was a child in school. Once He asked for leave from His teacher, saying that His grandmother was dying and he should go home. But the teacher did not believe Him; he thought that maybe He was making a joke or some false excuse. So he said, "You go and sit in the class. How do you know about all this?" A few minutes later somebody came from His home saying, "Please send Pal home

because His grandmother is leaving the body and she is remembering Him." After this incident that teacher always respected Master Kirpal Singh.

In the same way there is a story from my childhood which I have not told anyone up until now. I was about eight years old and we had some neighbors who were Muslim people. They were good people. Once I had an experience that my neighbor Ajujdeem was taken by the police after being handcuffed. In the morning at about eight o'clock when I would come out of the house he also would come out and we used to make jokes with each other. So that morning I told him, "Ajujdeem, today you will be taken by the police; they will handcuff you." He laughed and said, "Did you have a dream about me?" I told him, "I don't know anything about the dream but this is what I have felt and I am telling you." He did not believe me. But in the Will of God, at about ten o'clock the police came and they handcuffed Ajujdeem and took him into police custody. After a few days they released him because they could not find any evidence against him. Somebody had just complained about him but he did not have any fault.

In the home of my father there were many facilities, many conveniences, and my father was a good person. I could easily get whatever I wanted. Once somebody asked me if I had ever seen hell. I said, "Yes, our home is like hell." So I mean to say that such souls, when they are born into this world, are not affected by poverty or by riches.

All the Mahatmas have taught that we should protect ourselves from the effects of maya. They have said that it is easier for an elephant to pass through the eye of a needle, than for a rich person to do the devotion of the Lord.

When I was with the Mahatma Bishan Das, who laid the foundation of this poor Ajaib, I used to take all my earnings, whatever I used to get in my share of the farming, or whatever I would get as pay from the service – and offer it to Baba Bishan Das. It is very easy to give away your earnings as a donation if the Master thanks you and accepts it with love. But with Baba Bishan Das it was exactly the opposite. He would accept what I would take to him and also he would slap me. It is very difficult to suffer beating after you have given away all that you have earned. But in my case I did not feel like that. I would think, "There is some Reality and I have to look for it."

In the state of Punjab I had many facilities, because right from the beginning the state of Punjab was a very developed state because the canals came there before they came to other states. I left that state about thirty-five or thirty-six years ago and came to Rajasthan. At present you see green trees and all kinds of things growing here, but in those days it was nothing like that. There was no water in this area. People used to go twenty miles to bring water for drinking. It was difficult for someone who had all the facilities of Punjab to leave that place and come to Rajasthan. But Baba Bishan Das told me to go to Rajasthan. This area is called the area of Bikaner and it is called a religious land. The people in this area did not kill goats or cows; they did not hunt animals for eating. They were very righteous, very religious minded. They did not drink wine and we never used to have any doors in our houses. This was because the king of this area was also a very righteous person. He was very devoted and he had done a lot of austerities. And he used to understand the people of this state as his children and he used to protect them. This area was considered to be the most religious area, and that is why Baba Bishan Das told me to come to this area and live here. And he told me that the person or

the Mahatma who would give me further knowledge would come to be by Himself. I came here after getting Initiation into the first two words from Baba Bishan Das, and for eighteen years I did the meditation of those two words. I did not waste even one minute of my time in worldly pursuits; I only meditated during that time. Because I was sitting in the remembrance of the Master who was going to come here and give me further knowledge, I did not get involved in worldly pursuits, I did not do anything else other than meditation in that time.

Kabir Sahib said that if someone is thirsty he will drink the water with much yearning, with much love and appreciation, and he will also thank the person who has given him the water. He will say, "You are very great because you have saved my life."

Baba Sawan Singh Ji used to give the example of Tan Sen, the great musician, who was one of the nine jewels in the court of Emperor Akbar. Akbar was a very good king, and he had nine "jewels" or people in his court who would give him good advice to rule over the people in a good way. He was called Akbar the Great. So Baba Sawan Singh Ji used to say that someone who wanted to learn music would go and wipe off the shoes of Tan Sen, but someone who was not interested in learning music – even if Tan Sen came and wiped his shoes, he would say, "Okay, I'll think about it."

Baba Sawan Singh Ji used to say, "I searched for twenty-two years. I searched in every society, in every religious organization, and I went to every so-called mahatma of spirituality in India at that time. But when I heard the Satsang of Baba Ji, (of Baba Jaimal Singh), every single word pierced through my heart and removed every doubt that I had had for the last twenty-two years."

When I met the Lord of my soul, Master Kirpal, I did not ask Him which caste He was from, whether He was married or not, whether He had children or not. I did not go into any kind of details like that; because the thing for which I was searching, I got that and I was content with that. The purpose of giving all these examples and telling you all these things is that I want you to understand the answer to your question very clearly. Now I will answer your question. The question was, "How does the Master meditate, and how do the Masters get the Naam?"

First of all they have a unique kind of yearning in them. So whatever their Master tells them, they accept every single word, understanding His words as the words coming from Almighty Lord.

It depends upon the Mahatma of the time, whether He wants to explain the theory to the sangat or whether He wants to give the Initiation without explaining the theory. If He wishes He can give His attention and take all the souls back home without making them understand the theory, or without making them do the meditation, because He has no karmas of His own to suffer. But He makes us do the meditation just to give us a demonstration and to create this desire within us, and just to make us understand that He also has done a lot of meditation, He also has worked hard. Such pure and holy souls are very few to be found in life.

As I have said, I had been meditating on two words for the last eighteen years since my path had been opened to me, so when I met Master Kirpal He did not feel the necessity to explain the theory to me. He took me into His room and with His grace He took my soul

up, and for whatever time He felt appropriate, He kept my soul there. And afterwards He told me to go to 16PS and meditate, because He said that by meditating every day one becomes more competent.

I had this habit of closing my eyes and sitting on the ground, on a mat-like thing, right from my childhood. And later on when I was young I would make underground rooms and sit there for meditation.

Even though Hazur Himself used to stand in the waters of the River Ravi to do His meditation, and even though it was very difficult to sit in the rooms here for doing meditation because the hot wind blows here in the summer, He Himself instructed me to make the underground room here, and with His grace the underground room was made here. He Himself put His hands on my eyes and closed them from outside, and He told me to meditate; and He also told me, "Whenever I feel it appropriate I will come to see you myself."

The faith and love was such that when He took me out of meditation . . . at that time He was giving Initiation to the dear ones. He had already explained the theory to them and He told me to make them learn the simran. I said, "Master, what is the simran? What is the theory? Why don't you show them the Real Form of yours which you have shown me today – so that all the fighting may come to an end? The pundits should not say that only by putting on the saffron color sign they can do the devotion of Lord; the priests should not say that just by blowing the conch they can realize God. Why don't you show them your Real Form which you have shown me, so that everyone in all the homes may love you, and the people may not fight over the issues of temples and mosques, and all the people may know that their God resides in a Man?"

After hearing all this, Hazur said to me, "Don't make the people tear my clothes."

So when such great souls meet such perfect Masters, whatever the Masters tell them to do they do that wholeheartedly. They do not waste any of their time, nor are they affected by hunger and thirst. If they wish they sit for weeks in the remembrance of the Master, and they have no problem with sleep.

I advise the dear ones here, that those who have not had the practice of getting up early in the morning in their homes, those who have not meditated enough in their homes, they should stick to the schedule and get up only when the bell rings at three o'clock. Those who try to get up before the bell rings, looking at the other people, since they have not had the practice of spending so much time in meditation, it affects their health.

If you don't believe this you can ask Pappu who is the witness. On the tours whenever he has become sick it is only because of lack of sleep. Once in Nanaimo he did not sleep enough and he got sick. Yagya Sharma, who is here, helped in doing the Satsang; you can ask him. About three or four doctors tried to help him, but when I came back after the Satsang I folded my hands to them and told them, "Now all of you should go. You have done a good job, but now let me treat him." I told him, "Now you quietly go to sleep; don't talk, just sleep, and you will be all right." So when he slept he became all right; the fever went away. In the same way, when we were coming back to India after the first tour, he got sick in the airplane. Gurbhag Singh who was accompanying us got very worried and went for some medicine. I told him, "What medicine? Why don't you go and

see if there are any empty seats so that he could lie down?" So when he lay down and slept he became all right. So I mean to say that if you have not had enough sleep, only then you become sick. Not everyone can bear the lack of sleep. If the Satsangis did not have the difficulty with sleep, lust, and appetite, then it would be very easy for them to meditate.

Yesterday I had said that it is the highest tradition of God Almighty that once He opens His door to any soul, He does not forsake that soul.

You can read all the writings of the Mahatmas and you will find that Kabir Sahib had said, "Now I neither close my eyes nor plug my ears, because with my open eyes and open ears I see the beautiful Form of my Master."

Such a Master's work – whether it is the work of farming or of the home or of the sangat – all the work which such a perfect Master does is counted as His devotion, because all of His work is holy.

What to talk about criticizing others, such a Mahatma cannot even think of criticizing others. Such a Mahatma Himself is a pure being, and gradually after making the sangat understand the realities, He makes them also pure.

I get the opportunity of seeing the dear ones in the interviews, and in the interviews they tell me about their condition. Some people come here after becoming spiritually bankrupt. God Kirpal showered grace on them in one way or another. Some people get the grace of the Master in this way or the other way. Some people are purified by the Masters, and for some people the Masters suffer for their karmas. In one way or another He always purifies the souls who come in His contact. Because the Master wants that in His lifetime all the souls who come in contact with Him, He should purify them and somehow He should make the stream of Shabd flow in them.

1987 February: Not A Fairy Tale

Session Date: November 30, 1986

QUESTION: Master, we have been very worried about your health and we would like to know, what is the condition of your health now?

SANT JI: Thank you very much for having sympathy for me; now my health is completely better.

QUESTION: Master, we would like to see you in Colombia; when will we be able to see you there?

SANT JI: Satguru is the form of Naam and He has come from the Naam. By doing the meditation of Naam He has become the Naam itself. When a disciple gets the opportunity of sitting at the feet of the Master Who is the form of Naam, and when a disciple gets the opportunity to do the meditation of Naam under the guidance of such a Master, that disciple becomes devoted to the Master, he also becomes the form of Naam. When the disciple works according to the instructions and in the guidance of the Master, he does not have any free will of his own. Such a disciple doesn't have any desire of his own; whatever his Master tells him to do, he does that. Wherever he wants him to go he goes there. Often I have said that I am a puppet in the hands of my beloved Master Kirpal.

Wherever He moves His string, I move in that direction. Wherever He sends me I go there, and whenever He wants me to go anywhere I do that. Your love will pull me to your country. As far as I am concerned I will be very happy to come to your country and serve you, but it all depends upon the Master. Whenever He wants me to go there, whenever He sends me, I will go there.

This is the reality: if it was in my hands, if I had any of my own desires, if I had any of my own free will, I would have never come out from the underground room where I was meditating all day long before Master Kirpal left. After He left the body, I kept myself inside; I would come out only for one hour in the evening from eight to nine o'clock. Russell Perkins, who came to see me in 77RB, knows very well and he has told other people also, how I did not want to see anyone at that time. I had made up my mind not to come out into this world and I wanted to spend all my time sitting underground doing the devotion. I came to realize that I was taken out by Master Kirpal only when we were flying: when it was announced that we were flying at 42,000 feet only then I came to realize that while I did not plan to come out, Master had made me come out. So it was the love of you dear ones and the will of Master Kirpal who brought me outside; otherwise I did not have any plans to come out. So you can see that nothing is in my hands, it is all in the hands of Hazur Kirpal. Dear ones, if we go within, we can see everything very clearly; no doubts remain if we go within. Anyway, I appreciate your asking this question and I appreciate your love very much.

QUESTION: There was a group of initiates in Bogota who have a question, and this question came up after two other initiates had died. And the question is: will those people who have progressed some in their meditation go straight to Sach Khand, or is that only for the Saints, to go straight to Sach Khand after they leave the body?

SANT JI: Saints are perfect beings while they are living. If they were not perfect beings they would not make the mistake of giving initiation.

If one gives the initiation without becoming perfect he is playing with fire. He is cutting his own roots. If you read the book written by Mr. Oberoi you will find a section about an initiate of Baba Sawan Singh whose name was Sunder Das, who used to live with me and who had many beautiful experiences with Master Kirpal. He has put down his experiences as he saw them: the condition of the false masters who were involved in giving initiation, how they were tortured and how they were given punishment only because they made the mistake of initiating people without first becoming perfect themselves.

Great Masters, perfect beings, come into the world, work hard, and search for Almighty God – only to give us the demonstration, only to teach us, that unless we work hard and search for the Master, and unless we work hard in meditation, we cannot become perfect beings. In reality they are perfect from the beginning, they come from the Real Home perfect and they have the authority from the Almighty Lord right from the beginning; They seem to be becoming perfect in this world only to teach us that we cannot become perfect without working hard like they have done.

Kabir Sahib says, "As it is difficult to pick the fruit from the date tree because it is very high, in the same way it is difficult to understand the Master." When Swami Ji Maharaj was about to leave the body, the people around Him started talking with each other because at that time some people were contributing and donating for the langar and doing other things there. Someone said, "This is not an appropriate time to do that because Master is not feeling well and He may leave the body." At that time Swami Ji Maharaj said, "I have already left the body. I have already gone back to the Real Home; I am here only to talk to you and give some more time to you."

Saints are not under the control of death even though death comes to all, but Saints always do things according to the principles of nature. They take birth according to the principle of nature and they leave the body also according to the principle of nature. They do not perform any miracle; if they did, it would not be difficult for them to leave this world whenever they want and in whatever form they want. Of course, in the history of some Saints you will find unusual events of their leaving the body: disappearing from this world, etc. But it is very rare.

Guru Nanak Sahib says, "The gurumukhs come into this world and go back from this world without any obstacle." They have the full authority from the Almighty Lord, to come into this world and leave whenever they want. In fact the path which is made for the gurumukhs or beloveds of God to come and go between this world and Sach Khand is just like a freeway. They are not stopped at any point; whenever they want they can come and go. As a matter of fact, when the gurumukhs open their eyes they are in this world; when they close their eyes they are in Sach Khand.

I'll tell you the instances of some mahatmas which I have seen with my own eyes. Saints d o not perform any miracles but sometimes through their disciples they make things happen so that the people may know that when a disciple of a Master can do so much, what can the Master Himself not do?

About three hundred years ago the Moguls used to rule over India and they were very strong people. They were very religious-minded, especially Emperor Aurangzeb; he was so religious he wanted everyone to accept his own religion. He did not even spare the sadhus and mahatmas of that time. He tortured people of other religions and forced them to accept his own religion. At that time Guru Gobind Singh was also tortured by him, His home was plundered by the forces of Aurangzeb, and His two sons were killed; they were buried alive. He was forced to leave North India and go to the south. There there was a person whose name was Mathudas the renunciate. He used to perform miracles and use supernatural power to fool people. So when Guru Gobind Singh went to see him he tried to play the tricks on Guru Gobind Singh also. But Guru Gobind Singh was a perfect Saint, so his tricks did not work on Him. Mathudas belonged to a district in the north, but he had settled in South India. So when his tricks did not work on Guru Gobind Singh, he fell at His feet. When Guru Gobind Singh asked him what his name was, he said, "I have many names; people call me Mathudas the renunciate, but I am your man." So Guru Gobind Singh gave him initiation and he also gave him the name Banda Bahadur. After giving him initiation and some instructions Guru Gobind Singh told him to go to North India where he collected an army, and fought with the Mogul emperor and eventually uprooted the Mogul Empire from North India. He ruled for some time, but he never called himself the Master; he always called himself the servant of the Master. So the

meaning of telling this story to you is that this was like a miracle which the Master performed through his disciple. He taught the Moguls a lesson.

Once Master Sawan Singh bought some property in the State of Haryana, selling His own ancestral property which was near Ludhiana in the village of Mehmasinghwala where He was born. The property in Ludhiana was sold at a very high price and the property which He bought in Haryana was bought at a very low price so that the new property was much bigger than the property that He originally owned. When people came to know that Baba Sawan Singh had bought this huge property, they were surprised: and you know how the Saints are always bothered by the people of their society, and they started criticizing Baba Sawan Singh. They even said that He had used the sangat's money to buy the property.

Baba Sawan Singh clarified this matter in front of the whole sangat. He said, "This is the grace of Baba Jaimal Singh: I got a very good price for my land near Ludhiana, and I got this property at a very low price, that is why I bought so much of it. It is true that I have bought the property, but I have not used the sangat's funds for it." One disciple of Baba Sawan Singh whose name was Mastana Ji and who came from Baluchistan, a part of Pakistan now, did not like it that Baba Sawan Singh should clarify such matters in front of the sangat because he knew that His Master was perfect, He had not misused the sangat's funds, and whatever Master Sawan Singh was saying was true. He did not like the way people were criticizing His Master, and He wanted to show the world the truth: He wanted to prove that His Master was the perfect One, that He was not a beggar, that He was the giver of all riches. So for twelve years continuously in our area He went on distributing money, clothes, and other things to people, and nobody ever found out where He was getting all that money. He would always have broken shoes on His feet and not so good clothes on his body, but still he would sit among thousands of people and go on giving them money – fresh currency notes – and many things, and the things would never end even though he would distribute them to thousands of people. The government of India tried very hard to find out where he was getting the money from, but they could not find anything. People used to say that the currency notes that he was distributing were magical and would turn into plain paper after a while. But that is not true: even now some people have kept those currency notes as parshad from the great Master. He left his body in 1960, and he did all that only to give a reply to those people who were criticizing Baba Sawan Singh and saying that He had misused the sangat's funds. He wanted to show them that if a disciple, a lowly disciple of Baba Sawan Singh, can give money to the poor, why would a Master, Whose disciple can do all these things, beg from the people and misuse the funds?

Mastana Ji always used to call Master Sawan Singh the living God, and He used to call Master Kirpal Singh as the Son of God.

So this is the condition of the Saints. As Paltu Sahib says, "Their meditation is just like a flow of oil." It is constant in the same way. The coming and going of the Masters in this world is also constant. Whenever they want they can come, whenever they want they go. But they do not go against the principles of nature. They always come into this world and leave this world according to the principles of nature.

Now about the satsangis leaving the body, whether they go to Sach Khand direct, whether they are stopped on the way, or what happens to them: If the satsangi has real love for the Master, if he does not have any desires of the world, then he will not be stopped anywhere, he will go straight back to the Real Home. But if he has desires for the world, then Master may give him another birth. That birth will be a perfect birth for him: he will have a good intellect, he will be born into a good family in a good place. And by making him meditate in that birth, Master will take him back to the Real Home. If he is not ready to go back to the Real Home even after getting a second birth, Master may give him a third birth or maximum fourth birth. Master does not give more than four births to any of His initiates. If the disciple has not done the meditation because of certain reasons but if he has developed real love for the Master, then also Master takes that soul and keeps him on the inner planes and after making him meditate there He takes the soul back to the Real Home. Such a soul also does not get another birth; he goes to the Real Home right after this birth. Master does not want to give more births to His disciples. He always wants that in one birth the disciple may get liberation and may be able to go back to the Real Home. But in some cases the disciple has desires for the world, that is why it becomes necessary for the Master to give such a disciple another birth.

Sant Mat is not a fairy tale. It is a reality. If we make our life according to the instructions of the Master, if we purify our life, if we go within, we can see all this with our own eyes.

Last April an initiate of mine left the body. He was initiated with his family in 77RB. His family is very devoted; they all come here to do the seva. He is related to Sardar Rattan Singh who lives here at the ashram and does seva. This is a fact: after he received the initiation he did a lot of meditation, and whenever he came to see me he did not talk of any worldly things with me. He would sit with me and talk for hours about internal things. He had much love and affection for the Master and was very devoted to his practices. So as the result of his yearning and devotion, four months before he left the body he started getting hints that his end time had come near; he started hearing the voice of the Shabd Master. He told me that the Shabd Master was calling him, "Come to me, come to me, I have come to take you." So when he started hearing that Sound he stopped eating; he would only drink a little bit of milk. But his family members did not like that and they thought that now that he has become old they are responsible for him and they should take better care of him. Even though he kept telling them that he was fine and he did not need anything, still they insisted and because they wanted to take good care of him, they always forced him to eat. But he would not eat anything, he would only drink some milk. He even told the family members that the Shabd was open to him and he did not need any food of the worldly nature, he was living on the Shabd; but still they did not understand, even though they were all initiates.

A few days after he stopped eating the family members thought that he should be taken to a doctor. But fortunately they came to a doctor who had read our magazine and he knew about the Master and the teachings and he had a desire to come and see me and get initiation, but somehow it had not become possible for him. So he knew something about initiates and their leaving and things like that by reading the magazine. So the doctor told the family members, "He does not need any medicine because he does not have any disease; he has something else, and we should not force any medicine on him." His children were not convinced so they brought him to me and when he talked with me and

told me about his condition I told his children, "He is living on the food of Shabd and he should not be bothered. Let him do what he is doing; he is in good shape; don't force anything on him."

So they took him back home and after a few days again they started bothering him and they started giving him some glucose through an injection and that reacted and he became sick. Then he finally told the children, "The twelfth day from now I will leave the body. I will meditate here in your home for ten days and then I will leave. If you want, you can call everybody." So they called all the relatives; they all wanted to see whether what he had said was true or not. Rattan Singh also went with all his family, Ajeet Singh, his children, Mohan Singh, they all went with the family and they told me that before he left the body he was sitting on a chair, stroking his beard, moving his body and doing fine, and he told everyone that they should not worry about anything, he was going to be with the Master and everything is going to be fine. He told them to sit in meditation, and when all the initiated people in the family sat in meditation, suddenly he withdrew his soul from the body and left this world.

So if the disciple has done meditation, if he has real love and devotion for the Master, it is possible that months or days before he leaves the body, Master may tell him about his departure and he will be able to tell people when he is going to leave. Since many people had come to see his leaving the body it had a very great impact on the non-initiated ones; they all came to receive initiation and they all prayed that they should leave like Bathan Singh left the body.

If you want to see all these things with your own eyes you should do meditation. You have received initiation and you have the way, you can meditate, and you can see everything with your own eyes. It is in your own hands whether you want to go direct to the Real Home or whether you want to stay in this world one more time. Those who work hard, those who stand on their own feet, they go back to the Home direct. Those who become lazy and who say, "Well, our father is working for us, so why should we work?" – with such people it depends upon their desires and the will of the Master; if they have desires of the world Master will give them one more birth; if they are free from the desires of the world and they are dependent on the Master, Master may take them back to the Real Home directly.

1987 March: The Awakening of Our Love

Session Date: December 3, 1986

The Master is answering questions at Sant Bani Ashram, Village 16PS, Rajasthan, on December 3, 1986.

QUESTION: Master, can you transcend the inner planes just by doing meditation [Simran], without doing Bhajan or the Sound?

SANT JI: I have replied to this question earlier, many times, but I will reply again today. I have often said that the Five Sacred Names which we have been given at the time of initiation must be repeated when we do our meditation. Only by doing the repetition or the Simran of the Five Sacred Names can we cut the simran of the world which brings us back again and again. As I said earlier, in this world you will not find anyone who has

fulfilled all desires. Some people fulfill ten of their desires and four remain unfulfilled; others fulfill four of their desires and ten remain unfulfilled. At the time of death people remember their desires and with those desires they leave the body: according to that they get their next birth. In their next lifetime they easily get what they were craving in their previous lifetime, but again they get involved in many other desires and fantasies of that birth. And again some of their desires get fulfilled, some of them remain unfulfilled. So in that way the cycle of doing the remembrance or the simran of the world goes on and on and the simran of the world or the remembrance or desires of worldly things brings us back into this world again and again. Saints lovingly explain to us the importance of doing the Simran which they have given to us. You should know that the Simran which the Masters give us is not hearsay: they have not picked it up from any book or scripture. The Simran which the Master gives us is the Simran which He has earned Himself, which He has meditated upon. He has practiced that Simran according to the instructions of His Master and in that way He has perfected it. That is why behind such a Simran given to us by the perfect Master, the charging of that Master works. And only by doing such a Simran, which has been given to us by the perfect Master, which carries the charging of that Master, can we cut the simran or remembrance or desires of worldly things. In the beginning, when we get the Simran from the Master, it may be difficult for us to repeat it. But if we go on repeating it wholeheartedly and honestly, gradually it comes onto our tongue and then it goes on happening within us automatically.

When we remember something again and again, when we do something again and again, we become competent in that. In the same way when we go on doing the Simran given to us by the perfect Master, we become competent in that. We start forgetting the simran or desires or thoughts of the world and in its place the Simran given to us by the Master resides. When the Simran of the Master is happening within us, with the help of doing that Simran we can easily concentrate at the eye center. When our attention is concentrated at the eye center with the help of the Simran, we easily cross the suns, stars, moons, and finally we reach the Radiant Form of the Master. This is the function of the Simran: Simran can only take us up to the Form of the Master. We know that whatever work we do is our work. Suppose we have a family: we just need to remember our child and his picture, his form, will appear before us by itself. Suppose we are working in an office: we just need to remember the office and the files, and whatever we are supposed to do will come in front of us and we will start seeing that. In the same way, if we are traveling and we remember the airport, all the flights and airplanes start coming in front of us. So the point is that whatever work we are doing in the world, we do not need to think a lot about it. Just by giving a little bit of thought to it we start seeing all those things in front of us, they all come into our mind. As the form of the worldly things come into our mind just by remembering them, in the same way, if we remember the Master, if we do the Simran of the Master, the Form of the Master also starts coming within us. Then, when gradually the Form of the Master starts remaining still within us, we start going upwards. Because when we think of somebody bad we get the bad qualities of that person, but if we think of somebody good, if we are doing the remembrance or the Simran of someone who is high, pure and holy, we start getting the qualities of that person. When we do the Simran of the Master and the Form of the Master starts coming within us, gradually we get all the qualities of the Master in us.

The remembrance of the worldly things pulls us down into the lower centers of the body, whereas the remembrance of the Master, or the vision of the Master, pulls us up beyond the eye center. The seat of our mind and soul is at the eye center and when we sleep, our soul drops down into the lower centers of the body and starts functioning through those centers. Because our soul is functioning through the lower centers of the body, we cannot remain awake. Sometimes we think of something, but we get the dreams of something else. Sometimes those dreams are incomplete, and we do not know what is happening. Sometimes we even get visions in which we are trying to run but we are not able to run. That is why Saints say that the worldly people do not have peace even in the dream state. This is because our soul is not at its center, it has dropped down into the lower centers; but when sometimes graciously Master pulls our soul up and blesses us with His visions, at that time we do not feel anything like that, we feel a lot of love and peace coming from those visions. This is because the Master is very pure and very holy; He never comes down into the lower centers of the body. When He sees that the dear one has never gone up, at that time graciously sometimes He showers grace on such a disciple and pulls the soul of that disciple up so that he may have the vision of the higher planes. You may have noticed that it is very easy for you people to have dreams of the world, but to have dreams of the Master is difficult. You may have noticed that when you have a dream of the world you wake up with a lot of unrest and you do not have any peace, but when you have the vision of the Master you feel lighter; and many times it happens that people who had not been able to do meditation started enjoying it after they had the vision of the Master. Because we people have the habit of having dreams of the world, we think that when we have a vision of the Master that is also like a worldly dream. But no: that is not the case. When we have that vision, Master is pulling our soul up and showering all His grace on us.

In the Vedas and Shastras and all the holy scriptures the great Masters have talked very highly of the Radiant Form of the Master. Those disciples who go within and see that Form will also talk very highly of it. When we reach the Radiant Form of the Master our sleeping love gets awakened; we start sleeping towards the world and awakening in respect to God Almighty. Regarding this Radiant Form of the Master, Guru Nanak has said, “Those who contemplate on this Form of the Master get happiness in this world as well as in the world beyond.” Masters always say that we should contemplate on the Radiant Form of the Master. They never say that you should contemplate on pictures of the Master, because pictures of the Master are without life. They always emphasize contemplating on the Radiant Form. The Radiant Form of the Master is full of life, and life gives life. If by contemplating on pictures we could have made our work, then we could have easily contemplated the pictures of past Masters. But that is not the case; the Masters talk about the Radiant Form of the Master, and when they say that we should contemplate on the Master’s Form they mean the Radiant Form.

In this world of the Negative Power who makes the forms of husbands and wives, how the souls are losing themselves, indulging with each other! I have seen many Satsangis who say, “From now on we will maintain chastity, we will not indulge with each other.” But they keep failing again and again. But the soul who has reached the Radiant Form of the Master does not want to look even at the radiant women who are inside. Because the Radiant Form of the Master is such that he gets intoxicated. Swami Ji Maharaj says, “If

someone goes within and sees the Radiant Form of my Master, he would not like to even look at the angels and fairies."

So this was the answer to the first part of your question: Simran takes us up to the Radiant Form of the Master. It does not take us beyond that form.

I have said that these Five Sacred Names which we repeat are the names of the Lords or owners of those five great planes through which our soul has to go. Our soul can transcend the five planes only by climbing on the Shabd.

Satsangis do not have the knowledge of the importance or greatness of Simran. Since we don't know the greatness of Simran and do not appreciate it, when we sit for Simran, out of one hour of sitting, we may hardly be doing real Simran for five or six minutes: the rest of the time we spend thinking about things of the world. Our mind takes us to some other place. When we get up from meditation after, say, meditating for one hour, we put down in the diary that we have meditated for an hour and a quarter, because our mind convinces us that we have done a lot of Simran. But we never think about this minutely and discriminate how much time we have really done Simran in that hour. We do not think that out of this precious hour, this holy hour which our Master has given us to do Simran, how much time we have thought of the world and how much time we have remembered the Master.

Now at present we may be hearing the Shabd or the Sound Current but that Shabd is not pulling our soul up, because our soul is involved or stuck in the nine openings of the body, and the Shabd is coming at the eye center. If we do Simran, vacate the nine openings of the body, and bring our soul up to the eye center, then we would be bringing our soul within the range of the Shabd, and the Shabd would pull our soul up and take her from plane to plane.

On our soul there are three covers, physical, astral and causal covers. When through meditation we reach the first plane or Sahansdal Kanwal, the physical cover is removed from our soul. Similarly when we go on meditating and reach the second plane, the astral cover is removed from our soul; and when we reach the third plane, our soul becomes free from the causal cover. After removing all these three covers when our soul reaches Daswan Dwar then she comes to realize her reality, she come to know that she is just a soul – she is neither a woman nor a man, she neither belongs to America nor any other country – she is only a soul, of the essence of Almighty God.

Right now we are sitting in the physical body and functioning through it, and we see the Master also in His physical form, outwardly through His body giving us answers to our questions, explaining things to us, and inspiring us to go within. When we rise above the physical body, remove the physical cover from our soul, and go to the first plane, then we see the Master in the form of Shabd. There Master is functioning through His astral form. Further when we remove the causal cover and reach Daswan Dwar, then we see the Master working in the form of the pure Shabd. As we go on progressing upwards in the inner planes the form of the Master goes on changing from pure to purer and in Sach Khand we see the purest form, the Sar Shabd form of the Master. Often I have said that Sant Mat is not a fairy tale, it is reality, and those who work hard and go within see all these things with their own eyes. Saints and Mahatmas lovingly tell us, "As long as you are outside, sometimes your mind will allow you to have faith in the Master and

sometimes he will not; he will say, 'How can a man be God?' and sometimes he will say, 'Well, he is God.' In this way he will always keep you going back and forth but if you go within even once and see the Form of the Master inside, after that the faith you will develop will be such that no matter if the whole world goes against you, your faith will not be lost."

Regarding this form of the Master, Sufi Saint Bulleh Shah has said, after going into the higher planes, "God has come after becoming a man." Guru Nanak also said, "O man! Don't understand the Satguru as the human form."

When my beloved Guru Dev withdrew from this physical world, when He changed His body, at that time it created an uproar. People went into the courts claiming to be successors and heirs to the property and things like that. But this poor Ajaib stretched out his arms and shouted aloud, "The Master is not dead, the Master has not left! Those who say the Master is dead should be taken to the court and asked why they took someone as a Master who was involved in births and deaths" – because he who is involved in births and deaths, how can he liberate you? How can he rescue you? Kabir Sahib also said, "O man! You have the body of the Master, but you have not realized, you have not searched for, the real Satguru within; and this way you will come back into the cycle of 84 lakhs of births and deaths again and again." Masters always say, "While your Master is within the body you should rise above your body as well as the body of the Master and go within and see what Power your Master is and from which country He has come." Masters never attach us to their body; they always attach us to the Shabd which is working within them.

Guru Nanak said, "My Master is permanent, He never comes, He never goes, He is an indestructible being and He is present within all." Masters never exhibit their power and they also tell their disciples, "If Master has showered grace on you, you should hide it and keep it within you."

1987 June: The Land of Karma

Session Date: March 28, 1987

This talk was given March 28, 1987, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Yesterday Sant Ji said that when we were initiated, all the accounts of our stored karmas – our sanchit karma – are torn up by the Master and the disciple doesn't have to worry about them; they are wiped out. I was curious; I thought there was some karma we had to eliminate by meditating later as we progress in the higher planes. I would like to know, if those aren't the stored karmas, are there other karmas? I was also curious to know what the Master has to do to wipe out that account. I know there is a story of King Janak liberating all the souls in hell through one moment of Simran, and I was wondering if it was like that or if He has a greater price to pay.

SANT JI: I am very glad that you have asked such a deep question, because this is something which is worth paying attention to. It is possible that many other dear ones may also have this kind of question, so it is good that you have asked it.

First of all I would like to tell you that those dear ones who go within know how all these things work. Often I have quoted Master Sawan Singh Ji, who used to say, "Unless we go within we do not know Who is doing everything. Until we go within we may think, 'we

are going to the Satsang,' or 'we have come to the Master for receiving initiation,' or 'we are making efforts and following the Path of the Master.' But once we go within, and contact our beloved Master there, then we come to realize that it was not because of our effort that we were coming to the Satsang, it is not because of our effort that we got initiation, it was in fact the grace of the Master Who brought us to the Satsang and made it possible for us to receive initiation." In the same way, after receiving initiation and making some progress in meditation, until we have gone within and seen the beloved Master with our own eyes, we may say, "We are doing the meditation, we are making efforts and progressing." But when we go within, we come to realize that our efforts were of no use. It was all the grace of the Master which made it possible for us to do the meditation. In fact He Himself woke us up for meditation, He Himself gave us the inspiration and the courage to sit in meditation, and He Himself pulled us up and made it possible for us to achieve progress in meditation.

I have often said that at the time of initiation, Sant Satgurus make a unique arrangement within us so that we pay off the consequences of the karmas which we are supposed to suffer, our pralabdh or fate karma. And side-by-side, along with paying off those karmas, we go on progressing in meditation. When we do the meditation it is like preparing our soul for that time when we will have to face the consequences of our fate karmas, or deal with the suffering which is going to come according to our fate karma; that is why Masters always say that we should meditate, because when we meditate we are preparing our soul to face that difficult moment.

I have often said also that when the storm comes even the strong trees get uprooted, what to speak of the small plants or weak trees. In the same way when the wave of karma comes in our life, many of the dear ones lose their faith; their faith is shaken and they may even leave the Path. But those who do meditation and go within know why that pain and suffering has come, and they are also aware of the help they are receiving from their beloved Master. Only they know how from one side they are getting pain and suffering and from the other side they are getting help from the Master. Those dear ones who go within and do meditation, they also feel pain and suffering when the wave of karma comes, but they do not complain. They remain happy in the will of the Master because they know how much their Master has done for them and what kind of karma they are suffering in that moment. The other dear ones, who do not do the meditation and who have not gone within, they do not realize what Master has done for them, and whenever they have to face such a situation, they at once become dry; they either leave the Master or their faith is shaken. Swami Ji Maharaj has described the condition of the dear ones who go within; He has said, "You should always understand the moment of pain as a blessing," because He knows that the dear ones who go within, face such a moment understanding it as a blessing from the Master; because in the moment of pain we can remember our Master in a much better way than we can remember Him in the moment of happiness. You see that not all the Satsangis have this attitude; only those who go within, because they know the reality of what karma is finished by the Master and what karma they are suffering now. So those who have got that realization and that kind of awareness of karma do not have any complaint and always accept happily whatever comes in the will of the Master.

We can get this understanding of how the Master showers grace on us, how He cuts our karmas, and how He is showering His grace and helping us, only after going within. Outwardly by hearing the words of the Master we may get a little bit of relief; we may get a little bit of faith in Him. But Masters always lay a lot of emphasis on going within because only then can we understand and accept the Reality. That is why Masters always say, "Go within and see everything with your own eyes."

You know that Baba Bishan Das had the Knowledge of the Two Words and he was practically successful in that Knowledge; and he gave me that Knowledge of the two lower planes and with his grace he himself made me practically successful in that. He made me realize my previous birth – where I was born and who were my parents. And with his grace only I was able to know my connection, my give and take, with my present parents, the parents who brought me up and took care of me, and he made me realize my give and take with other people in the world; and with his grace I was able to finish my give and take with them. Only because of his grace I was able to tell my parents how long I was going to be with them; many years before I left my home I told them that I would be leaving my home at this time. So you see that it was all the grace of Baba Bishan Das that I was able to know all that.

When a mahatma who had the knowledge of only two words could tell so many things and know so much, you can well imagine how much more knowledge you can have because you are on the complete Path. You have the complete knowledge and you can very well imagine how much realization and awareness you can achieve, if you would practice.

The Satsangis who go very high in meditation and the Saints and Satgurus Who know everything, have so much patience and endurance in them that they do not perform any miracles. Even though they may know that just by walking a few steps they are going to meet with an accident, still they will not try to change that because they do not do anything against the will of Nature. They do not perform miracles and even though they know everything, they will not try to change the Will of God.

There was an initiate of Baba Sawan Singh Ji who was from a low caste. He was a very good meditator but his wife had a bad temper and she constantly rebuked him and fought with him and sometimes she gave him a beating, which upset him very much. He was a very nice man, a very good devoted dear one, and once he went to Master Sawan Singh Ji and told Him about his sufferings. If we do the meditation, the work which our Master has given to us, and if we then go to the Master and tell him about our sufferings and pains, sometimes He will give us hints and shower special grace on us; He will make us know why we are going through that suffering and what is the cause of that pain. So when he went to Master Sawan Singh and told Him about the nature of his wife, and how it was very difficult for him to live with her, Baba Sawan Singh Ji in His full glory and in His Will, told him, "Dear one, do you know who you were in your last life? You were a crow. And your wife was a she-ass with a wound in her back, who was owned by a washer man; and when that washer man would bring that ass near the place where you used to live, you used to go and sit on her and put your beak into that wound and torture her. Sometimes when you wanted to clean your beak you used to do it in that wound. So you have tortured her a lot, you have given her so much pain. Because your give and take with her was not good in your last life that is why in this lifetime she has become your

wife and you have become her husband and now it is her turn to give you the same kind of torture; because all the Masters have said that whatever you have done in your past lives you have to suffer the consequences of that. So now this is your karma, and it is better for you to finish that karma in this lifetime so that you may not have to come back into this world again and again." Since that dear one used to go within and he knew how the Law of Karma worked, and since he now had the realization that this was his own karma, he lived with it, he suffered whatever came in the Will of God and he never complained.

I did not know that person; but about fifteen years ago I went to a town called Sangria and I saw there a man and a woman who were moving from that town. After they had done all their packing and they were about to leave their home, I was very surprised to see how his wife was treating him. She gave him a beating and he said nothing; he just patiently suffered whatever came while she beat him with a stick. Finally she shoved the big stick into the mouth of that person and he did not even say a word. I was very surprised. I could not understand how on earth there could be a person with so much patience and endurance. I thought, "Well, I should find out about this person." So I waited there, and after they finished packing and started moving I followed them for about a mile. When they realized that somebody was following them, they stopped and asked me, "Man of God, why are you following us?" So I said to that man, "Well, I have never seen a person like you. I do not know what is wrong between you and your wife, but I am surprised to see how much patience you have. Can you tell me how you do this?" He said, "About forty years ago I was initiated by Baba Sawan Singh Ji and I asked Him why my wife is like this, and I told Him that it was very difficult for me to live with her. And he told me this story" – what I have just told you – "and now I know that it is my karma which I am suffering, and I do not have any regrets, because it is my own karma which I am paying in this lifetime. And I know that if I do not pay this karma in this lifetime, I may have to come back into this world again, because whatever I have done in the past I have to suffer its consequences. But this which you have seen is nothing in comparison with what I went through in the beginning. This happens every day – if not every day, once every two or three days – I get this kind of beating and sometimes it is even worse, but I do not have any complaints. I know that I have done even worse to her."

So you see, that those dear ones who go within and have complete faith in the Master, know which of their karmas Master has finished and which karmas they have to suffer, and they do not have any complaints or regrets; they lovingly and happily suffer the consequences of the karmas which they have done in their past lives, and Master helps them a lot in understanding them and in paying them off. Master Sawan Singh Ji used to say that all of our present family members and friends, our brothers and sisters and relatives who are connected to us in this lifetime, are connected as the result of our past connections with those souls and that we have smooth and normal relations with those souls with whom our give and take was good, but with those souls with whom our dealings were not good in the past, in this lifetime also we have difficulties with them. That is why in a family, you have good relations with some members and with some you do not. So Master Sawan Singh Ji always used to say, "When we do meditation and go within, only then can we come to know what kind of karmas we are paying and what Master has done to remove our karmas." In Mr. Oberoi's book, the story of Sunder Das,

an initiate of Baba Sawan Singh, was written. You know that Sunder Das was a very devoted initiate of Baba Sawan Singh Ji and he lived with me for many years. He was a very good meditator and Baba Sawan Singh Ji once, when He came in His Will, told Sunder Das what was going to happen in his future. He told him, "Your wife will die and your son and daughter will also get killed. This will upset your mind, you will go crazy and in that madness you will kill somebody; as a result you will be sent to prison, and there you should confess what you have done. Even though people will try to help you, you should not accept anyone's help, you should go through the trial and accept the punishment. You will be sentenced to jail for twenty years, but do not worry; have faith in the Master. You will be staying in prison only for six years, and then you will be released." It is a very interesting thing that when Baba Sawan Singh Ji told Sunder Das all this, he was not even married yet. But since he used to do a lot of meditation, and he was going within, and he was very close and devoted to Baba Sawan Singh, he took whatever the Master said as the truth. When he came to know this about his future, he thought, "Well, I won't get married. Then I won't have any children and all those things won't happen." But the circumstances were such in his life that he had to get married. When his family told him to get married, since he knew all this about his future, he said, "I don't want to get married." But they said, "Either you get married or we will all jump into the well and commit suicide." There were five people in his family and they all threatened to commit suicide if Sunder Das did not agree to get married. So he gave in to them.

Eventually, as Baba Sawan Singh had said, everything happened: he had a daughter and son; his wife left the body; then his son in the prime of his youth was killed; his daughter also was killed; this made him crazy; and in that craziness he killed someone. When he was brought to the judge, the King of Faridkot was a good friend of Sunder Das and he knew that at that time he committed that murder he was not in his senses, so he tried to help him. He told the magistrate that this old man, this baba, was not in his senses and he should be forgiven, but Sunder Das – because Baba Sawan Singh had told him not to accept anyone's help – said, "No, I was not crazy when I did this murder. Why don't you punish me?" So because of this confession, he was given a sentence of twenty years; but in 1947 when India and Pakistan were formed they released all prisoners who were sentenced to twenty years or more, and Sunder Das was one of them. When he got out of jail, he had been there for exactly six years. After that he came and lived with me.

He was so much devoted to the Master that he always remained faithful even though so much happened in this life. All those things he lived through even made him crazy, but still he did not lose his faith in the Master because he used to go within and he knew that everything that happened to him was according to his own karma which he himself had to pay; and he knew how much Master Sawan Singh was helping him. Often I have told you how he used to sit with me for meditation – we would sit for eight hours at a stretch – and once when we were sitting, his leg got burned and he was not aware of it. When he got up from that meditation with his leg burned, he said, "Today I have gotten such an intoxication in meditation that I have never gotten in my whole life." He was not aware of his burned leg, and you also know if you have read that book,[3] the interview which he had with Master Kirpal Singh Ji, and how Master Kirpal graciously took him inside and

[3] Support for the Shaken Sangat by A.S. Oberoi, pp. 304-312.

how he was made to tell people the things which he had seen within. So those who do meditation and who go within, always remain devoted to the Master; their faith never gets shaken off; they never lose their faith in the Master because they know how the grace of the Master works to pay off our karmas.

I always inspire the dear ones to read *Sant Bani Magazine* because a lot of Satsangs and talks and questions and answers like this have been published there, many subjects are touched on, and you can learn a lot of things by reading the magazine. Last time I went to America I gave many talks regarding the inner planes, and I tried to explain how things work in the inner planes; I gave brief talks about that. I also said that at the time of initiation Master finishes up those karmas which can be an impediment or an obstacle for us in our way of going within. When we bring our attention to the eye center we see that our Master Who has given us the initiation is present there even before we get there, and He helps us to go within; and, as we go on progressing in meditation, we see how He, along with our progress in meditation, helps us to pay off our karmas.

I even said that when we do our meditation and progress in meditation and go to Trikuti, the place where our store of sanchit karma is, there also we are made to meditate a lot if we are not glorified enough. Because the effect of the bad karmas on our soul can be removed only after doing a lot of meditation, and only when it becomes completely pure can our soul go to the super-causal plane beyond Trikuti.

We do not know anything about the inner planes. Master always helps us. He is with us every single step we take in our inner journey. We cannot take even one step without the help and guidance of the Master. He is always with us within, and as we progress in our meditation from the astral to the causal plane, and as we go on further we realize more and more how great the help of the Master is and how much Master is doing for us. Master takes us up from plane to plane, all the way to Sach Khand, our Real Home. Even after we reach Sach Khand, He does not leave us. He makes us stand in front of the Almighty Lord and He requests the Almighty Lord on our behalf; He says, "He is Your child, he had forgotten Your home, and now he has come back asking forgiveness from You and You should forgive him." The point is that Masters always help the disciple in the inner planes, on the inner journey. When we go within we cannot take even one step without Them, and before we reach Them, They are already there to help us.

Swami Ji Maharaj has said, "If you want to see everything while you are living, if you want to experience practically all the things which you are told about, that is your courage and your effort – you are great if you have that desire – but the most important thing, the first thing, which you need to do in order to go within, is that you should understand and accept the grace of the Master." In the sangat we have faith in the Master according to the meditation we have done. Those who have done more meditation, those who are going within, have more faith in the Master; those who have not done a lot of meditation do not have enough faith in the Master. Those who have a lot of faith in the Master because they do the meditation do not find fault with the Master even after reaching Sach Khand. In fact, they realize their debt to the Master after reaching Sach Khand; but those who have not done a lot of meditation easily find fault with the Master if anything goes wrong.

Dear ones, my point is this: All the Mahatmas have said that this world is the land of karma, the place where our karma is paid off. We have been given this human body to enjoy the rewards of our good karma and suffer the consequences of our bad karma, and only in this lifetime can we square them off. In Gita, Lord Krishna told Arjuna, "Neither our good karmas nor our bad can give us liberation from this body." He said, "Good karmas are like gold chains and bad karmas are like iron chains." Neither our good nor bad karmas can help us get liberation. Liberation lies in the meditation on Naam.

Guru Nanak says, "O brother, do not blame anyone for the sufferings you are getting. Whatever I have done, I suffer the consequence of that, and I am the one who is to be blamed."

So we should also lovingly do our meditation according to the instructions of the Master, go within so that we may become free from this imprisonment of karma, and gain the pleasure of the Master.

1987 August: No New Faith, Mind That!

Session Date: December 18, 1963

This question and answer session with Sant Kirpal Singh Ji took place at Tustin, Calif., on December 18, 1963.

QUESTION: What is the relationship between the Sikh religion and our faith?

MASTER: What is your faith? I am teaching no faith.

QUESTION: Well – we do not have Sikhism, and we do not have…

MASTER: The basic principles of all religions are the same. I am teaching no "ism," mind that. Remain in your own faiths. But, there you have taken the first step – the elementary step. It is meant for the preparation of the ground. Now you have to take the other step which is referred to in your scriptures, but which we have forgotten. This is no new faith, no new religion – nor am I going to advocate any religion whatsoever. There are already so many faiths existing. Do you follow me? This gathering here is a purely spiritual gathering, a common ground for all to sit together, irrespective of whether they belong to one religion or the other. AS man we are one, as soul we are one, and also the one whom we worship – God – is also the same. There is no ism here, no ritual, no rites, no special form of prayers.

QUESTION: This very question was answered by a man I asked it of. I said, "What is the relation between the Sikh religion and the Radha Soami faith?" And he said, "It is the same, with the addition of the Master." That's the way he answered this question.

MASTER: No, no, no.

QUESTION: So I'm glad to hear this said this way.

MASTER: These are the facts. Sikhism also preaches the same thing. I think if all the other scriptures of the world were put together and the purely spiritual part were taken out, they wouldn't form even one-twentieth of the Sikh scriptures; it is a voluminous treasure. But they all referred to the Light and Sound Principle and to the need of a Guru or a Master. Even the Sikh scripture enjoins that. It says, "Nobody can see God except

through the Master." It not only says that, but it says, "Nobody has ever been, nor is, nor ever will be able to know God without a Master." So, Sikhism does provide for a Master, and very emphatically so. But the general point is that when Masters leave, there are formations. So long as the practical Masters are there they go on all right. But for want of practical Masters, formations become stagnations; then stagnation results in deterioration; and there are fights between religion and religion.

So this is the truth. We forget it, and Masters come to revive that truth, again and again. Don't you see that when Christ entered the synagogue, he said, "You have made the house of my Father a business home." Is it not so? And he drove them out. The teachings are the same. To err is human. For want of practical people we dwindle down into error.

Sometimes the disciples say, "We are proud of the Masters to whom we belong." The question arises whether the Masters to whom we belong are proud of us. They can be proud of us only if we live up to what they say. They said you must be reborn. All Masters say the same thing. But we don't know what the meaning of being reborn is. Christ said, "Marvel not if I say, you must be reborn." Now people have forgotten. They simply interpret it as having certain forms and rites and rituals and believing in some Master; and that is to be reborn. Well, that is not so. If you go to it without any prejudice, you will find the same truth. We, in our own zealousness, consider that perhaps we have the only truth and nobody else. Well, the truth is there; Masters came to give out the truth. Of course they gave out whatever was necessary at the time. But they all referred to that: "you must be reborn." By a parallel study of religions, which I have done since I was a child, and by sitting at the feet of my Master, I have come to that very one hundred percent truth. I have met heads of various religions. They all give in there; they cannot deny it. Fact remains fact; truth is truth. So, I have regard for all Masters.

This question was put to my Master:

"Why don't you raise a new religion?" What did he say? He said, "There are already so many wells existing. What is the use of digging up a new well? Why not take the water out from the wells that already exist?" Truth is there. You perhaps have read the book, Naam or Word. What is in there? It gives references – quotations – from all religions. What more is wanted? The pity is that we have forgotten. We worship the same God – call Him by one name or the other; that makes no difference. We are concerned with that Reality which is spoken of by so many names. Whether you say water in English or aqua in Latin or many other names in other languages, all the same we are concerned with the liquid called by those names. Unless we have the liquid, there is no use simply repeating one name or the other. That only directs our attention towards that thing that is liquid, by drinking which your thirst is quenched. This is the truth. Who can deny it, tell me, when all men are born the same way? Is there any man who denies that? Brahmins are people, I would say now, who claim, "We are born with special privileges from God – we are superior to all men." Once Kabir, the great saint, simply put to them a very blunt question: "If you are superior, why were you not born some other way?" Do you see?

All men are alike. Their outer construction is the same: they have all got two eyes, two ears, two hands, two feet. They are born the same way, and all other things are the same. It is we who make differences. It is we who make divisions. When Masters come, they look from a universal point of view. They consider all humanity to be their family.

Four children of the Tenth Guru of the Sikhs were killed. His wife came and asked him, "Where are my children?" He said, "Never mind: four have died, but so many are alive."

This is the angle of vision of the Masters. They look from the angle of the man-body, or the soul – the embodied soul. As a man we are all one. Of course, I'm carrying this badge, you're carrying those badges: all the same, we are men first. The same difficulties reside in us:

Our souls are under the control of mind; mind is under the control of the outgoing faculties; we are given up to outward enjoyments, all of us. They say the body is the temple of God. We are in the body, there is some Power which is keeping us in the body; otherwise we would have run away, out of this man-body; but we cannot. So unless we withdraw from the outside – our attention is withdrawn from outside – we can have no awareness of our own. Unless we know ourselves, we cannot know about the Power that is controlling us in the body.

Then where is the difference? God is Light – all Masters say so: God is Light. Of course they use their own words. Some say it is Jyoti; some say it is Noor; some say it is "Truth clothed in Light." Where is the difference? Even when Zoroaster came, what did he say? He advised his followers to keep a fire burning constantly in their homes. And what sort of fire? It should be unstruck fire: Sraosha. My point is, I am not giving out something new – some new religion, some new concept. This is the old, old truth which has been the same all along. We have been forgetting it; Masters have been coming to revive it. Again the time has arrived. We have so many religions. Why are there so many religions, when the truth is one? The difference is due to this fact: among those who have realized the truth, there is no difference; among those who have not realized it, there are parties and separate sects, sub sects and so on – and they are increasing daily. This is apparently due to the fact that we have not realized – seen – the truth, that's all. So, when Masters come, they don't start any new religion. They say there are already so many social bodies of religions. Remain in whichever one you are; you have taken the first step. Now take the other step, which is given in our own scriptures, but which we have forgotten. What do they do now? I went to the king of the army of the Templars. He had invited me. They were going to make new Templars. Generally they don't allow anyone else to be there, but in Germany they especially invited me. I went there. What did they do? Those who were to be made Templars were made to stand up. A candle was lit outside and they put it in front of them. Then each one was given that which they customarily give him. Then another man put a sword on his head. Well, what does that show? We must crucify ourselves to reach that Light. But they have forgotten the inside, and they don't know how to crucify themselves – to take up the cross daily. What is the cross? Have you ever considered it? A cross is that. [Master opens his arms wide, so that his body makes a cross.] Is it not a cross? Take the cross daily; rise above body-consciousness, and see the Light within. That is becoming a true Templar. In any religion you'll find the same thing. In all places of worship you have the same symbols: Light and Sound. Unless we rise above the body – take up the cross daily – we cannot have that Light, we cannot hear the Voice of God.

So, I assure you I'm giving you no new faith, mind that. Don't be misled. Remain in your own religion, but try to understand more. The pity is that our ministers are also not in the full know of things. I had a long talk at the Vatican in Rome – about two or three hours

long – with the bishop in charge of the non-Christian religions. When we talked over the whole thing he said, "What you say is right."

"All right, now that you see this is the true teaching of Christ, why don't you change the whole thing?" I quoted the example of Pope John. When he started something, he never consulted his committee – he ordered: "Do that!" If John could order it, why can't it be done now? He said, "If we do it now, half of the bishops will revolt. We will bring them around in time."

So truth is truth. Any awakened man does realize that. That's another thing: one man thinks, in the zealousness of his own system, we have got the only truth. Mohammedans say they are the only ones born that way. And the Christians, too, perhaps say that nobody else at all has come into the world with the truth. Well, truth is truth.

The other day I went to a Unity Church. I asked the minister, "What are your teachings?" He gave me a pamphlet. I read it; it said there, "Christ lived before Jesus – that very wording is there: "Christ lived before Jesus." And what is Christ? One man came up to me when I was here the last time in 1955 and put the question to me, "When is Christ returning?" I told him, "Has he ever left you?" That is the point. Christ said, "I shall never leave thee nor forsake thee till the end of the world." If He has not left us, where is the question of returning? So, I read the pamphlet the other day. I've got it with me. It says, "Christ lived before Jesus." Christ is the God Power or the Guru Power which continues to come from time to time for the guidance of the child Humanity. It came even before Christ Jesus, before Buddha or Guru Nanak or anybody. We are all His children. How can He disregard His children? Those who were born before Christ Jesus or Guru Nanak or anybody – what about their fate? And what about those who came after them? Let us assume for one moment that those who believe in them will be saved. Then what about those who came before them? Will they all be doomed? This is seen from a common sense point of view. The fact remains a fact. Any awakened man realizes that.

My point is, we are all children of God: The soul is of the same essence as that of God, and the same Controlling Power is keeping us in the body. The man-body is a golden opportunity we have in which we can realize God. But to realize God we must know ourselves first; because it is only the soul, the conscious entity, that can know Him: like alone can know the like. He cannot be known by the outgoing faculties, or by the intellect, or by the vital airs. These are the facts. So that God Power continues – the Sonship continues. Only for want of practical people we zealously stick to one thing or the other; and what is the result? – religious wars, in which thousands of people are killed.

I am giving you a broader view. Does not the Bible say that God does not reside in temples made by the hand of man? What should we say now? We have respect for the holy places of worship, because people sit together there in sweet remembrance of God. "Where more than one man sits," Christ said, "I am there." Who is Christ? Christ is God Power. Call it Christ Power or Guru Nanak Power or Kabir Power – that is God Power which manifested at human poles to guide the child Humanity. So we have regard for them all.

So, this is no new faith, please, mind that – there are no labels so far. So long as I remain, I won't permit it. If the people after me do it, then that is their own fate. But remember,

this is no new faith. It is only a common ground, called a spiritual gathering, where men of all religions sit together – here, sometimes in the hundreds; in India, in the thousands – of all faiths, of all religions. They're given only the teachings of an ethical life, of purity of life, and of a contact with God, that's all. You may say a prayer this way or that way, or perform a certain ritual this way or that way. Of course, they are meant to develop love and devotion in us. That is the first step – that's all right. The second is to understand the true import of the scriptures that we have – to understand them. But to understand them we need somebody who has had those experiences, who has been put on the Way. That is why all are dear to me.

Hindus ask me to come; I go over there and give them something from their scriptures: "Your scriptures say that." I go to the Sikh temples; "Here are your scriptures." Do you know what I mean to say? They consider that their religions probably have something new. Well, I say, "Although the outer social bodies of all religions are different, of course, the inner truth is the same." I go to all different kinds of churches: I met the Orthodox Christians; I met the Coptics, the Byzantines, the Protestants, the Roman Catholics; I met the Jews. Among all, the basic principle is the same. I gave a talk in a Jewish temple. Do you remember how they appreciated it? Moses heard these commandments through Light and thunder. They referred to it. The pity is that we have forgotten the truth, that's all. For want of practical people we consider that we know better. Well, truth is one. You join a school in order to get a degree in your education. You must be educated. And when you come out of any school or college and you have your degree, do you write on the degree, "I have an M.A. from a Christian college or a Hindu college?" You never write that. Similarly, this is a degree in spirituality, already referred to in our scriptures, but which we have forgotten. We need someone who knows the Way, that's all. He knows the Way; He can give us that experience.

Past Masters are also needed; had they not come, their scriptures would not have been with us. Now, they testify to what we say. Yet, I tell you, a Master who has known the Way is not dependent on the scriptures. Even without past scriptures, he knows the Way, he can give the Way. He simply quotes from scriptural references in order to give satisfaction to people who then realize, "Really, these are our own teachings." That's all. It's a practical thing.

Thank you, this is no new faith, mind that, dear friend.

QUESTION: What effect does suicide have on the soul's development, Maharaj Ji?

MASTER: Well, the blind lead the blind, and both fall into the ditch. They are expecting heaven after death. If while alive, a man is not in heaven, how can he be after death? A man who is learned while alive remains learned after death. If I go out of this room, I will be the same as I am here; I cannot change, by my going out; I remain the same. So similarly, you see, what we are when we leave the body, we cannot change by leaving the body; we cannot become, I mean, angels. Those who are given up to the outward enjoyments, they are the earth-bound souls. Those who are better, who have gone a little higher – and that is what is proved nowadays by the Spiritualists – they contact souls. And those who have become divine or spiritually pure, go to the lap of the Father.

QUESTION: Is there a particular karmic punishment because of the act of suicide or are the problems that caused the suicide doubled?

MASTER: By suicide what do you mean? He meant something else.

COMMENT: No, taking your life.

MASTER: Yes. You see, our life is more valuable than our body; our body is more valuable than outward things. If we enter into a state of mind that we even hate our life, that we are going to kill ourselves – this is a very strong action and that reaction will come. The Theosophical Society says that a man who commits suicide will commit suicide for at least one hundred births afterward. Each time that reaction will come again. Some people commit suicide for no reason.

COMMENT: Because the urge of killing is there.

MASTER: Yes, yes, it is a reaction.

That's a heinous crime, to kill oneself. How can you ever dream of killing your own life? It's a very strong reaction. If some Controlling Power, some higher Power or God Power or Christ Power, you might say, is there, that reaction might be softened down; that's another thing.

QUESTION: You say a hundred times thereafter?

MASTER: This, theosophical literature tells us. That reaction comes up. We generally never want to sacrifice our life; with how much difficulty we do! We wouldn't like to die; we would rather sacrifice everything, all our outer possessions and even have the body cut open, to save it. Nobody wants to die. But if a man wants to die it means it is a very strong action; that must react. Yes, please?

QUESTION: You say that God is love and love will take one to the heart center: that's in the heart – in the heart center, and yet the Science of the Soul begins at the sixth ganglion, and there's still a center in between. How can that be reconciled?

MASTER: I tell you, these are the words that sometimes mislead us. Soul is love personified. God is love and soul is also love, being of the same essence as God. The heart of the physical body lies here [Master points to the heart]. The heart of the Saints lies here [He points to the forehead between the eyes]. Do you see? When they say it is a question of heart and not of head, they make a difference here. The head means the intellect; not this head, but this intellect. And the heart means our own Self. Love is ingrained in our own soul, not in any particular part of the body. What is the machinery of the heart? It is only some little growth of flesh. It is left behind when we die. If it is love, even when it is left behind, it should emit love. Does it? When a man is dead and the soul leaves the body, is there any love left in the heart? So, love is in our souls. And the seat of the soul is at the back of the eyes; from there it enlivens the whole body. There are six ganglions in the body, but Masters don't touch them. They give you a lift to come up to the seat of the soul all at once, and they start from there. How great a concession it is! Yes, please?

QUESTION: Masters speak of wrong yoga practices leading the forces down ward on the spine into the area of the kundalini. Could you expand on that a little bit, please?

MASTER: I tell you; there are ways and ways: there are man-made ways, and there are God-made ways. The times have changed. There are so many systems of yoga. These yoga systems were introduced in the olden ages. There are four ages: the golden age, the

silver age, the copper age and the iron age. They say these systems were introduced in the golden age. Then people lived up to one million years. It is said so in the Hindu scriptures. One sage, Siringi Rishi, put in 88 thousand years in yoga practices; and excuse me, I need not point out that, as told in the scriptures, he was led away by desire and had a son. Even after doing 88 thousand years of penances that way, he could not control lust. Do you see? Then, in the second age, the life-span was cut down to ten thousand years. Even then we could put in some one, two, or three thousand years in the practices. In the copper age their length of life was cut down to one thousand years. Even then we could put in two or three hundred years that way. Nowadays, nobody lives beyond sixty or seventy years, on the average. How can we today do those systems that were introduced in the olden ages? We are hereditarily not fit for them. Those are longer ways, time-consuming and hazardous. So, Masters cut out the prana system altogether, to befit the times. This is the natural yoga that you have been given: it requires only that you be still physically and intellectually; and a little lift is given; you know your soul. You are of the same essence as that of God. This concession is given according to the times; Masters introduced it.

With due deference to all those ways – they are difficult, and we are not fit for them. You referred to the kundalini question. The kundalini arises from the rectum and passes through the spinal cord and comes out at the head. That is a very much longer way. And from its practice, the whole body appears to be burning like fire from head down to foot. There is no remedy for it. Only a very strong man could suffer and withstand it.

One man met me in India about three years ago. He was doing kundalini and he was all-burning from head down to foot: that kundalini power had awakened. And he came to me and said, "I am in very much trouble; I cannot do anything about it. I've been to hundreds of people, but nobody can help me." I told him, "Please put that aside. Your purpose here is to come up here [to the seat of the soul]. Why not come up by the straight way, the natural way?" So, I gave him a sitting. He was initiated, and all the trouble was gone.

Why take up the longer ways? If you have airplanes nowadays, why do you go on plodding on foot? Times have changed. There are various ways, of course, but we are not fit for them, honestly – without any exaggeration. Today, three children sat: they saw light, and they heard the sound of bell and thunder and drum-beat. The other way you cannot prove it. And the yogis, I tell you, cannot prove spirituality all at once as you do in this way. They say, "Go on, do it! It will come in due course." But this way, everybody can prove it – see for his own self – within half an hour or so. So, this is the latest, I mean, concession of God for those who are really seeking after Him, to befit the age; that's all... Yes?

QUESTION: Is the life span of an individual determined at birth?

MASTER: Yes.

QUESTION: Nothing one can do about it to either shorten it or lengthen it?

MASTER: Yes. He can shorten it, he can prolong it. But it is definitely ordained – all Masters say so. Even Christ said, "Thy days are numbered." Our age is fixed, not according to the number of years or months or days, mind that; it is fixed according to the number of breaths we take. Do you see? The right use of breaths can prolong our life, and

the wrong use of breaths can shorten our life. Normally we take eight to ten breaths a minute. When we are passionate, we take eighteen to twenty breaths a minute. Is it not shortened? If you have a rhythmic life, you take three or four breaths a minute – that prolongs it. And if you do kumbhak, you learn to control the breathing inside. I have met people who could even control their breath for two hours;

I have met people who were put underground for seven days; then, your life is prolonged. But Masters don't advise us to take up that way because we have to develop spiritually; by following that way you do not. It can show miracles to others; but, really, your inner life should change. You must come in contact with the Light and Sound Principle. Your life can be prolonged and shortened, but not beyond the number of breaths you have to take. Yes?

QUESTION: In leaving the body – for instance, when the spirit leaves the body – what might be considered the escape hatch, you might say? At what point would the spirit leave the body?

MASTER: At what place? Have you seen a man dying? What happens then? The life is withdrawn from underneath; it goes up slowly and then comes to the back of the eyes; the eyes are upturned; then the drop-scene[4] comes. So, the seat of the soul is at the back of the eyes; there the drop-scene comes. That is why Masters say, "Learn to die so that you may begin to live"; that is, to whatever point in the body you go at the time of death, you are to go while you are alive. When the meditation is given, you come up here, is it not so? And here the soul leaves the body. Yes?

QUESTION: When you leave the body does the heart stop and everything?

MASTER: No, no. The heart stops only when you control the prana, the vital airs. In this, the heart continues working; nothing is disturbed. The heart stops only in cases of those who are put underground, who control the pranas. No, the heart does not stop; not in the least. The breathing becomes rhythmic, of course. Yes?

QUESTION: Is it not actually the diaphragm that is the last thing to stop beating?

MASTER: Yes, surely, surely

QUESTION: The heart goes first and the diaphragm is last.

MASTER: Slowly, the breathing goes out, stops, becomes long breaths. Even when machinery stops – the engine is stopped – the lower portion goes on slowly.

QUESTION: Would you please give us some lesson on how we might be more loving? How we might practice the values – how we might practice love more?

MASTER: Love? I think there is no need of giving any lecture. Everybody knows how to love. But we have not understood the right way to love. That is misused, I would say. Love is ingrained in our own selves. God is love; and love is also ingrained in us, because we are of the same essence as that of God. Love knows attachment; that is but natural.

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[4] Drop-scene: A term used for drop or act-drop; also for the final scene of a play or drama in real life, that on which the curtain drops.

We must have somebody to be attached to – it may be right, it may be wrong. We are spirit. The love of the spirit or the conscious being should be love with the All-Spirit, All-Consciousness. That natural love which is within us is attached to the outward things: to the body, to the passions, to the enjoyments. Those are not conscious. But the more you are attached to those things you feel drawn from inside; that is but natural. But that love has been misplaced. When that very love is attached to the body and outward enjoyments, it is called attachment. And when that very love comes in contact with God, it is called charity. It is the same thing – misdirected. Misdirected love is called attachment, and rightly directed love is called charity.

This question was put to Maulana Rumi, a Mohammedan saint. He said, "Don't think that that is love which is developed by our eating and drinking. That is called lust." Love is the quality of the soul. The soul overflows with love if it is withdrawn from outside. The outward expression of soul is what? Attention. In the many ways our attention is diffused, so also is our love distributed. If that is withdrawn from outside that will overflow. And if it comes in contact with All-Consciousness, the love will be the mouthpiece of God. They say a saint is defined as one who is overflowing with the love for God and for all of humanity. So, it is not lust, mind that: that love is attached to the body and the outgoing faculties, and it stands in the way of realization, mind that. If love starts from the physical body and becomes absorbed in the soul, that is right; you can go up. But if it is just attached to the body and the outward attachments, it is standing in the way. That very thing is called lust. So, if you want to develop love, just withdraw your attention from outside. Come within your own self; you'll be overflowing with love. If you come within your own self, then you'll see the Controlling Power which is All-Love, and you'll be overflowing with love. This love cannot be purchased in shops; it is not grown in fields. It is already within you. There is one way to have an impetus to have it; that is, by being in the company of saints, of those who have a life of love – not of lust, mind that, but of love. In their company, our love is awakened – it is flared up.

This question was put to Guru Amar Das. He said, "Thousands of curses be on the man who has the man-body and has not developed love for God. And thousands of curses be on the man who is attached to the outward side, to the world, and has forgotten himself and God." Then he said, "What are we to do? Where are we to get this love?" All Masters say, Love God with all thy heart, with all thy soul, with all thy mind. So, we have to love God. But he said, "How are we to have it?" The first thing is by withdrawing from outside and coming in the company of someone who is love personified, who is overflowing with love for God and for all of humanity – for the sake of God, not for the sake of the physical bodies that we are carrying, whether they are black or white: for the sake of the soul in us. That love will be flared up when you come across the company of someone in whom that love is overflowing. They are called saints. They have that love flared up. What happens? When that love is there, all attention is withdrawn from outside and is attracted there. The glory of God, or the beauty of God, is centered there. That attracts every soul. When the soul has been withdrawn and the attention has also been withdrawn from outside, you get a flaring up. The principle works the same way, by withdrawing your attention from outside. First you have to make an effort. In this way you are drawn in of itself. When you come within you, love is there. Yes?

QUESTION: Do you have in India, in Delhi, India, a protégé under your tutorship to carry on when you leave the physical plane?

COMMENT: Do you have a successor that you are schooling now?

MASTER: Yes, I am schooling so many; let us see whom the God selects. Truly speaking, mind that, even in the Master, it is the God working in him. That will come of itself when God wishes it, you see. I wish each one of you would be selected. But you must come up to the mark. I wish each one of you would be ambassadors. Yes.

I told you what happened last time when I came in 1955. Two children came to me. I generally make children sit; and they got some light, etc. Then, I asked them, "What do you want?" They said, "We want to become Masters." "All right, you have been put on the Way. Go on with it – you may be selected as a Master." It is not a selection from the people below as you select a president or a minister, or this and that thing. It is a selection from God, you see. Yes?

QUESTION: Master, in one of the mimeographed releases through the years it was said that Guru Nanak prophesied there would be fourteen Gurus of the Sikhs and then seventy lesser Gurus after that.

MASTER: What have you to do with it? Mind your own business. The same thing comes up: "When is Christ returning?" It is God's Will. He cannot leave His children, who are seeking, alone. There is food for the hungry and water for the thirsty. Yes?

QUESTION: I wondered what system of breathing we should all use that would help us?

MASTER: Natural. Very plain. When a child is born, what sort of breathing has he? We distort our breathing, I tell you honestly. Children take a deep breath; their belly is first full, and then the lungs. And our lungs are filled first and then the belly. That's the wrong way. You watch any child, any little child, when he is breathing: first the stomach is blown up, and then the upper portion; and then the stomach – like that.

COMMENT: Abdomen.

MASTER: Abdomen. Now what do we do? Our lungs are first swollen, then the belly. And the breathing does not go into the belly – abdomen. That's the natural way. Yes, please?

QUESTION: Can we send the circulars that are released to people whom we think might be interested, but know nothing of the Path?

MASTER: Oh yes, send them to anybody; it is all a gift of God. I have no reserved rights; even in my books I have not given any reserved rights. People write a little pamphlet and they say: "All rights reserved." I have given out books and there you will find: "No rights are reserved" – as it is a gift from God for all of humanity. You'll find this seems very unnatural in the eyes of some people, because they want to earn – usurp – some rights. Well, this is a gift from God. If I have anything, that is from God, and God's gift should be given to all. We must learn to stand on our own earnings. And to sell the gifts of God?! Is it not like that? Guru Nanak says it is a heinous crime to sell the gifts of God.

They must be given free.[5] What are we doing? Any Master who comes up will look at it from that very angle. Nowhere in my books will you find rights reserved. You will find, of course, that the rights of the books are not reserved; for they are given to all of humanity. You can make hundreds of copies and send them out to people at large. That is what I mean. Are there any rights reserved on the Bible? I think they have got it now. Similarly, for the other scriptures too, they have reserved rights now; but it was not so before. Yes?

QUESTION: Master, would you kindly explain the principle and the importance of Simran?

MASTER: Well, it is very clear. Whom do you remember? The one whom you love, don't you remember him? What is remembrance? It is a symbol of having love for somebody. If you have love for somebody, all the time you are remembering him, perhaps not with your mouth, but with your heart. And whomever you want to love, remember him constantly, and that will develop love, that's all.

Why do we do Simran or remembrance, the first step, in this way? Because, you know, through the various outgoing faculties, the impressions of the outside world have been heaped up within us, to overflowing capacity. Our subconscious reservoir of the mind is overflowing with worldly impressions. These impressions came by the remembrance of outward things. We want to deplete that and then fill it with the sweet remembrance of God – so much so that even in dreams we will have the same thing; so much so that even if we go into a very deep state of sleep, these words may reverberate through our mouth. Suchlike remembrance is the first step: to deplete the subconscious reservoir of the mind which is already overflowing with the impressions or the remembrances of the world. Then the next step is, truly speaking, purity of heart: when nothing else is there other than love of God, or remembrance of God. That is a truly pure heart. And such a heart is required for someone to come up to Him.

So Simran is the first step, done for the sake of taking up the spiritual way. They say love God, is it not so? How? With all thy heart, with all thy soul, with all thy mind, with all thy strength. And loving God is what? You remember Him. The one whom you love, naturally his remembrance is there. Whomever you want to love, just keep him in your mind and that will react in his mind. This is but natural. That is what Christ meant when he said, "Let my words abide in you, and you abide in me." The first part is very clear; but how can you abide in him? When you remember someone, that naturally causes a reaction there. That's a reaction, you see. If you want to abide in him, you must only develop remembrance, sweetly. When you remember him, you think of him; as you think of him, you become what he is. "As you think, so you become." So this is how you can

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[5] This refers primarily to copyright, which Master felt very strongly about and which He spoke about to me personally at great length when He first assigned me the publication work. While Master was always pleased to have His books given away, and instructed me to give them away to persons who could not afford them, He recognized that the publication of books costs money, and the logical person to defray that cost is the buyer; consequently, all of His books published during His lifetime, while they were not copyrighted (except when His wishes were ignored) did carry a price which covered the cost of the book and also produced income for other aspects of His work. In some cases, He fixed the price Himself. THE EDITOR.

abide in me. And he says then, "Whatever ye shall ask, you will have it." This is the first step. This is the principle on which this Simran, or repetition, or the sweet remembrance – call it by any name you like – is based: "As you think so you become." Yes?

QUESTION: Master, we seem to have difficulty in learning to love our enemies, or those with whom we do not agree. That seems my biggest problem.

MASTER: Well, that is everybody's biggest problem. But the point is, if we know that he has the same soul which has been misdirected by mind under some impressions – he has the same soul; it's simply misdirected – if we have realized that, only then can we love our enemies. For the time being, sometimes you have to say something to somebody.

In the life of the Tenth Guru of the Sikhs there was some aggression on another's part. He had to take a stand to save innocent people. At that time, a battle was fought with arrows. So, what did he do? In the front of each arrow he put some gold, so that if anybody was hurt, he could remedy it. A man is not killed by an arrow all at once – he only becomes wounded. So he put some gold in the front of the arrow which would go into someone and inflict a wound; so that if he were wounded he would have some money to help himself get cured. This is what is called, love your enemies.

QUESTION: Master, in the meetings there are times when people come to tell us that they have taken an oath of poverty, and they feel that it is wrong to have a lot of things. And we were going to ask you about it – how to handle that situation.

COMMENT: She said at the meetings many people come and say they have taken an oath of poverty – they don't want to have a lot of money.

MASTER: Yes.

COMMENT: And so that's the question that comes up – how much poverty should one have?

MASTER: That is a good question. The world is full of hypocrites. You have to guard against that. Do you see? The point is, we are only to live on two loaves of bread or one loaf of bread. Our own expenditure is not more than a dollar or two a day, if we live a simple life. All the rest of what we earn is for the children or friends or other people. If we hold on to millions, they are left behind. We simply use what we spend for clothing or what we eat. So all Masters say you should earn your living by the sweat of your brow, by the dint of hard labor – honest earnings. Live on it your own self and share with others.

In Punjabi, this man-body is called day. Day means two things: one, "body"; the other, "give." Kabir says, "So long as you have this 'day' or body, always learn to give, give, give and give." So, whatever we earn, it is not for our own selves. That is why I issued a circular: simplify, simplify, simplify, and simplify. We should cut down our desires, demands, to what we want. Then we will have money to help others. Now people say we do not have enough money to live on our own selves. Why? Because our desires are greater than what is really wanted. You cannot help others unless you cut down on your own living: not cut it down to your death, I don't mean that. Maintain yourself, maintain your family, and try to share with others, however little it may be – it may be one cent. In that way the self expands. Give, give, and give. And love knows service and sacrifice. If you love God and love all of humanity, naturally you'll know to serve others who are

naked; the hungry, the thirsty; others who are in want, who are sick. So man is one who lives for others, mind that. Even animals live for their own selves. What then is the difference between the two? Yes, please?

QUESTION: Do I understand you to say that, in other words, in another way…

MASTER: Yes…

QUESTION: that a person can be a millionaire or a multi-millionaire…

MASTER: Yes …

QUESTION: and live very simply with the minimum of comfort…

MASTER: Yes…

QUESTION: and yet have his money work to help others to employ others?

MASTER: What did Christ say? He clearly said, "Those of you who want Him – who want to enter the kingdom of God – distribute all your wealth and come to me." The he said, "It is easier for a camel to pass through the eye of a needle than for a wealthy man to enter into the kingdom of God."[6] That refers to the man who has expanded out into the world – who is very much given up to the outward enjoyments, in an expanded way. Instead of that, you can live in a simple way which is best suited to maintain your health. Maintain your health; the body is the true temple of God. The longer you can keep it, the better, because in the man-body only you can know God. But, we can live on whatever is required. With whatever you can save, you can help others; otherwise you cannot help others. That's the natural law, you see. Yes?

QUESTION: Master, was there ever such a thing as a Pope, I mean, Saint Peter?

MASTER: Well, I don't know. I've read about him in scriptures. The scriptures tell us there was. Excuse me, now people are even going to doubt whether the Christ, Jesus, lived or not. Then what are we to do? We are concerned with the teachings, please – that's all. The teachings are the same as given by the Masters – with due deference to all. History is generally written later on, when nobody any longer knows.

I tell you, I was going to write about Tulsi, a great Saint from the East. I wanted to find out his lineage, in connection with the life of Baba Jaimal Singh I wrote. I could not find it. He was the eldest brother, who was to succeed to the throne of the Hulkar family. He left the scene, became a recluse, and later on turned out to be a saint. And the second brother sat on the throne. I tried to find out whether his name was Sham Rao Hulkar, but his name was also not given in history. What was I to do? I know that when a man leaves a place, the people there say that he was nobody. I am nobody in my home there, at the feet of the Masters. This generally happens.

So history is history. Whether he existed or not, the important thing is what we learn from his teachings – whether we get anything. If we are going to doubt, then everything is doubtful. Well, Masters always say, Only believe what you see. Don't believe in the sayings of the past Masters, unless you have the same experience your own self. You can

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[6] Matthew 20: 21-24.

take it up as an experimental measure. But we cannot be convinced unless we have the same experience our own selves – whether it is a little or more; we can develop it. Yes?

QUESTION: Coming back to simplifying the life: Those of us who have houses – they all need upkeep – the garden, and so forth. Would it not be better, the, to sell the house and just move into a small little cabin or a room and have more money then, or time on hand?

MASTER: All right – why spoil the show? Continue with that. And then save further if you can, that's all.

QUESTION: But it doesn't give enough time.

MASTER: Well, I tell you: if need be, you may sell your things – if need be. If thousands of people are dying and hungry – well, sell your everything for them. Out of love you have to do that. But that is not a general rule, you see. That's giving up everything for the sake of others. That requires a very great development. If you sell all that, then where are you to live? If you can afford to have another place, that's all right. Now we can change our life for the future, at least. And if you have anything – enough to spare – you may share it with others. There's no hard and fast rule against it.

That love knows service and sacrifice.

Yes?

COMMENT: You've been here an hour and a half now.

MASTER: Well, we're talking; time flies away. That's all right. Anyhow, in talking we get so many things cleared up that you don't find clear while reading through scriptures – although references are given there.

1987 August: Trapped In His Love

Session Date: April 1, 1987

These questions were answered on April 1, 1987, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: If someone is working with you and you know that they are stealing from you, but you have no concrete proof, what is the best way to handle that?

SANT JI: First of all, you should find out for sure whether he is really stealing or not, because if you do not have a concrete proof against him, how can you do anything to him? You should first find out whether he is really a thief, or if it is your mind who is blaming him, or if somebody else is misguiding you in that.

In history you can find many stories in which a person who is called a thief in fact is not a thief: he is a devotee, a true and sincere person, but since other people call him a thief he is punished and suffers without doing anything wrong.

In the district Sealkot, which is now in Pakistan, there used to live King Salwan, whose queen had given birth to a son; he was not content with him, because when he was born, the king asked his advisors and astrologers about that child. They told him that the child was not good for him – he was like a bad omen, and the king should not allow him to live

in the palace, but should make such an arrangement that he would spend his childhood underground. So the king made all sorts of underground rooms for him and left his son there in the care of babysitters and other people. The child was not given any of the privileges or honor of a prince.

Now that king grew old, and in his old age again the wave of lust bothered him and he wanted to marry again; he wanted the happiness of having children. Since his first wife was not appreciated by him (when the astrologers told him that the child which she had given birth to was not good, he had left her), he wanted to get married again. So in his old age he married Luna, a young woman. Now that child, whose name was Puran, was being brought up underground and since he was not exposed to the things of the world he remained devoted to the Almighty Lord; sitting underground he did the devotion of the Lord. He didn't want to come out from his exile because he was enjoying the meditation of the Almighty Lord, but after twelve years the king wanted him to come out, and so he did. By that time he was sixteen years old and because he had been well-nourished, and well taken care of, he was a very handsome, very good, very strong young man.

So when he came out the king was very pleased with him, because he had been longing for a child and he did not have any child from his new wife. So he told his son, "Go to your mothers – all my wives – and seek their blessing; bow down to them and ask them for their best wishes." He went to all the queens of his father, and finally he came to Queen Luna, the youngest of them all, who did not have any child. She was fascinated by Prince Puran and wanted to satisfy her lust with him. But since he was a devoted person he knew what was right and wrong, and he did not give in to her desire. He said, "How is it possible? You are my mother! How can I indulge with my mother? If I do indulge with you, I will not be entitled to sit on the throne of my father and I will not be able to dispense the justice which my father does. If I try to, after indulging with you, both myself and the people who follow me will go to hell!" (This is the tradition.) "So that is why I do not want to indulge with you and I cannot satisfy you." When he said that, Queen Luna replied, "You are not my son. I have not given birth to you, you did not come out from my womb; it doesn't matter because you are not my real son." He replied, "No. You have married my father, and all those who have married my father are my mothers, and I treat you only as my mother."

So because he refused, she said, "If you do not satisfy me, then I will complain to your father and make him give you severe punishment." He replied, "It doesn't matter; I cannot fall down from my religion, I should maintain my chastity." So because Puran did not satisfy her, in the evening Queen Luna complained to the king: she said, "You call your son Puran a very good and devoted person, but look what he has done to me! He has misbehaved with me, he has molested me." Without finding out what the truth was, the king got angry with Puran and the next day in the court he gave judgment against him: he said that his hands and feet should be cut off and he should be thrown into a well. So, according to his orders, it was done; he did not die but his hands and feet were cut off.

Gorakh Nath, the great yogi, along with his disciples, was going somewhere and on his way passed the well where Puran had been thrown. When his disciples lowered the pail to take some water from the well, the pail got stuck because of Puran and they could not get any water. So they called down, "Who is in the well? Who has taken our pail?" Puran replied, "I am the man! I am here, please take me out!" Now they were afraid; the well

was very deep and they thought that maybe some evil spirit or ghost was there. So they called Gorakh Nath and he understood the whole story; he took Puran out from that well, and using his supernatural powers he restored his hands and feet. After that, Puran lived with Gorakh Nath, obeyed his instructions, and became a perfect yogi like him; he also acquired all the supernatural powers. After some time, Puran Bhagat came to Sealkot along with his Master Gorakh Nath. The king had been unhappy every since he had thrown Puran into the well; he did not have any child from his wife Luna, and his first wife had long ago been thrown out because according to the astrologers she had not given birth to a good child. The longing to have a child was very intense in that king. The garden which he had made in the remembrance of Puran was not blooming either; nobody had been taking care of it and all the trees had dried up. When Gorakh Nath and Puran came there, and Puran stepped into that garden, all the trees started blooming and the flowers came back to life, as if Nature was helping him and was happy on his return.

Now Puran's mother, Queen Ichra, who had been thrown out by the king, had wept so much in the remembrance of her son that she had lost her eyesight. So somebody told her, "Mother Ichra, why don't you go see the yogi who has come? On his arrival, Puran's garden has bloomed; and he is such a yogi that anyone who goes to him has all of his wishes and desires fulfilled. It is possible that you will regain your eyesight! But even if you don't, just listening to his words will give you some peace and comfort." Now Queen Ichra was longing very much for her son; she did not know that he was alive, she thought he was dead, and she was weeping in her pain. But as soon as she heard the voice of Puran she at once recognized her son, milk started coming from her breasts, and she regained her sight. The love for her son was so much that God Almighty helped her.

In the meantime the king and Queen Luna had tried many different things but they were not able to have a child; and he was dying for a child. So when they heard about the yogi that was fulfilling the desires of the people, they both came to have his darshan, thinking, "Maybe he will give us a blessing and we will have a child"; because he wanted a successor for his kingdom. So when he came there, he asked the yogi Puran for a child. Puran said, "Your majesty, I can see that you once had a son, and you still have a son." He replied, "I don't want to talk about that son; he was not my son, because he tried to indulge with his own mother." Puran said, "No. That is not true, there is some misunderstanding, I know this: God Almighty will become pleased with you if you tell the truth about what happened."

Now selfishness – self-interest – is a very sweet thing. Once Emperor Akbar asked Birbal, "What is the sweetest thing in this world?" Birbal replied, "Selfishness." So, because Queen Luna was selfish and wanted to have a child, she gave out the truth. She said, "Your majesty, up until now I have always lied. But now I will tell you the truth, because this yogi says that if I do, God Almighty may give us the blessing of a son. Puran did not try to indulge with me. It was my lust. I was trying to satisfy my lust with him, and since he did not do what I told him to do, I lied and complained to you, and as a result we lost him also. He did not have any fault. If there was anyone at fault, it was me."

Now when Queen Luna said that, the king got upset and he took a sword to cut off her head. But Puran the devotee said, "No, King, you should not do this. When you gave the judgment against Puran, you did not use your patience either: you did not find out who

was at fault and whether Puran was really guilty or not. Now also you are giving this judgment in anger. Don't do it! Have patience." Then Puran told him who he was and in that way they all met. So the point of this story is, before we say that anyone is guilty, before we say that anyone is a thief or anything like that, we should first have proof as to whether he is really guilty or not. We should not listen to other people. We should not believe in anyone unless we see with our own eyes.

Dear ones, almost all the difficulties and problems which we have in our homes are because we do not think about things, we do not use patience and understand them. We fight with each other, create conflicts and difficulties with each other, only because we do not understand their causes; we do not pay attention to them. We always make our decisions in anger. You can talk to the doctor and he will also tell you: when you are in a wave of anger, your blood pressure rises up – how can you expect to make a right decision when you are in this condition?

Conflicts between husband and wife are created only because we do not think. Conflicts between father and son happen only because we do not think. When our beloved one leaves this world, we weep, we mourn his death. Why do we do that? Because we do not think about it. If we would think, "Why are we weeping, why are we mourning?" – if we would think that no one is going to live in this world forever, if we would think that we are also going to leave this world one day, we would never mourn anyone's death. All our conflicts and difficulties can be removed only if before doing anything we would think about it.

Once after Satsang one dear one stood up and asked Master Sawan Singh, "Master, up until three days ago, I used to have your darshan every day, but now I am not having it. Why is it so?" Master Sawan replied, "You must be having some worry on your mind." He said, "Yes, Master, I worry about my son who has left the body; that bothers me a lot." Master Sawan replied, "Why don't you accept the will of God Almighty? Why worry about your son? You should not worry about anything, because worrying is not less than the funeral pyre. Why don't you accept the will of God and go jolly in that?"

QUESTION: Could you talk about Dhyan and its relationship to Simran and Bhajan?

SANT JI: Unless we give up bad thoughts we cannot develop the habit of having good thoughts. When we pay attention to our day-to-day thinking, we will realized how bad thoughts are being created within us. When we give up those bad thoughts, and with our good thoughts sit at the eye center, which is between and behind the two eyebrows, then the forces which are pulling our soul down from the eye center become weak and with the help of those good thoughts, we start repeating the five holy words sitting at the eye center. In that way we develop good contemplation. Satsangis are good; they are very loving; they do make efforts at doing Bhajan and Simran; but since they do not pay so much attention to their thoughts, they do not progress as much as they should. When they think about and purify their thoughts, it becomes easier for them to go within; unless we have good thoughts we cannot go within. Satsangis do not pay attention to their eating or their outer environment. When they improve their outer life and their thoughts, and go within with good thoughts, it becomes very much easier for them to contemplate and do their meditation.

In order to get a good crop from any land, you have to work hard. First you have to prepare that land, clean it up, put manure in it, etc., and only after you give a good amount of water to that land and take good care of the seed can you get a good crop. In the same way if we want to yield a good crop of Naam, we have to prepare the land of our heart. We have to purify ourselves; only then can we get the juice of Naam; only then can we enjoy the plant of Naam which is planted within us.

QUESTION: I thought it was the other way round: that we did Simran and Bhajan in order to purify our thoughts. Or is it the other way around? That our thoughts must be pure in order to do Simran and Bhajan?

SANT JI: You see, if you want to clean a dirty cloth you will have to put it in detergent. And you will have to put the cloth with the detergent into a washing machine, and only then can you remove the dirt from the cloth. In the same way, if you want to purify yourself, just as you are prepared to do Bhajan and Simran, at the same time you should be prepared to purify your thoughts also.

If you think that you want to eat the fruit first and then plant the tree, that is not possible. If you want to enjoy the fruit, first of all you have to prepare the land, then sow the seed, and then nourish the plant; only after that will you get to enjoy that fruit. In the same way, when we have the yearning and longing to do our Bhajan and Simran, at the same time we should also have the deep yearning and longing and determination to purify ourselves; we should have the determination to prepare our land also. If we are doing all this, we will enjoy our meditation; we will not have any complaints like, "we do not enjoy our meditation," or, "our mind is not still in meditation," or, "we feel sleepy in meditation." If you have prepared yourself for the work of Bhajan and Simran and you are doing meditation along with purifying yourself, you will not have any difficulty.

The purpose of Hazur Maharaj Kirpal's inventing the diary was that you should both do your meditation and purify and improve yourself.

It is not that difficult. If we do meditation, and if we pay attention to improving ourselves, it will come naturally. Along with our meditation, the good thoughts will come from within by themselves. Patiently you should think how those confusing thoughts bother you. Even sitting here in Satsang, when you should not be having such thoughts, still those confusing thoughts are bothering you.

Usually worldly people do not know from where their thoughts come and how they can be bothered by then. But you, the santsangis, know how the bad thoughts can bother you and take you away from the Master. Now you do not make any effort to bring those bad thoughts into you; in the same way, if you have made it a habit of creating only good thoughts, then you will not have to make any effort to bring them. They will come to you by themselves.

Only the weak mind makes many excuses. Only the weak mind says, "how will this happen?" "how is that possible?" and things like that. So don't let your mind become so weak: you should always give him the taste of Simran, always keep him employed in doing Simran, and make the habit of creating good thoughts; and then they will come by themselves.

QUESTION: Can you tell us what the relationship is between the Master and the Lords of the five different planes?

SANT JI: Master loves them all, and the souls who go with the Master are not stopped by the Lords of the five planes: They respect those souls, They welcome those souls, and the Master has a deep connection with those Lords. And They all respect and appreciate the Master because He is the incarnation of Sat Purush.

Master is the Power within Whom the limitless Shabd, the non-stop recitation of the Shabd, is manifested in this physical world. In fact, He is the Shabd incarnate. Master comes into this world to free His gypsy child, the soul, who is trapped in mind and maya. He comes into this world only to free his child, soul, from the trap of maya.

QUESTION: It's been a long time since we heard you sing a bhajan . . .

SANT JI: I am sorry that I cannot sing. The last time I sang was in New York and there also I could not sing very well. In fact I used to sing only in front of my beloved Master. I miss singing, but now my voice in such that I cannot sing a complete bhajan.

Many people in your country, America, also appreciated my singing. Some dear ones told me that many people from India go to States for singing and they have the concerts and things like that. But they sing in such a way that their voice gets stuck either in their throat or it seems as if they are singing through their nose. But they said that my voice was such that they could feel that it was coming straight from the heart. Now I like hearing you sing the bhajans.

QUESTION: Master, will you tell us the story of how you stole a bus to go have your Master Kirpal's blessings?

SANT JI: We don’t have enough time to tell you the whole story, but that was a very true story. You know that if someone is yearning for the darshan of the Master, he cannot get satisfied unless he has it; and he who has this pain of separation, who has the yearning to have the darshan of the Master, cannot resist, and he will do every possible thing to have His darshan. He was a very powerful Master. His love was such that He used to trap the souls in His love. It was all His grace that He made me sit here in the underground room. If He had not done that with me, I would have done many things like stealing the bus and going to have His darshan. Because His love was such that I had the habit of seeing Him and I could not live without His darshan. Once when He told me to explain the theory to the people about initiation, I told Him, “Master, why don’t You give them the open darshan? Why don’t You show them What You really are? You can explain the theory to other people, but to these people You should show Your Real Form.” Master smiled and He said, “Don’t make them tear my clothes. Do what I am telling you to do.” His love was so powerful; He was great; and if He had not made me sit in the underground room I might have done many other things like that.

Dear ones, He was the Power Who controlled this soul. Right from my childhood I always had this innocence. When I met my Master I did not have any wisdom, I did not use any wisdom: I was like an innocent child forty days old before Him. And even now I have the same attitude: even for the sangat I am as innocent as a child forty days old. Yesterday Pappu was showing me some pictures of the dear ones which Doris and Greg have brought from Texas. It was like an invitation for me to go to Texas. Before that I did

not plan to go to Texas on my tour. But the pictures were such that I had to accept that invitation; and I told Pappu, "These people have got this innocent fakir, and if he doesn't do what they want him to do then they show pictures like this and in that way they trap him in their love."

1987 September: On Parents and Children

Session Date: July 9, 1987

This darshan session for Westerners was held on July 9, 1987, in Bangalore, India.

QUESTION: Sant Ji, could you explain how we harm others through our attachments?

SANT JI: It is a very interesting thing, and worth understanding. Usually only those who are the slaves of the mind fall into this trap and get attached to people, or make other people attached to them, only to fulfill their own interests, and they are attached, or make other people attached to them, as long as their purpose is not served. When their interest is fulfilled then they reject that person. Usually innocent or ignorant people fall into this trap. Sometimes people get attached to others because of their own motives, and interests, but instead of making other people work, they start working for them and instead of deceiving others they fall into deception.

Saints always warn us against getting attached to every place. They always say, "Don't stretch out your arms to everyone you meet, don't get attached to everyone, because you do not know what kind of people are there. It is possible that on the other side you may find selfish people." Saints do not attach disciples to their body. They attach the disciple to the Shabd, and if we do the meditation of Shabd Naam, if we keep ourselves connected with the Shabd Naam, then we can easily prevent ourselves from falling into the trap of deception. By doing the meditation of Shabd Naam such an intellect is created within us which can easily discriminate between the true and the false.

QUESTION: Master, when you say that people who just see the Master one time and people who have not meditated through Master's Grace are liberated when they leave the body, what exactly does that mean? Do they ever have to come back and get another body?

SANT JI: Dear ones, many times in the Satsangs I have answered this. Often I have said that all the souls who come in contact with the Master are protected by Him. He protects all of them; He takes care of the soul of all of those who come in His contact. Those who have faith in the Master, and those who do a little bit of meditation, their soul is also protected by the Master. Now it all depends on Master: He makes the decision. Only He knows which soul He has to keep in the higher planes and make that soul meditate, and then take him to his Real Home; or, if there are so many desires of that soul which she wants to fulfill, it is up to the Master to make the decision whether He wants to send her back into the world again and give her another body. This is a decision which He makes at that time and this is such a decision which we cannot change or challenge; only the Master knows how He has to liberate the souls. Master Sawan Singh Ji used to say that the Perfect Masters always try to prevent Their souls from being sent into this world again; because this is a very confusing world, full of difficulties, and when the souls

come back into this world they spread the snare of the karmas so much that they get involved in them and become deluded.

Master Sawan Singh Ji used to say that every Satsangi should work with a confidence that he will not come back into this suffering world again, he will not come into this prison of the Negative Power again. He should always have faith and confidence that this is his last time and he will be liberated from the suffering world. Master Sawan Singh Ji used to say that if a prisoner, after serving his term, before leaving the prison tells the superintendent, "Save my place, I'm coming back again" – just imagine, what is the fault of the superintendent? He served his term, and he should have been confident that he would never come back.

Not even worldly parents, who have been given the role of looking after children, wish that their children should be in any kind of difficulty. They do not wish to see their children suffering; they always think of making things better for their children. You can imagine the condition of the Master, Who has a lot more love than thousands of parents' love put together. Do you think that He will want His children to come back into this suffering world again? Do you think that He will want that His children should do those things which will bring them back into this world? Master never wants His disciples, His children, to come back into the suffering world. He never wants His children to do those things which will bring them back into this world. He always wants that, now that His children have come into this world, after becoming perfect they may go back to their Real Home. That is why Masters always have this faith and confidence and desire: that in their lifetime – because He connects His children with the Shabd Naam with so much faith in them – He wishes that in His lifetime only, His children should become perfect and should have faith that this is their last time and they will never come back into this world again. Saints and Satgurus have a lot of faith and trust in the souls they initiate, and They come into this world with a lot of faith in God Almighty; because of that, when they put souls in the ship of Shabd Naam, They are aware of the waves which come in the way of crossing this ocean of the world, They are aware of all the ups and downs, and They are confident that They will be able to take the ship of the disciples across. And having a lot of faith and confidence in their Master, They do take it across. They sail that ship with faith in the Master because They are aware of the waves and They know that They can do it. But this is our mistake, our foolishness: that we become lazy. When the Masters come in this world they start the Satsang. Why do they start the Satsang? Because only through the Satsang can They tell us about our faults; only through the Satsang can They improve our conditions; and only through the Satsang can They create in us the desire of going back to our Real Home from this world. But when we become lazy and do certain things which not only spoil our spiritual life but our worldly life too, then it is our foolishness: because the Masters have given us the Naam initiation with a lot of faith and trust in us and They want us to become better.

QUESTION: Children that are born onto the Path, especially children that live in ashrams, live very sheltered lives and as they get older it seems there's a lot of curiosity about the world. What's the best way to help children be prepared us they get older and ready to go into the world?

SANT JI: First of all I would like to tell you about my own life. Ever since I gained awareness in my childhood, I spent my time sitting underground doing some sort of

devotion to the Almighty Lord. Even when I was in the Army I was not in the habit of socializing with people. I would not go to watch movies, I would not go to places where crowds might be, I did not go to market places. I would just go out, do my work and come back to my barrack. I did not socialize with people. People used to taunt me and laugh at me and say, "Why have you come into this world when you don't know anything about it?"

Then when I got initiation into the first two words by Baba Bishan Das I did that meditation sitting in an underground room for eighteen years and every morning, since I had to walk past a few houses in order to get to that underground room, people would see me going to do the meditation and they would laugh at me and say, "Why have you come into this world when you don't have any knowledge of this world?" I would just keep quiet and go and do my work. Sometimes I would invite them to talk to me; I would say, "Come to me, let us talk, let me see how much more you know about the world than I do." They would not have any answer.

So for eighteen years I heard those taunts and I heard what people had to say about me and they always said that I did not have any knowledge of the world because I was not going out in the world, I was just doing my work. But when the time came you know that I was sent out into the world and I went to so many places, I met so many people, and in this way I came to know about the world. There are many people, who travel so much just to get more knowledge about the world, but what do they get except difficulties and problems? They get nothing else.

In the same way, as long as children live in the shelter of their parents they get good guidance and teachings and do not fall prey to any difficulties of this world. But when, to fulfill their curiosity, to know more about the world, they leave the shelter and guidance of their parents and go out into the world, you know what happens: how many things there are which confuse them, how many times they fall into difficulties and sometimes when they have ruined their life they even come across people who tell them, "Your parents did not give you good guidance or a good education and that is why your condition is like this." So I would say that it is not necessary to leave your parents, it is not necessary to leave the sheltered environment, just to fulfill your curiosity about the world. You can get all the knowledge about the world just sitting in your home because there are so many means of communication – radio, television, newspapers, and things like that. By reading newspapers you can get the knowledge of the world, you can know what's happening where.

Pappu is a learned man, he has traveled very widely, and he lives in a big city like Delhi, so he knows more about the world. When we were going on the first tour and we boarded the plane for the first time, Pappu was telling me how we have to fasten our seatbelt and how we have to keep our body. When he was telling me that, he was under the impression that this was the first time that I was flying and that I did not know anything about all this so that was why he was telling me. When he told me all that I said, "Pappu, it looks as if you are afraid," because that was his first time flying; and he confessed, "Yes, I am afraid." I told him, "This is not the first time that I have flown. When I was in the Army I have even dived out of moving airplanes using parachutes, and I have flown many times." Afterwards when we went on the tour many people asked me, "How was the flying? Was that the first time you had flown, or seen the airplane?" I said, "Yes, I've

seen airplanes before and I have flown in them too, this is not the first time." So I mean to say that the more contacts, the more knowledge we get of the world, the more difficulties we invite, the more problems we create. I get many letters from children like you, many children come to see me in the interviews also; and when they tell me about the difficulties they are in, or the difficulties which are created by their parents, then I feel very sorry for them; because they are my children I have sympathy for them. So I mean to say that the more contacts, the more dealings we have in the world, the more complicated is the life we make for ourselves, and we fall into more problems. We do not need to become so extroverted just to know the world because if our mind is well, we can know everything of the world; but when we become too extroverted in the world, then we have such questions, with a disturbed mind, we have all these questions like you have asked.

QUESTION: When you sit a baby down and show him a picture of Master and he starts laughing and smiling at the picture, what does that mean?

SANT JI: Children are innocent souls and they get affected very easily. When they see the picture of the Master they become very happy; the child expresses its happiness only by laughing and smiling.

Children who are of three or four years of age and whose parents always tell them about the Master and the Path get themselves connected with the Master very easily, and get many messages and experiences from the Master; and sometimes the parents ask them about the experiences and when that child tells them, he loses all that he has gained. Many times parents receive messages through the children, and many times they also benefit a lot from the children.

I'll tell you one incident of my lifetime. In Sri Ganga Nagar there was a lady civil surgeon who was an initiate of Master Sawan Singh Ji. She was very well respected there because she was very sympathetic to all the patients who would come to her for treatment; she was very popular. One married couple came to her for getting an abortion and since it is against the teachings of the Path, and since that lady surgeon had a lot of sympathy for all the people because she was an initiate, she advised them not to have it. She said, "If you had taken some measures before the baby was conceived then it would have been all right; but now that your wife is already pregnant you should not do this thing, because it is like a crime." But they insisted on getting their abortion. Since I also knew that couple and I knew that lady doctor, because I used to visit them often, she requested me to somehow advise them, and convince them that they should not do that serious thing because it is neither healthy nor good.

So I tried my best to advise them. I suggested many things to them but they were not willing to accept any of my advice and they wanted to get that abortion done so finally I had to give this offer. I said. "Whether it is a boy or a girl, when the baby is born you should give it to me and I'll take care of that baby; if you are afraid of the expense, don't worry; I'll take care of that too." In India usually people don't like to have daughters because when your daughter gets married you have to spend a lot of money. In many cases one has to spend the earnings of his lifetime just to get one daughter married, so people are afraid and don't like to take the responsibility of raising a daughter. So when I told them, "Whether it is a girl or a boy I will look after that child," then they agreed.

When that baby was born, he was a boy and he was very beautiful and very loving so I gave him the name Gopi; because, I said, the gopis of Lord Krishna were beautiful and he was also beautiful; so I gave him the name Gopi and I took care of him. He was very loving, very beautiful and he was very devoted to Master Kirpal. He used to live with me and we both used to sleep on the terrace and the latrine was downstairs. Since he was very young and small it was difficult for him to go down during the nighttime to use the latrine; so whenever he had to pee he would have that difficulty. Once Master Kirpal gave him darshan and graciously told him, "Gopi, you don't have to go downstairs to use the latrine. You can pee right here in the rainwater drain pipe" – which was on the terrace not far from where we used to sleep, and it was near the latrine which we had made and reserved for Master Kirpal. And so he used to do that. When I asked him why he was doing that, he told me, "Master has given me orders and I can do that." I said, "Well, if Master has told you to do that you can do it, and I don't have any objection."

Master Kirpal did not have any fixed time or program to come to see me. Whenever He would feel like coming He would come, graciously He would come and give me His darshan. One day when Master Kirpal had come, but we did not know that He was coming so we did not do any cleaning or anything, He was going to use His latrine when He smelled that bad smell on the terrace and He asked me, "What kind of smell is this? Who is making this place dirty?" I said, "This place is made dirty by Your disciple, Your child whom You ordered from within." Master Kirpal laughed and was very pleased with that boy, and always whenever He would come He would give him a lot of darshan; and Gopi would tell us many things about the Master, many experiences which he had with the Master. Master became so pleased with him, He gave him parshad and He also told me, "He is a very beautiful and loving boy, a very good soul, but unfortunately he does not have a long life to live on this earthly plane; he will hardly live up to twenty-five years and after that he will die." When He told me that I became very sad because he was a very loving boy, very beautiful boy, very devoted.

When he was eight years old, his parents came to me and said they wanted their son back because they did not have any other child as beautiful and as loving as him in their family. I resisted; I told them, "You do not have any right to take this boy back because you have already given him to me," but still they wanted him back. I even called their relatives to see that justice was done, but still they did not listen to anyone and they took that boy. So I had to tell them, "You are taking this boy, but you will repent in the end because my Master has told me that he does not have a long life to live. Whatever he is doing here with me is good for him and for his soul and you should leave him with me." But they did not believe that and they took the boy away.

About a year ago that boy left the body. He spilled some petrol on his body and caught fire, and after that he became sick for a month and was in the hospital. While he was in the hospital he did not have any pain. Whenever I went to see him he regretted that his parents had not done justly with me, and he blamed himself because he left me even though he was supposed to be with me. I lovingly told him, "Dear son it was not your fault, it was your parents' fault that they took you away from me; but now it is okay." Finally in the hospital of Bikhaner he left the body after remaining in the hospital for a year.

So the point of this story is the kind of souls that children have, and if they are inclined towards the devotion of God, how much grace of the Master they can get, and that they can give us messages. They can get themselves connected with the Almighty Lord very easily because we the grownup people have our attention so much spread in this world it is difficult for us to concentrate but since the children are innocent souls and their attention is not spread so much into this world it becomes very easy for them to receive the grace of the Master.

I would say that our Master was so gracious that He would even direct the children where to go to use the latrine, where to go and pee. How much more grace can a Master shower on the children? Mr. and Mrs. Oberoi also always loved Gopi because Master Kirpal Singh used to love that boy and he used to get a lot of love and affection from us. Afterwards when that accident happened and he was in the hospital he always told his family that they did not do the right thing and afterwards he told them, "You should buy a special jeep and go to the Satsang every month. You should not miss the Satsang even once." He did not feel any pain and he left the body peacefully. Fifteen years ago when he was taken away by his family there was some tension between me and the family and they had stopped coming to Satsang; but since he left the body that family has started coming to Satsang once again. Every month they come to the Satsang; they are doing what Gopi told them to do.

I have told you the story of this boy just to explain to you how the life of a child can be changed, how one can make the life of a child. We can not only change the spiritual life of a child, but if we are good and if we give them good teachings and a good education we can even make their worldly life good. But we can make the life of the children only if we have made our lives good. Master Sawan Singh used to say, "It is not possible for parents to make the lives of the children good if their own lives are not good." So first of all, if we want to make our children good we have to make our lives good.

In this context Master Sawan Singh Ji used to tell a story about a prince and princess who fell in love with each other and wanted to get married. But in those days in India people used to believe in high and low castes, and because the castes of the prince and princess were not equal their parents would not agree to their marriage. But since they loved each other very much they thought, "It doesn't matter if our parents don't agree to our marriage; we should leave them and run away from this place and we can get married and we can live easily, leaving our families." So one day they made the plans to meet in the night time and the princess brought a camel in order to run away. So as they ran away they came to one small river and the prince had the reins of the camel in his hand; and since that camel belonged to the princess who knew the habits of that camel she said, "Pull the rein tightly. Otherwise she will sit in the water," and at once she added, "Her mother also used to do the same thing." Now when the prince heard that, that the camel has the same habit as her mother, a thought came in his mind, "When animals get the effect of the habits of the parents, what about the children of human beings? Whatever the parents do, the children will also do the same thing." And then he thought, "Today I am taking this princess without the permission of my family and we will be getting married without doing the social rites and rituals and then we will have children. If in the future my children, my daughter, will run away with someone like I am running away with this girl, then how will I feel? It is not a good thing; people will blame me, they will

also taunt me; so it is not a good thing for me to do this. Whatever I am doing it is wrong and I should not do it."

So at once he changed his mind, and he said, "Let us go back because I have forgotten something very important which we should take and we should not worry about the time because the night is very long and we can still get away before morning." The princess did not have any idea that the prince had changed his mind, but when they came back to the palace the prince said, "Look here, we were going to make a very big mistake. We were going to run away and do something which was against the wishes of our families, and our children would have also done the same thing – because whatever we have done, our children will also do – and it is not good for us. You go to your home and I will go to my home." So the point is that when even the animals get the effect of the habits of their parents, human children also get the same thing. Whatever we do our children also do the same thing, so if we want our children to become good, it is very important for us to develop good habits and do good things – if we want our children to follow in our footsteps.

1987 October: On Faith In The Master

Session Date: January 11, 1978

This talk was given in response to a question after a morning meditation session, on January 11, 1978, at Village 17RB, Rajasthan.

QUESTION: On a question regarding faith in the Master. . . .

SANT JI: Many times regarding this I have told a story about Guru Gobind Singh and His disciple, Bhai Bella. Once Bhai Bella came to Guru Gobind Singh and wanted to serve Him. So Master asked him, "Do you know any reading or writing; are you a learned man?" He said, "No Master, I am an illiterate man; I don't know anything about reading or writing." Again Master asked him, 'Do you know how to fight on the battlefield? Do you know how to use a bow and arrow?" He replied, "No Master, I don't know this thing either." Master said, "Ok, what can you do?" He replied, "I am a farmer and I can take good care of the horses. Please give me the seva of taking care of the horses." So Guru Gobind Singh gave him the seva of taking care of the horses. Moreover, He told him, "Daily I will give you one sentence to learn. You should go on repeating that sentence, and in that way you will learn reading also." So Bhai Bella started taking care of the horses, and daily he would go to Guru Gobind Singh, and get one sentence which he would go on repeating all day long.

In those days there was a lot of unrest in the country and Guru Gobind Singh had to fight against the tyranny. So Guru Gobind Singh was getting ready to go to the battlefield, and Bhai Bella thought, "Guru Gobind Singh is going to fight and if I do not go earlier to get the sentence from the Master, He will go away and I will be left without any sentence for the day." So he went to Guru Gobind Singh and asked Him to give him the sentence. At that time the Master was just climbing on His horse to go. So looking at the innocence of Bhai Bella, He smiled and said, "O Bhai Bella, don't you know what I am doing, and what is this time?" Then He rode away. Bhai Bella thought, "Master has not said this thing only to make a joke of me. There is some secret behind it, and maybe this is the sentence which Master wants me to repeat." After saying those words, Guru Gobind

Singh left and Bhai Bella thought, "This was the sentence of the day." So he went on repeating the same thing: "O Bhai Bella, don't you know what I am doing, and what is this time?"

Looking at Bhai Bella, the other intellectual people who were in the court of Guru Gobind Singh started laughing at him. They said, "Guru Gobind Singh told him this sentence because at that time He was going to the battlefield, and He just laughed at him. But this foolish man took this as the sentence given by the Master for repeating, and he is doing that. He is really an ignorant, foolish man." And they laughed at him. But Bhai Bella was not worried about them because whatever Master told him, he would take that as his commandment, and he would just go on repeating it while remembering his Master. When Guru Gobind Singh returned home in the evening, the intellectual people, who were laughing at Bhai Bella's ignorance, came to Guru Gobind Singh and asked Him, "Did you give any sentence to Bhai Bella for repeating?" Guru Gobind Singh replied, "No, I didn't give any sentence to him." But they said, "Bhai Bella had been repeating these words since the morning, "O Bhai Bella, don't you know what I am doing, and what is this time?"

So Guru Gobind Singh said, "Yes, that is true. Those who don't notice what the time is and who just go on obeying the Master, only they can succeed on this Path." And Guru Gobind Singh was so pleased with Bhai Bella that, giving him His attention, He took his soul right up. When the other people saw that Bhai Bella was enjoying the inner planes – his soul had gone up – and Master was giving him very good experiences, they started complaining to the Master. They told Him, "There is no justice in your court, because Bhai Bella came to you only a few days ago, and you are so pleased with him that you have taken his soul up. We have been here for many years, but you have never taken our souls up; you have never showered such grace on us. That means you are not just. You don't look upon everybody with the same eye."

Guru Gobind Singh said, "Don't get upset with me. I will reply to this question also." To have faith in the Master and to obey Him is more important than only to listen to His words. In order to make them understand that only listening to the Master is not enough, He told them to bring some hemp and make a drink out of it. After the drink was made Guru Gobind Singh told some people to rinse their mouth with that drink but not to swallow it. And some other people were told to swallow that drink. Those who had rinsed their mouth with the drink didn't get any intoxication. When the Master asked if they were intoxicated, they replied, "How can we get intoxication when we did not swallow it?" But when the other people who had swallowed the drink were asked, they said, "Master, don't ask us anything about the world, because now we are in deep intoxication of the hemp."

Then Guru Gobind Singh told them, "This is the answer to your question. Those who take the words of the Master deep in their hearts and, having full faith in Him, meditate and obey His commandments, only they get the intoxication of the Naam, just as these people who have swallowed the hemp are getting the intoxication of the hemp. But the ones who only listen to the Master with their right ear, and take out the words either from their mouth or from their left ear, and do not mold their lives according to the commandments of the Master, do not get any intoxication of the Naam, even if they come

and live near the Master for thousands of years. If they do not practice what the Master tells them, they cannot get any benefit.

"The other thing is to have faith in the Master. Bhai Bella had faith in me. Whatever I told him, whether it was just to make a joke or it was his sentence, he took all my words as a lesson, and he practiced them throughout the day. So until you have faith in the Master you cannot succeed. Even if you meditate for hundreds of years, you cannot succeed if you do not have complete faith in, and devotion for, the Master.

"So that's why you should have faith in the Master, because faith in the Master brings the grace from Him. When we work hard to keep our faith in the Master, and remain devoted to Him, the grace of the Master will come to us in abundance. In that way we can succeed; and we can achieve our goal very easily. In my childhood, when I was very young, I always had faith in my parents. I thought that they were my only protectors and they would protect me in every field of life. I did not know then that God is the only protector, and parents and everybody are going to die one day.

That's why I had full faith in them. But at the age of nine years old, I saw someone's parents dying, and the thought came into my mind, "When this boy's parents are dying, that means that my parents will also die, so how can I think that they are my protectors, because they will die before me." My real parents who gave me birth – my real mother and father – left the body as soon as I was born. I understood the other parents who raised me, as my mother and father. They brought me up as their own son. Even though my real parents had already died, this thought did not come to me earlier, because I was not conscious of them. But when I saw somebody else's parents dying, I thought, "These parents are also unreal because they are also going to die, and I can't count on them as my real protectors." At that time I was playing with some children, and I don't know where this thought came from, of doing something very special which transformed my life. I started making heaps of sand while I was playing with the children. I made heaps, and I started counting them. I made the heaps for the members of my family: my relatives, my brothers, sisters, and my father. I don't know how it happened but I made one more heap, but I didn't know whose it was. After that I started smashing the sand heaps one by one, saying, "This is my sister and she is going to die; this is another sister, she will also die; this is my brother, this is my father, this is my mother; they all are going to die." In that way, counting all the relatives, I smashed all the heaps. But in the end one heap remained. And I thought that this is that Almighty God, and I bowed down to the heap, and I thought, "He is my only protector." So right from my childhood I had faith in God, that He would save me from death.

My father was watching all these doings. He called and asked me, "Why did you make all these sand heaps, and after that smash them all except one. And what were you doing in front of that leftover heap?" So I told him, "I was counting on you as my protector, but when I saw the other boy's parents dying I understood that you will also die, and in that way you cannot be my protector. And then I thought deeply about my sisters and brothers and all the relatives and all our community and all the people in the world, but they will also die one day as you will. So I made the heaps, I counted them; and then I smashed them. Because I knew that they will die one day. But the last heap was of God, and you know that God is never going to die. He is my protector, and He will save me from death." My father was very surprised and he told me, "Dear son, you are very young to

think about things like that. Don't worry, I will give you everything you will need. I will even arrange your marriage and you will have a very beautiful wife." He started saying things like that to me. So I asked him, "Father, tell me, will that wife not die; is she going to live forever; can she save me from death?" He said, "No, she is also going to die; how could she save you from death?" So I said, "I don't want to marry and now I know that only God can save me from death."

This was only because of the faith I had in God: that He was my only protector and definitely He would quench my thirst, and He would save me from death. I started searching for God and godly men, and in the end when I met Master Kirpal, I asked Him the same question, "Can You save me from death?" He said, "Yes, I can save you from death." And after that, I obeyed whatever commandments He gave me, and molded my life according to His instructions. When He told me how to solve the mystery of life and death, I did the meditation and I was able to succeed in that. This was only because of the faith I had in Him. Whatever He told me to do, I did that; and now whatever you see is all because of His grace and the faith I had in Him. In that way, if we all have the same kind of faith in our Master – that He is our only savior and protector – and, if having faith in Him we go on doing the meditation, no matter what happens to us in the worldly life, definitely the day will come when we will succeed in solving this mystery of life and death.

1987 October: Meditation is the Only Means of Receiving Grace

Session Date: July 8, 1987

This question and answer session was given in Bangalore, July 8, 1987.

QUESTION: Beloved Master, I want to tell you something. I was sitting close to the TV at the video Satsang, looking at You with very much love, and suddenly I became aware of a kind of telepathic message from Master, with these words, "I want you to come to Bangalore in July." And in the same way, without thinking, I answered, "But it is very expensive for me to travel at this busy season." And the voice answered very quickly, "For what am I leaving you the work and the money?" It was all. But it happened in a second, very, very fast, and the voice was using a word for money, which I almost never use. Of course, all that was in my language. After the Satsang, I thought that I would do all possible to come, and so now I am here, and I know that nothing happens without Master's wish, but I would like to know, what You would say about that message, and if it is okay to tell this to the Satsangis. I am very, very thankful for the grace You have showered on me to come here.

SANT JI: First of all I would like to apologize for not being able to come to attend the Satsang yesterday because of my health. You know that the Masters love the sangat more than their own selves, and since I was not able to come and serve you yesterday, I am sorry for that. The experience which we get is for our own selves only. The directions, or the hints, or the messages, which we get from the Masters is also for us only. It is not a good thing to talk with other dear ones about one's experience or messages, because that will not help them. Everyone has his own faith. Everyone has his own way of understanding things. That is why, if we go on telling our messages or experiences to other people, it will not do any good for them. When a student pays all his attention to his

studies, the teacher also pays a little extra attention to that student, and he gives him more education.

In the same way the Master with whom you have been connected, is nowhere outside; He is within you. And sometimes when your mind becomes quiet and gets connected with the Master, who is sitting within you, then you get such experiences. Once, the Satsang was happening like this, and a girl stood up and told Master Sawan Singh, "Master, whatever experiences I was getting in the meditation, that has all been lost. That all has gone away from me because I made the mistake of telling my experiences to somebody else." Master Sawan Singh Ji said, "Dear daughter, if you show a mirror to a person who has a very bad face, what will he do? He will break the mirror because he is not ready to accept what he looks like. In the same way, if you tell your good experiences to those who do not deserve that, who are not worthy of that, what will they do? They will envy you. They will say, 'Why is he doing so much meditation,' or, 'Why is he getting so much grace from the Master?' Then their jealousy, their envy will affect you, and your experiences will stop." You know that if you have valuable things like rubies, diamonds or jewels, and if you go on exhibiting them to the people, it is possible that somebody may come to you and steal all your valuable things. Do you think that Naam is not as precious as the jewels and other valuable things, that you should go on throwing it around by telling people? Whenever you get such grace from the Master, you should not exhibit that to the people. You should not tell the other people about it.

It has been my experience also, that when the dear ones come here, they do meditation, they get a lot of experiences, but when they go back to their homes, they talk about those experiences with other people, and as a result, they lose them. Then they write and tell me that they have lost what they had gained by coming here. And you can imagine whose fault that is. Is it my fault, or the fault of the dear ones?

The other thing: about talking in your language. In the early days an article was published in *Sant Bani Magazine* about coming to India. In that, I said, "For a Perfect Saint, it is not difficult to talk in the language of the dear ones." Many people say that they have heard Master speaking in their language, and I get many letters from dear ones, in which they write that they have heard me speaking in Spanish or English. Also in that message, I had said, "In the place where the Shabd has to talk with the disciple no translator is needed, because the Shabd talks to the disciple in the language which the disciple understands." It is not difficult for the Perfect Masters to talk in the language of the disciple, but when They come in this world, They live like innocent beings, and They do not exhibit Their qualities. It is not any miracle or anything like that. It is just the grace of Hazur Kirpal.

The grace of the Master is always flowing towards the disciple at all times. There is not even one moment when the grace of the Master is not flowing towards the disciple. But the question is about our receptivity; it depends upon how much we are ready to receive His grace. As far as He is concerned, He is always showering His grace on us. Master Kirpal Singh Ji went on showering grace for twenty-five years, but it depends on how much we were ready, and how big our vessel was, to receive His grace. Master always showers grace on us, but we are not receptive sometimes. That is why we feel that He is not showering grace on us, and that the grace of the Master is not always coming to us.

I have always said that meditation is the only means of receiving grace from the Master. On such occasions when our mind is quiet, and we feel gratitude and love for the Master, we should sit for meditation and take advantage of that grace; we should receive the Master's grace. But unfortunately the dear ones do not take advantage of the grace of the Master when such things happen.

QUESTION: Master, how do you break an addiction to either food, alcohol, or a drug, when it has taken over a person so much that one feels helpless, even in the face of Simran, and remembrance of the Master, and you cry out for help but you feel helpless?

SANT JI: Those who have an addiction, those who have become the slaves of their mind, and those who have surrendered to their mind, only they are addicted to things. But those who have pity on their own selves and have love for the Master, they can get rid of their addiction, because no addiction, no bad thing comes to you by itself; it is you who go to them. There was an initiate of Master Sawan Singh Ji, who used to drink alcohol. Once he told Master Sawan Singh, "Master, I cannot leave this addiction of alcohol because it does not leave me." Master Sawan Singh Ji laughed and said, "Well dear one, tell me, does the alcohol not leave you, or do you not want to leave the alcohol?" Master Sawan Singh said, "You see that the alcohol does not come to you by itself; it does not say, 'You come and drink me.' It is you who always go there; you go and buy the alcohol, and then you yourself drink it. Then how can you say that this alcohol does not leave you? So it is you who have to leave this addiction." Master Sawan Singh Ji said, "Those who are addicted to alcohol, whenever they remember alcohol, only then do they get the desire to buy it and drink it." So if you want to leave any kind of addiction, just don't remember that thing, don't think about it. Then it will not be difficult for you to give it up.

In the same way, when Babar, the Mogul emperor, came to India, he was in the habit of drinking the hemp. In those days people believed that fakirs, saints, and so-called holy people, were addicted to some kind of intoxicants. And they believed that they always sat deep in meditation only because of using those intoxicants. This was the belief at that time. Usually, in order to encourage the spread of drugs, the people who use them spread such rumors that the saintly people are also addicted to the drugs. But that is not true. Babar had imprisoned certain people including Guru Nanak, at a place called Amnabar. They were making all those people grind flour in a mill. Then one of his people came and told Babar, "Your majesty, you have imprisoned one Perfect Saint along with the other people. Everybody else is grinding by themselves, but there is one mill which is moving by itself, and that Sadhu, that perfect Fakir, is sitting deep in meditation with his eyes closed, and he is very much intoxicated." Then Babar realized his mistake, and he went there.

When he saw Guru Nanak Dev Ji in deep intoxication, in deep meditation, he said, "Master forgive me." Along with him he had taken a cup of the hemp drink, thinking that it would give more intoxication to Guru Nanak. He offered that drink to Guru Nanak, and told him, "Master, drink this, because this will give you more intoxication." Guru Nanak Sahib smiled and said, "Look here Babar, I am not addicted to this hemp drink. I have the intoxication of the Naam. I have drunk the nectar of Naam. The intoxication from this hemp drink will last only for one or two hours, but the intoxication of Naam will last forever."

The other part of the question says that even in the face of Simran and remembrance of the Master, one cannot leave the addiction. Excuse me for using these strict words, but I will say that those who say this, are speaking nonsense and nothing else. Those people who say this do not have any knowledge of the importance of Simran. Simran gives you so much intoxication, Simran gives you so much belief, that if you are doing the Simran sincerely and wholeheartedly, then you will not feel addicted; then you will not feel the need of doing any other addiction.

When disciples say, "We cannot give up this addiction even by doing the Simran" – they do not try. They do not try enough to give up the addiction, and they do not do the Simran sincerely. Those who do not have any love for their health, who do not have any love for their brains, only they say this; and they are in a great deception. They even deceive other people; and those who hear that even by doing Simran we cannot give up addictions are also in a deep illusion. They do not have any understanding, any idea, how powerful the Simran is. You people have this Simran of the five words given to you by the perfect Master, behind which the meditation, hard work, and sacrifice of the Master is working. The Simran which you have received is very high and very powerful.

This is an incident from the time when I had only the Simran of the first two words from Baba Bishan Das. You may remember that Sunder Das, who was mentioned in Mr. Oberoi's book[7] also, used to live with me, and we both used to meditate a lot. There was another person who used to come to see us every night. One day I was talking with Sunder Das – very loving talks about the Masters, about the Path – and both of us were very much intoxicated in the love of God. We were talking as if we were drunk. When that person came and heard us talking, he thought that maybe we had taken something to make us intoxicated, so he just sat there. Because we were talking about God in such a way which gave him the impression that we were not in our senses. So he sat there expecting us to come back to our normal state so that he could talk to us. He sat there for an hour or maybe more, but when he did not see any change in us he left. He looked under the beds and every place trying to see if there were any empty bottles of wine, but he did not find anything, so he went back to his home. Next morning he came and apologized. He said, "Last night I came and I thought that both of you were drunk, and I had terrible thoughts for you. Please forgive me for this."

So you can see that just by doing the Simran of those two words, there was so much intoxication, that the other person felt that we were intoxicated. And you have the Simran of five words, so just imagine how much more intoxication you can get if you do the Simran sincerely. I was an eye-witness to that incident when Sunder Das burned his leg while sitting in meditation. He sat in meditation; he was doing the Simran; and he was so much intoxicated by doing Simran that he did not even remember his body. Even though his leg fell in the fire and burned, still he was not aware of it. When he came out from that meditation his words were, "Today I have received much more intoxication, much more interest, in meditation than I have ever received so far." So this is the meaning of doing the Simran. Dear ones, if you do the Simran sincerely, with all your heart, and without remaining aware of your body and other things, then you will see how much intoxication you get. And when you are doing such Simran, then there is no question of

[7] Support for the Shaken Sangat

any addiction coming and bothering you. Regarding the people who say that they do the Simran and they also use intoxicants, Guru Nanak Sahib says, "Their condition is like this: they say to other people, 'I have not indulged with my companion, nor have I seen him any time, but still I call myself married.'"

Everyone should give up the bad habits, but an addiction is broken only if you want to break it, and only if you break it. Satsangis need good health, good bodies, because if your health is good then you will be able to sit for a longer time in meditation, and you will be able to concentrate better. A Satsangi should understand the importance of the Naam, the importance of meditation. He should try his best to go within, and connect himself with the Shabd Naam as much as possible.

QUESTION: Could Sant Ji speak about Baba Somanath.

SANT JI: Whatever I know about Baba Somanath Ji, I have said that earlier also. I do not know more about Him outwardly.

The dear ones who want to know the Shabd Form of Baba Somanath – what was His relation with Baba Sawan Singh and Master Kirpal Singh Ji – should go within, because there is something which you can know only after going in the within.

I know only this, that if those great souls had not come in this world, if they had not showered grace on us, we would not have gotten together here, and we would not have been able to do the devotion.

QUESTION: Why is it that some souls get no opportunity to come near the Master?

SANT JI: In Kabir's *Anurag Sagar* the difference between the Negative and the Positive powers and their functions is written. You should read that book and you will understand more. For every soul the time is determined when that soul has to come to the Master, and when that soul has to get the liberation. Poverty, richness, sickness or good health, name and fame – all these things occur in our life when the fixed time for them comes. In the same way, the soul's meeting with the Perfect Master, and her time for going back to the real home is also predetermined; and it happens on that fixed time. Just as day and night happen without anybody doing anything, and they happen at the exact time, in the same way, the souls come to the Master and get liberation in their time. Many times I have told you the story of Harnam Singh. He was a low caste person, and he used to smoke and use other intoxicants also. But he had a brief darshan of Master Kirpal Singh about fifteen miles away from my village. At that time Master Kirpal was driving in a very fast car. So he had Master's darshan just for a moment. He bowed down his face to Master Kirpal Singh when he had his darshan. And he was so much impressed by the darshan of Master Kirpal that the face of Master Kirpal Singh remained within him. He always remembered that face. When he came back, he told me about that enchanting face of Master Kirpal Singh, and after that, without anybody telling him, he gave up all the bad habits he was involved in. And then he used to tell me, "I always feel the presence of that Power whom I had seen just for a moment."

After that experience, one day when he was working in my field, harvesting along with forty or fifty other people, suddenly he became unconscious. His son came to me and told me about his father's condition. I went there and I put his head on my lap; I asked him, "What's wrong, Harnam Singh?" He said, "Today that Power, about Whom I told you

earlier, Whose presence I always feel, today He has come with an airplane and He is going to take me home."

When I go to Delhi, we travel for five hundred kilometers, and on the way, in many places we are stopped and some people check us. And out of those people there are some who bow down, who fold their hands. So you see, it all depends upon the receptivity of the people. We do not tell those people who check us that we are thieves, or any bad kind of people, nor do we tell the people that we are good ones, etc. It all depends upon their thinking; it all depends upon the mirror of their way of seeing things. Once when I was returning to the ashram from Delhi, because it was very hot on the way, the dear ones traveling with me thought of buying some ice at Sirsa. So they stopped the jeep in the market place, and they went to buy ice. There were many people walking on that street, but nobody there was folding their hands to me; there was nobody who was paying any attention to me. But there was a person who was sitting very far away from where the jeep was parked; he was sitting in his shop, and at once he came to me, asking, "Where are you going? Who are you? Your face has attracted me here." I did not have any magnet with which I had attracted him there, and I was not keeping other people away. It was all because of his receptivity that he was brought there. Often I have said that a good soul is attracted by the Shabd by itself.

All the Saints have talked very highly about the eyes. Our Satguru Maharaj Kirpal Singh Ji also used to say, "Only the eyes pull the eyes." Guru Nanak Dev Ji Maharaj has also said, "The perfect Master liberates with His one glance." But we jivas do not know the importance of the glance of the Master since we do not go within. If we were going within, then we would know how the glance of the Master liberates, and how He is purifying us, and how by getting the darshan of the Master we are coming closer to God. Often I have said that eyes are the dyer, eye is the dye stuff, eye is the one which gets dyed. Eyes work for eyes without asking for any payment.

Saints come into this world with open eyes, with a lot of grace for the people. What to talk about liberating millions of the souls – with one glance They can even liberate the whole world. If the whole world would come to Them, They would liberate all of them. But you know that many great Saints came into this world. Our Masters came; Guru Nanak, Kabir, and many other great Saints came. But how many people got benefit from them? How many people got liberated by them? You can count the number of people who got the benefit, and got the liberation. But the number of the souls living in this world is not in millions or billions. It is innumerable, but only few people got the benefit and the grace of the Master. Master Sawan Singh Ji used to talk about his distant relative, an uncle who was not initiated, but whose wife was initiated. So many times his wife would tell him that he should go to Master Sawan Singh and get the initiation, but always he would make some excuse. Sometimes he would say that his clothes were not ready. Sometimes he would say that his coat was not ready, or he would go next month, etc. And in that way, he spent all his time making excuses, and he never went to Master Sawan Singh. When his end time came, he complained that the angels of death were bothering him, that they were burning his body and his hands. At that time his wife said, "I told you many times to go to Master Sawan Singh, because He is the only one who can save you from the punishment of the angels of death. But you did not go there."

So you see that we all have relatives who are good people. Just like that uncle of Master Sawan Singh, even though his wife told him many times, still he never went to Him. I had one brother who left his body last July. He was very much against the Masters. First when I was initiated by Baba Bishan Das, he was very much against Baba Bishan Das, and later on when I came to Master Kirpal Singh, he was very much against him also. We never got along, and we never sat together in love. We never talked together in love because I would always try to inspire him for the Path – I would always talk about the Masters – and he would always try to take my attention away from the Path of the Masters. So that is why we never got along with each other. Last July he was healthy, and he came back from his farm, saying suddenly that four butchers had come and they were about to kill him. His family members asked him, "Who are the butchers? What do the butchers look like?" He said, "They are the butchers of Kasur." Kasur is a place in Pakistan now, and the butchers of that place were very famous. So he said that they looked like the butchers from Pakistan. And at once he said, "But now Master Kirpal has come, and he has released me from them."

And after that he left the body right there, as if he were sleeping for a long time. So even though he always opposed the Masters, still Master showered grace on him and he was liberated. Before he left the body he told all the family members, "I made a grave mistake by not going to the Masters, and not getting the initiation, but you should go to the Master, and you should get the Initiation from Him." So after he left the body, all the family came and they got the initiation. If a Satsangi is strong in his devotion, if he has a lot of faith in the Master, and even if the relatives of such a Satsangi do not believe in the Satsangi, even if they do not come to the Master, still their souls will be protected by the Master. Masters not only protect the souls of the relatives of the disciple, but They also take care of the souls of the animals and birds of the disciples. Sometimes the relatives of the Satsangi will think about the Master; they will think about that person, that Master, to whom his relative is devoted. And I will say that the relatives of a strong Satsangi always gain, and they get the benefit from the Master.

When I go to the West, many relatives of the Satsangis, and many parents of the Satsangis come to see me. They come to see me because they think, "Let us go and see that person to whom our children are devoted. Let us go and see what he looks like, what he is." When they come, they tell me that they have just come to see me, but they do not believe in me. They have come to see me only because their relatives or their children believe in me. I do not mind their saying that, in fact I tell them, "It is all right if you do not believe in me, but I believe in you, because you are a soul." Do you think that they will not get the benefit of spending that time in the company of a Master?

A Satsangi should remain strong in his devotion to the Master. One generation of his family gets the liberation if he is strong in his devotion. And if he is a very good meditator he can liberate many generations. Master Sawan Singh Ji used to say, "One generation of any ordinary Satsangi gets liberated, and many generations of a Satsangi who does a lot of meditation get liberated."

1987 November: Fortunate Are the Real Lovers

Session Date: January 28, 1986

This question & answer session was given January 28, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: You have talked about the journey of the initiates through the various planes back to Sach Khand. I have wondered whether the soul passes directly through all the lower planes and gets back home quickly after leaving the body, or whether it spends a long time on each plane meditating and finishing off the karmas it contracted in its last life. Could you please comment on this?

SANT JI: Every soul has her own account and it is different for different souls. The soul who is going in the within when she is in the body, when such a soul leaves the body, it does not take much time for her to go back to Sach Khand. Just as when a bullet is fired from a gun, you hear the sound later on but first the bullet goes out; in the same way, when a soul who is already going within leaves the body she goes back to the real home at once. For the souls who have not gone within the account is different. Master Sawan Singh Ji used to say, "This is the decision which the Satguru has to make, whether He has to give such souls another birth, or liberate them by keeping them in the inner planes and making them meditate."

QUESTION: I wanted to ask you, when we meditate with you, whether we could also meditate on the bhajan, or is it better to do the simran?

SANT JI: You can sit for bhajan also. No one has said that you cannot sit in bhajan. Some dear ones do sit in bhajan.

QUESTION: O all-conscious, gracious God Ajaib, in Bombay you gave a discourse on attachment and you said that we should accept the Mahatma as reality, but not become so involved and so attached that we are only for them. Forgive this beggar, great all-knowing emperor, but how can a poor soul win your love unless he is only for You, and attached and involved in his heart-of-hearts only with You?

SANT JI: You did not understand the discourse which I gave. What I meant was that the Form of the Master is the Shabd, and our soul is the form of the disciple. Unless we rise above our own body, and unless we also rise above the body of the Master we cannot develop real love and we cannot develop real faith in the Master. Because if we have not gone within and have not seen the reality of the Master, we can lose whatever faith we have gained outwardly if a few people criticize the Master. Again we get that faith if some people praise the Master. So that is why, unless we go within and rise above the body of the Master as well as our own body, we cannot develop that real faith for Him.

I also said that Saints never connect anyone with Their body. They connect the disciples with the Shabd, and Shabd is not involved in birth and death. Maharaj Kirpal used to say, "Respect my words more than my body." Yesterday in the Satsang I said that unless we respect the outer body of the Master, how can we love the inner Master also? Loving the Master does not mean that you have to get attached to the body of the Master. Yesterday I tried to make you understand that if the Master had not assumed this physical form Who would have cleared all the doubts from our within? Who would have given us initiation,

and who would have created the yearning to do the devotion in our within? There is great difference between love and attachment. Unless we know the difference between love and attachment we cannot take advantage of love. Attachment means that you get attached to someone and except for that object or thing you don't see anything else. But love does not make you attached, love does not attach you to something like that. Love makes you free. In love you can see the glory of God, you can see the Power of God everywhere.

When you sit in the Satsang your eyes should be only for the darshan of the Master and your ears should be only for hearing the words of the Master. When you are sitting in the Satsang and hearing the words of the Master, you should try to understand and absorb every single word which the Master speaks. It is not good if you keep your body in the Satsang but allow the mind – to whom you need to explain things – to wander here and there in the markets and countryside. Unless we sit with all our concentration in the Satsang, and unless we hear and understand every single word of the Master very carefully, we cannot take advantage of the words of the Master. Many times we can misunderstand or misinterpret what the Master is saying.

Many dear ones from the groups, even from this group, have kept their mind present during the Satsang, and have understood the Satsang. When they come to see me in their interviews they tell me that all their questions were answered in the Satsang and they have come to the interview only to have darshan; they have no questions. Not everyone who comes to see me in the interview has questions. Only a few people who do not keep their minds present in the Satsang have questions, otherwise all the questions of the dear ones are answered in the Satsang. Often I have said that I never asked any question to my beloved Master, because whatever He said, I understood that. Whatever He told me to do, I did that. When you have understood all that the Master has said, and when you have done all that the Master wanted you to do, then what question is left? When that Almighty Master showers grace on you, and you become receptive to the grace, then where is the place for any questions? In the Satsang all the questions are touched very lovingly; they are opened up and everything is explained very clearly. So if you attend the Satsangs carefully with your mind present then there is no need to ask any question. I do not mean to say that you should not ask me any questions. Dear ones, you can ask questions because you have come here to ask and it is my job to answer your questions. But it is my duty to make you understand that you should attend and listen to the Satsang with all your attention and concentration. We do not know how much grace God Almighty has given us to have this opportunity to be in His company, and how fortunate we are that we are attending the Satsang. Only those moments are precious and are counted in our devotion which we spend in the company of the Master.

God Kirpal told us to keep the diary. In the beginning when Mr. Oberoi came to see me, I asked him this question; it is also written in his book. I asked, "Tell me, did you keep the diary? Did you dear ones who used to live close to Master Kirpal, did you ever keep the diary, did you ever do the meditation?" He told me, "No, those who were around the Master, the dear ones who were near Master Kirpal never kept the diary, and there was no question of doing the meditation. They would only go and have the darshan of the Master. They were just close to Him physically; they did not do the meditation; they never kept the diary." Even now, when they come to the Satsang, I meet many of the dear

ones who were very close to Master Kirpal. After the Satsang they confess and tell me, "This is the first time in our life that we have heard the complete Satsang. Because when we used to go to see Master Kirpal Singh we would always go towards the end and we never heard the entire Satsang." Just imagine, how could He become pleased with those who never attended the Satsang, who never heard what He was saying? Only he can be called the beloved son who is obedient to the father. In the same way, in this Path, only that disciple can become perfect and only he can please the Master, who has done what the Master has told him to do. Those dear ones, those who practiced, who worked hard, who understood and obeyed the commandments of the Master, they were much better, and even now they are much better than those who only caught the body of the Master. Because Masters always say, "This is the Path of doing and not of talking."

QUESTION: I understand that there's a lot of grace in just getting the glimpse of the Master's turban or part of His body. Is it also similar if one hears only the Master's voice but doesn't see Him? Is there a similar benefit in just hearing your voice?

PAPPU: Is this outwardly, or . . . ?

QUESTION: Outwardly.

SANT JI: The question is of our love for and our faith in the Master. What matters is our love and faith for the Master. If we hear the voice of the Master, or if we get a glimpse of any part of the body of the Master or His turban or anything like that, if we have love for Him, if we have faith for Him, all that is beneficial. God does not spare anyone. That Almighty Shabd Master does not spare anyone. He does not let anyone who is dirty in his heart stand near Him. And those who are dirty in their hearts, who are not cleaning their hearts, they cannot make Him open the door. But those who are determined that they will make Almighty Master open the door for them, even if they get the opportunity to have His darshan from a distance, even from a far distance, still they are content with it and they always struggle hard to come near. And even if they have to spend all their time sitting at the door of the Master, they would prefer to remain there and they will not want to go away. Sitting at the door of the Master, they do the Simran, they remember Him, and are grateful that God, or Almighty Master, has not kicked them away from the door. Such dear ones who have love, faith, and devotion for the Master, even if they are not allowed to go inside, still they become grateful and they say, "We are very grateful that you have allowed us to sit at Your door, and through the windows You've allowed us to have Your glimpse, have Your darshan. This is a lot for us, much more than the kingdom of the seven heavens." Mahatma Chatardas was an initiate of Master Sawan Singh who lived in Pakistan. He used to say, "He is the disciple, he is the true lover, who understands himself as the dead one when he does not have the glimpse of the Master. The breath in which the Beloved is not seen, that breath is full of sufferings." Master Kirpal Singh Ji used to give the example of the love between Laila and Majnu. He used to say that once Majnu was sitting in the remembrance of Laila and the breeze was blowing towards the palace of Laila. He thought, "This is a very good way to telephone. Since this wind is touching the palace of Laila, I should send some message through the wind." So he said, "O wind, you are going towards the palace of my beloved; tell her that I am sitting in her remembrance." You can very well imagine how deep their love was, even though they had the worldly kind of love. The relation between the disciple and Master is much more deep, and if the disciple also feels the same way for the Master as Majnu felt

for Laila, he can achieve everything, because the love and the relation of the disciple with the Master is even deeper than the worldly love.

Once Majnu was kissing the feet of a dog, and somebody asked, "Mia Majnu, what are you doing?" He said, "This dog sometimes visits the palace of Laila, and that is why I am kissing his feet." Bhai Gur Das also has written in his writing, "Meeting the dog from the palace of Laila, Majnu became fascinated and he loved that dog."

The cremation ground of this village is on this side, right outside from where we are sitting, over there, and Delhi is also on that side, in that direction. Usually the people here don't like to make anything which is directed toward a cremation ground, because they think that it is not a good omen. But when I made this house here, the door of the house was in the direction of the cremation ground. When somebody asked me why I had made the door of my house in the direction of the cremation ground, I told him, "Only my Beloved and I know this secret." As long as Master Kirpal lived in the body, I would always keep my face towards Delhi, and I would always sleep keeping my face towards Delhi, and I did not even mind when the cremation ground was in that direction.

Because of all these things, my family members used to call me mad, and they used to call Master Kirpal a magician. They used to say that he has done magic on me, and I would tell them, "There is no one more beautiful than my Beloved." I would always say, "There is no photographer in this world who can capture the glory and grandeur of my Beloved." They used to see Master Kirpal on the worldly level, but I used to see Him within me, that is why I would tell them, "There is no one in this world, no photographer, who can capture His glory, His grandeur, in a camera, the glory which I can see in my within."

Bobbi has taken so many pictures of Master Kirpal. You can ask her – because she has so many different cameras – "Can she capture that real glory, the Real Shabd Form of Master which He always assumed?"

In the heart of the true lover, that Real Form of the Master dwells. In the eyes of such a true lover, the form, the glory of the Master dwells. And through his mouth, he always sings the glory and praise of the Master.

Before the wireless came into existence, the army used to send the signals through the sunlight [by flashing with mirrors]. During the night they used to send signals with the light of the lamp, and during the daytime they would send the signals with mirrors. Looking through the sunlight which was very radiant and bright, most people's eyes would start to water when they would read those signals. But when I used to do the work of the signaler, my eyes were so good that I could tolerate that radiance of the sunlight and read the signals very well. In the same way, in the night also, my eyes would not water and I would receive those signals very clearly. My eyes did not have any difficulty and water would never come out from my eyes. But when I would look into the eyes of Beloved Master Kirpal, at that time the water would start coming out from my eyes, the tears would start rolling down my cheeks. At that time I would only see my weaknesses; I would only see my shortcomings. But I would get so intoxicated looking into the eyes of my Beloved that I would not even remain aware of my body. Even now remembering those moments, I am moved, and I understand that fortunate were those who got the opportunity of sitting with such a great personality, with such a great Master. Many times

I remember those occasions when I spent time with Him and looked into the eyes of my Beloved Master, and I become moved and always start weeping.

Fortunate are those who have the real love for the Master; for them distance does not make any difference. Those who are wounded by the sword of love can do anything, because the things which love can do, no sword can do that work. In the battle of the sword, you get the wound only one time, but in the battle of love you get wounded every minute.

Such a lover doesn't love eating; such a lover doesn't love sleeping. Sleep goes out of his eyes; he does not like to eat. He has only one desire, and that is for his Beloved to shower His gracious sight on him.

Stretching out both his arms he says, "O my Lord, O Master, I swear by You that I do not have any desire. What to talk of indulging in the worldly pleasures, I don't have thoughts of them, even in my dreams." And with his mouth he always goes on repeating the name of the Master, and he always remembers the form of the Master within him. In his heart, the form of the Master dwells.

The worldly matters of the true lover are finished, and such a true lover, going in the within, has the darshan of his Master twenty-four hours a day. His Master always lives with him. Whenever he wants he can have the darshan of the Master. He who, after going within, meets his Master, is the true lover. We are not the lovers, we are the indulgent ones, and we do not want to give up the pleasures of the mind and the sense organs. We have loved sleep. We do not want to give up any pleasures, and we are in love with the worldly things.

We meet those who can cross the ocean in just one step. Which ocean? This ocean of the pleasures of the world. We meet those who become free from pleasures, and who remove that wall or barrier between them and the Master, but we do not become like them.

Such a lover and the Master outwardly look like two different bodies, but they both are one and the same. It is just like sugar and patasa. The sugar has lost its existence in the patasa, and the patasa is also nothing other than sugar. In the same way such a true lover of the Master loses himself in the existence of the Master. He becomes like the Master; he also becomes the Master. Guru Nanak Sahib says, "Giving up his own self, he absorbs and dissolves himself in the Master."

We are talking about the Master, about the love of the Master. The question was one which awakened the remembrance of the Master, and I would like to talk more, but I see that there are some dear ones who want to ask questions, so it is important to answer their questions, too.

QUESTION: Master, you told me that we can pay off karma also during dreams. Could you please tell me more about it?

SANT JI: In *Sant Bani Magazine* a lot has been answered about how the karmas are paid in this way. It would be better if you would find the magazine and read it. The Satguru is a free or independent being. He has been given the full authority by Almighty Lord that however or in whatever way he wants to liberate the souls He can do that. But also in one of the Satsangs recently, I said that the Negative Power once did the meditation and devotion of Almighty Lord for seventy ages standing on one foot, and another time for

sixty-four ages standing on one foot again. Becoming pleased with him, God Almighty gave him the souls to develop his region, his plane, and he was promised that the Saints should not perform any miracles, and They should not liberate anyone without making them do the meditation.

Master Sawan Singh Ji used to say, "Even though the king has full authority, still he has to obey the laws, and even though he has to obey the laws, still he has this full authority. He can release anyone, he can bind anyone."

The Master also has such kind of authority in the spiritual regions, but He usually considers the laws laid down by the Negative Power also.

This is the reason why our faith gets destroyed when we see the Master living like other ordinary human beings. When Indra Mati was taken to Sach Khand by Kabir Sahib, and when she saw that Sat Purush was none other than Kabir Sahib Himself, she said, "Why didn't you tell me earlier, that you were the All-Owner, that you were the Sat Purush? Why did I have to struggle? If you had told me earlier I would have not needed to struggle so hard."

Kabir Sahib said, "If I had told you earlier that I was Sat Purush, you would not have had faith in me. You would have thought, 'How can an ordinary person be the All-Owner of the Creation?'" I will tell you a story. About three hundred years ago in India, when the Moguls used to rule this country, they were the prisoners of religion. They were very orthodox people, and they did not allow Sant Mat to spread. Those who used to get the initiation into Sant Mat from Guru Gobind Singh, a perfect Master of that time, would be tortured by the Moguls. It was very difficult for Guru Gobind Singh and His disciples to do the devotion of Naam. Because of the tortures, hardships, and troubles created by the Mogul army, Guru Gobind Singh had to take up arms and fight with them. When the Mogul army was sent to chase Guru Gobind Singh, no one came to help Him except one dear one whose name was Shamir. He did not care for anything; he took care of Guru Gobind Singh in that time of crisis, by working very hard, serving and protecting Him from the Mogul army. Even though the Mogul army tempted him and told him that he should help them find Guru Gobind Singh, he said, "You can arrest Him only if you arrest and kill me." He was so devoted to Guru Gobind Singh that he did not care for his own life; he protected his Master Guru Gobind Singh. Now, when a disciple has done so much for the Master, Master also has to give something to him, so Guru Gobind Singh was pleased and told him, "Shamir, I want to give something to you. Ask for anything and I will give it to you." That disciple who was content in the will of the Master said, "Master, You have blessed me with everything. I don't want anything else. You should kindly shower grace on all my family so that their cycle of eighty-four lakhs births and deaths may be cut down." Guru Gobind Singh gave him some parshad.

When he came to his home he wanted to share that parshad so that everyone would become liberated. But his uncle used to believe in and worship Sultan. (Sultan is some kind of unknown deity. No one knows where or when he was born, or whether he was born at all; but still people believe in his existence and they worship him.) Shamir told his uncle that he should also take the parshad which Guru Gobind Singh had given him to cut the cycle of eighty-four lakhs births and deaths. But his uncle who did not believe in Guru Gobind Singh said, "How can he, who could not protect his own home, cut the

cycle of eighty-four lakhs births and deaths for all of you?" And when he did not believe in Him and when he spoke things like that, Shamir also lost faith in Guru Gobind Singh. But since Guru Gobind Singh had given him the parshad and he did not want to throw it away, he buried it in the ground. Later on his daughters took out that parshad and ate it, and they became the liberated ones.

After that Shamir came back to Guru Gobind Singh. Knowing everything that he had done with the parshad, still Guru Gobind Singh wanted to shower grace on Shamir, so He said, "Shamir, ask for anything and I will give it to you because I am very pleased with your seva." But Shamir did not ask for anything, so Guru Gobind Singh told him, "Okay, take this horse, and whatever area you will cover with this horse, you will become the owner of that land." When he came to his home and told his family members about that grace of Guru Gobind Singh, again his uncle did not believe. Since he did not want to upset his uncle, and he did not want to displease his Master, he only went around his village on the Master's horse. But even now that particular piece of land which he covered with the horse of Guru Gobind Singh belongs to his family. Since he did not cover more area, he only got that much.

Now Guru Gobind Singh knew that also, so when he came back, He told him, "Shamir, I am very pleased with your seva, because you have done a lot for me. Ask for anything, and I will give it to you." Now this was the third time that Guru Gobind Singh wanted to shower grace on Shamir, and Shamir did not want to lose that opportunity, so he said, "Master this is the third time you are offering, you are giving me the grace, now I will not care for anyone. I want you to cut my cycle of eighty-four lakhs births and deaths."

Guru Gobind Singh told him, "Okay, you go and sleep." In his sleep, Shamir was made to go through many different bodies. Sometimes he went in the body of the animals, sometimes in the body of the birds, sometimes in the lower bodies, and after going through all those difficult bodies, suffering pain, and doing all the things which he was supposed to do, in the end he was brought into a human birth. In that human birth he was born into a family where there were many children. Nowadays people have the means of limiting the number of their children, but in the olden days people used to have many children. So in that human birth Shamir was born into a family which had many children, and then he himself had many children, so his living conditions were very poor. Once he went to get some fruit for his children, and when he was on top of the tree suddenly the branch on which he was sitting broke and he fell down and broke his leg. There was some fruit in his mouth at that time. When he fell down, at once he woke up, and he thought that he was seeing all those horrible dreams. When he told Guru Gobind Singh about all those horrible dreams and all he had gone through, the Master told him, "You were supposed to go into all those bodies and suffer difficulties. But with the grace of the Master, you have been liberated from all those births and deaths and now you will go back to the Real Home."

So this was a special grace which Guru Gobind Singh showered on Shamir only because of his seva. The seva which he did – taking care of Guru Gobind Singh, and serving Him at the time when nobody wanted to come near or help Him escape from the Mogul army – was a lot of seva. Guru Gobind Singh became pleased with him, and he showered such grace on him. Usually it does not happen that Master pays off the karmas of the disciples

through dreams. Only in rare cases when the yearning and the faith of the disciple is very strong, do the Masters shower such grace on the disciple.

1987 December: If You Love Your Master

Session Date: September 30, 1987

This question and answer session was given September 30, 1987, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: I wonder if the Satguru would give us some helpful words about retreats and ashram centers, encouragement or whatever is needed. Attendance is difficult and low. Should we go forward; should we make better quarters or better situations for the people who come; should we abandon having them.

SANT JI: The people responsible for such retreats should make the arrangements for the visitors according to the facilities available there. And the dear ones who take part in the retreats should be well informed about what they should bring and what they should expect over there. A lot of emphasis should be put on meditation. The schedule should be announced to the people so that when they come they are well prepared for it.

The arrangements depend on the place where you are going to have the retreat, and also on the number of people who may attend the retreat. So the dear ones who are responsible for managing the retreats have to see what kind of arrangements they need to make. It all depends on the place and the number of people coming to the retreat.

For the dear ones attending the retreats, it is very important for them to bring whatever things they may need during the retreat. When you come for meditation you should not be pre-occupied with what things you need, and if you have not brought those things, it may disturb your peace of mind. That is why it is very important for the visitors to plan things beforehand and to bring whatever they may need during the retreat.

Also it is very important for them to maintain good health. Because if you get sick during the retreat, the other dear ones who are attending the retreat may be disturbed, and they will serve you. So whatever amount of meditation you have done, those dear ones who will serve you will take the benefit of that meditation, and you will come back from the retreat empty-handed. So that is why it is very important for the dear ones attending any retreat to maintain good health and do the meditation for which they have come.

When we attend such retreats, what normally happens is that we have not developed the habit of sleeping less and meditating more at our homes, but we then see other people meditating more than we do. So, looking at them, we also feel inspired to sleep less and meditate more. But since we do not have the habit of doing that and we try to cut down our sleep all at once, it has a very bad effect on our body. If we are in the habit of sleeping ten hours and cut it down to two hours all of a sudden, you can very well imagine the bad effect it will have on our health. People should try to reduce their sleep while at their homes. If we do it gradually, say in months, then it will not have any bad effect on our health. But if we try to do it all at once then it will definitely have a bad effect on our health.

It is the same with the food. You should not try to reduce your food all at once. You should do it gradually. And it is very important not to sit for meditation right after eating heavy food, because it can have a very bad effect on your digestive system. What I have come to know from doing so many tours of the West in the past is that the dear ones who are responsible make perfect arrangements as far as living quarters and things like that are concerned. They offer their best possible arrangements for the dear ones, but most of the dear ones have their own schedule, their own arrangements. Either they modify the schedule of eating, or of some other thing. And in that way, instead of enjoying that program, instead of taking advantage of all the arrangements, they create difficulties not only for themselves, but also for the organizers.

QUESTION: What is the relationship between the malaria You had as a child and the Satguru's illness.

SANT JI: I did not have any malaria when I was a child. I spent most of my time sitting underground. I did not have much connection with the people of the world. But it was the Will of Lord Kirpal that He brought me out from that underground room and He made my connection with the dear ones of the West. And when they lovingly invited me to come to the West, first I had to go to Delhi. I had never been to such crowded places before in my life. I had to spend a lot of time in Delhi, where there were so many mosquitoes and that is how I got malaria in the first place.

You know that I have suffered a great deal on account of that malaria. It did not leave me for several years. Even though I got the medication and the malaria was cured temporarily, later on, when I went to Sant Bani Ashram, I had a relapse and became sick again. I am very grateful to the dear ones over there who took me to very good doctors who gave me a permanent cure of the malaria. They guaranteed me that I would not get malaria in their country, America. But they said that if I returned to India and was around mosquitoes, I could get it again. But since then, even though I was very weak after the malaria, still I have not had any after that. I became sick this last January because of the sudden change of climate. As I just now said, when you try to reduce sleep all at once it has a bad effect on your health. In the same way sudden changes in climate or places have a very bad effect on my health. When we went to Bombay last January, even though the dear ones tried their best to make good arrangements for me, things are not the same in India as they are in the West. In the West wherever I go the dear ones are very particular about making the best arrangements for me because they have all the facilities there. They even find a place for me to take walks; they see that my room is well ventilated and things like that. So I never have any difficulty doing the Western tours. But in India it is not like that. We have limited facilities here, and we have limited space. So, last January when I went to Bombay I did not get a cold; I did not have any fever. But I became very sick because the place where I was made to stay was such that I felt suffocated. For the first couple of days I did not feel anything, but later on I became so weak that I could not even walk to the dais by myself.

The same thing happened in Bangalore, also. We do not have many places here, where I can go and take walks. And when there is a place for me to walk, the dear ones in India will always come to the place where I am taking the walk, so I don’t feel like going there for walking, and that restricts me from coming out of the room. It always happens that

despite the best efforts of the dear ones, still I am made to stay at such places where I feel this suffocation after a few days. And that is how I get sickness.

So, the last two times that I became sick were only because of the sudden change of the weather. I cannot stand that since I have spent most of my time sitting underground.

The other thing is that I am not a swadhu – one who has the passion of eating good foods. Baba Bishan Das never ate any salt in his life; he did not eat any sugar either; and he suffered a lot of hunger and thirst. If I don't have many of his qualities in me, at least I have some of his qualities regarding food. And because of that I have not had any passion to eat good food. My stomach has shrunk and I do not have much appetite. Whenever the person who cooks my food is changed, it definitely has a bad effect on my health. When I go to different places it is not possible for me to take the same cook everywhere. When the dear ones cook food for me they do their best to prepare good food, thinking that Baba Ji will eat this good food. But the Baba Ji is such that if he eats one apple, or one banana, he will eat less regular food because he can only eat a limited amount. With love they offer me a lot of things and I cannot not reject their offer. Even though the food is not made according to my liking, still I will not comment and I will not say that it is not made well. I always appreciate what people do for me. You know that this body can only function with the support of food. And if you do not get food according to your liking for many days at a time, how can you survive? So that is also one of the reasons why I become sick.

I don't drink much tea, and the tea I do drink does not have much milk in it. I don't drink much sugar, and I eat only two meals a day, because I do not have the habit of eating many times a day.

I have been healthy throughout my life. But in 1984, a lot of blood was lost from my body – and only Lord Kirpal knows for what purpose this blood was lost. Since I lost that blood I have started feeling weak and sick. But I do not have any regrets, because everything is His Will. Other than that I have never had any sickness. Only once did I have malaria and then I lost this blood. Otherwise I have enjoyed good health throughout my life. You already know that I was a fast runner and that I would challenge people to run with me because I had very good health.

You know that when you do meditation you do not have much appetite, and that is how the body becomes weak. I did not become weak only because of the sickness. I became weak in the first place because I did not eat very much. You know that you can take only one taste at a time. Either you can taste the good foods, or you can taste the elixir of Naam, the devotion of Lord. When you do the meditation you definitely don't like to eat too much. And because I did not eat very much food while I was doing the meditation, I did not have much physical energy in me. Still I never felt any weakness or sickness. Only since 1984 when I lost a lot of blood have I started feeling weak and sick.

I have never used many medicines and drugs in my life. I never used any vitamins or tonics and things like that. Pappu knows about all of this because he has been with me for such a long time, and his family also knows about my food and what I eat. So when they cook food it is all right. But when someone else cooks my food, then it definitely has a bad effect on my body. Bant, the girl who lives here, is the one who cooks for me here. And she knows what kind of food I eat. So whenever those people cook food for me I do

not have any difficulty, because I have told them which things I like to eat, and which will keep me in good health. And they prepare the food according to my instructions, so that I have no difficulty.

I have spent many days without eating food, because it is very difficult to control the sense organs; it is very difficult to control oneself. In your youth it may be easy to climb the cross, but it is very difficult to protect yourself from the passions and to control the sense organs. So one has to eat less when he is doing the devotion. Kabir Sahib said that no one has realized God by laughing and enjoying this world. If God could be realized by laughing and enjoying this world, what would be the need of suffering and weeping for Him?

I have met with the sevadars who used to live with Baba Sawan Singh and also with the colleagues who used to work with Him. And they often talked about the abstinence and the discipline which Baba Sawan Singh maintained regarding His food. He would tell his only servant, "Prepare the food for me and leave it. I will come and eat whenever I want to." He always gave priority to meditation. First He would meditate and then He would eat the food.

QUESTION: Sant Ji, will You comment on what it is to rest in Simran, and how we might learn to make proper effort without straining, so that our Simran can continue more and more in our work and in our daily life?

SANT JI: In the beginning we have to do a little bit of struggle in order to rest in the Simran. But later on it becomes very easy. We have been having thoughts and doing the fantasies in all of our past lives. And even in this lifetime we have not paid much attention as far as doing the Simran is concerned, because we have kept our mind free. We have allowed our mind to wander outside in the world. That is why we do not have the habit of controlling our mind. But fortunately we have taken refuge at the feet of the Masters Who tell us, "The remembrance of the worldly things is what is bringing you into this world again and again. If you want to finish the cycle of coming into this world again and again you had better do the Simran of the Masters and forget the simran or the remembrance of the worldly things.

There is no one in this world who has fulfilled all his desires. You may find many people who have fulfilled nine desires out of ten and still one desire remains unfulfilled; or there are many who have fulfilled only a couple of desires and they have so many desires unfulfilled. So what happens is that when we are not able to fulfill all our desires, then at the time of our death, if we do not have the guidance of a perfect Master, we start thinking about those things which we have not yet obtained, those desires which we have not yet fulfilled. When we leave the body, according to those desires, we get another birth. And since the desires of our past lifetime have to be fulfilled, we are born in such circumstances where they can be fulfilled. Those past desires get fulfilled, but in fulfilling them we create new desires; and again some of our desires are fulfilled and some of them are not, so this cycle goes on and on.

Saints and Mahatmas know about our weakness and that is why They give us Their own Simran, so we can forget the desires of the world. They know that the crop which has been ruined by too much water can be restored only by watering it properly. They know that only the Simran of the Master can cut the simran of the world. They know that only

the contemplation of the Master can cut the contemplation of the worldly things. You know that even though you may not make any effort to remember the image of any person, whenever you think of him, his form will appear in front of you. In the same way, if you do the Simran of the Master properly, and if you would remember His form, then you can easily see His form and do the Simran. And if you are able to cut the simran and the remembrance of the world you can easily make yourself rest in the Simran.

If you love your children, you just need to think about them and you will remember their beautiful faces. In the same way, suppose that your wife has gone somewhere outside. If you have love for her you will think about her and her face will appear in front of you. You will start remembering her form. In the same way, anything of this world that you love, if you remember it, the image of that thing will appear in your mind. This is because you have so much attachment to the worldly things that sometimes without even making any effort, they are remembered in your subconscious mind. They are always there, and you always remember them.

Masters tell us that you remember all these worldly things because you have love for them and are attached to them. If you would love your Master, then His remembrance would also come to you by itself and you would start seeing His beautiful face. They tell us that if you really love the Master, then do His Simran, remember Him, because His Simran will help you forget the simran of the world. Now it is very difficult for you to do the Simran given to you by the Master because you are involved in the simran of the world. But if you develop the habit of doing the Master's Simran, if you develop your love for Him, and if you remember His form all the time, then it will be very easy to do His Simran. As it is now impossible for you to give up the remembrance of the world, then it will become impossible for you to give up the Simran of the Master. We do not know the Power of Simran. If we knew the Power of Simran, we would never want to give it up. We would always want to go on doing Simran. When we do the Simran we start gaining concentration. As we go on gaining the concentration, we can easily experience spiritual miracles within ourselves, which are often referred to as supernatural powers. But Saints always tell Their disciples, "You should not get involved in this; you should not use those powers, because your journey is further up." If we would do the Simran we would gain the concentration and then we would never want to give it up.

Masters do not need our love, because They are already in the love of Their Master. But unless we have real and sincere love for the Masters, we cannot do the Simran given by Them. If we really love Them, if we really remember Them, we will do the Simran They give us, without understanding it as a burden. And that Simran will start happening within us by itself. Just as now the worldly simran is happening without making any effort, in the same way, if we really love the Master, then the Master's Simran will happen by itself. We will not have to make any effort, because when you love someone you obey Him, and you will definitely remember Him. Now, because we are doing the simran of the world, it is making us dry. But when we will keep our tongue absorbed in the Simran of the Master, we will not be dry. In fact, we will always remain wet in the remembrance of the Master, and the grace of the Master will flow upon us.

We have to take the help of our mind only when we do some accounting job. Otherwise, no matter what work we are doing, we can easily do the Simran along with that work, while we are sitting, standing, or doing anything of the world we can still do the Simran

very easily. Guru Nanak Sahib says, “The dear ones deal with the people in the world, but within they are always linked with their Beloved Master.”

Such a dear one can make a jungle or wilderness in his own home. He can easily create seclusion in a crowded place. Guru Nanak Sahib says, “For him who has stilled his mind, anyplace is secluded.”

1988

1988 March: On Marriage and Karma

Session Date: October 26, 1987

This question & answer session was given October 26, 1987, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Master, I wish to ask You something about marriage and divorce. In Colombia there are two different types of marriages. There is a religious one and there is a civil marriage. In neither of those two types of marriage can people get a divorce. Nevertheless, the people do separate and then they get married to someone else.

So, my question is, when a couple separates, does that mean that the karmas of the husband and the wife of that marriage are finished? Or, on the contrary, do they only stay dormant? When they get married again and a new relation is created, does that create a chain reaction of karmas that never ends because they are never paid off and because new ones are created?

SANT JI: Master Kirpal used to say that only because of our past karmas, our past give and take, we are bound in the binding of the love, we are bound in the binding of the marriage.

And Master Sawan Singh Ji used to say that because of our give and take of the past lifetime, we either love the people or hate them. If our give and take with a certain person was good in our past lifetime, then we love that person. But if our give and take with that person was not so good in our past, then again, as a result of that disharmony of the past lifetime, we either hate that person or we have the disharmony with that person. We are brought together as husband and wife only because of our past karmas. Since the husband and wife have not yet reached the point where they can know whether their karmas together are finished or not, they do not know, at the time of the separation, whether they are finishing their karmas or they are creating new ones.

No matter in what country a marriage takes place, whether it is religious or civil, the Rishis and Munis have made their own laws of marriage and there is no room for divorce or separating in any marriage.

It is just an excuse of our mind, if, after getting a separation or divorce, we say that our karmas are finished. The Mahatmas who went within, whose inner eyes were opened, have written in the scriptures that the husband and wife should always live together. They should be separated only when the death separates them.

Master Kirpal Singh Ji and Guru Nanak also wrote that the husband and wife should live together throughout their lives and should leave each other only when death separates them. Otherwise they should always live together. Regarding this matter, I receive so many letters from the dear ones. Sometimes the husbands write me the letters; sometimes the wives write me. I always advise them that getting a divorce means separation and separation cannot solve any problem. It may create more problems.

The fact is that we people do not understand the greatness and importance of marriage. And we do not even make any effort to understand its importance. The union of the husband and wife is made by God Almighty so that they may help each other in their worldly life and make their home a heaven on the earth. And while helping each other on this worldly plane they may progress towards God Almighty and go back to their Real Home.

I have often said that it is not a bad thing to get married, but it is very important always to keep the promises we make at the time of the wedding. It is very important for us to live up to the things which we are told at the time of the wedding.

There should be love and affection for each other in the hearts of both the husband and the wife. They should always use respectful and loving words to each other. The husband should not have a violent attitude towards his wife. He should not beat his wife; he should not think his wife has no status in the home life. The wife should also do the same. She should not beat her husband nor think that her husband is nothing in the family. Both of them should give equal love and respect to each other. When people do not give due respect to each other, and when they do not give enough love to each other, then that disharmony becomes the cause of their separation. We know what is happening nowadays in the West – how people get a divorce just for a small reason. Do you think, that, after getting the divorce, those people are able to live their life without anybody else? without any other companion? No, it is not possible. We have seen that after they get a divorce they always look for some other companion; and many women get worse husbands than their previous husband; and many husbands get worse wives than their first wife. In that way they do not get any peace or any contentment. Some people marry several times, but still they do not get any contentment. Master Sawan Singh Ji used to say that if you can maintain love with one person even after struggling for it all your life long, still you have done a good job.

The great Saint Baba Sawan Singh Ji used to say that a woman who has 32 husbands, how will she please all the husbands? In the same way, a man who has 32 wives, how is he going to please all those wives? It has already become very difficult to finish our give and take with one person. How can we think about finishing our give and take with all those new relations we are creating? Guru Nanak Dev Ji Maharaj says, “Don’t call them husband and wife who only sit together; call them husband and wife who work like one soul in two different bodies.”

If they want to get married, they should have the attitude that if the husband has a fever, the wife should feel the heat. Your life and my life should be one. The relationship between a husband and a wife is very deep and in this relationship the first important thing is to have respect and love for each other. When someone would ask Master Sawan Singh about getting married, He would say, “Well, if you can carry this burden, then you can get married.” If someone would ask Him about not getting married, He would say, “If you can live without a wife, if you do not want to molest yourself by going from door to door, and if you can live celibate, then it is all right not to get married.”

Usually it is seen that when the husbands and wives have any problem it is always a minor thing; only in few cases is there a serious problem. Most of the dear ones, who even think about separation and divorce, do it only for the sake of doing it.

Once a couple came to me and they told me about their feelings of wanting a separation. The wife said, "I want to get separated from my husband." But the husband said, "If she will leave me then I will die. How can I live without her?" So I said to that woman, "Dear daughter, tell me what is your problem so that I can tell your husband to remove that problem, and maybe he can help you little bit in that. Tell me the problem which is bothering you." She replied, "Well, we don't have any problem. It is just that we have been living together for four or five years continuously and now I feel like separating."

This happened at 77 RB. Pappu might remember this. One dear one woke up early in the morning at 3:00 to do his meditation. When he started enjoying the meditation he woke his wife also, saying, "I am enjoying the meditation. Why don't you also sit in meditation?" She got upset and when she came in the interview, she told me that she wanted to get separated from her husband because he didn't let her sleep. So you can see what kind of problem they had. We Satsangis are supposed to inspire other people to do the meditation. And when the husband was trying to do that to his wife she got upset, and she wanted to get divorced.

Kabir Sahib says that if you wake up the Sadh, he will do the meditation of Naam after getting up. But it is better to leave these three people asleep: the worldly person, the lion, and the snake.

Dear ones, in the Satsang it is always said that in this world there is no one who has fulfilled all of his desires, who has achieved all of his works. If someone has completed ten works, two or three works remain incomplete. If someone has completed just a few works, there are many works which are not yet completed. At the time of his death he starts thinking about the things he has not yet accomplished. Sometimes he calls his wife or children and tells them to finish his work. When he has the remembrance of all those worldly things which he did not finish, according to the direction his thoughts pull him at the time of his death, he gets the next birth. When that person is born again, he is born in such an environment and in such a place where all the incomplete works of his past lifetime get completed. But over there he also has to face many difficulties. In this way the cycle of births and deaths goes on and on. And because of his desires he never gets liberation. So Saints and Mahatmas always tell us that we should do the Simran of the Master so that at the time of our death we will only remember the Master and His Simran. We should let no one come between us and the Master at the time of our death.

Regarding the husband and wife who have gotten separated and who want to come back together again, Master Sawan Singh Ji used to say that it is never too late to mend. After making the mistake of separation in the first place, if they realize it was a mistake and want to come back, they should come back together. They should learn a lesson from whatever mistakes they made in the past, and never repeat them again.

In Sant Mat, the practice of becoming *Sati* (*Sati* means to burn yourself alive with the dead body of the husband) is not allowed, and the government also does not allow this tradition. It is considered the same as committing suicide and those who inspire someone to became a *Sati* get imprisoned for seven years. Still, in the area of Rajasthan where we are living now, last September one girl burned herself alive with the dead body of her husband.

Even though there is a law made to prevent this kind of happening, the native Rajasthani people are fighting against it because it is in their tradition to become *Sati* with the dead body of the husband. Sant Mat does not allow this because it is like committing suicide, and Saints never allow suicide; still you can understand why those girls who become *Sati* do that. The idea is that they want to remain loyal to the husband even after the husband has left the body.[8]

Masters never recommend *Sati*. Guru Nanak Sahib says, "She who burns herself with the dead body of the husband is not the *Sati*. She who maintains a pure life after the husband has left the body is the real *Sati*."

When our marriage breaks, since we people are not Mahatmas, that is why we cannot forgive the faults of our companion. Outwardly we might say, "I have forgiven you," but deep within we are not able to do that. So when we have bad feelings or hatred for our previous companion, that affects our meditation.

Often I have said that the direction of the badness is always degrading. Even one single bad thought can bring you down from the peak of Brahmand.

Do you think that the Satsangis whose life is full of such kinds of problems can do meditation? Are they not harming themselves? Are they not losing in their life regarding the meditation?

Once a group from the army had gone to see Master Sawan Singh and one of us told Him, "Master, I used to do very good in the meditation. I used to go very high up. I used to see the stars, moons and many times I even used to have the grace of Your darshan. But now I do not see anything except the darkness."

Master Sawan Singh Ji looked at that person for awhile and then He said, "You must be having some problem." That dear one replied, "Yes, Master, my wife has left the body and I miss her very much."

That was the cause for his coming down in meditation. Because he was remembering his wife who had left the body, that remembrance of his wife was not allowing him to have beautiful meditations. So you can see that even though that person's wife had only that much life to live and even though she had left the body, just her remembrance was bothering his meditation a lot. Those who get separated or divorced, whenever they meet their companion or think about those times when they lived together, do you think that does not bother them in the meditation? Does all that not have any effect on their meditation?

Those who go very high up within in meditation know what bad effect it has when people get separated or divorced from their companion. When they remember whatever time they have spent together, when they miss each other, and if sometimes when they meet they have bad thoughts for each other, all that creates confusion and disturbance in their concentration.

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[8] The ideal is often subverted, and rather than choosing out of loyalty, the poor woman is forced by tremendous social pressure which leaves her no future if she does live. See The Ocean of Love, pg. 5.

But in America, Colombia, and Europe there are also many strong people who have maintained their married life and who are very strong in that. It is not true that everywhere the people are weak and are getting the divorce. Those who have a weak mind – a weak mind is like a goat which runs away from responsibilities – only they have such difficulties. But those who have a strong mind – a strong mind is like an elephant, whatever the burden, he carries it – whatever their responsibility they always carry and always fulfill that.

1988 April: Satsangis Should Become Strong

Session Date: October 28, 1987

This question & answer session was held on October 28, 1987, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Master, in Colombia when the young men turn 18 years old, the government calls them into the Army to work for the service of the country. In a few years some other Satsangis and I will be called to serve in the Army. There they make the food with meat. I want to know what we can do once we get called and have to go.

SANT JI: It is not only in Colombia, but in many other countries when the young men turn eighteen they are called in the service of their nation. I myself have served in the Army and it is not that difficult. It is my personal experience that where there is a will there is a way. So, if you have faith in God Almighty, then there will be a way for you so that you can eat vegetarian food there. No one will force you to eat non-vegetarian food in the Army.

There will be people there to ask you what kind of food you would like to have. In the Army they don't force non-vegetarian food on you. They do teach you how to maintain the discipline, how you should be patriotic, and how you should be loyal to your country. They also teach you how to obey orders. In the Army the rations are given to the people equally. If they are non-vegetarian, if they drink the wine, if they smoke the cigarettes, they also get an equal amount of rations as those who do not consume all these things.

And in the kitchen over there the food is prepared according to the wishes or the liking of the people.

No one gives us the correct information about the Army. Those people who like to eat meat and do all those things tell us that in the Army they are forced to eat all those things and that is why they are eating them, but they are using that only as an excuse.

I'll tell you about an incident which I saw with my own eyes and heard with my own ears. Once when I was coming back from Punjab, I had to go through a place called Pakasahana, and over there they were changing the contracts of the wine shop. In India when the contract of the wine shop is being changed, for the last few days they sell the wine at a very cheap rate so that they can finish all the stock they have.

So they were selling the wine at a very cheap rate, and they had loudspeakers announcing, "Today there is an opportunity for you to plunder; come and take as much as you want."

Over there, there was a so-called holy man, one of those with colored robes who mislead people, smoke tobacco, who drink wine and eat meat, who mislead the world and inspire people to eat meat and drink wine. This person was inspiring people to take more wine. When our bus stopped at that place and when this voice announced that today wine was very cheap, one of the persons sitting on the bus went there. It is possible that if he had not heard that announcement he would not have even bought one bottle of wine, but because he heard the announcement, he bought twelve bottles of wine.

He showed those bottles to another passenger on the bus. He told him, "Today that Baba is also there, and you should go and get some wine." So that person, who looked like a beautiful person with a very neatly tied beard like a gentleman, also went and bought some wine. One of the ladies who was also riding on the same bus did not like it and she wanted to ask that person why he was also taking the wine.

She told that person, "You appear to be a good person. It is a pity that you also are involved in drinking wine." So he replied, "What can I tell you? You see, I went in the Army, and over there you have to drink wine and eat meat because it is an order; and that is how I got into the habit of drinking wine." He went on saying that in the Army, if you do not drink wine, the water doesn't suit you, and you have to go to different places and you can get malaria and things like that.

When he was saying all those things I could not bear it because I also had served in the Army and I knew that all those things were false. So I could not stop myself and I asked him, "Tell me, where did you serve in the Army and how far did you go?" I told him that I had served in the Army and I had not found anyone who forced me to drink wine or eat meat. And that I had gone to so many different places. During the Second World War, I went to Javas, Matras, Burma, Italy; but I never had any difficulty with the water and I never had any malaria.

I told him that, of course, when you join the Army the people already there want to increase their majority. That is why the people who eat meat will inspire you to eat meat, and those who are drunkards will try to make you one of them. But if you are strong and if you don't want to drink wine and eat meat, nobody forces you to eat meat or drink wine.

So when I asked him how far he had gone in the Army and how long he had served in the Army, he told me that he had served in the Army for only five days and that he had gone only up to Jalundar which is not far from this place. You see, he was just using the Army as an excuse for drinking the wine. In 1942 or 1943 when I had gone to England to participate in some games, we had to go by ship. Some people had said that when you go by ship and when you go up on the roof to do the physical training exercises and see only water all around you, you'll feel like you are losing your heart and at that time you need to drink wine.

But when we went on that journey I experienced that I did not have to drink wine; I did not lose any heart; I was very strong. I was much stronger than the people who used to drink wine. In fact, those who are vegetarians and who don't drink the wine are stronger than those who are not vegetarians and who do drink wine.

Even the animals who are vegetarians have more stamina to fight and can fight longer than the animals who eat meat. You know the tiger eats meat but he does not have much energy to go on fighting for a long time. But the elephant who is vegetarian can fight for a very long time. Just as they do not give correct information about the Army, and those who are fond of eating meat themselves tell other people that they have to eat meat in the Army, in the same way, those Indian people who migrated to the European countries, those who went abroad, when they come back to India, they give the same kind of information. They tell the same thing, that you cannot live in the foreign countries unless you eat meat. Because their families or their parents are vegetarian, when they say that their children who have gone abroad have now become non-vegetarian, they don't like it. And when they tell them that it is not good for them, they reply, "What can we do? In that country we cannot live without eating meat." They even say that you cannot get any vegetarian food over there.

In the beginning when the Westerners started coming to Rajasthan, nobody would believe that all the Westerners who were coming here were strict vegetarians. Because they were told that the Westerners and all those who live abroad all eat meat and there are no vegetarians. But you know how many Satsangis there are and they are strict vegetarians. And besides Satsangis there are so many other people who are vegetarians. I have seen many people, many Satsangis and other strict vegetarians, who are so strict and so particular about the vegetarian food that they don't even like to eat where they serve meat or wine. Are you satisfied?

QUESTION: I had a dream in which I asked the Master how He is affected by the food we eat. When I woke up I knew the meaning was: how is the Master physically affected when we eat? – for instance, in restaurants or at houses where the people are not Satsangis; or when we don't eat the food with devotion; or any mistakes eating food – how is the Master physically affected?

SANT JI: I'll tell you an incident which might help you to understand this. Rabia Basri was a Perfect Meditator. She was a Perfect Saint and She was connected with Lord Almighty. Once it so happened that She was so tired, She was so physically tired that She could not get up early in the morning to do Her meditation and get Herself connected with the Power of God.

On that day all of Her followers who sat in meditation saw Rabia Basri as a dead person. So they all were very sad; because only the disciples who value the Master know what is the pain of the separation. It is such a wound that unless you have it you cannot understand it.

So when all of them had the same kind of experience – that Rabia Basri was dead – they all came to Rabia Basri's house. And when they saw Rabia Basri sitting there, they were amazed and they told Her about their experience. Rabia Basri didn't mind their experience. She said, "Yes, your experience is true. Today I did not sit up for the meditation. I did not connect myself to Lord Almighty. That is why I am a living dead person." So the Master who has taken up your responsibility is aware of your every single need, and whatever good or bad you do, He has to pay for that. He gets affected by it.

If you eat something which is not proper, if you eat at some improper place, or if you do any kind of bad karma, big or small, it is the law of nature, as Master Sawan Singh used

to say, that whatever karmas you do, that must be paid off either by the Master or by yourself. That karma has to be paid off. So whatever improper or incorrect thing you do, somebody has to pay for that, either you or the Master.

When you have a little bit of pain, say in your thumb, you go on requesting to your Master to remove that pain; and He definitely hears your request and He removes that pain. But the karmas involved in that – the pains which you were going to suffer – Master takes on those pains and He suffers for that karma. Even a small seed which you plant and which you nourish gives you the fruit when it grows up as a tree. In the same way, when you devote yourself to the Master, when you do His devotion, then He also gives you all the things which you need.

So whatever good or bad karmas you do, whatever mistakes you make, Master has to share that pain with you. He not only shares your pain when He is in the body, even after He leaves the physical body he is always there to help you and share your pains.

It has been quite a long time since Master Sawan Singh and Master Kirpal left Their physical bodies. But even now I get letters from the dear ones, and they tell me in the interviews, about how those great Masters were there to help them with the payment of their karmas in their suffering.

Satsangis should become strong. They should make their hearts like that made of iron. Master used to say that they should not become like those people who when they go to the River Ganges call themselves Ganga Ram, and when they visit the river Jamna they call themselves as Jamna Ram.

They should not become vegetarians when they go in the company of a few vegetarians and then switch to the non-vegetarian diet if they spend time in the company of non-vegetarians. They should remain strong in their devotion; and whatever duties they have been given at the time of Initiation – with full determination and devotion – they should live up to those teachings.

They should pay a lot of attention to their diet. Master Sawan Singh Ji used to talk about a dear one whose surat, when he was about to leave the body, was attached within and Master Sawan Singh was also there to take his soul up. But his family members called a doctor. And the doctor suggested that brandy be put in his mouth and that he should be fed eggs so that his pulse might start moving normally.

So, without his desire, his family members gave him wine and eggs. Master Sawan Singh then told him, “Your family members have done this and now you will have to suffer for four more days. Then you will be purified, and I will come to take you.”

When he came back in his consciousness he asked his wife what had been put in his mouth. She replied, “The doctor said to give you wine and eggs, and that is why we have done this.” He replied, “Whatever has been done in the past is all done; but now for the last few days, since you are my wife, you should look after me. Sit in the doorway and don’t let anyone come in this room unless I leave the body. Don’t call any doctor, because Master Sawan Singh has told me that He will come to take me after four days.” Master Sawan Singh used to say that eggs, wine, meat, all these things cannot prolong your life. And all these things do have a very great effect on your body, mind and soul. All these things make your body dirty and when the body is dirty the mind and soul also

become dirty. That is why it is very important for all the Satsangis to be very particular about the food they eat.

1988 May: The Fruit of Simran

Session Date: December 30, 1987

This question and answer session was given at Sant Bani Ashram, Village 16PS, Rajasthan, December 30, 1987.

QUESTION: I would like to know what Sant Ji thinks about blood transfusions? Do I take the karma of the donor, whose name I don't even know? And if the person (receiving the blood) is pregnant, does the baby take karma?

SANT JI: You will have to pay for it, whether you pay for it with your money or with your good karmas; because without finishing this give and take one cannot remain. As Guru Nanak has said, "No one can live without finishing their give and take."

When someone is dying and needs blood, if the person who has given the blood to save his life is paid with money then he is paid right then, but if he has done it lovingly without expecting anything and if he has just given the blood as a donation even then you will have to pay for it. Then you have to take his karmas because this tangle of the karmas is the only thing which brings us back into this world again and again.

QUESTION: Sant Ji, I would not have continued coming to You for so long had I not, in Master Kirpal's words, "recognized my old friend in a new coat." However, since I know You outwardly much better than I ever got to know Master Kirpal, I find myself sometimes praying to You instead of to Him. Even though I know it is His form waiting for me within, I sometimes feel a bit unfaithful to Him by praying to You. Please comment on this.

SANT JI: Master Kirpal also used to say that when one bulb fuses another bulb is installed at its place; it is replaced by another new bulb. The current is the same; the power is the same; and that bulb gives the same amount of light. The question is of our mind and our receptivity, because it is the same Power which has come into expression. It is the same Current; it is the same Light which we are getting. And if we follow that Light He will take us to the same Current, same Power and same Light. The thing is, that if in the beginning you pray to Him wholeheartedly, if you do your devotion wholeheartedly, then you will not even recognize to whom you are praying. Because that form will be changed into the newer form, and you will not find any difference. You will find both forms as one.

Dear ones, I have had the opportunity of meeting many initiates of Master Sawan Singh who after He left the body came to follow Master Kirpal Singh Ji. They did not find any difference between the forms of Master Kirpal Singh and Master Sawan Singh. They saw Him within and without – the form of Master Sawan Singh – working through the body of Master Kirpal Singh, because they saw that through that pole of Master Kirpal Singh the same power of Master Sawan Singh was working.

There was an initiate of Baba Jaimal Singh who was very old and his name was also Jaimal Singh. He used to come to see me very often. He used to say, "I see the same form

of Baba Jaimal Singh in Baba Kirpal, and I'm getting the same grace from Baba Kirpal as I used to get from Baba Jaimal Singh."

It is a matter of one's own receptivity, and it is a question of one's own vessel. How has it been prepared to receive the grace of the Master? Because you know that the ones who mislead are always there. There were many people who used to tell the dear ones who came to see Master Kirpal, "Beware, don't ever look into the eyes of Master Kirpal, because he has magic in his eyes. Don't even have his darshan; don't even sit in front of him, otherwise he will do magic to you." So when such people would go to have the darshan of Master Kirpal – just imagine, you have gone to have the darshan of Master, but instead of looking into His eyes, you are sitting in front of Him with your eyes closed or you are sitting in the back, or behind Master Kirpal – how can you know what Power Master Kirpal is, and what is the similarity between Him and His Master? How He became one with His Father, and how both Master Sawan and Master Kirpal are the same? So how could those people get any benefit from going to Master Kirpal Singh? But those who would go to Master Kirpal Singh with an open heart would get benefit from Him and they would know that He and Master Sawan were one.

When we have searched for the Master and we have come to a Saint, a Master Soul who has forgotten everything in this world only for his Master, and who always talks about his Master and who doesn't want to do anything except talk of the Master, who only gives the love for the Master – just imagine where He will take you? He will take you only to the Master, and He will give you only the love of His Master.

Guru Nanak Sahib says, "You see the image of God according to the feelings you have for Him." Leave aside everything. When I go to Bombay and Bangalore where most of the initiates are of Baba Somanath, there are many dear ones of Baba Somanath who don't even want to come to the Satsang. But those who do come – not hundreds but thousands of dear ones come to the Satsangs – they tell me that they see the form of Baba Somanath in me. And they say that they are following me, understanding me as Baba Somanath.

I will tell you about a recent incident. Just the day before yesterday one husband and wife came from Punjab to see me. They were initiates of Master Kirpal and they suffered a great hardship because it is not an easy road to come here. You have to go through so much suffering because the roads are not so good. So they had some difficulty getting here. When they came here and saw me, the first thing they said was that I should make the ashram on the highway so it would be easier for the people to come. I told them that it is not in my hands because I am just a doll and my string is in the hands of my Beloved Kirpal. Wherever He sends me I have to go and live there. So when I told them that, they just kept quiet and then they started talking to me. That husband who had come all the way from Punjab to see me was not looking at me, he was looking at one side. Even though he was talking to me, because somebody had told him, "You are going to see him, but you should not look into his eyes." So the same thing which people used to tell other people when they would go to see Master Kirpal, that same thing is happening with me also. So he came and he did not look at me, even though he was doing all the talking, but his wife who was very devoted kept looking at me and she got the love. She was full of love, and she got the love of Master Kirpal from me. So when they came down after talking with me, the husband went back the same as he had come, but his wife went back

a changed person because she came with love and she got all the love. They were husband and wife, and they both came together, but it is because of their vessel that one person got the love of the Master whereas the other person did not get anything.

Tulsi Sahib says, "There is everything in this world, but one gets according to his own fate." It is only a matter of fate, and good luck that you get the things from the Master. If we have good fate, only then we start from our home, doing all the preparations, how we have to go to the Master, how we have to deal with Him, and how we have to take the benefit from Him, and how we have to receive the grace from Him. And if we do not have good fate to get the grace of the Master, then we will not know how to go and behave in front of the Master. So dear ones, it is all a matter of fortune, good fate, how much grace we receive from the Master.

Saints keep Their hearts open to all who come to Them, but it is a matter of fate, how much they receive from Him. You know that I have had the darshan of Baba Sawan Singh in Peshawar, and that darshan was so beautiful that I could never forget that beautiful face, and I have even written in one of my bhajans, "I have seen millions of faces, but Your face cannot be forgotten; I cannot forget Your face." And just because of that darshan, even though I was doing the meditation of the first two words at that time, I could never forget the beautiful face of Beloved Sawan. I always remembered His face. I met Master Kirpal Singh much later after I had had the darshan of Baba Sawan Singh, but I always remembered Him. And one year before I met Master Kirpal Singh physically, I used to have His darshan internally, and I did not feel any difference between the form of Master Sawan Singh and Master Kirpal Singh. And it is true that when I met Him for the first time physically, I did not see Him as any different than Master Sawan Singh.

Dear ones, when you see the bhajans, you should read them thoroughly, and you will not be able to say whether the writer of this bhajan is an initiate of Master Sawan Singh or of Master Kirpal Singh. You will not see any difference, because the writer of these bhajans understands both Master Sawan and Kirpal as one. And understanding both of them as one and the same, he has written all these devotional bhajans.

When Guru Nanak left the body His initiates went to Guru Angad. Guru Angad and Guru Nanak had become one, so those disciples of Guru Nanak asked Guru Angad, "Do we have to take Initiation again from You?" Guru Angad laughed and said, "No. How can I teach those who are already taught by Guru Nanak?" He said, "You do not need to take the Initiation; you just need to concentrate at the eye center, and remember the form of Guru Nanak. You will see the form of Guru Nanak within, and outside also, if you are receptive. There is no difference. And you do not need to take the Initiation. You are my brothers in faith, my gurubhais and I have much respect and love for you."

Dear ones, it also depends upon our love and affection. Once a person went to Majnu and told him, "A woman waiting outside wants to come and see you." He replied, "Yes, she can come to see me, but she should come in the form of Laila." So if you have love and affection for the Master, then the human pole through which your Master is working – it is a law of nature – will come in the form of your Master to see you – if you have the real love for Him.

QUESTION: Does each word of Simran represent a god of that region? Why do we have to do the devotion of these four regions when we have Sat Naam? And how does the Simran work in improving our lives, and how can we develop more love for Simran ?

SANT JI: Often I have said that these five holy words which we are given as a Simran are the names of the owners of those planes through which our soul has to go while meditating.

I will give you an example to understand this. Suppose you are coming to India from America and even though you have the visa to come to India, on the way you have to stop to do something. Or suppose you are to go from India to America, and even though you have the visa to go to America, on the way you have to stop at so many different places. You will have to obey the rules and regulations of the places where you stop. You can come out of the airplane, and visit there only according to that country's laws, and while there you will have to obey them. You cannot break the rules and regulations of those places just because you have a visa for America. In the same way, even though we have go to Sach Khand, still we have to go through all these planes and we have to follow the rules and regulations of these planes. How soon we cross these planes and go to Sach Khand depends upon our devotion and our effort. Since we have to spend some time in these planes it is very important for us to do the devotion of the owners of these planes. We have to maintain the discipline of these planes.

It is like when we go to school. Unless we have learned everything, we have to respect, appreciate, and love all the teachers with whom we work. When we finish our studies, pass the final examinations, and complete all the school requirements, then it is up to us whether we will have any dealings or connections with the teachers who taught us. When we have become like them, when we have gained all the knowledge, then it does not make any difference whether we talk to them or not. In the same way, when we have reached Sach Khand, after that it is up to us whether we have to stop on those planes or have to deal with all those planes or not. In fact, it becomes very easy for us to go straight to our home, straight to Sach Khand. Gurumukhs always come and go very easily, because once they have reached their Real Home, Sach Khand, then it becomes very easy for them to come and go.

Love for the Simran is awakened only by doing it. You know that you can know about the quality of a tree only when you have eaten the fruit of it. In the same way, when you eat the fruit of the Simran – when you know how effective the Simran is – only then do you appreciate and start doing more Simran. When we do the Simran, we love the Simran, then we come to know how delicious and fruitful it is. When we start getting the fruit of doing Simran, we start to withdraw from all outer attachments and we withdraw from the sense organs. We rise above the level of mind and senses and get attached to the Shabd. Once we become attached to the Shabd by doing Simran, after that we get so much love for the Simran that even if we want to break it we cannot. As Guru Nanak Sahib says, “My Lord has tightened my string so tightly that it cannot be broken by anyone.” When you develop love for Simran and enjoy the taste of the fruit of Simran, then your condition becomes such that even if you want to break the habit of doing Simran, you cannot do it. But in the beginning, love for Simran is awakened only when you do it.

QUESTION: My dearly beloved Satguru, would you tell us about the principle of purity and how we can avoid the subtle worldly influences which dilute it? And what is maintaining a pure body?

SANT JI: Regarding purity, a lot has been said in the Satsangs and has been published in *Sant Bani Magazine*. I am sorry that even though you all subscribe to the magazine, still you do not read it carefully. If you read the magazine carefully, you can get the answers to all your questions. Guru Nanak Sahib said, "Truth is above all, but higher still is true living." Master Kirpal also said, "No doubt truth is the highest, but true living is higher than the truth."

Still I will try to explain to you. Sometimes when we are just sitting, in our mind we start having bad thoughts for someone. Many times we are not even near that person physically – we may be thousands of miles away from him – but we may start fighting with him in our thoughts. This is called having impure thoughts.

Until we make our thoughts pure, we cannot make our mind pure. And if our mind is not pure, if our mind is not eliminated with the purity, our soul can never become pure. And if our soul is not pure enough, then the mirror of the soul always remains dirty and heavy. And she cannot see her own light within.

Master Kirpal Singh Ji used to say that usually the good souls were given birth in India because in the early days in India people were not attracted very much to meat and wine and all those things. They knew how to keep their lives pure and almost all the people in India at that time were Godly-minded. They knew how important it was for them to maintain their marriage and how they had to maintain themselves and keep the family together. They had respect for their elders and did all the good things. So in those days it was very easy for the people to do the devotion of God.

India was called the land of the Rishis and Munis, because many great Rishis and Munis were born in India. And people from all over the world were attracted to this land of India because they were searching for God Almighty. But now the times have changed: India is also getting the effect of the Western countries. Now it is very difficult to find pure people who want to do the devotion of God and who understand the higher values of life. It is very difficult to find the true ones. There are many hypocrites who teach others to become good, but there are very few who themselves practice what they are preaching. There are many ashrams, many places of devotion which people have made so beautiful and comfortable. Those who go there are given all kinds of comforts and many good kinds of food. How can those people who are searching for God do the devotion of God; how can they do any Bhajan and Simran if they are given all those comforts of the world and are given good food to eat?

When I was doing the austerities and performed the practice of water falling on the head, at that time I came across many sadhus or holy men who would stay up day and night struggling with their minds and sense organs so that their thoughts would not become impure.

They would work very hard, because they did not want to have any impure or bad thoughts. So they would stay up all night and struggle so hard. Kabir Sahib also said, "Everyone in this world is happy because they eat, drink and sleep; but unhappy is poor

Kabir who stays up all night and does the devotion of God." Once in Vancouver, a dear one, who had spent a long time visiting many beautiful and comfortable ashrams in India, came to see me, and he wanted to know about the ashram here. So Mr. Sharma told him about the schedule we follow: how every morning at three o'clock you have to get up and sit for meditation, and how all day nothing else happens there except the meditation. So he was very impressed, and he asked me whether he could come to my ashram. I lovingly told him, "Dear one, I know that you have been to so many beautiful and comfortable ashrams in India, and I don't think that you would like my ashram . . ."

You know that we do not have any conveniences or comforts. We do not have anything here except meditation. Once in 1978, an Indian businessman came to 77 RB ashram – those who have been there know that that place and this place are similar; that was in the jungle and this is also in the jungle – so that dear one had a great difficulty getting there. So when he arrived he was very tired and exhausted. When I saw his difficulties, I folded my hands to him and said, "Forgive me, that you had to go through all these difficulties in order to get here."

He said, "No, I will not forgive you – you should make the ashram on the highway. It doesn't matter if it is thousands of miles away from this place, but you should make it on the highway. And whatever money you need to make that ashram, I am ready to give that; but it should be on the road so that we can travel there without any difficulty." I told him, "No, I cannot do this, because it is not in my hands. It is in the hands of my Beloved Master." So the meaning of saying this is that, dear ones, you are very fortunate to get the opportunity of coming to this place, again and again. That is why you love the earth and sand of this place. You are always inspired to come and visit this place so that you can do the devotion of God. Whereas the Indian people who come here once and have difficulty in getting here, they don't want to come back again. [laughter]

So dear ones, if you will maintain purity, you will start enjoying the fruits of the purity. It will have a very good effect on your physical health and on your meditations – you will start enjoying the meditations.

QUESTION: Sant Ji, can You speak about the disciple's effort and the Master's grace? How much effort are we really able to make? Master Kirpal used to talk about effortless effort. Is that just an expression of our soul's longing?

SANT JI: Our efforts and Master's grace both go together, because if we make efforts and Master does not shower grace on us, we cannot become successful. In the same way, if the Master showers grace on us and we are not making any efforts, still we cannot achieve any success. Regarding the grace of the Master, all the Saints have always said that the Masters are the form of grace and They are always showering grace on Their disciples. Their vision is always towards Their disciples, and not even for one moment do They take away Their grace from the disciples. Guru Nanak Sahib says, "The Masters are always pleased when They are able to mend the spoiled ones, but the disciples are such that they always want to spoil the things. And when the Masters mend the spoiled disciples, They are very happy and proud of Their improving the condition of the disciples, but the disciple does not understand that and he always goes on spoiling."

The disciples always go on obeying their minds, and they always go on committing the sins. In the times of Master Sawan Singh, when people came to ask Him for forgiveness

for their faults, Master Sawan Singh would ask them, "What fault or wrong have you done?" He would always say, "All right, you are forgiven; don't do it again." – because He was so gracious. I have seen the same thing with Master Kirpal Singh also. People would commit sins, and they would come to Him and ask for forgiveness. Always, in all His glory, He would forgive them. When the dear ones come to me, they tell me how many bad deeds they have done, and what bad qualities they have – I never ask them what they have done wrong, I always tell them, "I have sympathy for you; you are forgiven. You are not all alone in this battle; on your back there is the mighty hand of the Master. Get up and work hard, and don't do this fault again."

Dear ones, you might remember the first message I gave regarding coming here. In that I said that those who are planning to come here should prepare themselves, so that when they come here, it will be very easy for me to fill their vessel, and they may get the grace of the Master. But rare are the souls who come with that kind of preparation. It is not that nobody comes after preparing themselves; there are some souls who come with preparation. When they come here, it is very easy for them to continue doing their meditations, and it is very easy for me to fill up their vessel; and they go back with their cup filled.

But there are some dear ones who come here with empty hands and say, "We have nothing, and have come to get the grace. We want enough grace for six months." Some people say they want enough grace for one year, and some people say they do not have anything and they want all the grace. They are asking for grace for six months or one year only because they have become confused by their mind. They are doing whatever their mind tells them. If they would not listen to their mind – you know that the Giver is ready to give the Bread of Life for the whole life – why ask for only six months or one year? When you have come here, you should come with all the preparation done, so that you can get the Bread for the rest of your life.

What do some unwise people do when they come here? When they sit for meditation, they sit there – but instead of doing Simran, and remembering the Master – they start praying for the worldly things. Some people ask for sons, some people ask for good health, some people ask for employment, and some people ask for this or that worldly thing. In that way they spend their whole hour remembering the worldly things and asking for those things. They don't even know when the hour is spent and they are made to leave off the meditation.

And you can very well see whose devotion they are doing. Are they doing the devotion of their mind, or the devotion of the Master? Who is creating all these desires and thoughts within? It is our mind who creates all these desires and thoughts. And who do we want to fulfill our desires; we want our Master to fulfill all our desires which we are creating while sitting in meditation. So just imagine: are we doing the devotion of our mind or of the Master? If the dear ones, instead of doing the devotion of the Master, go on remembering the worldly things, does it not show how little love they have for the Master? Do we have any love for the Master? Do we have any affection for the Master? Are we here to do the devotion of the Master?

I am sorry that I took some more of your time and Pappu's. If I had not looked at Pappu's face, it is possible that I would have spent ten more minutes in talking. [Laughter.]

1988 June: The Path of Doing

Session Date: December 27, 1987

This question & answer session was given December 27, 1987 at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Could You tell us a little bit about where Mother Millie is now, and what she is doing, and maybe when we'll get to see her again.

SANT JI: I thank God Kirpal Who gave the secret of His Real Home to all of us, and Who put us on the Path which leads us to our Real Home. You know that Mother Millie did a lot of seva for my beloved Master, and she also served the sangat a lot, and she also did a lot of seva for me also. Right now she is at the feet of beloved Master Kirpal. She is enjoying her being there, and she is doing very well over there. You have been initiated, and you all can go within, if you would do the meditation. Even while living, you can go and see how she is doing and what she is thinking about us.

Dear Ones, the Masters say that this Path is not the Path of just talking, this is the Path of doing. And all the Masters have said that all those who go from this world do not come back and tell us what it is like over there. Only the Master Who comes from that side, tells us what it is like over there. He tells us that all the worldly things which we have been given, once we lose them, we cannot get them back in their original form. So once we have lost anything of this world we do not get it back, that is why Masters always say, "Don't get attached to the bodies. Don't get attached to the worldly things. Get attached to the Shabd Master, Who is the Form of the Shabd and Who is in your within."

QUESTION: Great Master, I was wondering if You could give us some hints about the nature of how we help each other in Sach Khand?

SANT JI: You see, Dear Ones, it is not a bad thing to help others; it is a good thing to help. But before trying to help others we should look in our within and see whether we are capable of helping others or not. You know that in Spirituality – what to talk about helping others – we are not even able to help our own selves. All the Saints have said that Sach Khand is the land of peace. Over there, there is no birth and death. There is no need to help anyone because no one needs anybody's help.

The souls who have reached there talk with God Almighty with their attention, and just with their attention. And looking at God Almighty they get to drink the nectar from Him. All the souls who have reached there are illuminated in their own radiance. They have become one with God Almighty because over there only God Almighty exists.

Dear Ones, a doctor is needed only where there are many sick people. And only a sick person has to go to a doctor for treatment. But where there are no sick people, nobody suffering, what is the need of the doctor there. Over there a doctor also lives like any other person, because he is not needed over there. Are we doing the devotion of the Lord and are we trying to go to that Land of Peace, only to seek help from others? What is the use of going to the place where we again have to seek help from others? Dear Ones, when our soul goes there it does not need anybody's help, because over there only God Almighty exists. Everywhere the Power of God is existing, and all the souls who have reached there also become the form of God. In fact all the souls who reach there, do so

only after becoming the form of God. It is like a drop of water mixes with the ocean and it also becomes the ocean. In the same way when our soul mixes with God Almighty, when our soul also becomes the form of God, only then does it reach Sach Khand. And that is why over there she does not need anybody's help. In *Sukhmani Sahib* [*The Jewel of Happiness*] you would have read that Guru Arjan Dev said, "As a drop of water mixes with the other drops and becomes the whole ocean, in the same way the light mixes with the light and becomes the Supreme Light." When the soul mixes with the Oversoul she also becomes the Oversoul.

I will tell you a short story which will help you to understand this. Once there was a king and one day he announced, "Today I will give away things; whatever people ask for they will get. So all those who want things should come." So everyone came and got things. Some people got clothes, and some people got other things. But in the evening, when it was quite late, one sweeper came and said, "Your Highness, I have just learned that today you are giving away things, and I am sorry that I am late, but I request you to give me something." Even though the time had passed, still the king thought, "Since this person has come a long distance, and is showing so much humility, I should give him something." He was very pleased with the sweeper's humility and he gave him a plate of gold which was studded with five jewels and one diamond. The sweeper became very happy after getting that gold and jeweled plate, and he went to his home and gave the plate to his wife. His wife did not know the value of that plate. She thought she could use it for removing dirt. She thought, "Everyday I buy a plate-like thing, and it always gets broken. But this looks like a very sturdy plate, and I can use it for sweeping up the dirt from people's homes." So next morning when she went to work, she used that golden plate studded with jewels and the diamond, and the plate got dirty and became black. A voice came which said, "You are doing the wrong thing – this golden plate is not supposed to be used for this purpose." But she did not hear that voice, and she continued using the golden plate as a dustpan.

This is just an example: what is the reality? The reality is that God Almighty is like the king who gives everything to the souls. And after we have gone through all the different bodies, finally when our time comes and we come to God Almighty, we request of Him: "God Almighty, You should give us something. Going through all the different creation we are now tired." Then graciously, God Almighty, looking at our humility and willingness to improve, gives us the precious human body. The human body is just like that golden plate. And along with the human body He gives us the intellect which is like the diamond. And He gives us the five organs of senses which are like the five jewels on that plate. But what is our condition? Instead of using this body for the purpose for which it was given, we are misusing it. Master Sawan Singh Ji used to say, "It is a special commission given to the Saints and Mahatmas that if They ride upon any animal, or if They step on any creature, or if They eat the fruit of any tree – it is the law of nature that those souls get the human body." So because of one or another of our good karmas of our past lives when we were in the lower bodies, finally we get the human body which is like a golden plate. God Almighty gives us all these things but we do not use them for the purpose they were given to us. Instead of doing the devotion of the Lord and appreciating and valuing the golden plate – the human body – what we are doing is putting in it the meat, wine, and all other kinds of dirty things. We are indulging in the worldly pleasures and we are doing all those things which we should not be doing. In that way we are

making this human birth black like that sweeper's wife had made that golden plate black. Guru Nanak Sahib says that we got this human birth, this human body, which was worth a diamond but we are wasting it for the shells. All the worldly things we are doing are like dealing with shells; and we are using this precious human birth, which is like a diamond, just in exchange for the shells.

The hansa or the swan was supposed to drink nectar and eat pearls, but instead he is indulging himself in the rubbish of the world. In that way he is wasting his birth also. That is why all the Masters say that when we have gotten this human birth which is a very precious diamond, we should use it for the purpose for which it was given to us.

QUESTION: I have two questions: The first is – How far can a Satsangi go to try to prevent an abortion? I am a doctor and people come to me for advice. Should a Satsangi go so far as to adopt a baby, to prevent an abortion?

The second is, when you had that little boy living with you,[9] and he urinated in the drainpipe, and he told you that Master Kirpal told him to do that—well, I wouldn't have believed him. I would have said, "Don't do that. I want to hear that from Master Kirpal myself" How did you know to believe him? And how can we become like you?

SANT JI: If someone has a long question he should try to make it brief because the answer to the long question is also long and that takes up the whole time of the other dear ones. There are other dear ones who want to ask questions.

I know that you are a doctor and there are many other doctors sitting here. Nowadays the world is such that people have gone so much in this direction that even if the doctors don't want to do an abortion, still the people come to them and request them, and tell them, that it should be done.

I, myself, have practiced medicine and right from my childhood my thoughts were religious, very godly. If anybody would come to me asking for this thing I would always tell him, "No. If I have done this practice, if I have learned the medicine, it is for saving the lives of people, not for taking anyone's life." Dear ones, just think, when life is put into the body, at that time the baby is very helpless, the baby cannot do anything. If at that time, in the womb of the mother, he is killed, he is made to leave the body – Guru Nanak has said that such souls have very hard karmas to pay off and that is why they meet their end in this way – but still, after all, sin is sin, and those who do that get the punishment for it. They have to pay for it. Using the chemicals or other things, when you abort the child, when you kill the child in the womb of the mother, it is very painful. Just imagine if you were in that situation before you were born. If somebody were to kill you, what would you feel? Would you feel happiness or pain?

We are the Satsangis and we have been taught that an account will be asked of our every single deed and we will have to pay for it, as that is the punishment for the sins; that is the reward for the good deeds, also. So that is why we should abstain from this kind of deed.

The child whom you have mentioned was saved by the doctor. She was a civil surgeon, an initiate of Baba Sawan Singh. When the parents wanted to abort the child (the parents

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[9] See Sant Bani, September 1987, pp. 6-7. June 1988

were also Satsangis; they were also initiates), because she understood and remembered the teachings of great Baba Sawan Singh, that is why she called me in and asked why this was happening. She said, "The parents are initiates; I am also a Satsangi. This is not a good thing to have happen." That is why whatever I could do at that time for the child, I did. I told that couple, "Whatever the child is, whether he is a boy or a girl I will be responsible for that child and I will take care of it."

Regarding your other question about that child saying and my believing, you said that if you were in my place you would not have believed until you had talked with Master Kirpal. This all depends upon one's receptivity. It all depends upon what kind of vessel you have. Master Sawan Singh Ji used to say that many times it so happens that because the children are innocent, they are connected with the Master, and many times they gain so much more concentration than the adults. And they see and get instructions from the Masters a lot more than the adults do.

There is a very famous incident of our area. Once there was a Satsangi who used to buy and sell camels but he was not doing very well. He had been in that business for many years but still he was very poor and he was not earning enough from that business. His son got an experience from Master in which Master told him to tell his father that he should stop doing the business of the camels and he should go to a certain village and start a shop over there.

So his son told him about his experience, and about what Master had told him to tell his father. That dear one, that Satsangi, came and asked me whether what his son was saying was true or not. I lovingly told him, "Whatever your son is telling you to do you should do. Because he is right. The children are the innocent souls and many times they can concentrate much better than we can do. Many times the Masters give them good experiences and give them the darshan. That is why you should do it." He did that and whatever experience that boy had related, that was very true. Now regarding the other part of your question about how you can become like me: You know that you are a very learned man; you are very educated; you are very rich. I am a poor person: I am ignorant; I am not very educated. I understand myself as the dust of the feet of the Sangat. You have also been put on the same Path as I was put on. And you also know to do the same things which I have done. So by doing all those things you can also become like me. Because all the Masters want that Their disciples should become like Them in their lifetimes.

Those who have spent their lives with me are still here and you can ask them if I ever gave them the opportunity of seeing me in any cinema or if they ever saw me eating good foods, or if they ever saw me condemning any food which was prepared for me. If you want, you can talk to them and they will tell you that they have never seen anything like that in me. In my whole life I never wore good clothes; I never went for the delicious food. Whatever was prepared for me I always gladly accepted that, whether it was prepared well or badly. I never commented on any food which was prepared for me. I always lived a very simple life. Whatever the Saints and Mahatmas have written in Their banis about the five dacoits, with the grace of my beloved Masters, I always abstained from them. And I can say that it was only because of the grace of the Masters that I was able to live my life according to what the Masters have written in the scriptures and holy books.

Baba Bishan Das prepared me. Many times when I went to Him, He taught me a lot. He made my life. He gave me a lot of beatings, also. Whatever He did with me, if I would do with you, I don't think that you would want to even sit here. It is very easy to give a donation to the Master. Master will take it and He will thank you for that and it is all right. But if instead of thanking you for the donation you have given to Him, if you get a beating from the Master, can you imagine sitting in front of Him? I am sure that you will not be able to do that; you will run right away.

As I have said earlier, many times when I would go to Baba Bishan Das with a large donation, He would take it and then He would also slap me; He would beat me. Instead of thanking me for the donation, He would give me a beating. He was doing all that because He wanted to make my life. In fact, He made my life by doing all the things He did. He made me suffer the hunger and thirst. He made me go through so many things. He was doing that only because He wanted to make me the strong one. You know that in order to become a pot, what process of sufferings the mud has to go through, the mud has to suffer. First the mud is dug from the earth. Then it is ground into fine clay and afterwards it is mixed with water, and then on the spinning wheel it is spun. And after that with a piece of very fine thread it is cut. In the end it has to be baked in the oven, in the fire. After that it becomes a pot.

In the same way, dear ones, it is not an easy thing to become a Saint. I would say that in order to become a Saint or in order to even become like a Saint, if you spent numerous lives, still it is worth it. I had all the worldly things which I wanted. My father was able to give me all those things, but I was devoted to something else. The devotion and love is, after all, love and devotion. Wherever one is devoted and whatever one loves, he wants to do only that.

If we maintain the purity, then we will appreciate what purity is. In the same way, if we concentrate, then we will know how fruitful the concentration is and what we get by concentrating at the eye center. Those who have abstained from the five evils, those who have abstained from them and who have maintained purity, only they know how much peace they get when they have controlled all these organs of senses. Because you know that when these sensual pleasures, these five dacoits confuse you, when they mislead you, then what happens? Neither in the day nor in the night do you have any peace. In the nights also, you have the dreams and thoughts of all the five dacoits bother you.

I am very pleased with the dear one who has asked this question. At least he has this thought that he wants to become like me.

QUESTION: I have been told that Master Kirpal told His initiates, that at the time of death, when the Lord of Judgment asks them, "Whose disciple are you?" they should say, "Kirpal Singh of Delhi." And He emphasized that they should say "from Delhi." For those of us who are Your initiates, when we get asked that question by the Lord of Judgment, should we say "Ajaib Singh from 16PS?"

SANT JI: It depends upon one's faith. Whatever Master said is true. But I will say that you should do the meditation. You should not even wait for the Lord of Judgment. You should only wait for the Master.

Even the Negative Power is made by the Timeless One, the Sat Purush. And He also functions with the support of the Sat Purush. But those who have already taken refuge at the feet of the Sat Purush, the Negative Power does not come for them. It is always the Sat Purush, the Perfect Master, who comes for them. Master Sawan Singh Ji used to say, "Even if we don't do the meditation, still the Master will come for us. But it is not our bravery. We do not get any credit for His coming because we have not done the meditation."

It is a very special grace which the Master showers on the disciples, to warn them, to make the disciples remember. They say, "At least you can remember, at least you should say that you are the disciple of such a Master."

1988 August: On Helping Others

Session Date: March 27, 1988

This question and answer session was given on March 27, 1988, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Sant Ji, one of the most moving things about Jesus Christ was that He seemed very vulnerable and He exposed His suffering at the end of His life. When He was dying on the cross He even seemed to reach the point of human despair and called out to God and asked Him, "Why have You forsaken me?" Can You tell us if You or other Masters have reached that point of despair and have called out to God because of the suffering You do for our sins?

SANT JI: Master Sawan Singh Ji used to talk about the sufferings the past Masters had to undertake. He used to talk about how Guru Arjan Dev Ji was tortured and how Jesus Christ was also tortured and similarly what happened with Kabir Sahib, Mulana Rumi, and how Shamaz Tabrez was de-skinned. When He used to talk about all those past Masters' sufferings on account of the payment of Their disciples' karmas He also used to say, "If we were not under the British rule, it is possible that we also would have been judged and we also would have suffered the same kind of things which the past Masters suffered."

You can very well imagine how the Saints suffer because the Negative Power does not spare anyone as far as the karmas are concerned. It is the same for everyone. Either the disciple has to pay off the karmas which he does or the Master who has given him the initiation has to pay off the karmas. The Negative Power does not give any concession to anyone. All Saints have to suffer on account of the karmas of Their disciples. It is up to the Negative Power to decide how he wants the Saints to suffer, if he wants he can ask for an eye; if he wants he can ask for any other part of the body; and it is possible that he may torture the Saints to death as he has done in the case of many of the past Masters.

Regarding Jesus Christ saying, "O Lord why hast Thou forsaken me?" – this could never happen. You know, the historians have written the account a long time after the Masters have left Their bodies and it is possible that the person who wrote this may have misunderstood or he may have made some kind of mistake. The Saints could never say to God Almighty, "Why have You forsaken us?" The Masters always pray for the well-being of Their disciples.

They pray for those people who are putting Them to the cross, who are torturing Them, but They never say, "God, why have You forsaken us?" God Almighty is within Them and They see that whatever is happening is in the Will of God. There is no way that They would say something like this to God; They would never utter these words to God.

Dear ones, I have often said that Saints do not have any karmas of Their own to pay off. All the suffering They have are due to the karmas of Their disciples. Often it happens that while the Master is suffering the karma of some dear one, that same dear one might see the Master suffering and he might have ill feelings for the Master, lose his faith in the Master, and wonder why the Master is suffering so much.

Once Master Sawan Singh was ill with a fever. He was suffering very much and a dear one asked Him, "Why are you suffering so much?" Master Sawan Singh was suffering the karma of that dear one and He knew that. That dear one asked Master Sawan Singh, "Is this Your karma?" Master Sawan Singh made His heart very hard and He said, "No, this is not my karma. This is the karma of one of my dear ones."

In 1984 the hearts of the people in India had turned demonic and they did not have any love or sympathy. They were very brutally killing the people of one particular community. The way they were killing those people cannot be mentioned or described because it was so bad and so brutal. At that time when innocent people were being killed in that way, I did write this bhajan and I did say these words to my beloved Master, "The happiness has gone away. Who will look after our sufferings. Come beloved Kirpal. To whom else can I tell about my sufferings?"

Guru Nanak Sahib was in Amadebad when the Moguls were torturing the other people. No one's life was secure at that time and when He saw how people were molested and how they were killed He felt sorry for them. He felt a lot of pain and sadness for them. He said to Almighty Lord, "All these souls are crying. Don't You feel the pain? O Lord, all these souls are crying and they are suffering like this. Don't You have any pain for them? Don't You have any sympathy for them?"

Babur, the Mogul emperor, had captured Guru Nanak Sahib with the others and those who were captured were given a very huge amount of grain to grind into flour. It was not possible for one person to do so much, but still they were made to grind all that grain. Guru Nanak Sahib was also given a mill and grain, but He did not lose any faith. He said, "In pain or in happiness we should remember only Him." He told all the people around Him, "This all has been given to us by God Almighty and we should remember Him all the time whether it is the moment of pain or happiness."

To understand Jesus Christ as different than God Almighty is a mistake. God Almighty was present within Him and whatever He wanted He could have done, but outwardly, for other people's eyes, the Masters always pretend to be simple people. If you go and sing Their praises, if you go and tell Them that They have all these good qualities, They will say, "No, we do not have any good qualities in us." They will give all the credit to Their Master. They would say, "All these qualities were in our Master."

QUESTION: Master, there are people in Colombia who are saying that if you give money or do anything for other people you create karmic debt and you have to pay it back. Now they are afraid to do anything for other people.

SANT JI: It is a very good question but I am sorry to say that I have answered this question in one of the Satsangs. I had very clearly explained this in the Satsang. It is possible that at that time you may have been controlled by sleep.

I said that you should not hesitate in helping others and giving things to others if they need it, but it should be done in a selfless way and you should not remember after you have helped anyone. Right after doing that good deed you should forget about it. I have also said that when you are giving donations or when you are helping people whether they are Satsangis or non-Satsangis you should forget it right away and you should not expect anything in return. You should not do any good deed, you should not give money or things to anyone expecting a reward from it.

If you help someone expecting something in return or expecting a reward, then you will have to come back to get that thing back. Saints never make Their disciples ungracious. They never say that you should not help others. They say that you should help others, because the tradition that They have started of helping others is the result of Their broadmindedness. The Saints give the donation of Their own life to the dear ones. But They always say that when you give things to others, when you do anything for others, you should forget about it and you should not expect anything in return.

Guru Nanak Sahib said, "By giving things away with your hand you should make good for other people." He said, "If God Almighty has given us anything which we can give to others, if we have helped others, we should be grateful to God Almighty and we should tell Him. We should be grateful that we are not attached to the Maya, and we should be grateful and pray to Him. We should thank Him because it is only because of His grace that we were able to do this."

Only he who is not attached to the Maya can give the donations. Only he who understands the Maya as the dirt of his palms make a donation and give things to others. Such a person does not hesitate to help others.

Kabir Sahib said, "A miser neither eats the food himself nor does he let other people eat. He neither donates money himself nor does he let other people donate." He said, "O Kabir, the wealth of the miser is only for seeing because it cannot be used. It cannot be given away. If even one penny is decreased then the owner of that Maya will break your bones."

Kabir Sahib also said, "If your boat is filling with water the wise person is the one who takes out the water. In the same way, if your home is flooded with wealth, if you have a lot of wealth, the wise person is that one who gives it away to others as a donation."

Master Kirpal Singh Ji used to say, "Before giving donations we should think about where we are making the donation and we should only give to needy people. We should not give a donation where it is not needed, where they already have the vessels made of gold and where they have the floors made of marble."

Where they have so much and they do not need your donations, you should not donate. Those who have vessels made of gold and the floors made of marble do not remember God Almighty. They don't do the devotion of God. They only make nice houses and nice buildings. Then because of that, one community fights with another community; one

party fights with another party. I do not mean to criticize anyone but I am saying only what I have seen with my eyes and what our beloved Master Kirpal said about donations.

Master Sawan Singh Ji used to tell a very interesting story. Once there was a Mahatma who had this rule that he would eat food only at a person's home who earned his livelihood honestly. So one day he went to a city and asked the people there, "Is there anyone in this city who works very hard and who earns his livelihood honestly?" Some people told him, "Yes. There is a trader here who is very true and he does not lie. No matter who goes to buy things from him whether it is a child or an old man or a grown-up man, he treats everyone alike. The rates are alike for everyone and he does not cheat anyone. He is the only one who earns his livelihood honestly." The Mahatma further inquired about that trader. He asked how many sons he had. He was told that he had four sons. And when he asked how wealthy he was, he was told that he must have something like four hundred thousand rupees.

So, the Mahatma came to that trader and told him that he had come there to eat at his home. The trader welcomed him and said, "Yes, Mahatma Ji, come, please take your seat." And he asked his family to make food for that Mahatma. After some time while they were talking the Mahatma asked the trader, "Dear one, tell me how many sons you have." He replied, "Mahatma Ji, I have only one son." Mahatma was surprised because he had heard that that trader had four sons. He asked him further, "Okay. Tell me how much wealth you have." He replied, "I have only one lakh rupees. I have only one hundred thousand rupees."

The Mahatma was so upset that he got up from his seat and he was about to leave. The trader said, "Mahatma Ji, why have you gotten up? The food is being prepared for you. Please sit down and have your food and only then should you go." The Mahatma said, "I understood that you are a very truthful person. But people told me that you have four sons and you are telling me that you have only one son. Do you think that I am going to take your three sons away? Why have you lied to me? And people told me that you have four hundred thousand rupees. But you tell me that you have only one hundred thousand rupees. Why is that? Do you think I am going to take your wealth away?" The trader said, "Mahatma Ji, you did not understand what I was saying. Please sit down and listen to me."

Then the trader told the Mahatma, "You see, only one of the four sons helps me in the spiritual cause, so I consider that he is my only son. The others are the gamblers or the drunkards and they have come as my sons only to take their debt back. So that is why I don't consider them my own sons. I consider only one my own son because he helps me in the holy cause, in the spirituality. That is why he is my only son."

"Regarding the money, so far I have spent only one hundred thousand rupees in the spiritual cause. I know the money I have spent in the spiritual cause is the only money which is counted in my name. It is the only money I can call my own because I am only going to get the benefit of that much money. The other money will be spent in paying the fees of the doctors or to the lawyers. I don't know how I am going to use that money. I do not know whether I will be getting any benefit from that money. That is why I say only one hundred thousand rupees belong to me. Because I am sure I have used that money in the spiritual cause, and I will be getting benefit from that money." When the trader

explained this to the Mahatma in this way he understood and did not have any other excuse, so he sat down there and he ate his food.

So Guru Nanak Sahib also said, "Before giving donations you should first check the same way you test the field before you sow the seeds. You should check the field where you are giving the donation. You should not give the donation to the place or to the people who are not going to use it in a good way. And once you have given the donation you should forget about it."

The following story is from my own experience with Master Kirpal Singh. There was an initiate of Master Sawan Singh Ji who used to live in this area. He used to be a business man and he had very heavy losses in his business. He owed people a lot of money. He was so disappointed with his life that once when I was going to Karampur in the jeep, he laid down in front of my jeep. When I saw him there I stopped the jeep and asked him why he was doing that. He said, "I owe people so much money – more than the number of hairs on my head – and I have lost my reputation. Unless I get the money to pay back to the people I am not going to survive. I am going to commit suicide. So you help me."

I told him, "If you had come to me last night I would have made some arrangement, but I cannot do anything right now. I have to go to see the Master. Give me some time and tonight I will sell one of the squares of my land and I will give you something like five or six hundred rupees and you can pay back your debts and then you don't need to worry about anything."

That person listened to me and he knew I could do that because I had so much love for him and he knew that I would give him the money. So after telling him all this I went to see Master Kirpal. After seeing Him I was in a rush. I had to come back and arrange to sell the land so I could give the money to that dear one. When I asked Master's permission to leave He asked me why I was in such a rush. I told Him about that dear one. Right then another dear one had come to see Master Kirpal and he had given Him a huge amount of money, a large donation. At once Master Kirpal gave me that money and He told me, "You can sell the land later on but take this money and give it to this dear one. Maybe he can use this money."

But I am sorry to say that before I reached that place that dear one had already committed suicide. He did not wait for me. His son met me in Purampur, about sixty kilometers from that place, and he told me about him having committed suicide.

The dear one who had come to donate that money to Master Kirpal Singh must have thought that Master had accepted that donation because He needed the money. But Master did not keep that money with Him even for a second. He gave that to me to use for that other dear one. It is possible that if I had reached there in time, if it was meant to be, then that person's life would have been saved. And the person who had given the money would have earned a good karma for having saved one person's life. But it did not happen. It is possible that Master wanted His money to be utilized in some other cause, in some better cause.

Saints have a very big heart. There was an initiate of Master Kirpal Singh who was an Inspector on the Police force. He was a very truthful man. He would not accept bribes

and he would always do his job in a good way. But somehow there was a false lawsuit against him because he had been determined not to take bribes.

As you know, these days it is the habit of the leaders that unless you accept bribes from the people and share with them, the leaders, using their power, always keep your bags packed. They always keep you moving from one place to another and they make trouble for you such as false lawsuits and things like that. They do not like you if you do not take bribes and share it with them.

So, that Police Inspector was the victim of poor leaders like this. When that false lawsuit was brought against him, he thought of committing suicide, thinking that there was no use in living in such a world where people don't appreciate the truth. Since he was a very good person, an initiate, he came to my village to discuss all this with me and he wanted to seek my advice about whether he should commit suicide. When he told me his story I lovingly told him, "Why do you feel like this? Why do you consider committing suicide? You will definitely get whatever is written in your fate and if you want anything I have fifty kilos of land here and this house which I can give to you." I touched his feet and told him, "Don't try to end your precious life."

When I told him all these things and when I offered him the land and the house he was soothed and he gave up the thought of committing suicide, and he again started living his normal life. Just a couple of days ago, after a period of about fifteen years, he came here having been promoted to the District Superintendent of Police, and brought with him many of the other policemen. The people who used to live with me at that time had seen him as the Police Inspector, which was a lower rank, but when he came here as a higher officer along with the other policemen they did not recognize him. So, he asked the people here, "Do you recognize me?" And when the dear ones here said, "No. We don't." He replied, "I am the person who was offered the land and the home by the Master. His offering changed my life and I am here to see Him. You can imagine how much it affected me that He offered me all those belongings."

Earlier, an army officer was visiting me in my earlier village and I served him good food to eat. In that place I had many big houses on my property. After eating the food and after being served very well he looked at all the buildings and things and he said, "You are not married; you do not have any child; but you have all these big houses and all this property. Who are you going to give this to after you leave?" I told him, "Dear one, you see that you came here and I served you selflessly, but you are looking at my property?" The meaning of saying this is that people are always attached to the property. They always look at the things of the Saints, but Saints do not even take one moment to become detached from the property. They do not even think twice before They give away all the worldly properties that They have. If we make our hearts like the hearts of the Saints then we will not be involved in these kinds of questions – whether we should give things to others, whether we should help others or not, or whether we will have karmic debts or not.

Dear ones, to accept things from people is a bad thing. But to give things to people when they are in need is not a bad thing. Whenever we get the opportunity we should always be ready to help others.

Swami Ji Maharaj said, "The Master is not hungry for your wealth because He has the wealth of the Shabd Naam within Him. But by accepting your wealth as a donation He makes your wealth successful and He does good things with that money by giving food to the hungry and water to the thirsty and by doing good for others.

Only the father knows how hard or how honest the earning of the son is, and only he knows how he has to appreciate and protect that and use it in a good way. That is why the Master is the only One who is worthy of our donation and we should only give the donations to the cause of the Master. As Kabir Sahib said, "It is of no use to give the donations to someone other than the Master, or to move the rosary without doing the devotion of the Master."

If there is any Satsangi who needs our help and if we can help him, if God has showered Grace upon us, then there is nothing wrong with helping him. But your help should be selfless.

In Rajasthan there is a saying that, "In one hand you have the food for others, and at the same time in the mouth you have taunts for him." It is as though you help someone and then you go on taunting him saying, "I have helped you and you do not appreciate it and I will not help you again." You should not do this. Dear Ones, whenever you help anyone, you should forget about it right away.

I hope that now your dear ones, the dear ones in Colombia, will not hesitate to help others.

1988 September: When You Recognize Your Friend

Session Date: February 28, 1988

This question & answer session was given February 28, 1988, in Rajasthan.

QUESTION: I have been told that it is not good to discuss your meditation experiences with anybody; I wondered if that includes your mate as well.

SANT JI: In our religious scriptures it is written that there are four ages: one age comes after another. So there are four ages: the golden age, the silver age, the copper age, and the present Iron age, or Kali Yuga. And it is written in those scriptures, that in the Sat Yuga or golden age if a person would do anything good or bad, if he would commit any sin or if he would do anything good, everyone had to pay for that deed, everyone would enjoy the fruit of his good deed or suffer for his bad deed. In the silver age it so happened that if a person did any bad deed the whole city in which that person lived would be responsible for that one bad karma of that person. In the same way, if he did anything good the whole city would enjoy the fruit of his good deed. In the copper age, it became like this: if a person did anything wrong his consequences had to be paid by his family. And in the Iron age, the present – we call Kali Yuga the worst age because the mind has become very swift, there are many passions, there are many snares in this iron age, and that is why all the souls are very much stuck in this iron age – that is why we call this age, the Kali Yuga, as very bad. The rule of this age is that whoever does any good or bad karma, only he is responsible for that. Not even the wife of a person is responsible for any good or bad deed the husband has done. And in the same way the husband is not responsible for any good or bad the wife has done. Whoever does anything, good or bad,

is responsible for that and he has to suffer or enjoy that account of that karma. Guru Nanak Sahib says, "Whoever does the karma, only he is held responsible for that; others are not responsible for that." Master Sawan Singh used to say that not even the husband or wife have the same kind of experiences, whether husband or wife we all have our own karmas. Since we all have our own karmas, the relation between husband and wife is of a worldly nature – but here we are following the Path of Spirituality; it is different than the worldly ways. In the worldly ways we have to cooperate with love and respect for each other, but as far as the Path of Spirituality is concerned we are responsible for our own selves.

Do you think that the husband and wife will not be jealous of each others' progress if they knew about it? Jealousy of the other person has a great effect on our practices. I know this because I receive so many letters from the dear ones, from the husbands and wives; and the love between the husbands and wives easily changes with the waves of the mind. One wave of the mind comes and both of them come very close to each other in love, but when the other wave of the mind comes, that takes them apart. There was an initiate couple, a husband and wife, of Master Kirpal, and once they had a little bit of an argument, and got upset with each other; after that the husband sat in meditation. He was sitting in the courtyard doing his meditation, and his wife was cleaning the courtyard, and when she saw that her husband was sitting in meditation she prayed to Master Kirpal Singh, "O Baba Kirpal, if you are listening to me, don't let my husband's soul withdraw. Don't let him concentrate, because he is sitting in meditation after getting upset with me." So do you think that if such a wife knows about the progress of her husband that she will not be jealous of her husband? There are many things of this world you can share with your wife. If you can live a very loving life with her, you can gain even more experience, you can gain a lot more comfort in the worldly life also.

Pappu knows about this: once there was a dear one who had just gotten married, he had met a woman and had gotten married to her; it was the love of the beginning, a new relation was formed. Now they were very happy, there were so many desires and so many good things in their minds. The husband was flying so high in his emotions. "Ever since I met this woman, I have gained everything. I see everything in her; she is the real peace- and happiness-giver to me. I see Kirpal only in her. She is everything . . ." He went on saying all these things to me. I did not feel very comfortable arguing with him, and I only said, "I can only wish that your love for each other may grow with the grace of Lord Kirpal." I did not want to say anything more.

After a few months they got upset with each other and got separated; then I tried my best to bring them back together. I even reminded him of that time when he was talking very highly of his wife. But until now they have not yet gotten back together. So what kind of love do this husband and wife have for each other? What kind of relation do they maintain; and how much do they understand about the strength of the relation of husband and wife?

Once a similar question was asked of Kabir Sahib and he said, "Looking at such people I feel embarrassed." Because the love of the Master is very high, very pure; but what do we do? We bring that love to the level of the mind and sense organs – to the level of passions. And looking at the condition of such dear ones who bring the very high and

pure love of the Master down to the level of the worldly love, then the Masters feel embarrassed.

QUESTION: For quite a while I have been wondering, when you were in the room for three years, I wonder if you might relate to us some of the experiences you went through? Did you have to fight with Kal and the Greater Kal and if so what form did he take, things like that? I wonder if you can give us more detail on what happened in those three years?

SANT JI: Regarding this I have often said that during the Second World War, I had happily proposed my name even though it was not my turn and even though I was not asked to join the army and go to the war front. At that time there was no law that you had to be eighteen years old before you could join the army. At that time they wanted people to go fight against Hitler whose army was advancing very much. They were not worried whether one was young or old, they only wanted to reduce the number of bullets, thinking that if they would have more people on the war front, then that would destroy more bullets of the enemy. They were many times forcing people to join the army. I have often said that at that time many people preferred to go to prison for twenty or thirty years, but they did not want to face certain death fighting against Hitler. Since he was advancing very fast, they all knew that if they would join the army, death was certain for them.

At that time, even though it was not my turn and no one was forcing me, still I gave my name; I joined the army and I gave my name to go to the war front. So when I appeared in front of the officers they looked me over and were wondering how such a young boy had joined the army, and why he was prepared to go to the war front. Just a month after we were drafted and when we were about to be sent to the front, they called all of us and the medical doctor looked at all of us. They told us to remove our shirts so that they could see who was weak and who needed milk. When the doctor asked the commander who should be given milk and who should not, the commander wept and said, “They are all scapegoats, why don’t you give milk to everyone?” Because he knew that all those who had joined the army would definitely meet their death. I have told you many times that at that time I was not worried about death and I was very happy. I did not have any regrets because I knew that death will come no matter where you are, and in whatever way it is destined for you, death will come. So I did not feel any fear, I was not afraid and I did not have any regrets about joining the army.

But when it came to the meditation and when I was sitting here meditating, one day when I was going to the underground room to sit in meditation, the Negative Power, or Mind who is the agent of the Negative Power – no matter what name you call that Power – that Power came in front of me in the form of a lion and he opened his mouth, and he did not let me go inside. He was adamant; he was determined that he would not let me go inside the meditation hall. It was very difficult for me to face that and at that time I realized how it was easy to go into the army and accept death, but how it was more difficult to go into the meditation hall and face the Negative Power.

On the battlefield you know that the bullet will come and hit you and at once your body will cool down, but here there is no bullet. And here you don’t have any weapon, you don’t have any bow and arrows, the only thing you have is the Master and the shield of

the Shabd Naam which Master has given to you. But when I had to face the Negative Power in the form of a lion, then I realized how difficult it is to go inside and struggle with the mind. It is not only me who is saying that it is very difficult to struggle with the mind – all the Masters, all the Saints Who have done the meditation, and those Who have struggled with the mind have said so. When Baba Sawan Singh Ji did His meditation He also realized how difficult it was to fight with the mind. And He also said that it is very difficult to fight with the mind. And when our True Lord, Great Emperor Kirpal Singh did His meditation, He also witnessed the same things and He also said that is not an easy thing to fight with the mind.

Tulsi Sahib also said, "O Tulsi to fight in the battlefield is the work of a day or two, but to fight with the mind is a continuous struggle, a continuous battle, in which you do not even have any weapons."

Supreme Father Kirpal used to say, "If your friend goes away and he comes again in a different coat will you not recognize him?" In the same way, if that Almighty Lord who had once come to you and after going away, now when He has come back again in a different coat, in a different form, will you recognize him? If you are sure – if you have recognized Him – that He is your same Father, He is your same friend, who once came to you and offered His hand to you, and you caught hold of His hand, but after some time you let go of His hand – and now He has come again to help you; will you ask for the experiences from Him? Or will you just follow Him and do what He is telling you to do? I think that if you get back your Friend who you lost and if you are sure that He is the One Who will take you to the Real Home, you will definitely obey His commandments and not ask for anything else.

Mahatma Chatar Das was an initiate of Baba Sawan Singh, a very great meditator. He used to say, "When one recognizes his Friend, he embraces Him and he loves Him." And He used to say, "What is the condition of the dear one, when he recognizes his Friend? He becomes one with his Friend like the sugar becomes one with the patasa." You see that the sugar mingles in the patasa [sugar candy] and the patasa is not different from the sugar; there is no difference between them. In the same way when you recognize your old Friend you become one with Him. I put this in a different way, I say, "When the dear loving soul meets the Perfect Master it is just like bringing dry gun powder in contact with fire."

I learned the habit of obeying the commandments when I was in the army because you know that in the army it is a rule that whatever order you have been given, first of all you are supposed to carry that out, and then you can make excuses or ask questions. If they tell you, "You should cook the food." The food should be cooked, you cannot make excuses, that you do not have firewood, or you do not have water, you don't have salt, or you don't have rations, or anything like that. Whatever they have told you, if they have told you that the food should be cooked, it should be cooked. Afterwards you can report and tell them that you did not have this thing, and some other thing was away, etc. So when I was sitting here meditating I used to think, "I used to follow the orders of the worldly people, but now the Great Man – He is not a man, He is the Almighty Lord – has come to my home, showering a lot of grace on me; can I not obey His commandments like I used to follow my officers in the army?

Kabir Sahib said, “If a thirsty person goes to a man who has water with him, that thirsty person will not ask any questions – whether the water is hot or cold, whether it is dirty or clean, or what kind of water it is. He will at once ask for water and at once request that person to quench his thirst.” In the same way Guru Nanak Sahib also said, “If you try to sell your true goods to the people who do not have appreciation for them, they will not appreciate them; it will be of no use. But if you get a person who appreciates your goods, and if you give the goods to him, then he will value and get a lot of benefit from what you give him.”

I had thirst in me – right from my childhood I was very thirsty. I was so much thirsty that when God Almighty Kirpal came with the bag of Nectar, that Water which I was longing for, I did not ask him any questions. I did not ask Him from which caste He is from, whether He was married or not, whether He had any children or not. I did not ask Him any question, I just got the thing I was longing for since my childhood. When He gave me that thing, I did whatever He told me to do. He made room in my within, and He allowed me to dwell in Him. Dear ones, what more experience can you ask from the Master if you know He is the one who has come to quench your thirst?

Many dear ones have heard the story of Hir and Ranja; they were two great lovers in India. Ranja used to live in a place called Tukat Hazara. Ranja was his surname; his first name was Deeto; and he belonged to a very good, well-to-do family. Hir was also from a very good family and she used to live in the place called Junsheal. Ranja had love for Hir even though he had not seen her. It was not the worldly kind of love, not made dirty with the worldly indulgence; it was the real love of the soul. So Ranja left his home, his family, his comforts, his everything. He crossed the river and he went to the place where Hir used to live in a place called Junsheal. Hir’s family had a lot of buffaloes. In those days it was not very easy for any man to go and propose himself for marriage, so Ranja did not dare to go to Hir’s parents and tell them that he wanted to marry Hir. He had the real love for Hir, but he could not even tell Hir that he loved her. So instead, in order to remain close to his beloved, he started working for Hir’s family taking care of the buffaloes. He used to work very hard; he used to do the work of four servants only so that Hir’s family would not turn him away and he could always remain there near his beloved.

Since it was very difficult for anyone to propose himself for the marriage, Ranja could not propose the marriage, but Hir knew that Ranja was her old friend, and she also knew about the real love he had for her. But it was not in their hands to talk about marriage – because in those days you had to face death if you talked about such things. They could not even talk about getting married. Hir was engaged and married to someone else, but she did not accept that person as her husband, because she knew deep in her heart that Ranja was her real husband. And Ranja also could not live comfortably after Hir was married away to someone else.

In the great epic Hir and Ranja written by Hazrat Varis Shah, he mentions about Hir’s uncle whose name was Kado, and who was crippled. He is mentioned as “mind.” As the mind does not allow the soul to meet the Oversoul, in the same way Kado did not allow Hir and Ranja to meet. He made a false story of the love of Hir and Ranja and in that way he worked against their love; that is the reason Hir was engaged and married to someone else and not with Ranja. After Hir was married to someone else Ranja became very upset. Later Hir was told a lie, that Ranja had died, and she said, “Now what is the use of my

living in this world, because my life was only with my beloved Ranja." She also left the body right then. And when Ranja (who hadn't really died) came to know about the departure of Hir he also left his body right then. So this is called real love. They did not have anything like worldly love, they did not have passionate love; it was real love, the love of the soul. And even though they had not talked about their love with each other, still they knew about that love because the heart knows the heart, and their love was on the level of heart.

Bulleh Shah, the Sufi Saint, has also mentioned about the love of Hir and Ranja in His writings. He said, "When Hir inverts within and goes back to her beloved Ranja, she becomes one with Ranja." He also called our soul as Hir and the Shabd as Ranja.

Once it so happened that since Hir was so in love with Ranja – she was always remembering Ranja – she forgot what her name was. So once some friends came and she said, "Have you seen Hir?" The friends laughed and said, "Who are you; are you not Hir?" She felt embarrassed, but she said, "Calling the name of Ranja I myself have become Ranja. Don't call me Hir, call me Ranja; I have forgotten my own name." So this is the condition of the lover when he meets his beloved; when he remembers the beloved all the time, he forgets who he is because he becomes the form of his beloved. There is no difference between the disciple and the Master.

So when you meet your beloved Lord, your beloved husband Ranja, and when your soul inverts, when your soul goes back and becomes one with the Shabd, then what kind of experiences can you ask from that Master? You can only remain intoxicated; because when you know and you become one with your long-separated God, what else can you ask from Him?

Ranja was the owner of Takat Hazara, he had all kinds of comforts and conveniences in his home, but still because of his love for Hir, he left everything. He left all the comforts and went to work as a servant for Hir's family. In the same way, God Almighty, the Owner of Sach Khand, only for the love of this poor soul, His lost forgotten Hir, He came down, giving up all the comforts all the pleasures and conveniences of Sach Khand. He came down to this world full of sufferings only because of His love for His Hir, His poor Ajaib. How could this poor Hir not remember Him? How could this poor Hir not long for and remember Him? It was only His grace that He came and gave up everything for this poor soul. And this poor soul was also able to remember Him.

Those who do the devotion of the Lord do not make any excuses. What more experience can you expect when you know that God Almighty Himself has come into this world for the sake of your liberation, when you know He has come only for you? Those who do the devotion of God do not talk about all these things. Sheikh Farid said, "Those who are close to God do not give this secret to anyone." Kabir Sahib also said the same thing, "Just as a dumb man cannot tell about the sweetness of jaggery, he can only express his happiness through his actions. In the same way, those who have realized Him, who have become one with Him, what can they say about realizing Him and what can they say about uniting with Him?"

Once in the lifetime of Hazur Maharaj Kirpal Singh Ji I was going to talk about my experiences with Him – how I had realized Him, what He is for me, and what I saw in Him. When He was going to give an Initiation He told me to explain the theory to the

dear ones, and I lovingly requested Him, "O True Lord, You are the True Emperor, why don't you show them Your Real Form? Why don't You give them Your open darshan? Because if You will give them Your open darshan all the disputes between the pundits and mullahs will be finished, and there will be peace all over. In every home they will talk only about You. So why don't You tell them Who You really are, and why don't You give them the open darshan to all these dear ones?" I said, "If You do not want to shower Your grace on all this world, at least on these dear ones who are sitting here for Initiation. Why don't You tell them Who You really are and why don't You give them the open darshan?" At that time Master Kirpal made me quiet and He said, "Don't let them tear my clothes; you do whatever I am telling you to do." So you see that I was going to tell about the experiences and He told me to keep quiet. Once a dear one who was present at that time happened to meet Mr. Oberoi and when Mr. Oberoi asked him to tell him something about me he said, "Yes, I remember that time when He told Master Kirpal to bless everyone with His open darshan. At that time Master Kirpal said, 'Don't let them tear my clothes,' and Master Kirpal had told Him to keep quiet." So you see if Master had not told me to keep quiet it was possible that in His lifetime I would have told other dear ones about my experiences with Him. But you know, dear ones, He Who showers the grace on a person, He Who gives a lot of things to a person, He also has the power to keep that person's mouth shut.

Dear ones, you know that there are so many things that I can say about this, there are a lot of things that I can talk about this thing because the stories of the love of the Masters are such that they come out by themselves. But time does not permit me to speak more on this subject, because now the time is up.

1988 October: If We Have the Yearning

Session Date: October 27, 1985

This question and answer session was given October 27, 1985, in Rajasthan.

SANT JI: When I went to Bogota On my first tour, the Colombian children sang this bhajan. Whenever anyone sings this bhajan I always remember the children because they sang this bhajan with much love and devotion.

QUESTION: Master, I would like You to speak about the twin souls – [Master Kirpal referred to husband and wife as] – one soul that lives in two bodies. How does the Master unite these souls? When do they lose their characteristics of being a man and a woman and become one, and when does He take them to Sach Khand?

SANT JI: It is very simple. Just as God is One, and in the Form of the Shabd He resides in each of us, in the same way, there is only one soul, but it is residing in many different bodies. When the soul becomes one with the Shabd, then all the souls become one, just as the Shabd or Almighty God is One. Soul is of the same essence as God, so as God is One, even though He is residing in every one of us, in the same way, there is only one soul, and when the soul gets connected with the Shabd, she also becomes one.

On the morning of the 26th, before we sat for meditation, I had said that we have to do constant Simran. By doing the Simran we have to come to our eye center. And after crossing everything which I mentioned at that time, we have to reach the tenth door and

open the tenth street. We have to shake off three vestures – physical, astral and causal. When we reach the tenth door, then our soul will realize that she is neither black nor white. The soul realizes that soul is only soul, and she has God for Oversoul. There the difference between male and female does not exist. There is only one soul over there, so when the difference between a male and female doesn't even exist there, how can we say that there is one soul living in two different bodies because the body also does not exist there.

Swami Ji Maharaj has said, "When the soul reaches this place, the duality goes away and one looks into the Light." Another time He said, "When the soul reaches this place, Master makes that soul one from two. He takes the soul back to the Real Home after making the soul cross the planes one by one."

QUESTION: Sant Ji, I want to make a request for all of us who are sitting here, and that is that You may allow us to sing Your love and be able to be filled with Your love for twenty-four hours of the day.

SANT JI: Sant Satgurus always give a lot of love to Their disciples. Regarding myself, I have often said that my Almighty Master was the Ocean of Love. I was thirsty for one drop of His vast ocean, and since I was the devotee of His love, He gave me only His love. Whatever love I have received from Him, I am giving that to all my dear ones.

Today I have written a bhajan and the chorus of that bhajan says, "Why do you worry since Kirpal is worrying for you?" Why do we have to worry when our Master is worrying for us and He is taking care of us? It is all His grace; and because He has given us that love, we are sitting here in His remembrance. If He had not been gracious on us, if He had not given us His love, we would never have been able to come here and sit together in His remembrance.

There is another bhajan which says, "I have looked at millions of faces but no face seems attractive to me. By uttering Your name, O Sawan, the boat does not sink."

I had just started to write a third bhajan but someone came and knocked at the door. [Laughter] The only thing I could write was that we should remember or meditate upon the Name of Kirpal and remove the pains of ages and ages. [Sant Ji laughs]

QUESTION: Master, I have only two questions. One is about Master's earlier years and the other one is about Simran. The first question is: Many years before our present Master Ajaib was liberated by Master Kirpal, He had already, as a young man, contacted the greatest living Master of His time, Maharaj Sawan Singh. Why did Sawan Singh decline Initiation to Ajaib, Initiation that was so readily available to everybody else, causing immense frustration and giving young Ajaib maybe twenty more years of incredible agony? Would Master find us worthy enough to share with us His feelings about the mystery of Sawan Singh's decision and give us an insight into Ajaib's inner pilgrimage during those many years of painful waiting in endless meditations? And then I have a second question after you answer this one.

SANT JI: First I would like to tell you that whenever you ask a question you should try to make it brief, because you know that when the question is long the answer also becomes long. That does not allow other people to ask their questions.

I don't have any objection this morning to this long question, but when I answer this question it is possible that you may not have enough time even to ask your second question. Anyway, I am very happy that you have asked this question; it is very interesting. Before I reply I would like to suggest once again that everyone should read the book written by Mr. Oberoi, because in the part where he has talked about me he has written many things which can answer these questions.

You have heard a lot about me; you have read a lot about me. Still, briefly I would like to tell you something more. When I was very young, maybe five or six years old, before I was old enough to understand all these things, I used to go to the Gurdwara, the holy temple of the Sikhs, with my parents, because I was born in a Sikh family. I would hear the glory and the praises of the ten Sikh Gurus, and the desire of doing the devotion of the Lord would come in my within.

Whenever I heard the stories of the great Masters and Their disciples, a question would rise in my within; I would wonder if I would be so fortunate or so worthy to have such a Master in my lifetime. Also whenever I heard stories of those who left the Masters, obeying their minds, I would feel pity for them. Then I would think, "If I were ever fortunate enough to get such a Master in my lifetime, then I would never obey my mind. Whatever my Master would tell me, that I would do." These were my feelings when I was very young.

Because of this yearning for God I did not have a lot of sleep, I lost my appetite, and I could never find comfort in sleeping on a comfortable bed. I never liked to live in a very good house. My parents did not like this attitude of mine. Many times my mother would get upset at me when I would not sleep on the comfortable bed. I have often said that God had given a lot of material wealth to my father and he did everything possible to make things comfortable for me. Even now in Punjab there is a house in a garden which my father had constructed only for me – it is still standing there.

But it is a fact that I never went into that house to rest, and I never took any facility or any convenience from my father. I always used to think, "God made this very big world and there are so many people in this world. Can I not do something to take care of my own self?" That is why, right from the beginning, I always did one thing or another to earn my livelihood. I always did some work to earn the money.

When I got this yearning and started my search for God, at that time in India there were many Paths, many communities, who had the knowledge of One Word or Two Words. It is not like that now. In India there are people who know how to give lectures and talks, but they don't have any practical knowledge. But in those days, there were some people who had some practical knowledge up to the Second Plane.

Gradually those people were given the gifts and the property and the worldly things. Then the meditators left this world and after them only the people who had the outer knowledge remained there. That is why the Spirituality that was there at one time went away.

Master Sawan Singh Ji used to say that the doctor, the lawyer, the Saint, and the leader are not respected and appreciated in their home town. Neither the maternal nor paternal families nor the other family members get any advantage from them. In the same way

Guru Nanak Sahib came and many people took Initiation from Him. He was God. In fact, God Himself came into this world to give the knowledge to the people. Many people took advantage of His coming into this world. But Sri Chand, His son, did not take Initiation into the Five Words from Him. He went to Avanachimuni and took Initiation into the Two Words.

In India at the time I started my search, people used to perform austerities including one practice called jaldara in which they have a stream of water falling on their head. Some people had about one hundred pots of water poured on their heads; some had more than that.

This austerity is done in the month of December. A rectangular tank-like thing is constructed which has a little hole in it. The tank is filled with water which is very cold. And through that small hole the water flows on the head of whoever is doing that practice. Because the water is very cold, many people become so cold that they fall down before they finish their practice. Then they are put on very hot ashes so that their bodies warm up again.

Some hypocrites who want to attract and impress people don't let the water fall on their heads. Instead they do some kind of thing which does not allow the water to fall on their head; it goes on some other place. Or they let the water fall on their hand but they show the people that the water is falling on their head. They also use a lot of marijuana and a lot of other drugs to impress the people that they are intoxicated. But the loving dear ones do not do that. They do it correctly. They let the water fall on their heads and they do not mind even if they become cold.

I did this practice many times along with the practice in which fires are burning on four sides. The person who performs this austerity sits in the middle of the four fires. They start this practice at noon in the month of June, which is very hot in India. They do it for five or six hours, doing the repetition of the word Naam for ten thousand times or even more. The person who does this practice has to practically sit in the fire for five or six hours. I have done this practice as well as the practice mentioned before. But when I did not get anything from doing those practices I went to Baba Bishan Das.

Baba Bishan Das then told me, "All these outer practices do not have any connection with our soul. If by sitting under the water one could get the liberation, then why are the fishes and frogs and other creatures who live in the water not liberated? And if only by sitting in the fire one could achieve the liberation . . . you know, there is already a lot of fire going on within you. There is the fire of lust, greed, attachment and egoism. What is the use of having more fire outside?"

Baba Amolak Das, the Master of Baba Bishan Das, was initiated by Baba Sri Chand, son of Guru Nanak. Sri Chand lived for about one hundred and fifty years and Baba Amolak Das also lived for about a hundred and forty years.

When Baba Bishan Das gave me the Initiation into the first Two Words, he did not tell me to be content with only what he had given me, because he knew there was something more than these Two Planes. He told me to continue the search, because he himself was not content with what he had achieved and he knew that there was something more.

In the army we were once posted in the cantonment of Nowshera which was built by Baba Sawan Singh when He was serving in the army. And in our cantonment some Pathans from Peshawar used to come to sell the neem sticks to the army.

Once some of the Pathans came and they were saying, “We don't know how far Baba Sawan Singh has gone within or how great the Master is. We don't know anything about His inner condition, but outwardly He looks very beautiful and attractive.” They were talking about Baba Sawan Singh whose darshan they had in Peshawar, not far from us. It was about two or three hours from Nowshera to Peshawar by train. When I heard that they were talking about a Mahatma, I was very interested and I told the commander, who was also very religious. Anytime anyone told him about any Saint or Mahatma he would at once go and visit that Mahatma. So, when I heard from them about Baba Sawan Singh I told my commander and he said that we would go to see Him.

When we went to see Him, the attractive, impressive form of Baba Sawan Singh was so beautiful, so enchanting, that I could not take my eyes away from Him. I was so fascinated by the beautiful form of the Master that I could not forget Him. I did not know anything about His inner condition but I felt for sure outwardly that He was a perfect Mahatma.

I went to Baba Bishan Das and told Him about Baba Sawan Singh. Bishan Das was not a narrow-minded person, he was not a frog of the well; he had a very big heart. So he at once agreed to go and have the darshan of Baba Sawan Singh. At that time Baba Bishan Das was very old and his body was very weak. Sawan Singh told him that this was not the time for him to get the Initiation and meditate, but Baba Sawan Singh promised that He would take Baba Bishan Das up and make him meditate in the inner planes. Baba Sawan Singh promised to liberate him.

Baba Somanath had also done a lot of japas, tapas; He had performed austerities and done many kinds of outer practices. So when Baba Bishan Das was talking to Baba Sawan Singh, he praised me and said that he had this disciple who had done all these outer austerities and practices. Baba Sawan Singh then mentioned Baba Somanath, saying that He also had a disciple who had done all those practices.

In my childhood and also in my youth I was very beautiful; I had a very attractive face. Not only the women, but also the old men were attracted to me and they would come to see me. They would praise my eyes and my face. When I used to perform the austerities, sometimes women would watch; they would say that they couldn’t understand how my mother allowed me to leave home and do what I was doing. They used to ask me about the pain and why I was causing my body so much suffering. They wanted to know why I was doing that. I was doing all that only because of the love of God. I was doing all that only because I was searching for Him.

Once later on, a young widow came to me crying. She told me that it was very difficult for her to live because people would bother her. I said that it is difficult for a man also to live in this world, because I remembered how many women got a beating from me because they came to bother me when I was a young man doing those practices. Unless you have love for the Master, it is very difficult for you to get rid of this passion.

We all talk about chastity; we all talk about the love for the Master. But it is very difficult for us to maintain and develop love for the Master. Some people used to live with me and boast of their chastity and love for the Master. I used to tell them that you should look into your heart, you should comb your heart and see how many times in a month you make your underwear dirty – how many times you lose the vital fluid.

From the letters of the dear ones and in their interviews, the dear ones who are married tell me about how they lose their vital fluid in their dreams, and this is the condition when they are married. Just imagine what would be their condition if they were not married.

This is not the question of man or woman. Because where Naam is manifested lust cannot come there. And where the lust is prevailing, Naam can never manifest there.

So when I appeared in front of Baba Sawan Singh requesting Initiation, I had taken some donations for the langar; He was very happy. He was in a very jolly mood; He was very gracious. He told me, "The time will come when you will have to do a lot of seva." He told me, "This is not the time for you to get Initiation. Because everyone's time is predetermined."

After that I used to go to see Baba Sawan Singh very often because the commander of our army was initiated by Baba Sawan Singh. In this area, at that time, there were only eleven initiates of Baba Sawan Singh and I used to celebrate Baba Sawan Singh's birthday with full enthusiasm. I would travel up to twenty miles to be near those initiates and I would spend all the money I had for the celebration of Master Sawan Singh's birthday. I was fully devoted to Him, and I had complete love and faith in Him. It is all because of that and His grace that He showered a lot of grace and blessings on me.

In those days there were no good roads here, there was no canal, there was no water here. It was very dusty, very sandy here, and to travel twenty miles used to take about five or six hours. You know that he who is thirsty will never ask the question whether the water is good or bad, or whose water it is. So when I used to go to see Baba Sawan Singh I was very thirsty. I did not ask Him any questions; whatever He told me I believed in that and I accepted it. He had a very dear disciple, Mastana Ji of Baluchistan, who was made the emperor of Bagar (in this area) by Master Sawan Singh. This area was a very poor area so he distributed a lot of wealth to the poor people. He always used to talk about Baba Sawan Singh, and many times I went to see him. He was very intoxicated in the love of Sawan Singh and I always used to go to him. And I was always happy to hear him talking about Sawan Singh. He used to love me a lot and many times when he wanted to tell people in the Sangat about Baba Sawan Singh he would tell me to stand up and talk about Sawan Singh. And then I would tell the Sangat what I had seen in Master Sawan Singh.

Once when I saw Mastana Ji in a good mood, I asked, "Are you the one who is going to give me the Initiation, as Sawan Singh said?" He told me, "No, I am not the one who will give you Initiation. He who is going to come to give you Initiation has done a lot of meditation. He is so powerful that if two cannons were firing, and He put up His hands, He could stop those cannons. He will come to you by Himself and He will give you the Initiation." So according to the promise made by Baba Sawan Singh, Master Kirpal Himself came and He quenched the thirst of my soul. How can I thank Him? Because He made my life; He gave everything to me. He gave me so much love and it is only His love which I am giving to all of you. We cannot thank Him enough through our tongue.

The only way to thank Him is by going within and bowing to Him there in the inner world.

I had the yearning for many years and what I have told you is just like a drop from the ocean. I have told you things very briefly. It could make many books if I went on telling you all the incidents of my yearning, because it was a long search and a long period of yearning. If we have the same kind of yearning, then God will run after us, because He is always looking for those who have yearning for Him.

1988 November: To Be Steadfast on the Path

Session Date: March 2, 1988

This question and answer session was given March 2, 1988, at Sant Bani Ashram, Village 16PS, Rajasthan.

QUESTION: Would it please Sant Ji to comment on the disciple's attitude toward earthly life in connection to true submission to God and the Master?

SANT JI: It is a good question. We hear in Satsang and we read in the Masters' writings that we must submit ourselves to God. When the Masters come into this world They live that exemplary kind of life in which They give full importance to meditation. They live that life to teach us that along with doing all the worldly things we have to obey the Master. We have to give importance to the commandments of the Master, and do the Bhajan and Simran. Since They Themselves live a life like that They inspire us also to live the same kind of life.

Yesterday we had a Satsang on Guru Nanak's bani in which we heard how Guru Angad, along with attending to the responsibilities of his earthly life, did his job towards his Master. We heard how he pleased his Master, how he obeyed the commandments of his Master, how he surrendered to his Master and how he became as the part of the body of the Master.

Swami Ji Maharaj said, "When the dear one comes to the Master he should chase away all the religious deeds which he has been doing. Whatever Path the Master puts the disciple on, that Path should become his religion, his everything, and he should remain true to the devotion of the Master." I have often said, "Before you come to the Master, search as much as you want, read the history of the Master, see if He has done any meditation or not; but after you have taken Him as your Master, whatever the Master tells you to do you should do it. After that, it is not good for you to be wishy-washy; you should be steadfast on the Path which your Master has put you on."

Master Sawan Singh Ji served in the army, and he did many other things in this world, but he gave most importance to meditation, love of the Master, and obedience to the commandments of the Master.

What is our lacking? We do not give that place to the love of the Master which we should be giving. We are not ready to refuse the orders of the mind. We are always eager to refuse the order of the Master because we have understood the mind as our owner.

Once there was an initiate of Kabir Sahib who after receiving Initiation from Him went on different Paths, he did many other things, but finally when he was in trouble he

remembered his Master Kabir Sahib. And when he came to Him, Kabir Sahib said, "Why did you wander here and there and give so much suffering to your soul? If you had done what I told you in the beginning, if you had given your soul the great Elixir of Naam to drink, you would have not gone through all these sufferings." Even after that – Saints are very gracious – He lovingly accepted him and He embraced him and gave him all His grace.

Master Kirpal often used to talk about the love of Laila and Majnu. He used to say that they did not have a worldly love, they had a very pure and high kind of love. When people hear stories of the lovers they are eager to go and see them, so once a prince came to see Majnu – he wanted to see the person who had become emaciated in the remembrance, in the separation, of his beloved. When he came, somebody came to Majnu and told him, "A prince has come to see you," Majnu replied, "Yes, I will see him, but he should come in the form of Laila." So do you think we have even that much strength? Do you think we have that much love and affection for the Master?

Usually people go to the courts to sue for the deras or the ashrams [when their Master leaves the body], but Param Sant Kirpal was the only great Saint Who did not fight for His Master's Ashram. He left everything there. I have seen the house that Master Kirpal had made in the dera. He did not even go there for that, because He had completely surrendered Himself to his Master and He did not care for those things. He used to say, "Whatever I have done, I have done only for my Master." Because he had completely surrendered Himself to the Master, he did not look for anything, he wanted only his Master. This is called the total submission, the total sacrifice, for the Master.

Dear ones, we can sacrifice or surrender ourselves to the Master completely, only when we give first preference to meditation, and obedience to the commandments of the Master, and if we consider the world second, only then can we become successful. Master Kirpal always used to say, "I became successful only because I gave first preference to God, and the world came next."

Dear ones, when we understand our Master as our everything then we always give first preference to Him. Master does not want us to change our society. He does not want us to change anything of this world. Guru Nanak Sahib says, "We have met the Perfect Master and along with living happily in the family life He is making us achieve the liberation."

Master does not want us to leave our families, our home, or our society. It is a fact that we may not be willing to attend to the responsibilities which we lovingly ourselves have taken on our shoulders but the Master always inspires us to attend to the responsibilities of the world, and He always showers grace upon us. But what is the reason that love for the Master is not awakened within us? What is the reason why we have not surrendered ourselves completely to the Master? Only because we do not give the first preference to the Master and to meditation. We always give preference to the passions and things of the world. We have fallen into the swamp of lust, anger, and the other passions and because we have given preference to them and not to meditation, to the Master, that is why our condition is like this. If we were to give first preference to the Master, if we were to completely surrender ourselves to the Master and to the Bhajan and Simran then we would not have any difficulties.

Master Sawan Singh Ji often quoted a saying in Punjabi which meant, "Your hands to work and heart to the Beloved." How many of us have adopted or have developed this quality of remembering our Master when we are working in the world? Almost all of us bring the worldly thoughts when we sit for meditation; when we are supposed to be remembering the Master, then we are thinking about the worldly things. But how many are there who bring the Form of the Master in front of them or remember the Master when they are working in the world?

Dharam Das was an initiate of Kabir Sahib whose questions and answers you always read in the book Anurag Sagar. He was very wealthy. At that time in India the currency had greater value, and at that time he was so wealthy that he was called by the name "Wealthy" Dharam Das because he had fourteen billion rupees. You can imagine that since he had so much money he must have had so many different kinds of businesses and things to attend to and you can imagine how many responsibilities he might have had at that time. But when he met Kabir Sahib he got Initiation from Him. After that when he went within he said, "O Master I swear by You that I don't have any desire except for Your Will even in the state of dream."

You see that if one is a true disciple of the Master he will never swear by the name of the Master, he would be ready to incur any kind of loss but he would never swear by the Master because he understands that the Master is God. But only to express his true condition he said, "I swear by You, O Lord, that I do not have any desire of lust or any other thing. I have only desire for You even in dreams." If the beautiful Form of the Master is in front of us while we are awake and while we are doing the worldly work do you think that we will not have the darshan of the Master when we are asleep? Only those who remember the Form of the Master during the day get the darshan of the Master while asleep. If we have any desire of the world during the day those same desires come in the form of the bad dreams. But if we have only desire for the Master during the day and if we have only remembered Him and His beautiful Form, in the night also He will show us His beautiful Darshan.

Dear ones, the creation of this world is such that the Negative Power has spread His snares all over. Not even the Saints and Mahatmas can tell you about any place on this physical world where you can go and not get involved in the worldly affairs or where you can get the completely pure love. But it is the personal experience of the Master that if you go within, if you rise above the physical body, remove the physical veil from your soul and then if you go to the Astral plane and remove the Astral cover from your soul, and then further if you cross the Causal plane and remove the Causal cover from your soul, then you can reach a place where the creation of love starts, where there is no difference between male and female, where there is no enmity, where there is nothing of the worldly nature, only love exists over there. When we reach there, after removing all these covers from our soul, only then do we know how to become grateful to our Master and only then can we learn how to completely surrender to the Feet of the Master.

When we reach the plane of love then we see how long we have been attending to the responsibilities of this world. Then we understand why we have to do our real work of meditation. Master Sawan Singh Ji used to tell a very beautiful story in this context. There was a person going someplace on a horse. On the way his horse became thirsty and he wanted the horse to get some water. He came to a place where a farmer was taking out

water from a well using a bullock operated pump. He asked the farmer to give his horse some water. The farmer told him to bring his horse near where the bullocks were pumping but they were making a lot of noise. When they moved and made noise the horse became afraid and shied away and he would not drink the water. So the rider said, "Why don't you stop the bullocks?" But when the farmer stopped the bullocks the water stopped flowing, and when they moved, the horse would not go there to drink the water because he was afraid of the noise. The farmer had the experience and he said, "The water will not come out unless the bullocks move and your horse will have to drink the water bearing this noise of the bullocks."

So in the same way we will have to live in this world attending to the responsibilities of the world and we will have to do our Bhajan and Simran attending to the responsibilities of the world no matter how difficult they may be. But we should give first preference to our real work which is the Bhajan and Simran. Guru Nanak Sahib says, "He may be talking with the people of the world with His mouth but within He has manifested His Beloved Lord." He says, "The life of a Gurumukh or of a Satsangi should be like this: outwardly he may be talking or doing the things of the world but within he is always remembering his Beloved Master."

In one of the bhajans it is written that, "This is the call of Ajaib, the string is moving from within." What is called the moving of the string is that on your tongue the Simran of the Master should be going on. In your eyes the beautiful Form of the Master should be installed and all the time you should be remembering His beautiful Face.

Mahatmas tell us that in order to get the darshan of the Beautiful One people do so many things. They leave their homes; they go to the forest and they do so many other kinds of practices. They even make their body very thin, suffering hunger and thirst. But doing all these things they do not get the beloved Lord. Finally when they get nothing from outside they come back to their home. When they left their home in search of Almighty God they did every single practice; but by doing those practices neither their lust was decreased nor their anger was removed. They could not get rid of any of their passions. When they did not realize the Almighty Lord they came back to their home and had to face embarrassment because when they came back without success people laughed at them and again they had the same passions, the same difficulties. Even though they left their homes still they did not become successful. But the Perfect Saints don't tell us to leave our homes; They do not tell us to become renunciates. They tell us, "Every morning get up and do your meditation for two or three hours, live a pure life; earn your livelihood by honest means and attend to the worldly responsibilities which you have been given lovingly and happily and you can still get the liberation while doing all the things of the world if you would give first preference to meditation and if you would surrender yourself to the Master."

I will tell you an interesting story which happened when I was in the army: once I came home on two days leave, with me there were three or four friends also. We all had to go back on the same train – the other people also lived in the same area – and at exactly twelve noon the train would come to the station of our village. But we did not go to the station at twelve o'clock, instead we left our homes at one-thirty, and when we got there the train had already left. As a result we got back late to the army. When we got there late they told us that we will be questioned because we had not come back on the exact time.

Next day we were summoned by the officer and he asked all of us, "Why were you late, why didn't you inform us? Why didn't you send a cable?" That was our first mistake and usually for the first mistake you are forgiven just by being given a little warning. So we were not very worried, but still since the officer was going to ask us questions we were very confused, and we did not know what to do. He started asking each one of us why we did not come on time. All the other four friends said that the train was delayed, but when that officer came to me I felt that I should be telling him the truth. I told him, "Dear Sir, the train did come on time but we left our home late. That is why we missed the train. Now it is up to you, whatever punishment you want to give us you can give us." So because I had told him the truth and I had surrendered to him he became very pleased and he forgave us. At that time I learned this lesson: that if we had left our home at eleven o'clock, an hour earlier than the train, we would have got to our duty on time and then nobody would have questioned us, nobody would be scared of any punishment and there would be no reason for us to be confused and perturbed and there would be no reason for anyone to speak a lie. It was only because we wanted to rest one hour more in our home that we had to go through all that difficult time.

And then I thought, "As we were afraid of that officer and we were confused and the other people were not even able to speak the truth, are we ever afraid of our Master like this? Do we ever take our meditation so seriously?" There are many dear ones, those who do not do meditation for many days, many hours, who don't remember the Simran for many months together; but do they ever think that they will be questioned by the Master? And when the Master summons them, when the Master asks them the questions what will they say? Will they be strong enough to tell Him the truth? Remembering that incident I always think that we people always give preference to the worldly things but we never give preference to meditation, to the Simran. We never care for the Master as much as we care for a worldly officer.

In that book which Mr. Oberoi has written, the stories of Sunder Das are written. Sunder Das was a person who got many opportunities to be in the company of Master Sawan Singh and he paid off many karmas which Master Sawan Singh told him about well in advance. We used to live in the same house; we used to eat together and meditate together. He often used to say that if we remember the Simran for one moment it means that we have gotten the Simran for twenty-one moments. And he used to say that if we have forgotten the Master for one day, that means we have forgotten the Master for twenty-one days. Similarly he used to say that if we had not had the darshan of the Master for one year it means we have not had His darshan for twenty-one years, and we don't know if we are going to live that long or not, so how are we going to fill up that gap which is created by not having the darshan and not remembering the Master for those many days and years. He had given preference to his meditation and we used to meditate together.

Once when we were sitting in the field meditating we were sitting around a fire. We sat continuously for eight hours and during that sitting a piece of burning wood fell on his leg. That piece of wood burned his leg but he was not aware of it burning. You know how painful it is when your body burns but he did not feel any pain; because when the soul is withdrawn, when you are enjoying the inner planes then you forget all the pains and everything like that. So he did not feel any pain. Afterwards when his meditation was

completed, when he came back to physical consciousness, he said, “I have never got such a taste in my meditation as I have got today.”

The doctors said that his leg was so badly burned that it needed to be amputated but it was the Grace of Supreme Father Kirpal who told him not to get his leg cut off. When Master Kirpal came to my ashram, along with the other dear ones with Him, He said, “You see, this is the devotion, this is called meditation. Is there anyone from you who does meditation like this? Is there anyone among you who forgets his body and everything and remains attached to the feet of the Master in meditation like this?”

So you see this is what it means to attend to the responsibilities of the world while giving preference to the Master, surrendering completely to the Master. Sunder Das used to attend to all his worldly responsibilities, all his worldly obligations, but he had given the first preference to his Master, to the Bhajan and Simran, that is why he was successful in his meditations.

Dear ones, nowadays we have tractors and other machinery to plow the fields, but at that time we had only one camel and two bullocks with which we used to plow the fields. We both used to work together; we used to plow the fields and grow the crops. The people who used to live around us would hide and try to listen to what kind of conversation we used to have. And when they heard that we only used to talk about the Master and the love of the Master they were very impressed and they wondered how we had so much love and devotion for our Master? We used to do our Simran; and we used to do our meditation without missing it; and we also used to do a wonderful job at the farming. Just he and I were there. Some people would even say, “They do not have any worries; they have no worldly things to do, that’s why they are always talking about the love of the Master.” Sunder Das was an old man so people used to say, “His family has died that is why he doesn’t have any worries, and the other person,” referring to me, they used to say, “He never got married so he has no family to take care of, that is why they are always devoted to their Master and they are doing the devotion of God.”

Since I was younger than Sunder Das I would get up every morning and after taking the shower I would make tea and then I would call Sunder Das to get up. I would say, “Sunder Das are you awake?” He would say, “Yes, I am awake; but I am lazy and don’t want to get up, that is why I am pretending as if I was asleep; but I am awake.” So then he would get up, drink the tea and then he would say this hymn from Tulsi Sahib’s writing, “He says, ‘For doing the Bhajan and Simran, for doing meditation and the things of the Lord, I am always very lazy but for eating, drinking, and all sorts of worldly things I am always awake.’” After saying this and drinking the tea he would start doing his work, and then he would do his meditation also. So both of us used to work very hard and we never allowed any third person to come and live with us because Sunder Das used to say, “If we will let another person live here he will create problems and then we will not be able to do anything.” So just between him and me, we used to finish all the work of the farming and along with that we also used to do our Bhajan and Simran. At that time I had the Initiation into the Two Words and I used to do meditation on those Two Words. Sunder Das was an initiate of Baba Sawan Singh and he had the knowledge of all the Five Words and he used to do meditation of Five Words.

Right from my childhood people used to come to see me, saying that I was a Saint; and they always wanted to come and see me. Even though we were not allowing people to come to see us – but as Master used to say: "Even if the perfume seller does not want to sell his perfume but still sometimes one of the bottles of perfume remains open which at tracts the people." So sometimes the people would come and they would want to see the Saints they had heard so much about, and when they would see me working in the field in my work clothes and I would be carrying a plow or something like that they would not think that I was a Saint or that person whom they have come to see. So they would say, "We want to see the Saint." And I would say, "Okay, let us sit here and wait and he will come." And then they would start talking to me and then they would realize that I am the person they had come to see. So I never wore good clothes and I never pretended I was a Mahatma even though people used to call me a Mahatma. I always remained very humble and very simple and I used to do all the worldly things, all the farming and all the other things, and still our Simran and Bhajan was going on with all the other things. We never missed our meditations. Many times if there was too much work to do we would stay up in the night and finish that work, but we never allowed anyone else to come there and we never missed our meditation. We did our meditations and we also did all the worldly things.

There is so much to say in this matter, but since time is running out I won't say anything more, but I would like to make a request to all the dear ones: that you should follow the schedule of meditation we have made here. Before coming here you should prepare yourself; those dear ones who do not have the habit of meditating for longer hours in their homes, when they come here and see other people doing meditation for many hours they also want to follow them and that is why they do not take enough sleep. And since they have not slept enough, then when they come here to the Satsang some people are having a difficult time staying awake. So you should follow the schedule of meditation which is made for you. You should not sit for meditation right after eating food because that affects the digestive system. And if you are feeling sleepy here in the Satsang it is natural that you will be sleeping even during meditation. So please follow the schedule of meditation and sleep according to the schedule so you will not have any difficulty getting up early in the morning.