The Light Of Ajaib

Questions and Answers from Sant Bani Magazine

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1989

1989 January: Simran Cuts the Simran

Session Date: April 3, 1985

This question-and-answer session was given on April 3, 1985, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: If Kal takes the form of the Master in dreams and the initiate cannot repeat the Simran in the dream, how can he protect himself? How can he know whether that dream was a spiritual dream and if that was Kal, or truly the Master who appeared and how can we have confidence in the words that He said? Second, some Catholic people (non-initiates) say that they sometimes have deep feelings of infinite peace and love and in such moments they feel God is very near to them. What are such experiences really?

SANT JI: I have often said about this that when our soul comes down from the eye center, only then do we have dreams. And regarding dreams of the Master I have often said that Master never comes down from the eye center. We do not know about the inner planes because we do not go there in the state of consciousness, in the awakened state. But sometimes when our thoughts are pure and concentrated, then Master graciously pulls our soul up. That is a very loving and very beautiful experience and it should not be counted as a dream because it is not a dream, it is the Grace of the Master. If you have developed the habit of doing the Simran during the daytime then you will find no difficulty doing the Simran during such kinds of experiences where the Master has pulled your soul up.

In the nine openings there is filth and dirt, it is a very dirty place; but the Master who is very pure and holy will not come down into the nine openings; He always remains at the eye center. And whenever He graciously pulls our soul up, and if we have such kinds of experience, we should take advantage of it as I have said earlier. We should try to utilize that vision of the Master in doing our meditation because the intoxication and happiness which we have experienced at the time of that vision, remains for many days and we can take good advantage of it by utilizing it in the meditation.

Regarding the other question, it does not matter if one is Catholic, or Hindu, Moslem, Christian, or Sikh – all the people who believe in the religion say that they feel near God and they feel the love and peace of God. But their condition is like that of a person who does not collect material to cook halva, but in his thoughts he makes the halva, and only in thoughts he eats that halva; and he tells people that he has eaten and tasted it. But in reality he has not eaten the halva, and he is not satisfied. In the same way, people who say they feel the love of God, or they feel nearer to God – are not feeling any love of God, and they are not any nearer to God because they don't even know where God resides.

In the beginning, before I got the Initiation into the first two Words, since I was born into the Sikh family I used to do all the Sikh rites and rituals. I was very devoted to the Sikh religion and I had this firm belief the he who does the devotion of the Lord, all his desires are fulfilled and God always takes care of him. Once when I was living in Shimla, I became sick and the army sent me to Patiala for treatment. One of our companies was

also stationed in Patiala and since I was very devoted, everyone knew about my devotion, and they all respected me. So those people came to see me in the hospital. Some people would bring food, some people would bring money, and they would leave the money under my pillow. I didn't know that because I was having a very high fever. After a few days I had recovered from my sickness and was about to leave the hospital; as I was packing I saw there was a lot of money there and I was very surprised. I did not realize that it was from all the people who had come to see me, I thought maybe that was a miracle of God. I thought, "Since I do the devotion of God and I am a very good devotee, maybe God wanted to give me something because I am sick and cannot earn money." I became very happy and that intoxication remained with me many days because then I started thinking, "I am a very good devotee, I am very close to God." I felt a lot of love and peace coming from God at that time. When I went back to Shimla, after a few days I started thinking about that again and then I came to the conclusion that it was not anything which God had done, because why would God want to give me any money? It was good that God had given me my health back, why should He give me any money? Then I came to the conclusion that it was my friends who had left the money. When that company came back to Shimla, I told them that all those who had given me money should come and take it back. I was very grateful that they left the money for me, because I thought that it was from God and that gave me intoxication which helped me to continue with my devotion for some days. So just imagine, it was just a very small thing, but for many days I felt that I was very close to God, that I was the perfect devotee of God, and in a way I felt a lot of love and peace coming from God.

This was a very interesting question and I would like to tell you a very interesting story in response to this question. Once there was a person whose name was Sheikh Tilli and he was a very humorous man. He used to make many plans but would do nothing about those plans. Once a policeman wanted someone to carry a container of oil to the nearby city; he saw Sheikh Tilli there and told him he would pay him half a rupee to carry that container for him. Sheikh Tilli became very happy, because that was a lot of money at that time. He carried that container on his head and while he was going to the city he went on making plans.

First he thought, "When I get this half rupee from the policeman I will go and buy some eggs and those eggs will hatch some hens and later on I will sell them and I'll get some more money. And then I will buy some buffaloes, cows, and other animals and then I will do the business of buying and selling cattle and then I will get some more money." It went on and on like that and then finally he came to a point where he had collected a lot of money and he got married. Because in India it is a very expensive affair to get married. So after he had collected all that money – in his thoughts – he got married. Then he thought, "When I get married I will have a couple of children, and then my children will come to call me for dinner. They will come and say, 'Father come and eat' and I will shake my head and say, 'No, I don't want to come.'" So in that way he nodded his head and the container of the oil fell onto the ground. Then that policeman became very angry at him, and he said, "You have lost so much oil and you will have to pay for this." But Sheikh Tilli was worried for his own self, and he said, "Well you are talking about your oil, but what about my children, my buffalo?" So I mean to say that all those so-called religious people, in reality they have nothing like Sheikh Tilli who did not have any wife, who did not have any children, but still he was worried for them. In the same way those

religious people don't know where God resides. God resides in our within but they have never thought of going in the within, they don't even know how to go in the within, so how can they realize God? I myself have done a lot of rites and rituals and I have not found any peace, any love coming from God outside. Whenever the love and peace will come, whenever anyone feels close to God, it is only when he goes within.

Look deeply into the religions which prevail in this world and you will find that the Master in whose name that religion was started emphasized the necessity of a living Master, and you will find in His writings, in His teachings, that He also realized God only by going in the company of the living Master.

QUESTION: Master I have a question about worldly work. I was wondering if it creates bad karma or if it has a negative effect on spiritual progress to clear tables in a restaurant where they serve meat?

SANT JI: First of all you should try to find some vegetarian place to work, but if you cannot do that, if you are compelled to work in such a place where they serve meat, while you are doing your work you should try to do Simran as much as possible and you should not pay any attention to what is being served or what is lying there. As Kabir Sahib has said, "O Kabir, you live next door to the people who cut the throats of others, but why are you worried? Those who will commit the sin will repent, you should not become sad." So in the same way while you are doing your work you should not let the smell of the meat go within you [your consciousness]. You should not take in the impressions of those non-vegetarian things, and you should never allow your mind to think that it is very delicious food, or that it is better food than you eat. If you can prevent all these impressions from going within you while you are working, then it is all right to work there and the best way to do that is to do Simran constantly.

QUESTION: Master when I sit to meditate I cannot keep my mind still, even when I am saying Simran my mind is going. I cannot get to the eye center either, what can I do about this?

SANT JI: When you are sitting for meditation you should not allow your mind to work too much. Even when you are not meditating you should try to keep your attention at the eye center and you should try to do the Simran, because when we allow our attention to drop down from the eye center we lose a lot of our spiritual energy.

Those people whose mind works too much during the daytime, even when they are not sitting for meditation, those who always go on thinking useless things and who always get involved in useless pursuits, only those people have the difficulty concentrating at the eye center. They should make the habit of keeping their attention at the eye center even while they are doing their worldly work and they should always try to do the Simran.

Now you people have left your worldly homes behind, very far away from this place. Even if nobody tells you to go back, still your attention will go there by itself. And even if you try to stop your attention from going there, it will not be stopped; it will go there by itself, because that is your home and you are attached to it. In the same way, when we make our eye center as our real abode, then even if the other impressions and the other forces try to keep us away from the eye center, our attention will not be stopped, it will go straight back to the eye center if we have made it our real home.

The birds don't have much intellect, but even they have the knowledge of their home. If they have spent a couple of nights at some place, or if they have got food from some place, they understand that place as their real home and they come back to that place in the evening. In the same way, if you will make the eye center as a place for your mind to live, as the place for your mind to stay – because at the eye center there is peace and love – so if you will make the eye center as the seat of your mind, then your mind will always feel the necessity of going back to the eye center and you will have no difficulty concentrating there.

QUESTION: Sant Ji are there different gradations of parshad? Is it all right to take a bag of parshad in to be blessed for the sangat and does that have the same value as parshad that Master gives you of His own Will?

SANT JI: The thing is that we do not get anything by trying to split hairs. We should not allow our mind to have so many thoughts going on within us. As far as parshad is concerned it all depends upon your faith. It does not make any difference whether you have brought something to be blessed or if the Master is giving you something of His own. Sometimes it happens that if people bring their own things one part of their mind says that it is all right because they paid for that food and it is all right because Master has just given the blessing to that food. Sometimes when they receive the parshad from the Master one part of the mind says that it does not belong to them because they have not paid for it, it is Master's food, Master has given that and then also they are bothered. But I would say that it all depends upon the faith. As far as the grace of the Master is concerned, it is all the same, whether you bring the food to be blessed or if He gives the things of His own.

Master wants to take you to such a place where such illusions are removed; where you would not find any difference between you and the others.

QUESTION: Master I have a question about praying for a soul that has left the body at the time of death and not having any real connection to that person but knowing their family. Say for instance, I know their son and out of my love for their son I pray for them when they die and I ask for their protection. Is that okay or is it better to leave it?

SANT JI: First of all a Satsangi should stand on his own feet. And when we can stand on our own feet, we can become independent. Only when we rise above the level of the mind and organs of senses will we get absorbed in the Shabd Naam. And when you have become absorbed in the Shabd Naam then you will not need to pray for such things because you will have the direct connection with your Master and you can tell him right then and there to protect the souls.

Masters have written the prayers or the benedictions only after going within and They have prayed to Their Master, face-to-face, internally. When we people pray for the protection for the other souls, the problem is that our mind is not completely present there so sometimes it doesn't work.

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

SANT JI: Well, every day I try to make you people prepare for that. Every day in the morning and evening. But still I will try to explain some things to you. You know that our soul, after coming down from the eye center, has spread in all the cells of the body.

And it has not only spread in the body, it has also spread outside the body. It has gone into religions, communities, societies, in the family, in friends; it has spread all over.

Saints ask us, "Why are we born again and again into this world?" Because we do the simran, or remembrance, of the world and because of the simran of the world we are born into this world again and again. Whatever thoughts we have at the time of death, according to that we get our birth in the next lifetime. Most of the time we come back into the same family, into the same homes, and if not there then we might go somewhere in the neighborhood.

It is a personal experience of the Saints that Simran cuts the simran and the Contemplation cuts the contemplation. The Simran given by the Master is the only thing which can cut down the simran or the remembrance of the worldly things and the Contemplation of the Form of the Master is the only thing which can make us forget the contemplation or the remembrance of the worldly things. Saints tell us that when we give up doing the simran of the world, when we do the Simran given by the Master, gradually the simran of the world goes away and then whom do we see? On whom do we contemplate? We contemplate on the Form of the Master who has given us Initiation and the forms of the world will also go away.

The simran of the world is also going on at the eye center. You know whenever you try to remember anything, whenever you try to visualize the form of anybody or try to remember anyone's face, at once your attention goes to the eye center. It is not like you are putting your attention at some other part lower than the eye center and thinking about some person. Always your attention is at the eye center whenever you are trying to remember something or some form. So at the eye center the rosary of the simran of the world is going on twenty-four hours a day.

So when sitting at this place if you are doing the simran of the world, for instance, if you are remembering your father, your mother, your son, your daughter, your wife, your husband, what will happen? Since all those people are outside your body, your attention will go outside your body and you will become extroverted, and because we have been extroverted for many births, we have never thought of becoming introverted and that is why we find it difficult for our attention to go within.

When the Master gives us the Initiation what does He tell us? He tells us, "The Master is within you; God is within you." He gives us the Simran to do internally. He tells us that all the things are within us and we have to come to the eye center. So when we do the Simran given by the Master, since the Master is within our soul, and God is also within us, when we start stilling our attention at the eye center, when we start sitting there, then that beautiful Form of the Master is manifested over there and then not even for one moment will we take our attention away from that beautiful Form of the Master. The Master who has given us the Initiation is not different from Almighty God. The Formless Lord has taken up the Form of the Saint and He resides within us. So when the Master gives us the Simran and we do it honestly, in the beginning we find it difficult to bring our attention inward because we have become extroverted. But when we do it, when we still our attention at the eye center, Master is there, God is also there, and when we see His Inner Form even once, then we won't like to come outside.

In the Satsangs as well as at the time of Initiation we are told that by doing the Simran we can withdraw our attention from all the outer things and from our body and come to the eye center. In that process when our soul starts to withdraw from our body, first it is withdrawn from the outer world and when it comes to withdraw from the body we feel as if ants are biting our feet. When the soul goes upward then the body below becomes numb and finally when the soul comes to the eye center we feel as though the body below the eye center is not there; it is all numb and we lose the feeling of it, and then we feel that it is like a rented house, it does not belong to us.

In the process of death also the same thing happens. Those people who have made their Simran very strong, for them it is easy to withdraw from the body, it is very easy for them to bring their soul to the eye center. For them it is like pulling a hair out of butter. But some people who have not perfected their Simran and who only meditate occasionally, if their soul tries to leave the body they find it very difficult. They find it very painful, like the process of death, and sometimes people get so frightened that they don't like to sit for meditation again. On the last tour, at Sant Bani Ashram, one person who was getting Initiated was sitting on a chair doing the meditation. At once his soul left the body and it was very painful for him because it was the first time that he had meditated. He fainted and fell down off the chair. Earlier, I had told Russell Perkins and Pappu about such happenings, because sometimes when the soul is pulled up like this the person feels a lot of pain and even faints. But if that happens, we should not worry; if we give a massage to the back of the neck then the soul comes back into the body and the person does not feel any pain. And when that person fell down, they both gave him some massage and he came back into the body and he did not feel any pain.

All the Saints have said, "Those who want to do the meditation of Naam should make their heart like iron." One day everybody has to die; why not do that thing – which we have to do one day – while we are living? Why not die while we are living? Guru Nanak Sahib also says, "The place where we have to go after death, why not go there while we are still in the body?"

Since the soul is spread throughout all the cells of the body, when it is withdrawn from all those cells and goes upward, it is natural for us to feel pain; because in the process of the soul's withdrawal the lower chakras are broken. When they are broken it is natural for a person to feel the pain. But if we have the Simran given by the Perfect Master, if we have the grace of the Master, then we do not find it difficult.

In the beginning when I had the Initiation into the first two Words, many initiates of Baba Sawan Singh who had the full Initiation of five words would come to meditate with me. We were about ten or twelve people and they were very loving, devoted souls and they would come to meditate with me. And we always had one person standing up, while the others were meditating, to check the other people. If anyone was falling asleep in meditation or if he was trying to move, the person who was in charge at that time was told to slap the person on both sides. So I mean to say that only the brave courageous people can do meditation and only those who have real love and faith can become the real meditators. No one was allowed to make tea, no one was allowed to sit in meditation after drinking tea, and no one was allowed to bring any kind of food to be distributed as parshad. Because it was a very strict period of meditation and we used to think, "He who

brings parshad and he who distributes food to the other people wants to take away the meditation of others and that is not fair."

At that time I did not sit on any kind of cushion; I had only some sticks or hay underneath me, and I never even put a gunny sack under me; sometimes I sat on a flat wooden platform.

You would have read, in the book written by Mr. Oberoi [*Support for the Shaken Sangat*], the stories of Sunder Das, who was an Initiate of Master Sawan Singh. With him I used to have sittings of eight hours at a stretch. In that you would have read about how we can die while living. Once when we were meditating we had some fire going on and his leg had fallen into the fire and he did not know his leg was burning, because he was so much absorbed in the meditation.

When he got up from that meditation. he told me, "The intoxication that I have received today in meditation, I have not got that any time before." Imagine to what plane he must have gone in that meditation. If he was in the body – you know that even if we get a little bit of pain, we move – but he was not in the body that is why he did not even know that his leg was burning.

Mr. Oberoi did not write all those stories only from hearsay, he tried to find every possible person who had meditated with me and after meeting them and confirming all the things with them, he wrote down the stories.

Usually when the western dear ones have the yearning and longing to do the devotion, they also have a feeling of hurry. They want to get results right away and in that they do not become successful. Master Sawan Singh Ji also used to say, "Western dear ones have this habit that when they have the yearning to do the devotion, they sit for meditation, but they want the results right then, and it does not work like that." We should do our devotion, our meditation, with love and faith, and patiently we should wait for the results.

1989 February: It All Depends Upon Your Faith, Love, Devotion & Effort

Session Date: September 25, 1988

This question and answer session was given September 25, 1988, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: Dear Master, I was initiated eight years ago but none-the-less through my efforts I can't obtain any progress on the Path and in the meditation. My meditation doesn't light up the Path and my path doesn't light up the meditations. This is very evident and somebody criticizes me and You for this. I have suffered it alone but now I ask why? Is my temper too bad or my karma too heavy or is there some other reason? How much can You suffer for my safety? I don't know what I should expect.

SANT JI: Every Satsangi should think about this question patiently. Maharaj Sawan Singh Ji used to say that not even the experiences of the husband and wife are alike, because they have their own karmas and they have different karmas to pay off. We do have the effect of our bad karmas as we also have the effect of the good karmas on our soul. As our good karma has a good effect, in the same way the bad karma also effects us

very badly and has a direct effect on our meditations. Often I have said that it is worse to surrender than to be defeated. You should not surrender to your mind. You should continue your struggle and when your karmas are paid off, then you will get all the experiences and then your path will brighten up and you will make progress. But you should not be disappointed. You should not surrender yourself to the mind. You should go on doing the meditation.

It has been my experience that out of hundreds of people who get the Initiation, not everyone has the same kind of experience. Everyone's experience differs. There are many people, even after being given two or three different sittings, who don't get any experience at all. But the grace of the Master is equal for everyone.

For those people who did not get any experience or those who do not yet have the experience after meditating for so long, or after being on the Path for so many years, I would like to advise that they should continue doing their meditation practices with love, faith and devotion for the Master. If you will maintain your faith and devotion for the Master, sooner or later, after your karmas are paid off, you will definitely get what you are looking for.

Many times when the good souls come to get Initiation they do not need to have so much explained, they just sit there and when they get the Master's attention they confess that they have received very high experiences and thus there is no need to spend much time explaining the theory to them. They accept the attention of the Master and they do not have any difficulty in getting the experiences. Many times it happens that our mind will not let us confess our mistakes and as a result even though we know, deep in our heart, the reason why we are not getting the experience, still, because of the influence of the mind, we are not able to understand and we do not believe that it is the mistake of our mind. It is our mistake that we have not received the experiences at the time of the Initiation.

During the first world tour, at Sant Bani Ashram many people were initiated and one dear one came from South Africa to receive the Initiation. She was a good soul but she did not get any experience of Light or Sound at the time of the Initiation. She was a good soul and she knew what her mistake was. She told me with love and patience that she knew why she did not get any experience at the Initiation and that she was sure with Master's Grace everything would be all right. I was very impressed by her patience and by her devotion. She continued doing her meditation after the Initiation and even though she did not get any experience she continued doing her practices with love, faith and devotion for the Master. All the dear ones in her area, including her husband, were so impressed by her faith and devotion for the Master that they also were drawn to the Path. Later on they received Initiation and because of her, now there are many initiates over there. That dear one knew about her mistake and she gradually removed it and after a year she got the experiences and everything became all right and now she is a good, leading Satsangi over there.

At that same place there was another dear one from the same area who had come for the Initiation and he was given two sittings at the time of the Initiation but he did not get any experience at all. He had done something wrong before coming for the Initiation and even though he knew that he had made some mistake, his mind did not allow him to put

the blame on his own self and he did not confess that it was his own fault. Instead he was putting the blame on the Master. After some time, about six or seven months later he came to realize his own mistake then he wrote me a letter and he told me, "Now I realize why I was not having any experience at the time of Initiation. I had done this thing wrong and I was so embarrassed to admit that in front of all the people that I did not tell you. My mind did not let me confess it at that time, but now I confess my mistake and now you should shower grace on me." Later on he also got the experience.

So I mean to say that many times our mind is so powerful that he will not let us believe that it is our own mistake; and under the influence of mind, we lose faith in the Master. If we would continue doing the meditation with faith and love for the Master and with all our devotion, then after some time everything becomes all right.

Once Master Sawan Singh Ji went to the Dhiri area and over there many people came to hear His Satsang and they got Initiation from Him. Master Sawan Singh Ji used to say that those people were so innocent and such good souls that they all got very good experiences at the time of the Initiation and they became very devoted to the Path of the Masters.

In the same way, last year in Bangalore many people came to attend the Satsang and many people got the Initiation. Those poor people did not understand the Hindi language very clearly but they were such good souls that I did not have to give another sitting to anyone because everyone got very good, very high experiences at the time of the first Initiation sitting.

Last time when I went to Colombia many dear souls came there for the Satsang and they attended the Satsang for many days and they understood the Satsang, they understood the Path. Afterwards when they received the Initiation they got very beautiful experiences and I did not have to give another sitting to anyone over there.

This Path of the Masters is not like government service where if you serve for many years you get a promotion; it all depends upon your faith, your love, your devotion and how much effort you put in doing your practices.

Dear ones this is something which needs your consideration. Many times it happens that we do our meditation wholeheartedly and we do all the things which are required of us but we do not give up those things which we are supposed to give up and that is why we do not get anywhere in the meditation, we do not make any progress.

Master Sawan Singh Ji used to say that if a sick person goes to the doctor, the doctor gives him some medicine. If he takes that medicine but does not abstain from the things which the doctor told him to, then that medicine will not work for him.

Swami Ji Maharaj also says the same thing, "The disciple does not abstain from the things which he has been told to but instead he blames the Master for not getting any progress."

As far as getting criticism of our own self and also of the Master this is because of our own ignorance; because we do not understand our responsibility to do the Path. It is the responsibility of all the dear ones, all the Satsangis, to present an example for the people in their home and in their neighborhoods, so that looking at the Satsangi's way of living people may be impressed and they may also come to the Path and improve their lives.

I will tell you an interesting story about my father. We were born in a Sikh family and it is considered that those who read the Jap Ji Sahib early in the morning are doing a good deed. So my father, because he was a Sikh, read the Jap Ji Sahib in the early morning. Once he met a mahatma who didn't have any knowledge of going within and who did not know the secret of the inner worlds, but he was a good mahatma and he gave my father a rosary to move. He told my father, "If you will move the rosary along with the reading of Jap Ji Sahib then all of your difficulties will go away." So my father used to read Jap Ji Sahib in the morning along with moving the rosary. You know that in the home there are many problems and difficulties, and even if there are none we ourselves create many difficulties and problems. My father had this habit of calling names at his servants every morning whenever they would do the work. So on the one side he would be reading Jap Ji Sahib and moving the rosary and along with doing that he would also put the feed in front of the cattle and at the same time he would be calling the names at the servants and he would be rebuking everyone in the family.

Both my mother and I would ask him to tell us what he thought God would accept – "Will He accept your reading of Jap Ji Sahib, your moving the rosary, or your calling your servants names?" So when my father went to Baba Bishan Das, Baba Bishan Das told him, "Instead of moving the rosary and reading Jap Ji Sahib and doing everything all at the same time, you should sit at one place quietly, read Jap Ji Sahib and move the rosary. Then all your difficulties will go away and the people who see you doing that may also get impressed that you are not fighting with anyone, that you are not rebuking anyone, and in that way they will see that you have improved your life.

Dear ones, the fragrance of Naam should come out from the Satsangis. Each Satsangi should always be determined to do the meditation; he should not go after getting experiences, he should only be determined to do his meditations regularly and wholeheartedly. The Light is within you, the Sound is within you, all the stars, suns, moons and all the beautiful glimpses, all the beautiful things are within you. Your Master is also within you. He is the Form of the Shabd, He is sitting there within you and you should only be determined to do the meditation and you should not worry about getting any experience. We complain only when we do not sit for the meditation. If we abstain from the things which our Master has told us to and would sit for meditation and if we withdraw our attention from the outside world, concentrate at the eye center – if we do all these things – it is not difficult. Our mind has made it difficult but in fact it is not that difficult if you would only obey the commandments of the Master and do the meditation.

QUESTION: Should a Satsangi ask for or yearn for the darshan of the Master?

SANT JI: We ask for the darshan of the Master only when our mind is quiet and when we are concentrating at the eye center. If we are asking for the darshan in that condition we are not the thief. In fact whenever this condition comes we should take advantage of it and we should at once sit in meditation and ask for the real darshan of the Master.

Regarding the darshan of the Master I would like to tell you a story of the sixth Guru, Guru Har Gobind, and His disciple. The Master is residing in us, He is present in every single cell of our body in the form of the Shabd and He is not unjust. Whenever the disciple longs for His darshan He always supplies it. He always provides the disciple with

whatever he needs and whenever the disciple longs for the darshan He is always there to give it.

Bhai Rukhchand was an initiate of Guru Har Gobind; he had one brother and both of them were farmers. It was the month of April or May and it was very hot and they were harvesting wheat. In those days there were no refrigerators so there was no way of cooling the drinking water. As they were working they became thirsty and they came to a place where the water was very cold and Bhai Rukhchand at once said, "We should not drink this water. Our Master should be the one who drinks this water because it is very cold."

Now at that time they were about fifty or sixty miles away from where Guru Har Gobind was doing the Satsang. Bhai Rukhchand was at his place doing the work of farming but he had the desire of taking that water to his Master. He had the desire of having the darshan of his Master, even though there was no means of traveling the distance to his Master at that time of day, but still he had this desire.

Guru Gobind Singh was sitting among the other dear ones of the Sangat and He was giving Satsang. He became thirsty but He did not drink any water and suddenly He said, "I have to go to a place where one of my disciples is very thirsty." Bhai Rukhchand was very thirsty because it was very hot but he had not drunk the water because he wanted his Master to drink that water, and on the other side Guru Har Gobind also did not drink the water and suddenly He left the Sangat. Guru Har Gobind was a very good horse rider and at once He took the horse and He rode all the way to the place where Bhai Rukhchand had by then become unconscious from the heat. Guru Har Gobind came there and He Himself made Bhai Rukhchand drink that water.

So now you imagine, was there any telephone there, was there any cable system there? There was no telephone, there was no outer way of communicating. It was in the heart of Bhai Rukhchand that his Master should come and drink that water and he had the pangs of separation and he wanted to have the darshan of the Master. The Masters are All-Conscious, that is why Guru Har Gobind knew what was in the heart of His disciple. He left the Sangat and went at once to Bhai Rukhchand and made him drink the water; in that way He not only quenched his physical thirst but He also quenched the thirst of his soul.

Raja Ram Sahib was a very devoted dear one of Master Sawan Singh Ji and Master Kirpal Singh Ji often used to talk about him. Once he bought a piece of melon. It was very sweet and as he was about to eat it he tasted that it was very sweet and at once a thought came in his mind, "My Master Sawan Singh should eat this melon because it is so very sweet." And right then he drove all the way from Husan, which was very far from Dera Beas to the Dera to give that melon to Master Sawan Singh. When he reached Dera Beas he did not find Master Sawan Singh there because He had gone to Peshawar to give Satsang. So Raja Ram Sahib continued on to Peshawar and on the way it was very stormy and all the roads were blocked because there were many trees uprooted. Still he was not stopped by any barriers; he went straight to the place where Master Sawan Singh was and he presented that melon to the Master. As soon as Master Sawan Singh saw Raja Ram bringing the melon He said, "Raja Ram why did you take so much trouble in bringing

this melon all the way from Husan? I got this melon as soon as you thought about me having it."

So you see, who will fulfill the longing of the disciple? only He who has created that longing in the disciple. Whenever we have the longing, whenever we have the thirst for the Master, He has inflamed that love within us and He is the only one who will extinguish that fire of love. He is the only one who will fulfill our longing because He is the one who has created that longing within us.

Guru Nanak Sahib said that He knows everything without your asking. To whom are you praying? He knows your every single need and He gives you whatever is appropriate and whatever is good for you.

We become disappointed after praying to our Master only when the thing which we are praying for, which we are asking for, from the Master is not feasible, is not appropriate for us, is not good for us. But we do not know what is good for us or what is not good for us. That is why whenever we pray for anything from the Master and if it is not given to us then we become disappointed and we think that Master has not heard our prayer. Master knows everything and only He knows what is good for us. Many times we think something would be a good thing for us but eventually we find that it was not a good thing after all. Master always protects us and He knows, "This thing is not good for my disciple." That is why even though we pray for it sometimes He does not give it to us. He knows our every single thought and He always gives us those things which are good for us.

When we ask for the darshan of the Master He always comes to give us the darshan provided our asking is sincere and it is coming from our heart. This place where you are sitting now, at this time it is full of all the conveniences. We have an orchard here, we have good roads and we have all kinds of things over here. When beloved Master Kirpal used to come here to give me His darshan, at that time there was nothing here. We did not have anything, we did not even have good roads for Him to travel, it was all sand everywhere and it was very difficult for Him to come here physically but still whenever He was remembered with love He would come here to give the darshan.

I often used to say that there is no enjoyment or happiness in weeping if you do not have someone to wipe off your tears. And it is true that whenever this poor soul would remember Him and whenever this poor soul would cry in His remembrance, He would come here to give me darshan and He would wipe off those tears of the pain of separation and He would give whatever this poor soul needed at that time. This small place which you go to see, the Underground Room, was also made according to Master Kirpal's orders. Otherwise we had nothing here; but still He used to come here to quench the thirst of my soul and He used to come here to give His darshan.

I would like to tell you that Master always gives us whatever thing is being asked from Him but the thing is that we should be also doing our part. We should obey His commandments. It all depends upon our faith, love and devotion and it also depends upon how much we have devoted our self to obeying the commandments of the Master.

Dear ones if you would go in the within, after doing the meditation, if you would remove all the three covers from your soul, then you would see the Real Form of the Master.

Then you would understand that Master is not the body. He has assumed the body only for this world, only for this plane and He is going to leave this body here in this plane. The Real Form of the Master is the Shabd, which will go with us. Then we realize that Master does not have to come from anywhere outside to give us the darshan, He is within us and whenever we remember Him in our within, He is there to give us the darshan.

Very often such things happen between the Master and the disciple. Many times Master helps us through some other people. The dear devoted souls at once recognize that it was the Master Himself who has worked through this person; and whatever sympathy or whatever help we have received, from this person, is in fact coming from our Master. Baba Jaimal Singh told Master Sawan Singh that many times the Master gives us comfort, He gives us happiness and help through other people.

Sometimes it happens that if you are lost in the wilderness and it is dark and you do not know which way you should go, Master will appear there, not in His Real Form, but in the form of somebody else to guide you on your way. If you are remembering the Master, if your attention is toward the Master then it is possible Master would appear there in His Real Form and show you your way. But because our attention is not there, since we are very much confused and afraid at that time, that is why He appears there in somebody else's form to give us the right direction and to guide us to a safe place. He does not perform any miracles, but we take it to be a miracle because we have this realization that it was the Master who helped us.

If the Master appeared in His Real Form without our remembering Him, without our paying attention to Him, then it would be considered as a miracle. Then we would make His life very difficult, because we would go on telling people how Master appeared there, and in this way we would make His life difficult. That is why He never performs such miracles. But because He has taken responsibility for us, that is why whenever we are in difficulty He appears there in some form to guide us to our destination.

Once we were driving along the canal of the River Mali near Nervankar and suddenly it started to rain, as it rained today, and it was an unexpected and very heavy rain. There were many ditches along the road where we were driving and they all filled up with water and we did not know which way to go. One of the tires of our jeep fell in a ditch and our jeep got stuck. I told the driver that I would try to lift up the side of the jeep and he should start the engine and try to move the jeep and with His Grace everything will be all right and we will continue our journey. At that time I was just initiated and I remembered my Master and I told Him, "Help me, just like you saved the honor of Draupadi."

You might have heard the story of Draupadi, how Durianajan was trying to take off all of her clothes. But she was the disciple of Lord Krishna and she remembered Lord Krishna saying, "Today my honor is at stake and it is in your hands, you have to take care of me." So at that place Durianajan tried his best but still he could not take off her clothes, he couldn't unwind her sari, because Lord Krishna from the other side was making the sari cloth longer and longer, and in that way her honor was saved. So I remembered my Beloved Master in that way and we were saved from the difficulty. You see that it was not my miracle; I had just recently been initiated, and I just remembered my Master, so who did that? It was the Master who was doing everything from behind the curtain. Master does many different things to protect the honor of the disciple. But the thing is

that you have to remember Him. If you remember Him, surrendering yourself completely to His feet then He will take care of your every need.

Master Sawan Singh Ji used to say that ordinarily if our son gets sick we at once request and pray to the Master to make him all right because we do not have any idea of how many karmas were involved in that, we only see our son suffering. We have prayed to the Master and if he does not become all right then we lose our faith in the Master. Or suppose we are involved in some lawsuit and we pray to the Master and if we do not win that case then we lose our faith in the Master. Suppose we do not have a child and we pray to the Master, even though we do not know whether we are meant to have a child or not, or whether it is good for us or not. But if we do not get the child then our faith in the Master breaks. If with His Grace we do get the child and if the child is crying a lot then we request the Master to make him quiet and if that does not happen then we lose our faith in the Master.

So we go on asking for such small things and if they are not done then our faith in the Master breaks. Master Sawan Singh Ji used to say that such people who come to the Path, and who request the Master to fulfill all their small desires without knowing whether they are good or bad for them – such people should not come to the Master, they should not come to the Path, it is better for them to stay in their home. Only those people who have the desire to do the devotion of the Lord, who are here to surrender themselves to the feet of the Master, only they should come to the Path. Only those who really understand the Path can get the benefit from the Master by surrendering themselves to the Master.

All the world dances to the tune of the mind – whether one is a warrior, a ruler or a poor person, all dance to the tune of the mind. Mind is the only thing which dances to the tune of the Shabd. He is present within us and He is present within every single cell of our body and He is present everywhere in this world.

The relationship of the disciple with the Master is unbreakable, it does not end only in this lifetime, only in this world; it continues even after we leave this world. It is permanent and it always remains there until our Master takes us to our Real Home.

1989 March: To Become Successful on this Path

Session Date: March 24, 1988

This question and answer session was given March 24, 1988, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Master, why does it take so long to make the same spiritual progress after we leave the physical body than it does when we still have the human form?

SANT JI: The fact is that you people don't even know whether it takes more time to progress in the inner planes than it takes here in this physical plane because you do not know how it works inside. Often I have said that sometimes we are not able to do the meditations in this physical plane. But if one has real yearning for the Master and for meditation, then for such souls it does not take very much time, even in the inner planes, to make progress. Whether it is in the inner plane or here in the physical plane it all depends on the love, faith, and yearning of the disciple.

Dear ones, often I have said that this is not like government service or a job in the military, where the more you serve, the more seniority you have and the more promotions you get. It all depends upon the love, faith and yearning of the disciple – how much effort he makes and how much yearning and love he has for the Master. It is not like flying where it takes a specific amount of time to fly from one place to another. The plane of the Surat Shabd that the Masters have for us, moves very fast depending on the yearning and love of the disciple. If one has more faith and yearning for the Master, then when such a disciple climbs in that plane of Shabd Naam it will move very fast. Master Sawan Singh Ji used to say, "It is like a bullet: you hear the sound of the bullet later, but it hits the target first." In the same way, the flight or progress of the Soul is such that when you have developed going inside you also progress like that. It all depends upon the yearning of the disciple. The more yearning one has for the Master the quicker he goes to his destination.

Dear ones, I will tell you a story which Master Sawan Singh as well as Master Kirpal Singh Ji used to tell in Their Satsangs. At the time of Guru Gobind Singh there were many disciples, initiates of Guru Nanak, Guru Angad, and many of the other ten Sikh Gurus, who used to be very closely associated with Guru Gobind Singh. They were the old initiates, but because of their carelessness and lethargy they had not taken the advantage. Even though they used to live in the homes of the past Masters still they did not do their work; they did not progress in the meditation.

At that time, one illiterate farmer came to Guru Gobind Singh. When the Guru asked him what his name was, he replied that his name was Bhai Bela. Guru Gobind Singh asked him if he had learned anything. Did he know anything about reading or writing? He replied that he was an illiterate farmer. He did not know anything about reading or writing but he could take care of the horses. He said he had much experience in caring for horses and he would be very grateful for the job of caring for Guru Gobind Singh's horses.

So Guru Gobind Singh Ji told him, "Yes, we need a person like you to take care of the horses. Everyday you should come to me and I will give you one line to repeat, and in that way gradually I will teach you to read and write." Now that dear one was very faithful and devoted to Guru Gobind Singh. He took care of the horses and every day he went to Guru Gobind Singh and Guru Gobind Singh Ji gave him a line to repeat. All day long he kept on repeating that line, and learning the line by heart. This went on for some time.

As you know Guru Gobind Singh had taken up arms only to oppose the tyranny.[1] He had no other reason for going to the battlefield and fighting. He only did that to protect the religion.

Once when Guru Gobind Singh Ji was going to the battlefield Bhai Bela remembered that he was supposed to go to the Master and get the line for that day. He went to Guru Gobind Singh who was in a rush to go to the battlefield and said, "Master, what about my line for today? Give me that line." Guru Gobind Singh Ji was much impressed by the simplicity and humility of that dear one and He laughed and said, "O Bhai Bela, you

[1] For a further account, see *Servants of God: Lives of the Ten Sikh Gurus*, by Jon Engle.

don't consider the time and the opportunity." And after saying this Guru Gobind Singh went off to the battlefield. Bhai Bela was so devoted and faithful to Guru Gobind Singh that he did not realize what Guru Gobind Singh had said was only to get rid of him because He had been in a rush to go off to the battlefield. He thought that whatever words Guru Gobind Singh had said, the words of the Master were the words spoken by God Himself. All day long he went on repeating those same words, "O Bhai Bela, you don't even consider the time and the opportunity."

When the older initiates of the past Masters, who used to live with Guru Gobind Singh, saw Bhai Bela repeating those words which Guru Gobind Singh had said only to get rid of Bhai Bela, they laughed at him. All day long they went on playing jokes with him. They said to each other, "Guru Gobind Singh said those words only to get rid of him but he is understanding it as the Divine order and in that way he is repeating those words." So they were laughing at him but he was not bothered and he went on repeating those words.

You know that such mean people, who do not understand the reality, always complain about such things; they are always ready to criticize other people. So in the evening when Guru Gobind Singh Ji came back to His place those people went to Him and said, "Look at your disciple Bhai Bela. Ever since you left this morning he has been repeating the words which you spoke to get rid of him. He has been saying, 'Oh Bhai Bela, you don't consider the time and the opportunity.'" Guru Gobind Singh Ji was very impressed and so pleased with Bhai Bela's devotion that He called him and, looking into his eyes, He gave him such grace that He took his soul up, and he started enjoying the intoxication of the inner planes.

Now the older disciples, when they saw that Bhai Bela's soul was attached within, and he was enjoying the inner planes, they felt very bad. They said, "We have been initiated for so many years and have been living with Guru Gobind Singh for such a long time, but still we have not gone within, we have not enjoyed anything of the inner planes. Look at Bhai Bela, he came only a few days ago, and today he has gone up in meditation, and has started enjoying the inner experiences." They thought it was not a just thing, so they complained to Guru Gobind Singh, saying, "What kind of injustice is this in the court of Guru Nanak? We have been initiated into this Path for so many years, and we have been with you for so many long years, but still we have not enjoyed anything; we have not gone in the within. But Bhai Bela, who came just a few days ago, is getting so much grace from you that he is enjoying everything within." They said this because, after Bhai Bela's soul was attached within, and after he started seeing the inner experiences, he started talking about the importance of the Master, the glory of the Master, and he started talking about very good things which impressed the other people.

When the people complained like this, in order to satisfy them, Guru Gobind Singh said, "I will answer your question. You should bring some hemp." They brought some hemp and made a drink from it, and Guru Gobind Singh told one group of disciples, "You take that hemp drink in your mouth – but don't swallow it." He told them to just take it into their mouth, and then spit it out. But He told some other people to take it in and swallow it. Now when those older initiates took the hemp drink but were not allowed to swallow it, they did not get any intoxication from it, whereas the ones who were told to swallow it became intoxicated.

Master Sawan Singh Ji used to say that when we have some faults within us, we ourselves sometimes talk about it one way, and sometimes another. So when Guru Gobind Singh asked those people who were not allowed to swallow that hemp drink whether they got any intoxication, they replied, "Master, how could we get any intoxication, when you told us not to swallow it?" When the other people who were told to swallow the hemp drink were asked, they said., "Well, Master what to talk about the intoxication, we see all different colors and we have lost all consciousness of the earth, we are so much intoxicated." So Guru Gobind Singh told them, "This is the answer to your question. You people no doubt were initiated a long time ago; you have spent so much time with the Masters. You attend the Satsangs; you even try to do the meditation. But when you attend the Satsang, you listen to the Satsang through one ear and let it out through the other ear. You do not live up to what the Master's say. Just as when you did not drink the hemp drink, you did not get the intoxication, similarly, since you do not live up to the words of the Master, you do not get any intoxication, you do not go within. But look at Bhai Bela, he came just a few days ago, and whatever I told him to do, he did that, and as a result he has been enjoying the inner planes."

Masters never want their disciples to remain the slaves of their minds. But what is our condition? Even though we have received Initiation, we come to the Masters, we attend the Satsangs and we even try to do the meditation. But at the same time we have become the slaves of the mind; we do not want to give up any pleasure of the mind, and that is why we are not going within and are not progressing. Master does not want us to remain slaves of the mind after He leaves the body, that is why He always tries His best to make us free from the clutches of the mind while He is still in the body. He is like the pilot who has come with the airplane of Shabd Naam, and like an efficient pilot, He takes off at the right time. In the same way, the Master comes with the plane of Shabd Naam and He also wants that before He leaves the physical form He should make all the souls He has initiated sit on the plane of Shabd Naam and take off and go back to Sach Khand. But if we are obeying our mind, if we have not yet given up the slavery of the mind, what can the Master do?

Dear ones, why do the Sant Satguru's make us do the meditation? Why do they lay so much emphasis on living a pure life? Because if we have not done the meditation in this lifetime, if we have not made a practice, not made a habit, of doing the meditation here, then it will be difficult for us to meditate in the inner planes. The worlds we have to cross during our journey in the inner planes – that place is much more beautiful than this world and if we have not maintained ourselves, if we have not maintained a pure life here, then it will be very difficult for us to go through that place. Talking about the dear souls, Master Sawan Singh Ji used to speak of an incident when he went to a place called Kalukabar to give Initiation. He Initiated many hundreds of people there and many of them were attached inside and they had beautiful experiences. This same thing has happened in my own lifetime as well. When I went to Bangalore about one-hundred and twenty-five people were Initiated and there was not even one person who did not see any Light or did not have any experience. Everyone who was Initiated was given the experience of Light. But when we had the Initiation in Bombay, the same person was there to explain the theory, the same Master was there to give the Initiation, but out of so many people who were Initiated at that time there were only a couple of people who

raised their hand saying that they had had the experience. All the others were quiet and had to be given another sitting.

So you see, the Naam was the same, the person who explained the theory was the same, and the Master who was there to Initiate was the same. But why at one place did everyone have the experience and at the other place only a few people got the experience? It is because of our faith, our love, and our yearning. It is because of our karmas. We do not know how many karmas we have to pay off before we can get those experiences and accept the grace of the Master. As far as the Master is concerned, His grace is constant for everyone.

In my lifetime I have done only two meditation programs. One was a very strict kind of meditation program. It was something like the non-stop repetition of Guru Granth Sahib that the Sikhs do – one person reads from the holy book and unless another person replaces him that first person will not stop reading; the reading has to be continuous – non-stop. So we also had a meditation program like that. We divided the whole Satsang into three groups and one group would start doing the meditation and the other group after some time would take on the meditation and in that way it would go on non-stop. In that way everyone would get the opportunity to sit for meditation every four hours. I was also participating in that meditation program; it was not that I would make them sit in meditation and go back to my room, I would also be there to meditate and do the seva of guarding the people. We had guards during the meditation so that if anyone was found drowsing or showing any signs of laziness he would be slapped and would be taken out. It was only in order to keep everyone awake and keep them doing the meditation. And those simple villagers, those illiterate people, who had come there to do only the meditation and nothing else, had beautiful experiences and were able to do the meditation without any difficulty. Whereas the people from the cities had complaints that the rice was not cooked well, or the tea was not made well, or they could not sit for the meditation, or they were having pain in the body. The meaning of this is that those illiterate people, those humble and simple villagers, who had come there only for meditation, were successful and they did not have any complaints.

In the same way, this month from the ninth to the sixteenth we held a similar kind of meditation program which was very successful. Many dear ones participated and they did a lot of meditation. After that meditation program the people who talked about their experiences, those who had the beautiful experiences, were the villagers. Whereas the people who came from the cities had complaints about the food and other things and they were not able to meditate as much as the villagers did. One day it so happened that some rice was left over from lunch and Mr. Oberoi thought that it would be nice for the people from Karnataka, the south of India, to have additional rice in the evening with their dinner. So he distributed the rice among the south Indian people. But the people who had come from the cities they did not like this and they created an uproar saying that the rice should have been distributed to everyone. Even though, just three hours before, rice had been given to everyone, they made a big deal out of it and they started fighting over that issue.

Another time we made rice pudding in the morning and parshad halva in the evening. After that there was one dear one who came to me and told me, “Master this morning your rice pudding created heat in my body and in the evening the parshad which was

made also created some trouble in my body." So you see if I do not do a seva like this, if I do not make good food for the people, then from the within Master asks me why I do not take good care of the people; but when I do that, then people complain about the food. If I make good food for them they complain; and if I don't still they complain. So how can those people get any benefit from coming to the Master and how can those people do any meditation? Kabir Sahib has said that when you go in the company of the Master, even if you are given a dry chapati to eat, still you should be content. You should understand that only that is written in your karma. Be content with that, eat it, and do the meditation.

The meaning of this, as Master Sawan Singh Ji used to say, is that those who read and learn something always debate and they always say, "this thing is written in that book," or "that thing is written in this book," etc. They do not understand the Grace of the Master; and they do not take full advantage of the company of the Master. Whereas the simple-minded people, the people from the villages, get the maximum benefit from coming to the Master.

Once three people came to Kabir Sahib; one was an illiterate person, another was a learned person, and the third one was a yogi. Kabir Sahib welcomed all of them and He talked with them and then He asked what they had to say. First He asked the illiterate person what he had to say. The illiterate person said, "I think that one should not learn anything, one should not read anything, because as the color of the ink is black, in the same way those who are learned people their heart also becomes black. So it is better to remain illiterate. It is not a good thing to be learned." So he criticized the learned persons.

Then Kabir Sahib asked the learned person what he had to say. He said, "Well, what is the life of an illiterate? His life is not any better than the life of the animals because he does not know how to live his life." And so he criticized the illiterate people.

Finally Kabir Sahib asked the yogi what he had to say. The yogi replied, "I think that one should perform the yoga, he should do the *nulee asan* and the other yogic practices. Because unless you do this you will not have any life." And in this way he criticized and condemned the learned and the illiterate.

Hearing what they all had to say Kabir Sahib very lovingly told them, "I thought the learned person was good but he criticized the illiterate person, and when I thought the illiterate person was good he criticized the learned person, and then I thought that maybe the yogi would be better than either of them, but he also criticized both of them."

So one should find a way to rise above criticism. One should find a way from all of this to be attached to the Shabd Naam and to do the devotion of the Lord. Unless you do the meditation of Shabd Naam you cannot rise above and you cannot get to your destination.

So dear ones, I say that those who have come to the Path with determination and the desire to meditate, and those who meditate with the desire of just doing it, they become successful and they progress in this Path without any time. But those who meditate while thinking, "I will reach the first plane," or "when I cross the second plane," and those who go on counting the days and the hours – who think in terms of time – Dear Ones, they remain only counting the days and they get nowhere. So if you want to become

successful on this Path and if you want to attain progress then you should meditate with determination and with the desire of just doing it.

Master Sawan Singh Ji used to tell a very humorous story about a merchant family that was very learned. Once they had to go some place and on the way they had to cross a river. In India in those days there were not many bridges over the rivers and there were no good means of transportation so people had to walk and cross rivers by boat. When the family reached the river, the most educated one of them, went up to the river's edge and he measured how deep the water was. He measured that it was twenty feet deep. Then he counted the people in the family and they were twenty in number. So he said, "Twenty foot depth, and twenty people. That means that for each person it is only one foot deep. So there is no need to worry. Everyone can easily cross the river." He sent one person into the river and he drowned. Then he sent another person into the river and he too drowned. He did not realize that the twenty foot depth of the river was for everyone; you cannot divide the depth of the river by the amount of people that have to cross. When he saw that the family members were drowning he once again calculated, "The depth is twenty feet and I had only twenty people so it is one foot per person."

At that time an experienced person came and asked him why he was sending the people in and drowning them in the river. He said, "Look at my calculation. I have done the right calculation. The river is only twenty feet deep and I had twenty people so that means one foot per person. I don't know why it is happening." The experienced person told him, "It does not work like that over here. The depth is the same for everyone. Why don't you take the help of a boat or something like that to cross the river?"

So that is why Master Sawan Singh Ji used to say that we should not rely completely on learning. We should do the meditation. We should seek the guidance of a person who has the experience and using His experience we should also meditate and go within.

Dear ones, that was a very good question, a very interesting question; so much more could be said in response to this question.

It was the Grace of my Beloved Master Kirpal that He made me obey Him. It was only because of His Grace that I was able to obey His commandments and become successful. You know that the mind is such a thing that he makes people fall down and he does not allow anyone to become successful. Unless we have the Grace of the Master we cannot become successful in the Path. So I am very grateful that He made me successful. He made me follow Him and obey His commandments.

Dear ones, I had entered this Path only to do it and whatever my Master told me to do I did that without any questions and as a result you know that I got His Grace. In the beginning when the dear ones from the west started coming to me and when they would talk about their difficulties in the meditations some people would say that they had pains in the knee, some people would say they could not sit for longer hours, some people would say that they could not concentrate and they could not see the light and things like that. It was very difficult for me to understand all that. Because what I have understood from this Path is that when you have taken the Master, when you have entered this Path, it means that you have to do it. When people would tell me that they have pain and they cannot sit through the pain, I would think, "Why don't these people continue doing the meditation, why can they not stop paying attention to the pain, why can they not do the

meditation." And that is why in the beginning it was very difficult for me to understand what they were saying because when you have entered the Path you should do it and you should not pay any attention to any obstacles or you should not pay attention to the pains or anything like that.

Once in the place called Karumpar Gracious Lord Kirpal was visiting and one dear one who had difficulty in the meditation came to Him and told Him, "Master, earlier I used to see Light but now I have difficulty in seeing the Light." Master gave him a meditation sitting and even after that sitting he had difficulty and he was talking about the Light and the difficulties in meditation. When a dear one who understands the Master as Almighty Lord and who knows the Reality of the Master sees somebody arguing with the Master about the Light, etc., you can understand what he would be feeling. So I felt very bad and I thought in my mind, "Why doesn't this person bow down to the Almighty Lord? Why is he arguing and talking and bothering the Master about the Light? Is Master anything different than the Light? He is the Form of the Light; He is the Abode of the Light – why doesn't he bow down in front of the Master?"

That dear one still comes to the Satsang, but now he repents, asking why he did not have complete faith in the Master at that time. Why he did not bow down in front of the Master; and why was he only bothering about the Light and the experiences. So dear ones, I mean to say that when you have entered this Path, you should just do it without paying attention to anything. Because if you will devote your soul completely to the Master He will definitely shower His Grace upon you.

1989 April: The Stamp of the Master

Session Date: January 29, 1989

This question and answer session was given January 29, 1989, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

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

QUESTION: Dear Master I often ask myself which limit and what difference there is for an Initiate between being spiritually introvert and talking little but heavily, and being unfriendly or inconsiderate with others. And also between advising and expressing one's own ideas frankly and judging, talking, sternly as though we were oracles of absolute truth. In general what limits and difference is there between an inner detachment and indifference or coldness with respect to others, considering another person's problem as their own karma. I do this question because I often feel in my own self and others opposite attitudes that are sometimes humiliating and create resentment or incomprehension.

SANT JI: I did not want to say this but now I am compelled to say it. Whenever you ask any question you should make it brief and to the point. You should not make it so complex and so complicated that it becomes difficult to find out what you want to know.

This particular question could have easily been made brief and to the point; it would have been easier for me to answer and easier for you to understand what you are really asking for.

I don't have any objection when people ask me long questions but I mean to say that when you ask a question it should be regarding one, or at the most two, particular points, so that it becomes easier to answer.

Now in this question it is very difficult to find out what is the real purpose of the person who has asked this question.

There are many things which are answered in the question itself. A similar thing happened once during the first tour at Sant Bani Ashram, one dear one stood up and he asked me a very long question and by the time he had finished, he had already answered his own question, and when he realized that he laughed, and all the dear ones in the Sangat also laughed. So I mean to say that whenever you want to ask any question make it very brief and to the point. It is not that I don't like or cannot answer the long questions, but when you are sitting here with the other dear ones in the Sangat, you should ask the question in such a way that they also understand what is being asked, and afterwards, when that question is being read or when the answer is read, the dear ones who are reading that question or answer should also be able to gain something from it.

In the army we used to have a court of the commanding officer once a month when we were allowed to ask any question we wanted. But they told us we should ask questions of a general nature the answer of which would be helpful for our future and even to all the other dear ones. Over there we were not allowed to ask questions of a personal nature, about our families or things like that. Only questions related to the army work were allowed, and if anyone would ask any complicated or long question which did not have any connection with army work, then the commanding officer would not answer that question. But the person who would ask such a question would become the cause of a joke for the other people.

We all know that there are a couple of basic things which all the dear Satsangis have to face: sometimes it is very easy for us to concentrate and go within and see the things; but other times it is very difficult to face our mind, it is very difficult for us to do our work and do the concentration of the mind. So these are a couple of basic things which affect our meditation and our attitudes. I would like to explain to you that we should not have any thought or attitude which will result in taking us away from the eye center. Whatever we think of others, whatever we talk to others, or in whatever way we behave in front of others, it should not be one which will take us away from the eye center, it should not be one which could break our concentration. Whenever we speak anything or deal with anyone, first of all we should think of the effect it is going to have on the other person. Most of all we should always be considerate, we should always consider whether this action, or this thought, or this attitude of ours, is going to be helpful to us in concentrating at the eye center or whether it will diffuse us more in this world.

So that is why whenever we deal with the other people, whether it is with other family members or other Satsangis or anyone in this world, we should always be very considerate and always be very careful. We do not want our mind, our attention, to be spread more in this world, because our Path is that of concentration at the eye center. We should do only those things which keep us at the eye center. In fact I would say that whenever you think anything you should always keep yourself at the eye center. Now about expressing what we have in our heart for others. You know that love cannot be

completely expressed through our outer actions; it is not something which you can show off, it is something which is felt by the other person. In fact, when we start remaining at the eye center, when we go within, and when we see the whole world belongs to the same Almighty Lord, then love for every creature is developed in us. After that even though we may not express it to others, still the other people will feel the love coming from us. Master Sawan Singh used to say, "When you have good feelings for others it doesn't matter if you express it outwardly or not, but when you are having good feelings for them and when you are sending good feelings to them they will also receive those good feelings and they will feel the love coming from you."

Master Sawan Singh Ji used to say that heart talks to the heart. Once Emperor Akbar and his minister Birbal were going along to some place; they were walking and Birbal had told Emperor Akbar, "Whatever thoughts you have for someone, that person also has the similar thoughts, he responds in the same way as the thoughts you have for him." Now Emperor Akbar did not want to believe in that unless he had some proof, so he asked Birbal to give him some proof.

Birbal said, "Well, here comes a person and you should have some thought of him and let us see what he thinks of you when he sees you." So at once Emperor Akbar thought, when he saw that farmer coming along the other side of the road, "I should put him in jail, and get him a beating from the police, and I should punish him as much as I can." He told Birbal about his thoughts for that person.

So when that person came he was asked what kind of thoughts he had for this person, Emperor Akbar. In those days not many people used to see the kings and the emperors physically, so that farmer had no idea he was talking to the Emperor. He was very fearless and said, "As soon as I saw him I thought, 'This person has a very heavy mustache, and I would like to pull his mustache; and I would like to beat him.'"

So then Emperor Akbar was convinced, "Because I had the bad thought for him, he also had bad thoughts for me." So the meaning of saying this is that if you have good thoughts and good attitudes towards others you do not need to express them outwardly, just your thoughts will carry what feeling is in your heart for them, and they will also respond in the same way.

I would like to say that the fragrance of Love, the fragrance of Naam, should come out from within the disciple of the Master, from the Satsangis, and just by looking at his face the other people should know that he is an initiate of a Perfect Master and his dealings in this world are perfect, and whatever he does is a good thing. Just by looking at his face people should get the idea that he goes to a Perfect Master. Often I have said that the earth on which we are living should also be blessed and should also be proud of us. We should do such things, and our way of living should be such, that not only our Master, but the whole world should be proud of us. History bears the witness that up until now the Negative Power has always bothered the Saints who came into this world, and those who follow the Path of the Perfect Master are always bothered. But the Masters never encourage Their disciples to follow and respond in the same way as the other people. They have always said, "You should always be loving to them." Our beloved Master Kirpal always used to say that when a bad person does not stop doing his bad deeds, why should a good person stop doing his good deeds?

Kabir Sahib was the first Saint to be incarnated on this earth and He never went below the human body and those who had the blessed opportunity of having His Darshan, and those who got the opportunity of getting the Initiation from Him, they also did the meditation and they realized that Kabir was not different from God Almighty. In His writings Kabir Sahib has also written that there is no difference between the Saints and Almighty Lord, in fact Saints are the Form of Almighty God. But history bears the witness how the government of His time did not spare any efforts, did not leave any stone unturned, to torture Him and give him trouble.

Kabir Sahib came in a Muslim weaver family and at that time, the most powerful king who was ruling over India was also from the Muslim religion, his name was Sikunder Lodi. He tied the hands and feet of Kabir Sahib with heavy iron chains and he also attached some more weight to him and threw him in the water of the Ganges. But with the grace of God Almighty all those chains were broken and Kabir Sahib came up and floated, sitting cross-legged, on the water of the River Ganges, as if He was sitting and doing His meditation.

Another time Sikunder Lodi he tied Kabir's body in the form of the bundle and he threw Him in front of an intoxicated elephant. But when the elephant came near Kabir Sahib, it just bowed down in front of Kabir Sahib and it did not do the thing for which it was made drunk. It was made drunk to step on Kabir Sahib but it did not do that, instead it just bowed down to Kabir Sahib. Now the Kazi who was responsible for passing judgment against Kabir and for executing this so-called punishment was encouraging and getting upset with the mahout of the elephant. Why was he not making the elephant step on Kabir Sahib? But even though that mahout did so much but still the elephant would just go near Kabir Sahib and bow down to Him and nothing went wrong. The elephant would not do any harm to Kabir Sahib, instead he just bowed down and respected Kabir Sahib.

Kabir Sahib mentioned this incident in His writings. He said, "What mistake or what sin has the beloved of God has done? He was thrown in front of the elephant. The elephant understood that He was the Beloved of God and he bowed down to Him but that ignorant Kazi did not understand what has happened. Three times he was encouraged to come and step on me but each time he came he bowed down but that ignorant Kazi still did not understand what was the reality."

They did all this in the name of religion because Sikunder Lodi was a Muslim and he believed in Prophet Mohammed and he tortured Kabir Sahib because he was trying to prove that he was the only true Muslim, loyal to Prophet Mohammed. According to the Muslim religion one who goes on a pilgrimage to Mecca is called a true Muslim. He had been there many times, and he was calling himself as the true Muslim. But they did not know what Prophet Mohammed has really written in the holy book Koran Shah, how much love and how much compassion He had for the whole of creation.

Once Prophet Mohammed, along with one disciple, had gone to some village and there a person in the market was calling names to Prophet Mohammed. Prophet Mohammed just kept quiet and listened to all the abuse that person was saying. His disciple asked Him, "Why don't you answer his abuses. Why don't you tell him that he should stop?" But Prophet Mohammed just kept quiet and He just listened to all the abuse he was saying to Him.

After some time when that person got tired of calling names to Prophet Mohammed, then Prophet Mohammed told His disciple to go and ask him, "What does he need? Can I help him?" Now that dear one who was with Prophet Mohammed was surprised, because that person had been calling names to Prophet Mohammed for such a long time and in the end, Prophet Mohammed, instead of getting upset with him, was offering him any help He could give to him. So you see how much love, compassion, and humility the Masters have. And we, who start the religions in Their Names, do not have any idea; and that is why we torture and give a hard time to the Saints and Mahatmas who come in this world.

Whenever the Masters come into this world they live a very pure, a very high kind of life, and they inspire us, they encourage us, also to live that pure and very high life. They always tell us that we should not do anything which would bring a bad name to our parents, which would bring a bad name to our society, or the country in which we are living; and that is why they always tell us to live a very pure and high life.

So dear ones, once again, I am sorry to say that since the question did not make any sense to me that is why I was not able to answer it but still I tried my best to explain to you how we should be living and how we should be dealing with the other people in this world. And that is that we should always have a good, loving attitude towards other people and we should not do anything, we should not behave toward other people, in such a way that they feel hurt. In fact we should always do those things which will bring us closer to the eye center, because our job is to stay at the eye center. In fact when we remain at the eye center, go within, and when we reach the Radiant Form of the Master then the real love, humility, and devotion is developed within us and afterwards we love everyone alike.

Master Sawan Singh Ji used to say, "Break all the different ornaments, whether it is a ring or a bracelet or an earring; whatever you have, you should melt all the ornaments you have, and make a very big necklace which you can wear on your neck; because the idea is to show people that you have so much of gold." So in the same way, in this Path of the Masters also, no matter what you are doing, the main thing should be that you withdraw your attention from all the outer things and come to the eye center, connect with the Shabd Naam; because when you withdraw your attention from all the outer things and connect it with Shabd Naam you get everything. Dear ones, if you go on talking about this subject: about how we should deal with people, how we should behave, what kind of attitude we should have with people, we will get nowhere, because this is such a subject that no matter how much you talk, you are not going to get anywhere unless you work for it.

Guru Nanak Sahib has said that as long as we are living in this world we have to listen to some people and we have to talk to some people. So dear ones, as long as we are living in this world we will have to listen to the people, we should listen to their loving talks and we should share with them the love we have.

In expressing your love and affection for others, if you spend all your time saying that you have so much love for the other person, it is all a waste. Instead of spending all that energy in saying that you love a person so much, if you would have loving feelings for him, if you would really love him from your heart, then he will receive those loving feelings from you; and in that way it will be good for him as well as you.

The same thing applies in the relationship between the disciple and the Master. Talking about my own self, I would like to say that if I had spent all my life telling Master how much I love Him, how devoted I am to Him, how I always think of and yearn for Him – I don't think I would have become as successful in this Path as I have become. I did express my love and yearning for Him but at the same time I also performed my duty. When I performed my duty He showered His Grace, He also did His job; as a result He made me successful on this Path. The disciple has certain duties and the Master also has certain duties. When the disciple performs his duty then he does not have to wait for the Master to perform His duty; He is always there and He showers Grace upon us.

So dear ones, the Masters have told us that we should always be loving toward the other dear ones and whatever job we have been given we should do only that. The Master has not become careless after giving us our job; when we do our job, He also performs His duty. Master never forgets the disciples; all the disciples, whether they are close to Him or not, are all written on the heart of the Master, and the stamp of the Master is stamped on every soul that He has Initiated. So that is why, dear ones, we should always be loving towards the other disciples of the Master, and we should always do our part and let Master take care of the rest. A wise person always waits for the appropriate time to prove that he is sincere and truthful, whereas the mean person always presents excuses and tries to prove he is a true one. Dear ones, we just need to work on these things; we do not need to exhibit our qualities, we only need to work and wait for the appropriate time when we will be proved to be the true ones.

The true disciple always remains an introvert. He does not talk a lot; but if he gets an opportunity and if need be, he always tells people what the Reality of the Master is; and he never allows other people to praise him. It is always seen that the real disciple of the Perfect Master will never allow anyone to praise him, he will always remain humble and quiet. He himself will sing the praise of the Master and he will encourage us to do the same.

So dear ones, since all of you are Initiated, I would like to advise you, that in the Satsangs, Naam is talked about, and the benefits of doing the meditation of Shabd Naam is always told. We should always do the meditation of the Shabd Naam, because the Master always does His job – even if He leaves the physical body after giving us the Initiation – our progress does not stop, provided we are sincere in our effort in doing our meditation. Many cases have been found where the Master left his physical body but still the disciples continued to progress in their Inner Path. Because the Master never dies, He is always present in the Form of the Shabd; He is always helping the disciples to go within.

So when we do our devotion sincerely, when we go within, then we realize how much Grace and help we are receiving from the Master – how first of all Master came in the physical body to give us the Naam Initiation and after He left He is still helping us. He is always telling us, "You come to me and I will take you to the Real Home; I will take you inside." So dear ones, when we go within, only then do we realize how much sympathy, how much pain, the Master takes for us, and how much He is helping us. So it is our job to do the work which the Master has given to us. We should do it wholeheartedly.

1989 May: The Storm of Love

Session Date: February 1, 1989

This question-and-answer session was given February 1, 1989, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Does the pain we receive during meditation contribute to paying off our karmas?

SANT JI: First of all, we should think very carefully whether we do our meditations regularly or not, because when we meditate regularly we become competent in it and by meditating regularly all the pains go away.

If we are regular in our meditation, if we are doing it every day, and then if we have pain which starts from the bottom of our feet and moves upwards, then you should understand that it is the pain of the withdrawal of your soul.

The feeling of that pain is as if ants are crawling on your body. So if someone has that kind of pain or that kind of feeling starting from the bottom of the feet, then he should understand that now his soul is being withdrawn from the body.

We can understand that pain as the pain of the karmas only when we have watched our karmas very closely. There are many karmas which we make in this present lifetime and many karmas are from our past lifetimes. Because of those good and bad karmas we suffer pain or enjoy happiness in this world. So we should watch our karmas very closely and we should try to remove our faults or the causes of doing the bad karmas. Because of our past karmas the middle of our soul gets dirty and we can make it clear only by doing the Simran. If, according to our understanding, our present life is going along fine and we are not creating many karmas which would affect our meditation, if we are regular in our meditations, and if we still do not get any progress, or if we feel pain or burden in meditation, then we should understand that all the meditation which we are doing is being used up for our purification because the burden of the karmas from the past life is very heavy. Except for meditating on Shabd Naam there is no other way we can get rid of our past karmas. By doing the meditation of Shabd Naam our soul becomes pure and we become free of the burden of the past karmas.

Moreover, it is very important for a disciple to develop a true love for the Master. In the beginning it is very difficult to develop a sincere love for the Master, but once you develop it, it becomes like a storm and then it is very difficult for the disciple to stop that love of the Master from coming to him. If we have that incredible strong force of love coming to us from the Master, and if we have developed that sincere love for the Master, that love which we have for the Master also helps us a lot in paying off our karmas.

Dear ones, when the true love for the Master is manifested within you, and when that raging storm of the fierce love comes to you – then such a dear one cannot live without sitting in the meditation. Then all the karmas, or whatever is blocking his progress, are all washed away by the force of that love and he becomes a perfect one; he enjoys the grace of the Master within and without. Mahatma Chattar Das, an initiate of Baba Sawan Singh Ji, used to say, “I am so accustomed to the love of my Master that now I have no desire to move the rosary or do any other thing.” The dear one who has developed and manifested

such true love for the Master does not want to do anything of the world. He always wants to sit in meditation and wait for the darshan of the Master. He always waits for that precious moment when he can have the darshan of his beloved Master.

I have often told you the story about two initiates of Baba Jaimal Singh. This story was often told by Baba Sawan Singh also. There were two initiates of Baba Jaimal Singh named Machar and Ramdita. They were farmers. Every day, because they were very devoted to Baba Jaimal Singh, and because they were very good meditators, they would have the darshan of Baba Jaimal Singh during their meditation, and then they would start their work. Sometimes the Master puts even perfect disciples to the test. So one day they did not get the darshan of Baba Jaimal Singh in their meditation. That day they were supposed to get the water from the canals and irrigate their corn crop. So Machar asked Ramdita, "Did you have the darshan of Baba Ji?" Ramdita replied, "No. I did not have His darshan today." So Machar said, "I also did not have His darshan today. Let us stay sitting in meditation until we have His darshan. If this corn is supposed to dry why should we worry; it belongs to Baba Jaimal Singh – it is not ours. We should sit for His darshan." So, they sat down again in meditation and after one hour they got the darshan of Baba Jaimal Singh. Then they took the water from the canal and irrigated the corn.

So the meaning of this is that those who have sincere yearning and true love for the Master always desire the darshan of the Master, and the Master also showers a lot of grace upon them. He always gives them the darshan. At the time of initiation the Master sits within the disciple in the form of Shabd; He does not have to come from far away. He is within the disciple. It all depends upon the yearning and devotion of the disciple. Whenever he sits in the remembrance of the Master with deep yearning and devotion, Master is always there to quench his thirst.

QUESTION: This question concerns what form our relationship to our Master takes after we leave this physical body. Those of us who have not progressed much within, who have not developed much love within this lifetime, yet who do not have to come back, how much and what sort of contact will we have with You or Kirpal over there after our final earthly passing? Over there how do we go about spending time with the Master? Is there a place like this over there where we may see Him? Will some of us live in families and some at ashrams as here? How will our devotions continue over there?

SANT JI: It is a very interesting question. I hope that everybody will pay attention to its answer.

Often I have said that the mission of the Perfect Masters on this earth is to initiate those souls who have been chosen in the court of the Lord to get the Perfect Master and to come back to the Real Home.

Saints have always said that for a Perfect Master distance does not make any difference. And also, even if the Master leaves His physical body right after giving us the initiation, the progress of the initiate is not hampered. His progress continues even after the physical departure of the Master.

In this context Master Sawan Singh Ji used to tell a story about a father and son who did seva with Hazur Rai Saligram; they were very devoted. When the son was about to leave the body the father wept and he said, "You are my only son. Now you are going to leave

me." The son replied, "Father, you should not worry about anything. And you should not mourn my death because I am not going to die. In fact, I am going to live a new life. I know about my previous life, and in my past life I used to be a tree. One day somebody cut a branch off me and he brought it to Swami Ji Maharaj. He used it for brushing his teeth. Because of His grace and mercy I was made to leave that body of the tree. And in this lifetime I got this human birth. But because I came from the body of a tree my intellect was not developed very much, that is why I could not take full advantage of the Master's teachings. I did not grasp the teachings and I did not live up to the words of the Master. That is why I am not going to get the liberation now. But I know that in my next lifetime, with the grace of the Master, I will be born as a good man and I will go to the Perfect Master, do the meditation, and finally achieve the liberation."

So, you can see that because that branch of the tree was used by Swami Ji Maharaj, the soul that was in the tree was made to leave that body and was given a human birth. You can imagine how the grace of the Master works, and especially how the grace of the Master works for those to whom He has given the Naam initiation.

Master Sawan Singh Ji used to say, "Those who say that they have searched for the Master, they go to the Master, or they go to the Satsang – their inner eyes are not yet opened, that is why they say that they are doing everything. But those whose inner eyes are opened do not say things like this. Because they have seen the reality that it is not because of their efforts that they are going to the Satsang and they have got the Master. It is the grace of the Master. It is the Master, Himself, who makes them come to the Satsang, who makes them do the meditation." Master Kirpal Singh Ji also used to say that it is not within the reach of a blind man to find a person who has eyes. Unless the person who has eyes calls for the blind man and makes the blind man catch his hand, the blind man cannot find his way.

So, the meaning of this is that the Master Himself makes everything happen and He is the one who brings us to the Satsang. He is the one who takes care of us.

Many incidents took place in the time of Master Sawan Singh where people would come from very far distances and they would tell Master Sawan Singh how they had His darshan and how He Himself directed them to come to the ashram – they were brought to the ashram by Master Sawan Singh Himself. Similar kinds of incidents used to take place during the time of Master Kirpal Singh, also. When I went to Sant Bani Ashram for the first time, during the first tour, one dear one came from a very far distance and he told me how he had the darshan of the Master and he was told to come to Sant Bani Ashram and later on he got the initiation and he became a good meditator. In the same way, in Quito, Ecuador, one woman got the darshan of the Master – the same form of the Master whose picture was printed in the *Sant Bani Magazine* of that month – and she brought me that magazine and said, "I had the darshan of this Master and I was told to come here and to get the initiation."

So now you can imagine Who chooses us and Who brings us to His feet and who is making all these arrangements for us.

Often I have said about Master Sawan Singh, Master Kirpal Singh, and even myself, that even though they searched for their Master for such a long time, still when the time came and when their search was going to be completed, then it was the Master who chose them

and the Master Himself went to the place where they were, to bring them to the Path. Master Sawan Singh had been searching for twenty-two years, but when his time came to come to the Master, his Master came to him even though at that time he was living very far away from the ashram, but still Baba Jaimal Singh went there and He made it possible for Master Sawan Singh to come to His feet. In the same way Master Kirpal Singh also was searching for God Almighty and seven years before He met with Sawan Singh physically, He started having His darshan. And when the opportune time, the appropriate time came, He was brought to the feet of Master Sawan Singh. In the same way, you already know about my history. I used to have the darshan of Swami Ji Maharaj one year before I met Master Kirpal Singh physically. Just a few days before Master Kirpal Singh met me physically I started seeing Him in His Real Form. And even though I was sitting there waiting for Him, searching for Him, and I was doing the meditation of the first two words, I had not met with any critic or admirer of Master Kirpal Singh and I did not know anything about Him. But when the time came, He Himself came, and He looked for me, He searched for me. And He brought me to His feet.

I will repeat the words of both Master Sawan and Master Kirpal. They used to say that after the disciple leaves this physical body, leaves this world, he is in the hands of the Master who has given him the initiation. Whether he should be sent back into this world for more purification or he should be kept in the higher planes and be made pure there, and whether he should be made to meditate in the higher planes and taken back to the Real Home, is in the hands of the Master who has given you the initiation. It is up to Him what to do with your soul after you leave this physical world.

In His sacred writings, Swami Ji Maharaj has written that the Perfect Master liberates His disciple in four lifetimes or in four births. But Master Sawan Singh Ji used to say that the Perfect Master always tries His best to give the liberation to His disciple in one lifetime. He does not want the disciple to come back into this world again and again and suffer the hardships of this world. That is why the Master always tries His best to finish all the give and take and all the karmas which the disciple is supposed to do in four different lifetimes – Master makes him pay off his karmas and finish his give and take in only one lifetime. If all the parts of the lamp are in good order and if the lamp has the oil in it, if the wick is also right, you just need a burning match and you can light the lamp and it will give you the light. The meaning of telling you all these things and giving you all these examples and quoting from all different Masters is just to make you understand the answer to the question which was just asked.

Dear ones, just think why the Saints have called this place the world of suffering and unhappiness, the world of births and deaths, why the Saints have called this creation of Kal a world of unhappiness.

We know how the Negative Power has created the disputes between the father and mother, the disputes among the brothers, and of the brothers with the sisters. Somewhere there are problems between the wives and their husbands, and even one community is fighting with another community, one country is trying to control the other countries, and how everyone is armed with all the sophisticated weapons, and how the missiles and the bombs and everything are ready to destroy the other people. So how can we call this place as a place of peace? It is surely and it is truly a place of unhappiness.

First of all, look at the body; look at the condition of your body itself. You know that if we do not eat food we cannot function because the pranas are in the food. And unless we eat food we cannot make our body function in a normal way. And you know how much effort we put in making the pure and holy food, the healthy food. And when we eat it, what happens after some time? We have to excrete the dirt from our body and sometimes some people are not successful, for some people it is a problem. They have the problems of indigestion. And some people have other physical problems. And if their body is functioning normally, then they have other problems to solve, like the problems of unemployment, the problems of poverty and other problems.

Farid Sahib has said, "O Farid, the hunger is worse than death. Because in the evening you eat before you go to bed, but next morning before you wake up the hunger is still there."

Sometimes the Masters do not call the person or do not call the initiate directly. Sometimes they call him through some other person, but They are the ones who inspire them or who encourage the initiates to come to Him.

Think about this. Suppose there is a man who has been sent to a prison and who has suffered great hardships over there and he has suffered a great amount of punishment and things like that over there in the prison. After some time he is released. Do you think that he will want to go back to that prison again? Definitely not. He would want to improve his life; he would want to live a good life and live peacefully in this world. And he would never want to do anything which could take him back to the prison. When Bulleh Shah removed all the covers from His soul, and when He went back to His Real Abode all His friends came to ask Him how He was. They said, "Now you have come. How are you doing? Are you happy coming back to your home? Tell us, what did you bring from the mortal world?" Bulleh Shah has written, and also He is warning us, that when He went to the palace of God everyone came to ask about His welfare and when they asked Him what He brought from this mortal world he replied, "Nothing but a black face and blue feet."

I have just told how the Negative Power has created the disputes and problems with even the husbands and the wives and how there are all these problems and sufferings in this world. When we will withdraw from all these things and go within after leaving this physical world, over there we will definitely meet our Perfect Master. He will come to take us and we will be with Him. No doubt about this fact. But do you think that we will be able to answer the question of the souls who have already been there? When they will ask us, like they asked Bulleh Shah, what he had brought from this mortal world, what will be our answer? Do you think that we will be able to tell them, "Yes. I have brought my wife with me." Or, "I have brought my husband with me." Or will we be able to tell them about the children and all the ashrams and all the worldly things which we have here? Dear ones, we won't be able to take anything along with us – not even the body in which we are living. We will go there without anything because we have to leave behind all the things which we have on this plane.

I don't know about other people, but I am sure about the people in this group. That if they are asked – considering all the problems which I have just mentioned – whether they would want to live in those miserable conditions, I don't think that anybody would raise

his hand and say he would want to live in this world. Because everyone has one or another problem. Also, if they are asked if they want to take along this body which is full of suffering and which does not move and function properly when it becomes old, I don't think that anybody will want to take it with them.

So dear ones, what is the use of going to Sach Khand, our Real Home, if over there we are also going to have the same problems as we have here, if over there we have to deal with our family problems, if we have to deal with the problems of the ashram, and all the physical problems we are having here. Then I think we are much better over here; what is the use of going back to our Real Home? Dear ones, it is not like that in Sach Khand. There is no such problem because the Master takes you and carries you on His wings of Naam and He takes you to Sach Khand which is your Real Home, the abode of peace. And over there we do not have any difficulties. The souls easily recognize each other. There is no worldly example, no worldly way, to explain to you how the souls recognize each other. But it is true that we all recognize each other over there, and over there the food which the soul eats is given to her only through the eyes, and just by having the darshan of God Almighty the soul remains content. Everything happens there with the darshan of Almighty Lord.

Kabir Sahib has said that in the plane of Almighty Lord, in our Real Home, no one hurts anyone and no one feels hurt. There is no bad smell of any difficulties or sufferings. There is only the sweet fragrance of love.

Dear ones, Guru Nanak Sahib has said that the place where you have to go, neither your body goes there nor the caste to which your body belongs goes with you. So when our body and the caste in which we were born does not go with us, how can we expect to take any of these worldly things with us? Of course, our deeds go along with us. If we have meditated on the Shabd Naam, then our Master definitely takes us back to the Real Home. But if we have not meditated on the Shabd Naam, if we have done only the bad deeds, then we must come back into this world, to the very same place where we have done the bad karmas, and pay the consequences.

In *Sukhmani Sahib*, Guru Arjan Dev gave a very beautiful picture of the departure of the soul to the Real Home. He wrote that as different waters become one when they come together, and as one light absorbs in another light; in the same way, our soul goes and becomes one with the Oversoul, Almighty God. It is like a bit of salt when dissolved in the water also becomes part of the water. How can that salt come out and tell us what is good about being dissolved in the water. In the same way, which of the souls (who go back to their Real Home) wants to come back into this world and tell us what it is like over there? Saints and Masters have told us about its beauty and about the things of our Real Home through examples and hymns, but still it is not complete.

1989 June: On Forgiving Others

Session Date: March 29, 1989

This question and answer session was given March 26, 1989, at Sant Bani Ashram, Village 16 PS, Rajasthan.

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

QUESTION: When someone has done something to hurt me deeply, I may feel that I want to forgive them, and I may say that I forgive them, but I don't know how to truly forgive and forget in my heart. Please help me understand how to do this.

SANT JI: This question should be understood by all the Satsangis, because in the Path of the Masters forgiveness is a very important element. When you have forgiven somebody you should completely forget about it, because if you go on remembering that you have forgiven some person, or if you think in terms of how that person has accepted your forgiveness and how he has taken advantage of your forgiveness – if you will remember all these things – then it is possible that your mind may bother you and you may get more ego. Also it is possible that your mind may give you more trouble, and in fact you have not really forgiven that person. So not even in the state of dreams should you remember that you have forgiven that person. After you have forgiven anyone for their faults you should completely forget about them.

The most important thing is that when you are in a position, or situation, where you have to forgive someone you should remember the Form of the Master, and having the Form of the Master in front of you, only with that kind of feeling you should forgive that person. You should say that it is not you who are forgiving that person but it is the Master who is forgiving that person. If you will take the credit for forgiving the other person, it is possible that ego may haunt you and bother you, but if you will give the credit to the Master and say, "It is the Master Who is within me who has forgiven you," then you will not have any difficulty with the ego.

You know that we jivas are not worth anything and we do not have the capacity to forgive anyone. Instead of taking the credit on our own selves, that we have forgiven the person, we should pass it on to our Master. And we should instead do our meditation and sit at the Feet of the Master and pray to Him, "O Beloved Lord, you should forgive me as you have forgiven that person through me."

On this subject I once commented on the bani of Swami Ji Maharaj; it is possible that many of the dear ones may have had the opportunity to read that talk. In that talk I said that if anyone has made any mistake, knowingly or unknowingly, once he realizes that he has made the mistake, he should confess his mistake and ask for forgiveness. He should apologize to the person whom he has hurt; and the one who was hurt also has a responsibility of acknowledging that apology – he should also forgive that person in the Name of the Master. Our soul never makes any mistakes because she is innocent and she is of the same essence as that of God Almighty. God Almighty never makes any mistakes; He is free from all kinds of faults. In the same way our soul is also free of all kinds of faults; she never makes any mistakes. We find faults in God Almighty only when we go away from Him. As long as we are connected to Him we never find any faults in Him, because He does not have any faults. When we are looking at Him as a soul, we do not find any faults in Him; but when we go away from Him, when we get disconnected with Him, only then we start finding faults in Him. So the meaning of this is that the soul does not have any faults, the soul does not make any mistakes, because she is the same essence as that of God Almighty; it is our mind who makes the mistakes. And mind does not have the capacity, the strength, to forgive anyone, because God has not given that capacity or that power to forgive others to our mind. So mind cannot forgive anyone because mind does not have the power of forgiving anyone. It is the soul – or the

power of the Shabd Naam which our Beloved Master has put within our soul – who forgives and who asks for the forgiveness.

So you know that whenever anyone makes any mistake it is his mind who is making him do the mistake; but his mind does not want to confess – it does not want to admit – he has made the mistake. And it is the soul, his inner heart, who is confessing, who is admitting, his faults; and it is the Master who is asking for forgiveness. And on the other side also, it is the Master, that power of the Shabd Naam, Who is granting that forgiveness. So when it is the Master who is asking for the forgiveness, and when it is the Master who is giving the forgiveness, then where is the problem? Whenever anyone asks for our forgiveness we should always be willing to forgive them.

I am not much acquainted with the Holy Bible but you have read it many times and you know a lot about it. It is said in the Bible that only he can be called a true Christian who forgives others and who does not hurt anyone. You know that when Christ was being crucified, how much torture He was given. He was made to wear the crown of thorns and He was taken to the cross. You know how painful that would be. The soul trembles just to think of all that torture He was given, and you can very well imagine what he went through. But still He said, "O Lord, forgive them, because they do not know what they are doing; whatever they are doing is in their innocence and you should forgive them." We are the disciples of those great Masters Whose writings we read every day and from Whom we have learned that They were the Form of Forgiveness and They forgave even the worst sinners. I will tell you something from the history of Guru Arjan Dev Ji Maharaj. You know how much He was tortured and how He was made to sit on the hot coals and how hot sand was thrown on His head. He was tortured so much by the government of that time and toward His end time, the officer in charge, whose name was Chandu Savai, tried to poison His son. His house and family were destroyed right in front of Him but still He didn't say any word against them, He always forgave them. Even though all these things happened still Guru Arjan Dev was full of forgiveness for all the people. But some time after Guru Arjan Dev left the body, Chandu Savai left his post – because people who are in government do not remain in their posts forever; the time comes when the people who once ruled over the country become ordinary people. And when they fall into the hands of the people who they had tortured, those people take their revenge.

When Guru Har Gobind started working, His Glory started spreading all over, and the government of that time told Guru Har Gobind to do His work wherever he wanted. He was also asked if he wanted to give punishment to Chandu Savai, because Chandu Savai was the main person behind all of the torture that Guru Arjan Dev had received, but Guru Har Gobind said, "No, I do not want to put him to trial. I do not want to give him any punishment, because in the court of my beloved Lord there is no place for punishment, that is the place of forgiveness. And I do not want to give any punishment, because whatever he did, he was supposed to do that. Masters always forgive even the worst sinners, so I do not want to give him any punishment."

Such was the heart of Guru Har Gobind, but you know that the disciples are very emotional, and they do not have such a heart like the Masters. So when Chandu Savai came into the hands of the disciples of Guru Arjan and when they remembered all the torture which Chandu Savai had given to Guru Arjan Dev, they could not control

themselves. They put a chain around the neck of Chandu Savai and made him walk on the streets of Lahore like a dog. When they came to the shop where Chandu Savai had gotten the hot sand to put on Guru Arjan Dev's head, that shopkeeper became very angry and he said, "Well this is the same Chandu Savai who in the intoxication of his power made me throw the hot sand on that great Guru Arjan Dev." So he also put hot sand on Chandu Savai's head and when he did that he hit him with a big stone. Chandu Savai almost died and he called for the help of Guru Har Gobind, saying, "O Guru Har Gobind, now I am in Your refuge and You protect me!"

So by the grace of the beloved Master and because of the forgiveness which the Masters have, Chandu Savai was liberated right then because he requested Guru Har Gobind for His help. So you see how much forgiveness and grace the Masters have; They forgive even those people who have done so many bad things to Their Master.

In the time of Guru Gobind Singh there was a very devoted disciple, Bhai Daya Singh, who used to meditate a lot and go within. One day when he was all alone with Guru Gobind Singh, he asked Him, "Master, I have read about so many great sinners who tortured our past Masters, and how they were bothering the other dear ones – are they in hell now because of all the bad things they did?" He particularly mentioned Chandu Savai who had tortured Guru Arjan Dev. But Guru Gobind Singh Ji replied, "No Dear One, Chandu Savai was liberated right then because he had the darshan of two great Masters. First he had the darshan of Guru Arjan Dev and then he had the darshan of Guru Har Gobind. And also when he was dragged by the disciples of Guru Arjan Dev through the streets of Lahore, at that time he was always remembering the form of Guru Har Gobind because he knew that Guru Har Gobind was the only One Who could forgive him and could protect him. So he had been contemplating on the form of Guru Har Gobind and he was remembering Him so much so that at the time of his death Guru Har Gobind had to come and liberate him."

So you see, Dear Ones, that we are the disciples of those great Masters Who forgive even the worst sinners. So whenever we are in that kind of situation when we have to forgive anyone we should always remember the Form of the Masters, and in the Name of our beloved Master we should always forgive them. And after forgiving the people who hurt us, or who have done any mistake, we should never remember them and we should never even make them realize that we have forgiven them. Once we have forgiven them in the Name of our beloved Master we should forget all about what happened.

Often I have said that we should not give up this element of forgiveness even in our household, even in our married life. Why do we have all these conflicts and problems in our married life? – only because the husband and wife do not have this element of forgiveness in them. If both of them would have the element of forgiveness and if they would forgive and forget each others' faults they could easily make their home life like a heaven on earth.

Do you think that we have been brought to the Master because of our good deeds only? Those who go within know that we have not come to the Master because of our good deeds. It was because of the grace and forgiveness of the Master that we were brought to Him; we were already so full of faults that unless He had forgiven us we would never have been able to come to Him. When we come to the Master it is only because of His

forgiveness. He forgives our past faults and He tells us not to make any more mistakes in the future; and He always tells us that whatever we have done in the past, we have been forgiven. And even after giving us so much forgiveness the Master never tells us, "I have done this favor for you and I have forgiven you." He always remains very humble. Even if the disciple stands in front of other people and says, "Master, You have forgiven me for this" or "You have done this seva for me," He always says, "No Dear One, it is not me who has forgiven you, it is the grace of my Beloved Master Who has forgiven you."

Matraput was a great scholar of Sanskrit in his time; he had done a lot of research, and he had searched a long time for a Master. Finally when he came to Guru Ram Das, he became His disciple, and was so devoted that his writings are included in the Guru Granth Sahib also. There he says, "I do not have any good qualities in me, I am full of bad qualities. Giving up the Nectarful Naam, I went for the poison of this world, I attached myself to the sons, daughters, and all the family members and everything of this world, but finally after searching all over the world for You, I have come to Your door. This is one request which the Prakriti[2] makes to You, 'O Guru Ram Das, always keep me in Your refuge.'"

Those who have children know that children go on making mistakes all day long, but the mother has forgiveness and the mother has been given attachment to the children. That is why she does not remember any of the mistakes which the children are making. And even though they go on making the mistakes again and again, she always goes on forgiving them. In the same way, the Masters also behave like a forty-day-old child in front of Their Lord, and They always say, "O Lord, as the mother does not remember the mistakes the child makes, in the same way, don't You remember the mistakes we make. O my beloved Mother, I am Your child and why don't You forget and forgive me for all the mistakes I make?"

I hope that you have understood lovingly what I told you about the subject of forgiveness; there is a lot more which I could say on this subject.

QUESTION: It is Easter and in my country we give out Easter candy; can You make this into parshad and we can have some Easter candy?

SANT JI: Sure.

QUESTION: I was thinking about Jesus today because it is Easter and when I was younger there was a little hymn that I used to sing to Jesus; it's a very short hymn, in fact it is only two lines and those two lines say it all. And I wondered if I could sing it to the Master. The lines are: "I think when I read those sweet stories of old, when Jesus was here among men, how He called little children as lambs to His fold, I would like to have been with Him then."

SANT JI: I appreciate the few lines which you just uttered, I appreciate it.

I appreciate your devotion very much but I would like to tell you what Master Sawan Singh Ji used to say; and I hope that you will listen to this patiently. He used to say that there are a couple of things of the present time which can be successful and which can be useful for us. He used to give the example of the doctor of the present time, saying that

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[2] see *Crown of Life*, pp. 12-13

even though Lukman the doctor was very successful, he had such a power that he could even put life back into the dead body. But he is not present in this world at this moment and if someone becomes sick now and he wants to get the treatment from that doctor, it is not possible. The person who is sick now will have to go to the present doctor and get the medicine.

In the same way, if some girl says that she will get married to a very brave king called Vitamadsit and have children with him, it is not possible because he also is not present in this world. She will have to find some companion of the present time with whom she can have children. In the same way, if we know of some very good teacher who lived in this world hundreds of years ago who was very competent and if we think we want him to come into the world again and give the education to our children, it is not possible, we will have to go to the present teacher.

The same is true of the past Masters. Master Sawan Singh Ji used to say that we have respect for and we appreciate all the Masters Who came into this world in the past; it was only because of Their coming into this world that people have learned about God. But if we say that just by remembering Them, or by relying on what They said in the past, we will get the liberation, it is not possible; we will have to go to the living Master. And also we will have to live on the actual writings of those past Masters. You know that the words written in the Bible are not exactly the same as they were said by Christ; there have been a lot of other things included also in the Bible. Only someone who has the knowledge of Sant Mat can tell you what parts in the Bible are the real teachings or the real writings of Jesus Christ. Russell Perkins has been commenting on the gospels and the other parts of the Bible.

So what is needed now is that we should find out those actual writings of the past Masters and we should live according to their teachings. All the past Masters had the same message to give out; They all told us about the meditation on the Shabd Naam. So according to Their teachings we should also do the meditation on Shabd Naam because that is the only thing which can take us to all the past Masters Who came into this world.

Master Sawan Singh Ji used to say, “I searched for God Almighty for twenty-two years in my life, and finally when I came to the feet of Baba Jaimal Singh I believed in Him and I took Him to be the True Master. But when I came to Him for getting the Naam Initiation my mind just caught hold of one small thing and I told Baba Jaimal Singh, ‘Don’t give me the Radha Swami Name. Don’t give me the Naam of Radha Swami,’ because I did not like the word or the name Radha Swami. Then Baba Jaimal Singh Ji asked me, ‘What kind of regular practices do you do?’”

Baba Sawan Singh told Baba Jaimal Singh, “Daily I read the Jap Ji Sahib and the other holy writings from Guru Granth Sahib.”

Baba Jaimal Singh then asked Baba Sawan Singh, “Can you tell me how many names Guru Gobind Singh has given to God Almighty?”

Baba Sawan Singh replied, “Yes, I do not know for sure but Guru Gobind Singh has given at least thirteen, or fourteen hundred names to God Almighty.” Baba Jaimal Singh then replied, “If Swami Ji Maharaj gave one name, Radha Swami, to that Almighty Lord, then what is the problem in that?”

Then Baba Jaimal Singh made Baba Sawan Singh read that part in which Radha Swami was explained, in which it was written that Radha is the name of the eternal soul and Swami is her beloved Lord.

So Master Sawan Singh used to say, "Satsangis should be very careful, you never know how mind is going to make you involved in one small thing which might not have any significance, but he may go on bothering you with that thought."

I myself have seen that when Master Sawan Singh Ji would do Satsang, there were many people there who would say, "We do not want to listen to the bani of Swami Ji Maharaj, we want to listen to the bani of Guru Nanak and the other Masters."

Master Sawan Singh used to say, "No, this is not a good attitude, you should respect all the past Masters and you should listen to the banis of the past Great Masters.

We all have come from different communities and religions and before we came to the Path we had someone whom we used to worship and believe in. But when we come to the perfect Master, when we start on the Path, afterwards, although we should have respect and appreciation for all the past Masters, we should give even more importance to the perfect living Master and we should always remain devoted to Him.

You know that I came from a Sikh family and I was given the instruction that there is nobody else whom we can call as the Guru except the ten Sikh Gurus; and I had so much faith in the ten Sikh Gurus. But when I came to beloved Kirpal, after that I never remembered anyone except Kirpal and always I went on saying, "Hail Kirpal, You are the Formless One and I have only Your support."

So Dear One, when we have come to the Master we should always believe in Him, the Master Who has given us Initiation, and we should always mold our devotion and divert our attention to the living Master only.

Swami Ji Maharaj says, "When the jiva comes to the Master he should give up all rites and rituals. Whatever Path the Master shows to the disciple and whatever Path the Master puts the disciple on, the practice of that Path becomes the rites and rituals for that disciple." Master Sawan Singh used to say, "When a wise man gets married, he gets attached to his wife, and in the same way, when a wise woman gets married she gets attached to her husband and neither of them ever even thinks of getting separated from each other. Such should be the devotion of the disciple also for the Master. When you have come to the Master, your devotion should be like that husband and wife who never want to get separated from each other." Because you just have to change your attention, you just have to change your mind, whatever you used to do before coming to the Master you just have to change it, divert your devotion to the perfect Master Who has given you the Initiation.

Bulleh Shah also said, "It is not difficult, you just have to uproot your attention from the world and root it towards God."

Please do not understand that I am trying to say that you should not read the writings of the past Masters or you should not sing the hymns of the past Masters; you must read Their writings and sing Their hymns, but you should think about what They said and you should consider Their teachings.

We should have respect for all the past Masters. When Bhai Kadadi went to Guru Angad Dev and asked Him, "Master, you say we should do the devotion of God, but how can we do the devotion of God when the fire of all the passions is raging within us and when we do not have any place to go?"

So Guru Angad Dev Ji replied, "O Dear One, you know that when the place where the deer live is on fire, they all leave that place and go to some other place where it is cool and in that way they are saved from that fire. In the same way, when your within is full of the fire of passions, you should go to a place which is cool, and the refuge of the living Master is the only place which can give you the coolness and can save you from all the fire."

You want to sing the hymn?

QUESTION: [Laughter] I didn't get to finish my question. I wanted to add that it was the love that I had as a child that now I have for the Master and I just wanted to sing that love song, which I sang as a child, to the living Master that I hold now.

SANT JI: I am sorry that you were not able to finish your question. But still the answer that I gave you is for every Satsangi and it is good.

Often I make a request to all the dear ones, and people should know this, that before you ask any question, first you should think about it. You should first think in your mind whether the question which you are asking makes any sense or not. And first of all, you should ask the brief questions because it is easier to reply to brief questions. Today brief questions were asked and it was very easy to answer those questions.

I always try to give the answers according to the questions of the dear ones and many times when the question is asked the answer applies to everyone and people benefit a lot. So it is a great beneficial thing for the Sangat. In the January issue of Sant Bani one question-and-answer session was published and many dear ones told me that after reading that they were able to remove their faults and it improved their lives. So you can see that if you are asking good questions, to the point and brief, you are doing a very good seva, because the answer to such questions is beneficial for many other people.

Those who read the *Sant Bani Magazine* regularly and understand it lovingly, those who live up to the teachings and mold their lives according to the answers from the magazine, they never come to me with many questions because almost all the questions have been answered in the magazine.

You should not understand this question-and-answer session as something very ordinary because many people are benefited from this.

1989 July: A Very Good Seva

Session Date: March 29, 1989

This question & answer session was given March 29, 1989, at Sant Bani Ashram, Village 16 PS, Rajasthan.

SANT JI: Now you can ask your questions.

QUESTION: If we have a loved one who has stopped meditating and stopped going to Satsang, should we try to bring him or her back to the Master by inviting them to go to Satsang or talking it over with them, what the problem might be, or something like that, or should we just leave it in the Master's Hands and assume that Master will take care of the soul He has Initiated?

SANT JI: It is a very good question and it can benefit all the Satsangis. I agree and understand that the Master never leaves the rope of the disciple; He may loosen it but He never lets it out of His hands. When the time comes He definitely pulls the rope and the disciple has to come back to the Master sooner or later. Master Kirpal also used to say, "It is not the Master who leaves the disciple, but sometimes the disciple may think that he has left the Master."

Often I have said that there are only two ways of looking at the creation: one is from down below looking upward, that is the viewpoint of the disciple, but the Saints always look from above downward.

When we rise above and see the things down below from up there then we understand that it is the Shabd Form of the Master Who is present everywhere. He is present in every single leaf of all the trees; everywhere in this creation, only He is present. Only He is the one who resides within the disciple, He Himself calls the disciple, He Himself brings the disciples to Him, and whatever is happening is happening only because of Him.

According to the same angle of vision, Guru Nanak Sahib said, "He is the only one who invites the people; He is the only one who comes as the people. He is the only one who sits; He is the only one who makes them sit in the lines. He is the only one who cooks food for them; and He is the only one who eats the food. He is the only one who makes the people wash their hands before they start eating; and He is the only one who makes them wash their hands after they finish eating. He is the only one who eats; He is the only one who makes them eat. And after that He is the only one who praises them for good seva; He is the only one who gets the praise."

So the meaning of this is that only He is present everywhere and He is the ultimate doer, He is the only one who does everything. You sing the bhajan everyday in which it is said, "O Lord, I do not want anyone except You." In that same bhajan it is said, "Wherever You send, I go only there. Whatever You make me eat, I eat only that. And I do not see anyone else in this world except You." So dear ones, when we rise above and when we also start seeing things from up above to down below, then there remains no confusion and then we see Who in fact is the One Who does everything. In one of the other bhajans you would have read, "He Himself is the One Who is suffering and He Himself prepares the medicine. He Himself cries in the pain of sickness; and He Himself takes that medicine and gets treated."

But when we see things according to the angle of vision of the disciple, seeing everything from down below upward, then we see that everyone is making his own karmas, everyone is doing things, making efforts on his own. And being controlled by some hidden power, he does all the activities and things in this world.

So the dear one who goes astray, who goes off the Path, is working according to the angle of vision of the disciple; he is looking at things from down below. That is why he obeys

his mind – being controlled by his mind, he goes off the Path and that is why he wanders here and there.

Often the Masters have talked about the importance of seva, because those who do the seva get much honor in the court of the Lord. And I understand that this is one of the best sevas we can do, if we can bring that dear one who has gone off the Path back to the Path.

We know that the mind did not allow that person to have such an intellect with which he could discriminate between things. Because he was controlled by the mind, he did not know what was good or bad for him. If he had known what was good and what was bad for him, he would never have wandered off the Path. His life does not remain like that forever, because when those karmas in which he is involved get paid off, then eventually he has to come back to the Path. And if we make a little effort and if we work a little harder and somehow bring him back to the Path, we also get some benefit from his coming back to the Path. After he stops obeying his mind and comes back to the Path, we will also get some benefit from whatever amount of meditation he does; we will also share the earnings of his meditations.

It may take him years to come back, but finally he has to come back. You know also that the Master never leaves the disciple; He always cares for the disciple. If the Master also adopts the attitude like we have, to "leave him on his own" – then how can the disciple be rescued, and how can he be liberated? When the soul is paying off those bad karmas and the Negative Power is giving him all those hard times, at the same time the Master is very patient and He always waits for the disciple to return. At that time He is telling the Negative Power that after the disciple goes through all these karmas, after he is forgiven for all these karmas, he will come back. The Master always waits for the disciple to come back because He has so much patience, He has so much faith in the disciple, and finally the disciple definitely comes back to Him.

Master Sawan Singh Ji used to tell a story about a person called Kag Busan. One day he had insulted his Master; the Master did not say anything but the law of nature is such that because he had insulted and criticized his Master he was taken to hell. The Master said, "No, don't give him punishment because he said that only in his innocence. He is innocent, don't give him any punishment." And when he was given the punishments, it was His Master only Who screamed and Who cried out in pain. Because he had criticized and insulted his Master he was supposed to be given some punishment, so he was given the body of a crow. If he had been liberated without being sent back in the body of a crow then the tradition would have been spoiled. And it is the tradition that the critic of the Master does not get liberation unless the Master Himself forgives him.

History bears testimony of how Hirnakash had insulted and criticized his Master, Narada, and how he was also given very much hardship. He is called "the cruel one," and "the bad person" and he also suffered great hardships just because he had criticized his Master. Similarly, Ravana was a devotee of Lord Vishnu; he used to work as a gate keeper of Lord Vishnu's court. But since he did not obey the commandments and he had insulted his Master, he was given a curse. Every year in northern India people burn Ravana in effigy. We do not know what happened after he actually left his physical body; but even now, after so many years, he is still looked upon as a very bad person. Every

year people remember him with a lot of disgrace and in order to show their anger towards him, they make idols in his image and they burn them.

In the story of Jarasang we learn that he also used to be a gate keeper of Lord Vishnu. But when he did not obey his Master, he went off the Path of his Master, and he fought with Lord Krishna. Even though Jarasang was a very mighty emperor, still, because he fought with Lord Krishna and left the Path of his Master, the people did not forgive him and now history says that he was a very bad person.

History tells us that there is no one who can be called more compassionate than our Master is. Even if we are involved in a very big crisis, if we are having a very difficult time, still if we remember Him with all our love and faith He appears there to help us. So if we see any dear one who has gone off the Path, who has forgotten his Master, who is in the clutches of the Negative Power, and has been suffering a great deal, will we not feel pity for him? We will definitely feel pity for him, first because of his condition, and the second thing which will attract our attention is the presence of our beloved Master within him. So if by our making a little effort he can be brought back to the Path, don't you think that Master will praise you? He will definitely praise you, because you have brought back one of His lost sheep to the Path.

Once Guru Gobind Singh Ji was asked, "Master, what do You give the person with whom You are very pleased and on whom You want to shower Your grace?"

Guru Gobind Singh Ji replied, "When I am pleased with someone and I want to shower grace on them, I send one of my disciples to their home. If they treat him well, if they feed him well, then that pleases me and I shower grace on them. And if I want to shower more grace on someone, then I inspire them from within and I make such an arrangement that they invite all the dear ones to their home and they do the Satsang. In that way they all remember the Master and the Path; and in that kind of congregation it is possible that many wandering souls who have gone off the Path may also come and be served. Then the person in whose home that kind of a congregation, or Satsang, happens also gets a lot of benefit."

In the writings of Guru Nanak Dev we see how many times He has described the glory of that place where people go for Satsang. He has called that home where people go for Satsang, where people do the meditation of Shabd Naam, as the blessed place. And He has also called those people in whose home such a Satsang takes place as the blessed souls, because there people remember God Almighty and do His devotion.

Nanak said, "Even petty huts where people do the devotion of Naam are glorified like big palaces, but big palaces where people don't remember God are like ruins because people do not remember God Almighty there."

Dear ones, even that person who has gone off the Path is a lover of the Master, because he had the love and affection for the Master when he came to the Master and got the Initiation, but because of the mind he has gone off the Path. Mind is our greatest enemy and he is within us. He does not want to lose even one opportunity where he can take us away from the Path. But if we would continue doing the Bhajan and Simran and if we go on attending the Satsangs, then it is not possible for the mind to make us go off the Path.

Master Kirpal even used to give money to people to attend the Satsang of Baba Sawan Singh and those people who had stopped going to the Satsang, don't you think they had forgotten the Master? Only because they had forgotten and Master Kirpal wanted them to go back to the Satsang, so He used to give them money and inspire them to go to the Satsang.

So in the same way, if you also come across someone, or if you know someone who does not come to the Satsang or who has gone off the Path, you should lovingly explain to him and somehow you should encourage him to come back to the Satsang.

QUESTION: At what time in the life of the disciple does the Master and disciple relationship start? At the time of birth or at the time of Initiation, or before that?

SANT JI: It is predetermined. Even before we take birth it is predetermined for us when we will get to the Master, whether we will have faith in the Master or not, whether we will become His disciple or not. This is all predetermined even before we take birth.

Guru Ramdas Ji Maharaj says, "Only those in whose fate it is written that they will meet the Perfect Master, do meet the Perfect Master in their lifetime. When they meet the Perfect Master, then the darkness of ignorance goes away and the light of knowledge shines in their forehead within them." They get the precious gem of Naam and do not remain in confusion. Nanak says, "Only those people who have been blessed by the company of the Master, those who have been given that precious gem of the Naam get liberation from this world."

In the bhajan which the Sangat sings very often, it is said, "O Nanak, only those who are ordained, or in whose fate it is written that they will meet the Master, only such people meet him."

It is all predetermined and only on that predetermined day do we come to the Master and get the Initiation; and we consider that day as the most blessed day of our life, because on that day we actually met the Master.

It is like if someone is thirsty – if he gets a drink of water at the time when he is really very thirsty, when he can think of nothing else, you know that when he finally gets the water he would be willing to sacrifice everything he has for the person who has given him the water. In the same way, within each one who comes into this world destined to go to the Perfect Master and get Initiation, there is the yearning to meet the Master and do the devotion of the Lord. In some people it is less, in some people it is more, but each one has that yearning. And when the appropriate, fixed time comes he gets to the Master and gets to drink that Water of Naam.

QUESTION: I feel a little embarrassed asking this question because I too am a bad example, but the question is, what should we tell children on the Path, especially teenagers, when they see adults and Satsangis making mistakes and compromises on the Path such as drinking, smoking, etc.?

SANT JI: Master Sawan Singh Ji used to say, "Those who want to make their children good, they themselves should become good." There is no other example which can be given in this context. It is not good to teach others while you do not practice that thing yourself. It is said that those who teach others but do not live up to it themselves, it is like

the sand is coming into their mouth. What they are doing is like protecting other people's courtyards when their own house is on fire.

So dear ones, it is not good if we ourselves do not remain in control, and if we do not do the things which we want our children to do. Before we tell them they should not drink and do all those things we should make sure we are not doing them.

Children are innocent souls and the dirt of the world has not soiled them so badly that it cannot be easily removed; they still do not have that much dirt of the world on their souls. But because we do not set a good example ourselves, we only preach to our children, that is why it is very difficult for us to tell them that they should not do those things. So first all the parents should be certain that they do not do these bad things, that they do not set a bad example for the children. When you do the bad things in front of the children, they also start getting bad thoughts and they also try to imitate you; the children always learn from their parents. I meet many children who complain to me about their parents. They tell me, "It hurts us very much when we see our parents not doing the meditation, not going to the Satsang, and doing all sorts of bad things." And some children even tell me, "If this is the condition of our parents, after being on the Path for so long, and after going to the Satsang for so long, what is the hope for us?"

So such kind of negative thoughts come up in the children when they see their parents as a bad example. So that is why all the parents should do the meditation of the Shabd Naam; they should not do any bad deeds; they should not do anything bad which can have a bad influence on the children's mind; and they should always set a good example for them. If your children will be good, it will be good for your future also, because children are the treasure of the future. If they will be good, they will not only be living a good and comfortable life themselves, but they will also make things easy and comfortable for their parents. They will glorify the name of the parents; they will glorify the name of the community; they will glorify the name of the country.

So do you think it is a small seva? No dear ones, it is not a small seva; and I think that if the parents would sacrifice their desires for the betterment of their children, still it is a cheaper bargain because it is the children who have to glorify the name of their family.

Children are the gift of God and it is our responsibility to take care of that gift of God. And it is the responsibility of every parent to make the life of the children.

Master Sawan Singh Ji used to say, "The children become as the parents are." He used to talk about his neighbor when He lived in a place called Murree Hills. He used to say that a drunkard lived on the upper part of the house where He lived and he used to drink and eat meat and things like that. You know that children always like to play together, so whenever Master Sawan Singh's children would go and play with the drunkard's children he would sometimes try to tempt the children of Master Sawan Singh to drink wine or eat meat. He would say, "My children do this; why don't you also try it?" But Master Sawan Singh's children would never come near the wine; they would never even touch the wine. Many times they would even spit, giving the impression that they had eaten or smelled something very bad, because they were so much against drinking the wine and they could not even stand the smell of it. So even though he tried so many times, still they would never touch or drink the wine. Once he went to Master Sawan Singh and said, "Well I don't know what kind of teaching You are giving to them, but they are very strong. Even

though I have tried many times, and my children also drink the wine, still Your children are so strong that they don't even like to touch the wine."

So Master Sawan Singh said, "Well, this is because I never touched wine, and because of the teaching I am giving to them; you should also do that for your children." But that man did not understand. Master Sawan Singh Ji used to say, "After sometime I saw that his daughter had left home and she became a bad girl and his son also became a very bad boy." And then he repented and came to Master Sawan Singh and he said, "Now I understand what your teachings meant and now I realize that it was my mistake that I encouraged my children to drink wine and do all sorts of bad things."

That is why Master Sawan Singh used to say, "The children become exactly the same as the parents are, because it is from the parents that the children learn everything."

Man is made up of five complete elements and in addition to those five elements we have been given this intellect, this sense. And that is why we have the sense of responsibility, we have the sense to differentiate the good from the bad things. But even animals who do not have the intellect and sense of discrimination still feel very much responsible for their children. They have so much love and affection for their children that they will go to any extent to protect and take care of them.

Once I saw a cat who had just delivered some kittens and she was caressing and licking the baby cats in such a way that she was showing a lot of love and affection. So you see that even the animals have the sense of responsibility and they also do everything possible to take care of and protect their children. So as human beings do we not have even that much responsibility and that much sense to protect our children from all the worldly evils?

Often I have seen the animals growing, you people have pets in your home, but I have seen the animals growing over here and I have seen how the cats take care of their babies – they teach the kittens all the things which they should know: how they should jump, how they should catch hold of their prey, how they should eat their food and things like that. And I have seen that the cats are always protecting and always teaching their children until they become strong and can stand on their own feet. They do not leave their children until the time when they are able to feed themselves and take care of themselves. So as human beings, do we not have that much responsibility of protecting our children and teaching them until they stand on their own feet? The children are innocent souls and have come into this physical world not knowing anything of this world, and because we have gone through all this experience, do we not have the responsibility of telling them about our experience? Should we not tell them about the dangers of using drugs? Should we not tell them that it is not good for us to use drugs because it does not keep us in our senses, and it spoils our mind, brain, and intellect? Should we not tell them about all the good things which they should be doing? We have responsibilities toward them because we have to make their life. We should teach them, we should protect them, from all the evils of this world – we should teach them every single thing. Until they become self-sufficient and are able to stand on their own feet, it is our responsibility to take care of them. Many dear ones tell me about their life. The dear ones whose parents had a very confused and perturbed life, parents who were separated – that had a very bad effect on the growth of those children. They tell me how their life was affected because of the

difficulties the parents were having together; and only because of that upbringing their mental habits have been set like that. And I also meet the dear ones who have had a very good family life, whose parents were very good, and they tell me how they were encouraged right from their childhood to remain vegetarian. They tell me how their parents had a good family life – they used to do the devotion of God – and that has had a very good effect on them. Only because of that they also have been able to make a very good life of their own.

So you see that this is what happens if we have a good family life. If we do our meditation, then it definitely has a very good effect on the life of the children; they are also able to make their life very good. So it is our responsibility to set an example for the children. We should set a good example for them because it is in our hands to make their lives successful.

1989 August: Only by Going Within

Session Date: December 25, 1988

This question and answer session was given December 25, 1988, in Rajasthan.

SANT JI: Now you can ask your questions.

QUESTION: Master, this is a question about the pralabdha karma. It is my understanding that when a disciple is initiated, their sanchit or storehouse karmas get destroyed and the disciple is only left with the pralabdha karma in this lifetime, and I am wondering Master, out of all the karma from our past lives, good and bad, how is it determined what will be our pralabdha karma for this lifetime?

SANT JI: First of all I would like to tell you that in order to understand such a deep thing, Masters always advise us to go within because this is such a thing which we can not understand unless we have gone within. But when the Masters do not find many people who go within, what do They do? By giving us worldly examples and talking to us in an easy-to-understand way, They touch our soul with Their astral intellect and They put us on the Path of Naam. When we are put on the Path of Naam by the Master, then our search for such a deep understanding begins.

Still I will try to explain to you very lovingly about this. It is just like when a farmer sows seeds in a field, he does not use up all the seeds he has, he puts some seeds aside in the storehouse and if his crop fails then he lives on the stored seed which he has kept aside. When we get the holy Initiation from the Master, the Master takes our responsibility on His shoulders; He takes care of all those sanchit karmas stored from the past lifetimes, whether they are good or bad, all those karmas which are stored in Brahm. He does not touch the pralabdha karmas because pralabdha or fate karmas are those karmas by which God Almighty determines all the incidents or accidents or whatever is going to happen in our life. Masters do not touch that because that is something which has to happen in the Will of God and Masters are not allowed to touch them. But as far as the sanchit or stored karmas are concerned, Masters take all those karmas upon Themselves and They have to pay off those karmas. Often I have said that it is up to the Negative Power how he wants the Master to pay off those karmas. So this is something that the Master has to take care of, and the disciple does not need to worry about the sanchit karmas.

But for the pralabdha karmas Masters always say, "Whatever has been written in your fate whatever your pralabdha karmas are, whether pain or happiness, whether good or bad, you have to pay off those karmas and while paying off those pralabdha karmas you should always feel happiness, even in the state of pain, you should feel happiness and you should understand that it is coming in the Will of God, because the fate karmas or the pralabdha karmas are nothing but the Will of God for us in this lifetime." So that is why Masters always tell us that when a disciple gets Initiation he should forget about the sanchit karmas but for the pralabdha karmas he should always accept the Will of God, and for the kriyaman or the present karmas, we should only do the karmas after thinking about their consequences.

There are many dear ones sitting here who concentrate and go within and for them it is very easy to understand the answer to this question. Masters always tell us that we should not give Initiation to anyone unless Master has authorized us to do so; we should not give out the Initiation instructions to anyone without the permission of the Master. Because when we give out the Initiation instructions or when we initiate other people without getting authorization from the Master we become their Master and then we have to take care of their karmas. You know how difficult it is for us even to take care of our own karmas, so how can we think of taking care of the other people's karmas.

So that is why the Masters always tell us, "You should never do such a thing, you should never become responsible for others as long as you are not able to be responsible for your own self and even then you should not give Initiation unless you have permission from the Master."

Masters come into this world in the Will of God. They are the form of love and grace, and They shower grace and love upon the people only because it is in the Will of God. They give Initiation only because They are compelled by their Master to do so. They know how difficult it is and what is involved in giving Initiation. It is the mission of the Masters to come into this world and to awaken the sleeping souls and put those lost souls who have forgotten their Home back on the Path. And even though it is Their job to do this, still They do it only when Their Master has told Them to do it.

Master Sawan Singh Ji used to say, "Giving Naam Initiation is not only giving out the words, it is taking up the responsibility. If it were only giving out the words a five-year-old girl could also have done that. Only the Masters know how severe, how strong, the karmas of the person They are going to Initiate are, and how They have to purify that soul and take her within; that is why They are the only Ones Who can decide about giving the Initiation."

You know that a turtle lays her eggs in the dry ground and she herself returns to the water to live; only through her attention she hatches those eggs. Afterwards, when the babies are born, even though there may be many other animals there, those baby turtles would never go with anyone else, they would at once recognize their mother, their parents and they would go and live with them. Imagine how it is possible that those baby turtles recognize their parents at once even though the mother has been away from them for quite a long time.

As the turtle's concentration of thought hatches the eggs, in the same way, the cuckoo bird lays her egg in the nest of a crow but she wanders here and there away from that

nest. But she sings and speaks to her baby, and even though the baby cuckoo bird is still in the egg it is receptive to her. And when it comes out from that egg it doesn't care for the crow who has hatched it, but at once it flies out and goes to the cuckoo bird. Another bird lays her eggs in the mountain but she herself goes and lives on the plateau, and using her simran, using the remembrance of the eggs, she hatches the eggs.

There is another bird which is called the anul bird; it is mentioned in Kabir Sahib's Anurag Sagar. You may have read about it. That bird lives in the sky, it never comes down on the earth; when she lays an egg, by the time that egg touches the ground the baby bird is already hatched and she flies out back to her mother.

So the laws of nature are applied to everyone and the same law of nature applies to the Masters also. Masters nourish and protect Their disciples through Their Simran and only through Their concentration and remembrance of Their disciples and through Their Simran do They take care of Their disciples; the distance does not make any difference. Behind the Simran given to us by the Master, His Initiation, His hard work, His meditation works; and that is why His Simran is more effective than the simran of other people. And just as outside He is tells us all these things: He gives us Satsangs, He explains things to us – in the same way, within us also through His Simran and through His concentration and remembrance He teaches us all the things. Those disciples who go within know how much the Master is working within us also. He tells them about those sounds which they catch and those sounds which they should not catch and how they should proceed on the inner journey.

When you go within, Master tells you about everything; and there these subtle things can be understood very well because these things need very deep understanding and we get to know all these things only when we go within.

Guru Nanak Sahib says, "Just as the mother takes care of the baby, she walks around, she moves around, she does everything while at the same time she is also feeding and taking care of the baby. In the same way Master also provides us with all the things we need." He does not become careless after giving us Initiation; He knows about our every need and He is aware of everything. That is why, even after giving us the Initiation, through that Simran, through that concentration and through the remembrance of the disciple the Masters always nourish and provide things for Their disciples.

Dear Ones, before we jivas enter the womb of the mother, the number of breaths that we are supposed to take and the number of days that we are going to live on this earth are already written, because before entering into the womb of the mother our pralabdha karmas are already determined. That is why we are helpless in front of the pralabdha karma; we cannot do anything because God Almighty has kept everything in His hands. Those moments which we have to live in this world and the time when we have to leave this world, everything has been kept in the hands of God Almighty.

Dear Ones, why do we cry and suffer when we see our friends and relatives leaving this world? We know that God Almighty has kept everything in His hand and we cannot increase or decrease the moments we are supposed to live in this world, but still when we see our friends and relatives leaving this world we cry and suffer. Why is it so? Because we have not yet understood the reality, we have not gone within. Those who have gone within, those who have understood the reality, never become unhappy – they never cry,

they never suffer – because they know that for a Satsangi the day he leaves the body is the happiest day of his life.

Master Sawan Singh Ji used to say, "Usually people consider the wedding day as the happiest day in their life. But for a Satsangi, when he knows that he is about to leave the body and go back to his Real Home and meet his beloved Master, he becomes the happiest person. For him that is the happiest day of his life, because he knows that all the sufferings of this world are going to end and he will be going back to the home which is full of peace and happiness."

Master Sawan Singh Ji used to say, "Those who are Initiated by the Perfect Master for them the beloved Master always comes at the time of their departure from this world, and they will definitely report that the Master has come. You can experience how much happiness he feels at the time of death by sitting very quietly and patiently with that person who is about to leave the body. Don't feel anxious and don't even let him feel anxious; just sit there quietly and do the Simran and you yourself will see how the Master has come to take him, and he will also report that the Master has come to take him and he will say how much happiness he is feeling."

That is why Masters always tell us that we should prepare ourselves for that time. How can we prepare ourselves for that time? How can we die while living? We can do that only by concentrating our attention at the Eye Center and withdrawing our attention from all over the body and everywhere outside, and coming to the Eye Center.

Master Sawan Singh Ji often used to talk about His mother, what happened when she left the body. Master Sawan Singh's mother was very devoted to Baba Jaimal Singh, she was a very loving lady, and she used to do a lot of Bhajan and Simran. Sunder Das got many opportunities to be very close to Master Sawan Singh. (Sunder Das is the person whose stories you have read in Mr. Oberoi's book.) He had seen Master Sawan Singh's mother also and he often told me how devoted she was and how much meditation she used to do. At that time Master Sawan Singh Ji was posted at the Murree Hills, and she would never write a letter to Master Sawan Singh when she became sick because she was worried that if Master Sawan Singh learned of her sickness He would come at once to be by her bed, and she didn't want Him to be disturbed. So even though she became sick many times, she never complained and she never wrote to Master Sawan Singh. But when her end time came Master Sawan Singh was cabled, and when Master Sawan Singh arrived He asked, "Mother, do you have any pain? Any difficulty? What kind of help would you like me to give?" His mother then replied very lovingly, "I don't have any pain; I don't have any complaint. But I am wondering: before this last illness I used to have the darshan of Baba Jaimal Singh but lately I have not been having the darshan of Baba Jaimal Singh. What is the reason?"

Her end time had already come and she was only waiting for her son, and Baba Sawan Singh had already come there so she was going to die, so she requested him to find out from Baba Jaimal Singh why she was not having His darshan. Baba Jaimal Singh told her why she was not having the darshan. He said, "Many times it happens that when a person is going to be sick, or he is sick, or if anything bad is going to happen, he stops having the darshan of the Master. The Master thinks that if this person has the darshan of the Master, instead of enjoying that darshan and utilizing it for going further within, this

Initiate will start asking favors from the Master, and it is possible that the disciple may even ask the Master to remove that pain or suffering. And Master does not want the disciple not to pay off his karmas. Master wants the disciple to pay off all the pralabdha karmas which he is supposed to pay, so that it will be easier for the disciple to go within." Because Masters never touch the pralabdha karmas, They always want Their disciples to pay off the pralabdha karmas so that by squaring off all the karmas in this lifetime, in this plane, they may go within and finally go back to the Real Home.

When Baba Sawan Singh told his mother about this explanation, she was content and said, "I don't want to request to Master Baba Jaimal Singh about removing this pain; I am content." And at once she had the darshan of Master Jaimal Singh and she left peacefully.

So this is how the Masters work for their disciples. Masters know how They have to make Their disciples pay off their karmas, and what kind of karmas the disciples should pay and which are the things that the Masters have to do for a disciple's liberation. Those who go within know how much pain of separation they feel when they do not have the darshan of the Master, but when they go within they also know why they are not having the darshan of the Master.

So these are only worldly examples through which I have tried to explain to you how we have to pay off the karmas and how much the Master helps us to pay off the karmas and which are the karmas which the Masters do not touch. But the real understanding about this question of the pralabdha karmas can come only if you were to go within and see with your own eyes inside how all this theory of karma works.

Master Sawan Singh Ji also used to talk about two initiates of Baba Jaimal Singh who were farmers; they were so devoted that every day they would have the darshan of Baba Jaimal Singh. Sometimes the Masters test Their devoted disciples to see how much devotion the disciples have, how much faith they have in the Master. So one day when they were farming they did not have the darshan of Baba Jaimal Singh, so one of those two disciples, named Mucha, told the other one whose name was Ramdita, "O Ramdita, today I did not have the darshan of Baba Ji." Ramdita replied, "Yes, Mucha, I also did not have the darshan of Baba Ji." On that day they were supposed to get water from the well and water the field of corn. It was very hot that day and they knew that if they did not get the water, all their corn would dry and they would lose a lot, but still they said, "Well even though we have to do this work but we should first sit down and have the darshan of Baba Ji, if this crop will die, it is the Master's and not ours."

So both of them left their work and sat in meditation and after an hour they both got the darshan of Baba Jaimal Singh and then they resumed their work. So such disciples who go within and who know the value of the darshan of the Master, even though outwardly it may seem to them that what they are doing is not profitable, still they will not allow their faith to waver and they will surrender completely to the Will of the Master.

In the same way, dear Glen Jarman, who used to live in the ashram in California, came many times to this ashram. He had the habit of saying "Sat Sri Akal" to me whenever he would see me and he would always be so happy seeing me.[3] The last time he came to see me he had already been told by the doctors that he did not have a long time to live in this

[3] A traditional Sikh greeting, roughly translated as, "Hail Truth Eternal."

world and he knew that his death was coming. So when he came to see me for the last time he told me, “Now I am seeing a very bright light and I am very happy. Even though I know I have to leave, I don’t have any complaints; I am not unhappy, I am very much happy that I am leaving this world. Ask Michael and Sally to take care of me until I leave this world.” If someone tells us that we are going to die how would we feel? We would even give up eating and we would die beforehand, because we know that the fear of death is very terrible. But because of the Power of the Shabd he did not feel that fear of death, he accepted it very lovingly and when he left, he left very peacefully and he was happy.

Many dear ones talk about those dear ones who have left this world peacefully, having the experiences of the Master. You cannot hide the truth, and based on their experiences we should also understand, we should also concentrate at the Eye Center because our progress on this Path depends mainly upon our concentration.

QUESTION: Master, I still need Your help in understanding just what exactly is my soul and what affect Your darshan has on it and how meditation is food for it.

SANT JI: It is a very simple thing; if you try to split the hair it is not possible and we may waste all our energy and time. But if you want to understand there is a very simple way to understand this. You know that your body needs food and you feed your body and it is only because you feed your body that your body gets strength and is able to function normally so that you can do everything you want. In the same way, only those who do the meditation know about how the meditation works as food for their soul. Those who are feeding their soul know how much confidence and how much determination they are getting in their soul and how much bliss they are getting within. They do not get confused, they do not become worried, and they do not wander away from the Path whenever anything small or big happens. Whatever happens they accept it as the Will of God and they are always steady on this Path of the Masters.

Now what is the soul? Soul is the same essence as that of Almighty God. Soul also has the same qualities, the same attributes as God Almighty has. It is like God Almighty is a vast ocean and our soul is a drop of that ocean, as long as the drop is separated from the ocean it is called a drop, as long as our soul is separated from the Almighty Lord it is called a soul. When she becomes one with that Almighty God she also becomes the same.

Kabir Sahib has said, “O Kabir, soul is the essence of the Lord; as you cannot erase written things very easily, in the same way, you cannot erase or destroy the soul.” When you burn a piece of paper on which something was printed or written, unless you smash that piece of paper after burning it, you cannot erase or remove the print or writing which was on the paper. Even after burning that paper, you can still see that something was written on the paper; such is the existence of the soul. The difference is that the soul cannot be erased; the soul cannot be destroyed, it cannot be cut by any sword, it cannot be burned in any fire and it always remains the same. No one can hurt the soul, no one can beat the soul. Of course you can beat or hurt the body in which the soul is residing, but as far as the soul is concerned it cannot be hurt.

Guru Nanak Sahib says, “Within the soul, where the knowledge of the Naam of God is manifested, pains and happiness do not exist.”

QUESTION: Master, how does one develop unconditional love, and remove fear from the mind?

SANT JI: We can develop unconditional love only when we rise above the snares of mind and matter, when we go within, and when we remove all the covers from our soul. Only then that unconditional love can be developed or created within us. We cannot even call it as unconditional; it is the selfless love. That love is developed within our soul and the soul always loves the Oversoul because she is of the same essence as that of God Almighty. And God Almighty does not have any self-interest in us. His love for us is selfless; the only thing that He wants for us is to go back to the Real Home, He wants us to come back to Himself, and that is why He loves us.

We disciples should look in our within and see whether our love for the Master is unconditional, whether it is selfless or not. You know that we may be sitting for meditation for just a few minutes a day, but we may be spending hours requesting and praying to our Master for doing this or that for us. We always tell Him, "Master, do this thing for us, or do that thing for us." You know these desires are all created by our mind and we want our Master to fulfill those desires for us. So can we call our love unconditional or selfless for the Master? If there is any such thing which can be called unconditional or selfless love that is the love of the Master for us.

Often I have said that before I met beloved Master Kirpal many of my relatives came to see me; they all had their own desires; they all wanted me to fulfill their desires. Nobody listened to me and nobody cared for how I was doing. Even though I tried to tell them they were not interested in how I was doing. Instead they all told me what they wanted and how they were doing. But when beloved Lord Kirpal came, He did not ask me anything except this: He asked me how I was doing in meditation? I always remember that, and in one of the bhajans I have written, "Many of my relatives came and they all sang their songs, nobody asked me about my welfare; but today I am a very fortunate one because my beloved Lord, the Saint, has come and He has asked about my well being, He has asked me about my meditation." So Master is the only one who asks us about our welfare; He is the only one who asks us about our meditation and our soul, because He becomes very happy and is pleased knowing about our soul.

1989 September: Take the Master's Example

Session Date: July 24, 1989

This question and answer session was given in Bangalore, July 24, 1989.

QUESTION: Is it ever appropriate to spank your children?

SANT JI: I have said a lot regarding the children, I am sorry that you are not reading the *Sant Bani Magazine* carefully. If you were reading *Sant Bani Magazine* carefully you would have gotten the answer to this question, because I have said a lot regarding this subject.

Often I have said that children are innocent souls. They understand both the fire and the ice as alike; they understand a snake and a rope as alike – they don't know which is bad for them. They would not play with a snake or put their hand in a fire if they understood

any difference between fire and ice. They are without deceit, they are without enmity, they are very holy, very pure and very innocent.

Think about this patiently. The things we see our children do – it is possible that we might have done even worse things than that when we were children. When you spank the children, when you get upset with them, at that time they are developing an inferiority complex. The child is confused and feels very bad when you spank or get upset with him. Master Sawan Singh Ji used to say, "Those who want to make their children good, first they should become good then the children will imitate them." If you spank the children or if you get upset with them, then whatever good qualities they have in their head will go away; then they become obstinate ones, and it becomes their habit – whatever you tell them to do, they won't do it unless you spank them.

Many times we can see that at the time when the children are doing something wrong the parents do not tell the children that they should not do that, they do not explain to them at that time; and later when the parents do get upset with the children, it is really because they are upset with each other. In Rajasthan there is a very humorous saying that a person fell down from a donkey, but he got upset with the owner of the donkey. So if the children are made to understand – "Dear ones, this is not good for you; you are not supposed to do this" – then I think that will work better. It is the responsibility of the parents to make the lives of the children.

If the parents constantly remember the faults of the children then they cannot bring them up. Guru Nanak Sahib says, "No matter how many faults the children make, the mother never remembers them."

Dear ones, we should take the Master's example. In the Path of Spirituality we are also like children in front of our Beloved Master; He is our Father. You know how many faults we have, how many times we make mistakes. And sometimes our mistakes, our faults, are unpardonable – they are very bad. But still the Master does not remember all this, and He always goes on forgiving us. Many times we ourselves feel embarrassed to come in front of the Master because we have done very bad things but still Master goes on forgiving us. Because if He were not to forget and forgive our faults, He could never take us back to Sach Khand. Guru Nanak Sahib says, "O my Beloved Lord, I am like a child of yours, why don't you forget my faults." Even after reaching Sach Khand, the Masters behave in such a way and understand themselves as a child of forty days old in front of their Master, because They know that only the children are the innocent souls. Children are the only ones who know to forgive and they are the only innocent ones.

Master Sawan Singh Ji used to talk about His own life when He was in the army. There was a family that lived downstairs in the house in which Master Sawan Singh and his family lived. Master Sawan Singh's children had a very good influence on the people who lived downstairs. Whenever his children went downstairs they were encouraged to eat meat and whatever else the neighbors were eating. But Master Sawan Singh's children were so strict in following the diet that they would never even look at any meat or anything like that. One day when Sawan Singh came downstairs the man who lived downstairs said, "I don't know what kind of children you have. They do not even look at the meat or the other things, even though we try our best to encourage them to eat the

meat. We don't know from where they have learned not to eat the meat. Even though we tell them that the meat is very good still they don't eat it."

Master Sawan Singh Ji said, "This is only because of the influence of their parents. You will also see in your own life the result of your influence on your children." Master Sawan Singh Ji used to say that during his army service he got many opportunities to meet with that family. When the children grew up, one of the daughters became very bad and one of the sons also became bad; then the parents realized that their influence on the children had not been good, and that now it was affecting even themselves. So Master Sawan Singh Ji used to say, "If you are rebuking your children, if you are spanking them, if you are bringing them up with that kind of behavior, you will see its result in your own lifetime. When such children grow up they have so much hatred in them that they don't even take care of their parents."

We can learn a lot from the children. You know that when the child is born, he is no more than just a piece of flesh. Even though he has a tongue he cannot talk; he cannot tell us what he needs. Even though he has legs and he has a body, but still he is like a cripple; he cannot walk or move himself. He cannot tell us about his pains, about his needs and desires. We can learn a lot from them because we also have gone through the same condition, once we were also like that.

Further, when the child grows up, and he has to go to school, the parents who are very patient, those who are very quiet-minded, they lovingly explain to the children, "It is good for you to go to the school and learn from your teachers, because that will make your future good." Those who are very quiet-minded and patient explain to their children in a very patient way and that has a very good effect on the children. They love going to school and they love learning from their teachers. Whereas on the other side, most of those children are already intimidated and just by knowing that they have to go to school and learn, they feel terrified, they feel afraid of the teachers. And if on top of that you rebuke the children, you spank them and make them go to school and learn from the teachers with that kind of attitude, you can imagine what kind of influence it will have. They will not learn. Instead if you were quiet-minded and patient with them, and if you lovingly explain that it is good for them to go to school, they would go there and learn from the teachers.

Once I saw a drama: I was standing on the terrace and I saw that one mother was beating her child with a stick. The only fault of that child was that he spoke one line of a bhajan, and the mother did not want him to do that so she started beating him. And when I saw that poor child – he had only spoken one line of a bhajan and his mother started spanking him – afterwards she came to me complaining that her son did not respect her. So I told her, "This is because you did not respect him. He had not made any mistake but you were spanking him, so how can you expect him to give you any respect?" The boy is still here and when I tell this, he is smiling. Because we know what the parents do.

In the Hindu Shastras it is written that for the first five years the children need a lot of attention, and afterwards you can explain things to them. And even when we explain things to them, we should be very careful, very patient. We should not ourselves become confused and irritated, we should lovingly explain things to them.

When the child grows up and comes to the age of fifteen years old, then you should treat him like your brother or sister. And then you can only give him suggestions. If you will impose your ideas on him instead of suggesting things to him, then he will go away from you and will not listen to you.

In the Silver Age in India, there was a husband and wife named Andwa and Andli; they were blind and they had a son whose name was Sirvan. Even though they were blind, they took such good care of him that they created the desire in him to do the devotion of God, and they brought him up in a very good way. So when their son grew up he thought, "My parents have done so much for me, how can I do anything for them?" In the Hindu religion it is considered a good thing to go on a pilgrimage to all the holy places. So he thought, "Maybe I can take my parents on a pilgrimage to all the holy places." But they could not walk that far, and moreover they were blind. So he made a type of sedan chair, and in that he carried both of them all over India to all the places of pilgrimage, and in that way he expressed his gratitude to his parents. Sirvan was born in the Silver Age, but even now in India, if somebody's son is very good, respectful, obedient, and cares for his parents, people call him Sirvan, and they recall this story.

So you see that if we also bring up our children well, they will also care for us. But what is the condition of most of the parents nowadays. They do not understand the feelings of their children, they do not appreciate what the children's desires are, and they do not even try to find out what the children's interests are. Instead they just go on imposing their ideas on them, and afterward when the children grow up they expect a lot from their parents. If the parents were very loving, and if they had taken good care of them, only then when the children grow up would they care for and take care of the parents.

In my own family I had an aunt who was of very bad temper. She would always rebuke her children. Every day she would go on saying that she has worked so hard in taking care of her children, and things like that. She would always try to make her children feel that she had done a lot for them. She would always say things like: "I have worked so hard taking care of you children, that even now there is dirt under my fingernails." Many times when she would say that, her son would say, "Mother, get me the scissors, and I will cut not only your nails, but also your fingers." Because he knew what kind of care she had taken of him. She did not bring him up in a good way. On the other side, I often talk about my mother. I have told you many stories about her. She was a very devoted lady, and it was only because of her that I got the inspiration to do the devotion of God. She filled me with the desire to do the devotion of God. She was very good, and one day I asked her, "Mother, you have done so much for me, how can I pay you back for all that you have done for me?" She said, "No, dear son, I have not done anything for you. It was all due to the grace of God Almighty. I just got the opportunity to take care of you, and I have just done my responsibility. I have not done any favor to you. And I am very fortunate that I became your mother."

She was such a good lady, she would always say this even though I would say, "Mother you have done so much for me." She would never try to make me think that she had done anything for me. So you can see the difference between my mother and my aunt. It was only because of the good quality of my mother that I got the desire to do the devotion of the Lord.

So this is the thing: if we also have such an attitude [of selfless service] toward our children, then our children will also become good. Usually what is seen is that if some mother does anything for her children, she always goes on saying "I have done this thing for you . . . I have done that thing for you." And when the relatives or friends come, you go on complaining about your children. You say, "He does not go to school, he does not obey me . . ." and things like that. So you always go on making your children feel like they are nothing, and they are always doing the wrong things. So that creates the inferiority complex within them, and that makes them depressed.

Instead of that if you would always praise and encourage your children, and not always criticize them in front of others, that would have a very good effect on them. Even if they may not be [as good as] what you are telling them that they are, still if you would always encourage and not criticize them in front of other people, they will try to become like that. That will have a very good effect on them.

The life of the Saint is full of experiences. The Bagga family is sitting here and Pappu is also sitting here. You know that sometimes the children make mistakes. Once Babalu (Pappu's younger brother) did something wrong, and the family members were all set to give him a beating, when suddenly I arrived in Delhi. There was no schedule, there was no program arranged for me, I just went there. When I blew the horn of my car, all the family members came out to meet me. So what they had planned to do – to give the beating to Babalu – did not materialize at that time. And then Babalu said, "It seems like the prayer of the devotee has been heard. You came and I am saved from the beating." The next day Babalu told me that I should talk to his father, Mr. Bagga, and I should tell him, "If he wants to spank me or if he gets upset with me, he should not do it in front of the servants, because if the servants see that the father is spanking the son, then they will not obey me, and it will be hard for me to make them work."

So you see that we people do not realize, we do not consider, the feelings of the children. The children know everything, and that is why he said, "If my father wants to beat me or if he wants to spank me he should not do it in front of the servants." So you see, when it comes to spanking or getting upset at the children, we people do not think what influence it is going to have on the children, we just want to maintain our own prestige. If we were to discipline the child in a separate place, not in front of other people, the children will also understand what their mistake is, and it will not have a bad effect on them.

There are many things which I can say on this subject, because I have seen what happens to the children. The only advice which I would like to give to all of you is, whenever it comes to the question of bringing up the children, you should always consider that we ourselves were once children and we also went through the same phase of life and through the same experience; so if we were to remember and to consider all that we ourselves have gone through then I think that we will be very careful and we will take good care of the children. Once we were not able to express our feelings and our desires to our parents. We were not able to tell about a pain in our stomach or other things to our parents. So if we would remember all of that, and when it comes to the children if we would place ourselves in their position, then I think we can learn a lot from the children. You know that after every death there is a birth, no matter in which body the soul goes, but childhood is always there. Everybody has to go through the same thing again and again. That is why, if we ourselves would do Simran and also inspire the children to do

the Simran and inspire them to do the devotion of the Lord, then we can easily get rid of this problem. If we do the devotion of the Lord we can easily encourage our children to do the same. So the only advice which I would like to give you is that we should take good care of our children.

The Satsangis should think about this and they should have an open heart. They should try to figure out why they have problems with their children. Many times we do things without thinking, without considering, and that is why many disputes and problems are unnecessarily created in our home life.

1989 October: Be Careful in Making the Karmas

Session Date: December 28, 1989

This question-and-answer session was given December 28, 1989, at Sant Bani Ashram, Village 16PS, Rajasthan.

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

QUESTION: Master, sitting here for the last couple of days, I have noticed that, when You looked around at the disciples in the group, occasionally You would look over in this corner where there is no one; and I get the sense that someone is there but we can't see them or it. Could you explain why You glance over in this corner so much?

SANT JI: You should know that there is nowhere that God Almighty is not present. He is present everywhere. Everyone has his own angle of vision; everyone has his own way of looking at things. I always look; maybe someone is sitting over there also. [laughter]

QUESTION: I have a question about grace, parshad, and darshan. It is related to an incident that happened after the last time I came here. I took some cashews back to America and I put them in a box in my kitchen. A fifteen-year-old boy ate them all up; he knew nothing about the Guru and he doesn't believe in Gurus or anything like that. I was wondering if he received any benefit from that parshad, and by extension, whether the grace that comes through parshad and darshan depends on the belief of the person who is receiving it or strictly upon what You want to give?

SANT JI: We get benefit according to our faith in the Master, and God Almighty gives us benefit according to our receptivity to His grace. But still it is like the person who ate that parshad did a good karma which will materialize, if not in this lifetime, maybe in another lifetime. He may be brought to the Path of Naam.

The effect of the grace which is contained in the parshad never goes away. Even if a person who doesn't know about it, or a person who doesn't have any belief in the parshad is eating it, he will still get the same grace and the same benefit as the other dear one who has faith in the parshad would get after eating that parshad. But the difference is that person who doesn't have any belief in the parshad may not be able to realize how much grace he is getting by eating that parshad. Even though that parshad will be working for him but still, because he does not know about the parshad, he will not know what the parshad has done for him.

I have told this story previously; also it is possible that some of you might have read it in *Sant Bani Magazine*. You know that we all should do the Simran of the Five Names

accurately and according to the instructions given to us at the time of Initiation. You also know that at the time of Initiation we are told very clearly and correctly about all the five inner planes which we have to cross and we are also told about those lights which we may see during our course in the inner journey. And in the same way we are also told about those sounds which we may hear and we are also instructed which are the sounds that we should catch and should concentrate upon and which are the sounds which we should not pay any attention to.

It is like when we are sowing seeds in the ground – even if you do not sow the seeds in a perfect line, still whatever seed has been sown in the land will definitely sprout out and will become a plant and it will bear the fruit sooner or later. Similarly, Param Sant Kabir Sahib says, "Even if you do the meditation or the repetition of the Naam incorrectly also, in whatever way you may do the repetition or the remembrance of the Naam, it will definitely bear the fruit, it will definitely work for you, you will get the grace and one day that Naam will really get manifested within you."

There was a Mahatma who used to go up in meditation, not very high, maybe up to the lower planes, and one day he came to visit a farmer. You know that usually farmers are illiterate; they do not have much worldly knowledge, and they are very innocent people. But they have a unique kind of faith, whatever you tell them, they will believe that and they will have faith in you. So when that mahatma went to visit that farmer, the farmer said, "Master you know that I am an illiterate person and I will not be able to repeat the mantra which you may give to me in order to remember and do the worship of Almighty Lord. But do you have something simple, some simple word which I could remember and which would be easier for me to pronounce and repeat so I may do the remembrance or worship of God?"

The mahatma did not want to get involved, he wanted to get rid of that farmer and he said, "Well can you at least repeat this word? – Arabun." Now "arabun" was a very simple word for that farmer because in those days the farmers used to wear long underpants called arabun and because he was wearing only that cloth it was very easy for him to remember and repeat that word. So he said, "Okay, I will do this repetition." That farmer became very happy because he had gotten a mantra which was very easy for him to repeat. So everyday when he would go to his work, whenever he would take water from the well, whenever he would work in the fields, take care of the animals, or whatever he was doing, he would always repeat "arabun, arabun." And without knowing what it really meant, he thought that "arabun" was another name of the Almighty Lord.

One day Lord Vishnu was looking at all these worldly doings; he was sitting with his wife Laksmi, and he started laughing suddenly. Laksmi asked him why he was laughing and he said, "You see I have a new devotee and he has given me a new name." Laksmi said, "Well you always talk about your devotees, but you have never made me see one of them, so why don't you take me to the earth plane and let me have the darshan of your devotee."

Vishnu said, "Okay you come along with me." Both of them went there and at that time that farmer was taking water from the well. He was very tired but still he kept on repeating the word "arabun." There had been some problems with his family, so he was very much upset also, but still he did not give up the repetition of the word "arabun."

Lord Vishnu told Laksmi, "I will stay here and you go and talk to him about me. Let us see what he has to say about me."

Now when Laksmi went to that farmer she asked him, "Farmer, whom are you remembering by repeating this word 'arabun'?"

Now at that time he was very annoyed and he said, "I am remembering your husband." Because in India whenever anyone is upset, he will say, "Yes, I am remembering your husband" or "I am doing this to your husband." So at once he said, "I am remembering your husband," and since Vishnu was Laksmi's husband, she thought the farmer was all-conscious and that is why he said, "I am remembering your husband."

You know that God always protects the honor of his devotees, so even though that dear one was remembering God Almighty with a very awkward name, but still that God Vishnu came down to give him the darshan and he protected his honor.

So we were talking about parshad: whatever parshad we take from here we should always take it with much faith, and we should always protect it and appreciate it.

QUESTION: Master, I know you have dealt with this question before but sometimes I get so angry at Kal – because He is such a high being, why does He allow such suffering and trap us in the world. Just before I came I listened to a tape by Russell explaining the Book of Job. I am not sure if I understood – that if the souls came from God initially and were given to Kal and for some reason have to go through the suffering, is part of the reason for that suffering that we are given more when we do finally go back Home? So that we end up ultimately with more than when we began and if that could be a reason for the suffering?

SANT JI: Yesterday in the Satsang I said a lot about this. I said that everything that we do on this earth plane – whether it is walking, talking, eating, sleeping, or whatever – any step we take, somebody is watching over us, somebody is keeping account of all the things we do on this plane.

It would be better if the dear ones would read *The Ocean of Love: The Anurag Sagar of Kabir*, because Kabir Sahib has written very clearly in it why Sat Purush created the Negative Power and why the souls were given to the Negative Power. In fact the Negative Power does not give suffering to any soul. He is the one who makes the soul pay off their karmas.

In this context, I would like to tell you a story: Once there was a very learned, very highly educated woman and her son was also a very great, learned pundit; he died suddenly in his prime of youth, after being bitten by a snake. You know when somebody's son dies in his prime of youth how very painful that is. Even though she was very learned and had a lot of understanding, still she started calling names at God and she started crying, "Why has God killed my son in his prime of youth." (I don't know whether this story is true or not but it is something from which we can learn a lot.) So to continue the story . . . When she called God names and blamed God for killing her son, God appeared there and He said, "Why do you blame me for your son's death? I did not kill your son, it is the work of Kal and he has done it." So she started to call names at Lord Kal and she started blaming him for killing her son. So it is said that Kal also appeared there and He said,

"Why do you blame me for your son's death? I did not kill him; why should I kill him? Why do you blame me – it is the work of the snake?"

So when the snake was called, the snake said, "You know that I have been living here even before your son was born, why did I bite him at this time? This is the work of Time."

So it is said that she started calling names to Time and when she blamed Time for her son's death, Time appeared there and he said, "Why do you blame me for his death? I did not do that, it is the work of the sun and moon because they come out in this world every day and because of that the wheel of time is moving. So whatever was written in his fate – what was supposed to happen at that time has happened. So instead of blaming me you better blame the sun and moon."

So it is said that she started blaming the sun and moon and they also appeared and they said, "Well mother, why do you blame us for doing this, we did not do anything, we are moving according to the Will of God and his death is the work of the Lord of Karma, you had better call him."

So the Lord of Karma was also blamed and when he appeared he said, "Do you know I am not the one who gives punishment to anyone. I do not kill anyone; you should know who does the karmas."

Then that woman realized that it may be because of some karma which her son might have done, as a result of which he had to leave this world in the prime of youth. So then she understood that nobody was to be blamed for his death except for his own karmas.

You know that according to our past karmas, whatever good or bad we have done, the Lord of Karma writes that in our destiny. We have to face that; we do not have any choice about it.

Why should we get angry at Lord Kal, because Lord Kal is not doing anything bad for us; he is not giving us any [new] suffering, all the suffering we get is because of our own karmas.

Lord Kal has appointed many gods and demi-gods to look after our affairs and nobody gives sufferings to anyone. We get all the difficulties only according to those things which we have done in our past lifetimes.

Master Kirpal used to say, even in the Initiation instructions, "We are not the body, we are the soul; but we have got the body only to pay off our karmas." Now everyone is free and independent to do the karmas, whether good or bad, and because he is the only one who is going to pay off those karmas, that is why he should be careful in making or doing the karmas.

Guru Nanak Sahib says, "When we ourselves are going to pay off our karmas, then why do we do the bad deeds?" We should have a very long vision and we should think about the future and we should never make any bad karma. Also Guru Nanak Sahib says, "We have to fashion our destiny with our own hands." Tulsi Sahib says, "If you do the meditation of the Shabd Naam you can mend all the mistakes you have done in your past lifetimes with [the grace of] God Almighty."

Whatever laws, rules, and regulations God Almighty has made, we do not have any right in speaking against those rules and regulations; because we cannot do anything, we cannot make any changes in them.

Once some people went to Guru Nanak Sahib, arguing with Him, "Who made this Creation?" and "Why was this Creation made?" and "When was this Creation made?" So Guru Nanak Sahib replied, "Not even the yogis know about the date and the year in which this Creation was created and the pundits also do not know. The holy scriptures also do not know when this creation was created." He said, "If the pundits had known when this Creation was created and who created it they would have written down the date and the year when it was created. Only He who has created this Creation knows about It; so it would be better if you would go within and ask Him all these questions – why He made such laws, and why we have to go through all this."

It is written in Swami Ji Maharaj's writing, that once when some introverted souls were being liberated by Swami Ji Maharaj, when God Almighty came to liberate those introverted souls they asked Him a similar question (like a part of this question of why Kal was created), so they asked Him, "Now You have come to liberate us, but what is the guarantee that You will not give us back to the Negative Power even after giving us the liberation? And why was Kal created when You were going to come and liberate us eventually?"

So Swami Ji writes that God Almighty replied to them, "I created the Negative Power in My Own Will, it was My Own Wish to create Him because the souls were not remaining in control without fear of somebody and that is why I had to create the Negative Power. But now I will not have such a will again. Once I liberate you, you will not have to go back to the Negative Power because you will be going back to the Real Home; and I am not going to create this Will again and again. It was for once only that I gave you to the Negative Power. Now those souls who will listen to the Shabd, who will follow me to the Real Home will never go into the cycle which is created by the Negative Power and they will not have any sufferings."

So that is why it would be much better for all of us to get ourselves attached and connected to the Shabd and go within so we could ourselves ask this question to God Almighty and get the answer. If we cannot do that yet, we should read the *Anurag Sagar* or the writings of Swami Ji Maharaj, because He has also written very elaborately about the difference between the Negative and the Positive Powers, and why the Negative Power was created. By reading the writings of Kabir Sahib and Swami Ji Maharaj, we should try to get the answer to this question.

As a matter of fact the Masters come into this world only to help us solve this riddle. That is why we should go within because after going within we can easily ask this question and get the answer to it. That is why Masters always put such an emphasis on meditation – whether we are sitting, standing, or doing anything – we should always have faith in the Master and do our meditation wholeheartedly.

We should never postpone our work for tomorrow; whatever we are supposed to do, we should do it right now. Kabir Sahib has written that in the beginning when the souls were given to the Negative Power, at that time the souls did not have a burden of the karmas over their head, so it was very easy for them to return to their Real Home. Also at that

time the souls did not have the body and the mind, so all at once the storehouse which had been filled up with the souls became empty, and the Negative Power was left with no soul. That is why, when the souls were given to Him again, the Negative Power gave them a body and with the body he attached a mind. Also He established these laws of karma, that whatever karma a person does he has to come back to pay that karma himself. Dear Ones, patiently and with quiet mind, we should do our meditation; because you know that after going through the cycle of eighty-four lakhs of births and deaths finally we have received this human birth. You know that this world is full of much suffering – what to talk about the suffering which the animals have, even in this human birth there is no end to the sufferings, everywhere there is pain, difficulties, and sufferings. So if in this human birth we are fortunate enough to come to a Perfect Master and if that Perfect Master has graciously given us the Naam Initiation, if that Master is going within and if He has the capability of taking us within, we should take advantage of it, we should do our meditation and go along with Him to the inner planes and back to our Real Home. That plane or that home, where we belong and where we must go, is full of peace and happiness; there is no pain nor suffering over there. When we get to our Real Home and from there when we look at this world, then we realize how much suffering and how much pain we had to suffer in this world and then we never want to come back.

Bulleh Shah, a Sufi Saint, has written about the time when He went back to the Real Home. You know when any soul gets liberated from this world of suffering and goes back to the Real Home, all the other souls who are already there come to welcome her. They say, “Welcome. Have you come? How are you?” – things like that – and they ask her, “What have you brought from that mortal world?” So Bulleh Shah wrote, “When Bulleh went up to the palace, to the Real Home of the Lord, people came to ask about his welfare. They asked him, 'What have you brought from the mortal world?' But Bulleh replied, 'Nothing but a black face and blue feet'.”

So that is why, Dear Ones, if we are getting upset at any power, at any being, we are making one more bad karma. So we should not create any more bad karmas, we should rise above the chains of the karmas and by doing the meditation, make our lives successful.

If someone says, “Why were all these police stations made, why were all these prisons made, why were all these laws, rules, and regulations made?” There can be no answer to that. If the people who do the crimes – those who are put into the jails – if they say, “Because the jails are made we are put into them.” It is foolish of them to talk like that. Because for the peace-loving people – those who are not involved in any crimes, those who live a very peaceful and very pure and good life – for them all these things do not make any difference, because they do not have to deal with them; they do not have to go to the jails.

Sometime ago a family came from Chandigar to see me; they were very intellectual, learned people, very educated. Both the brother and sister had master’s degrees and they were very highly educated, very sophisticated people. They attended Satsang, and when they came to see me, they told me how they had been speaking ill and calling names at God Almighty because they were suffering a great deal. They said that every night before going to bed, instead of praying to God, they were calling names at Him and they were

saying, "Why did You give us so much education and why did You give us so much suffering in this world?"

So I lovingly told them, "Dear Ones, tell me one thing, have you ever seen God giving you the suffering? Have you ever seen God? And if you have not seen God, if you have not seen that He is giving you the suffering, then how can you be sure that He is the one who gives you the suffering? Why should you call Him names and have all these disrespectful words for Him? You should attend a couple of Satsangs, take the Initiation, and then we will talk about this more if you want to."

So afterwards, when they attended a couple more Satsangs and got Initiation and started doing the meditation, they realized that it was not good for them to call God names and to speak against God. They realized that God was not giving them any suffering, He was not giving them any punishment; and in that way they stopped doing that bad karma. I hope that you will read *The Ocean of Love: the Anurag Sagar of Kabir*. It is possible that many other dear ones may also have the same kind of questions bothering their mind, so it is better to read the *Anurag Sagar* because it is explained in that book very clearly. And also I would like to advise all of you to read *Sant Bani Magazine* whole-heartedly, patiently, and with all your attention; because whatever are the words of the Master, we should read His words and then we should introspect our own self. We should find out our faults and we should analyze our life with the wise words of the Master and we should apply every single word of the Master to our own selves. Only in that way can we get the answers to all our questions.

1989 November: On Surrendering Our Will

Session Date: September 27, 1987

This question and answer session was given September 27, 1987, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: Master, would You please say something about surrendering our self will. What are the impediments and the helping factors?

SANT JI: First of all, our mind stands in our way; he creates egoism and there are many other obstacles, many other impediments which he creates and he does not allow us to surrender our will to the Master. He has many other forces, he creates lust, anger, greed, attachment, and egoism; and there are many other tricks, playing which, he always creates a wall between us and the Master. It is very difficult to surrender our will to the Master.

I have often talked about living a life like that of a forty-day-old child. You know that a child of forty days old does not have any jealousy, or enmity towards anyone, he has only love for everyone.

He does not even know his mother but since he has surrendered himself to his mother, he is well taken care of. He may not even remember the face of the mother but he can smell the fragrance of the mother and he can even, hearing the footsteps of the mother, know that his mother has come and he will be taken care of. So you see that a child of forty days old does not have any jealousy, he knows only to love; and whenever he needs

anything, he knows only to cry. Since he has surrendered himself to his mother he does not have to worry about anything and that is why he does not have any difficulties.

So like that forty-day-old child, when we also surrender ourselves to the Master, when we surrender our will to the Master, we do not have to worry about anything. If we have faith in Him, if we have confidence in Him, we will also smell Him like a child smells his mother, then we know that in our within our beloved Master is sitting. When we go in the within, having faith in Him, then we surrender ourselves to Him and we do not have to face any difficulties. All the passions are also lost; we do not have any difficulties with them. When we know that our beloved Master is sitting within us, and if, having faith in Him, we have gone within, then all the good qualities start developing in us and we remove all the bad qualities. After that there is no question of getting egoism, because once we have gone within and we have surrendered ourselves to the Master, then we realize that all that happens is being done by the Master Himself. He is the Creator, He is the Sustainer, He is doing everything.

So once we surrender ourselves to the Master and go within then we do not have any difficulties and then we start living the life of a forty-day-old child.

Dear ones, by reading the books of the Masters and by doing a little bit of meditation, we may gain a little faith in the Master; we may start saying outwardly that we have surrendered ourselves to the Master and Master is the only one who is doing everything. We may say all these things, but it has been seen that those people who praise the Master like this, who show outwardly that they have so much faith in the Master and that they have surrendered themselves to the Master, they do this only as long as they have good health, as long as they have all the material possessions, and as long as everything is going all right for them outwardly. But when something goes wrong in their life, suppose if they lose their health, or if their possessions are lost, or if anything else goes wrong in their life, they lose their faith in the Master. They do not realize that whatever they are getting that is according to their own deeds.

Lord Krishna told his disciple Udo, “O Udo, I always give three things to those with whom I am very pleased. Those three things are: disrespect, bad health, and poverty.” He said, “When I become happy with any of my disciples I always give him these three things because I know that when he is being criticized by the people, when he does not have the good health, and when he has the financial difficulties he will remember me more and he will come even closer to Almighty Lord. So that is why I give always these three things to those dear ones with whom I am very pleased.”

I mean to say that when the storm comes even the mighty trees get uprooted. So to say that we have surrendered ourselves to the Master, without going within, that is a false thing to say, because unless we go within, and unless we see that our Master is the only One Who does everything, we cannot completely surrender ourselves to Him.

Swami Ji Maharaj says, “Mind is such a thing that sometimes he will come to you as your friend and lovingly he will try to convince you not to do the devotion of Lord. Sometimes he will come to you as your enemy and he will try to frighten you, intimidate you, and in that way he will try to take you away from the remembrance of Almighty Lord. He has many other ways, many other tricks. His job is to check that no soul should do the devotion of Lord, that is why he does all these things.”

Swami Ji Maharaj also says, “When the Master tested the mind, then he left the Divine Music.” He tells us that when Master puts the disciples to the test, most of the dear ones leave the Master, they stop listening to the Divine Music, they leave the practices. It has been seen that when people have to face difficulties in their lives, they often leave the Master, even though it is a fact that whatever one has to suffer in his life is according to his own past deeds.

No mother becomes pleased looking at the suffering of her child; in the same way, no Master becomes happy when He sees His disciples unhappy. But whatever karmas the disciple has done in his past lifetime he has to pay those, and that is why the sufferings come into his life. In that situation also Masters shower a lot of grace on them, and They always extend all feasible help, but still whatever karmas the disciple has done he has to pay at least a little bit of that. But when these things happen most of the dear ones leave the Master and they start having ill feelings toward the Master.

There was a Mahatma who used to go within; he had done a lot of meditation, and he had many disciples also. He was a very good Mahatma of a high nature. He used to walk on a particular street where a prostitute lived, and that prostitute had a dog who had a very beautiful tail. Every day when that Mahatma would pass in front of that prostitute’s house she would come out and ask him, “Mahatma Ji, is your beard better than my dog’s tail?” That Mahatma would never respond, he just kept quiet and continued to the place he was going. With all his humility, he would never reply.

Many years passed and that prostitute kept on harassing that Mahatma, asking that question; but the Mahatma was so patient, so loving, that he never replied, and he never got angry. Because Mahatmas know when they have to answer any question and only They know how They have to prepare the souls. So that is why that Mahatma never spoke even a word. When the Mahatma’s end time came it was night time; he called his disciples and told them to go and call that woman. Even though she was a prostitute, in the eyes of that Mahatma she was a woman. He knew that she was doing that bad job only because of her mind, but underneath that dirty mind there was a pure soul and that was his soul, that is why he said, “Go and call that woman.”

At that time, many of his disciples who were not yet perfect, started having bad feelings for the Mahatma. They started saying, “Look at this old man. Whatever he earned during his lifetime, now towards his end he is going to lose all that, because now he is lying on his death bed, but still he is thinking about that prostitute.” They did not know what was the secret behind calling that woman, that is why they started having those thoughts, and many even left him at that time. But a few of the disciples who used to go within, and who had seen the real glory of their Master, did not have any bad feelings for him, they at once went to that prostitute asked her to come and see the Master.

When she came, the Mahatma asked that prostitute, “Dear daughter, today you can ask your question; because now I am in a position to answer your question.” The prostitute replied, “But Master why didn’t you reply earlier? You never spoke a word; now I realize that I was making a mistake; why did I ask you such a foolish question?”

But the Mahatma said, “No dear daughter, whatever you asked was correct, it was a good thing for you to ask; but I was not in a position to answer at that time. I know the quality of the mind: we never know when the mind is going to play a trick on us that is why I

never wanted to tell you that my beard was much better than your dog's tail. But today since my end time has come, and since I did not let my mind play any trick on me, I know that my beard is a million times better than the tail of your dog and that is why I am answering this question to you."

That prostitute was so impressed and moved by the humility and patience of that Mahatma that her heart also changed and she at once fell at the feet of the Mahatma saying, "Master, from today onwards I swear by you that I will never commit that bad deed again. Kindly bless me and shower grace on me." So she was also liberated by the grace of that Mahatma. So I mean to say that those Mahatmas who go within, those Who have surrendered themselves to their Master, those Who see the Power of God working in every being, in every leaf, in every creature, and those Who have surrendered Themselves to God Almighty – only They know the reality of the mind. And unless They have conquered the mind They never say anything with full confidence, even though They know that They are above the mind, but still They always know the power of the mind, that is why They are always very careful.

Dear ones, only those who go within, who see the power of God working within everyone, can say that they have surrendered themselves to the will of God.

Master Sawan Ji used to say, "It is not a very small thing to surrender your will to that of the Master. It is not an ordinary thing to surrender yourself to the Master because in surrendering yourself to the Master, you have to give up your wishes and desires and you have to live according to the wishes and will of the Master. You have to give up yourself completely and you have to become of the Master."

Kabir Sahib says, "All the people of this world are like dead bodies in front of their mind, rare are those who are like the dead bodies in front of the Master." You know that the dead body does not have any choice of its own, it is up to the person who is cleaning it that how he cleans it, whether he uses good detergent or not, whether he puts perfume on the dead body or not, it is completely up to that person, the dead person does not have any choice.

In the same way, if we become like a dead body in front of the Master, we do not have any choice of our own, whatever Master wants us to do, He will make us do that. Once we have surrendered ourselves to the Master, once we have given ourselves up to the Master, then we do not have any choice, whatever Master wishes for us, we have to do that. Once we have given ourselves up to the Master, we cannot hesitate and we cannot make any excuses to do anything.

The bad deeds always makes us fall downwards; even one bad thought can bring us down from the peak of Brahmand. When we surrender ourselves to the Master and when we see our Master working everywhere, there is no question of doing any bad deed. Because when we have surrendered ourselves to the Master then we see the Presence of the Shabd Master everywhere. When we know that He is everywhere, He is doing everything, He is present is every single particle of this creation, then there is no question of doing any bad deed.

About thirty years ago there was an initiate of Baba Sawan Singh whose name was Baba Gurbachan Singh who used to do Satsang in our area. We used to respect him a lot; he

would go to people's homes to do the Satsangs and wherever he went people would go and listen to his discourses because he used to give a very good Satsang. They all used to love and respect him a lot. Once he was invited to a home to do Satsang and he gave a very good discourse about peace of mind and how to go within and do the devotion of the Lord. It is a usual practice with the Indians, when they have a function like Satsang in their home, afterwards they prepare some tea or food for the Sangat. So like that the tea was prepared for all the Sangat. The family in whose home the Satsang was held wanted that Baba to come to the inside room and have tea with the family, after all the dear ones in the Sangat would have had their tea, so first they started serving the tea to the Sangat. When the Baba saw that he was not offered tea first, and that the Sangat was given tea before him, he started becoming angry, he started changing his colors, and he started acting funny just after giving such a beautiful discourse about peace of the mind.

After some time the head of the family came there and requested that Baba to come to the inside room to have his tea. But he was so much controlled by anger that he could not speak a word, he just expressed his anger. The family members were afraid, so they brought the tea to him right there on the dais. But he was so much controlled by the anger that he removed his turban and said, "Now you pour this tea on my head."

The people who were looking at him saw all this happening. The Satsangis knew how the mind plays tricks on us and how he makes us fall down even if we have reached our destination, how he does all these things. They knew the condition of the mind so it was not a very unusual or surprising thing to them. But for the non-initiates it was a very unusual thing, because just a few minutes ago he had given a very beautiful discourse and he was teaching people how they should control their mind, how they should not fall in the traps of the mind, and how they should always be peaceful and quiet and like that, but now what was he doing? He was not doing what he was preaching; so it was a very unusual thing for them, and they all clapped their hands and left that place.

So I mean to say that those who have surrendered themselves to the Master they know the tricks of the mind and they never allow their mind to play such tricks on them. But those who have not surrendered themselves to the Master, even though they talk about the peace of the mind and the tricks of the mind, but still, since they have not surrendered themselves to the Master, that is why they can easily be tricked by the mind.

Often I have talked about the meditation of the first two Names which I did for eighteen years continuously after I was initiated by Baba Bishan Das. I did that meditation regularly, without understanding it as a burden, for eighteen years, sitting in an underground room. In the village where I used to live, there also I had made an underground room for meditation. Right from my childhood I never had the habit of going out into the world and meeting the people; I always wanted to remain alone. That is why I always made the underground rooms to sit for the devotion. Even though I did so much meditation for eighteen years continuously still, towards the end, the mind started playing tricks on me. The thoughts started coming within me, "You have been meditating for such a long time but where have you reached? What have you received?" And thoughts like that started coming and bothering me.

Once it so happened that I came out from that underground room and I started walking. When I had walked something like one hundred and fifty yards, I don't know from where

the voice came but I heard, “Do not lose your heart. Do not be disheartened.” At once I realized it was a trick of the mind which had brought me out from that underground room and I knew I was supposed to go back to that room and start doing the meditation. So I went back and I continued my meditation until the Master showered grace on me.

So dear ones, I mean to say, if you do any good thing in the cause of the Master or for the Master don’t become proud of that. At once forget that you have done anything good for the cause of the Master or for the Master, don’t let the ego come within you, because the Master who is sitting within you is showering a lot of grace on you, and if you lose all His grace by creating egoism within you then it is not a good bargain. Master is sitting within you, He knows everything that you are doing, and He is the one who is making you do the meditation. Many times when Master makes you do the meditation with His grace He even takes you inside, He even gives you beautiful experiences. But when you have done the meditation and you have received the experiences don’t let your mind create this thought, “You have done the meditation, you have got these beautiful experiences.” Because when you start thinking that you have done something or you have obtained something then behind that thought the forces of mind are ready to conquer you. They will create egoism and other passions and they will easily make you fall down.

So that is why even after doing the meditation, even after receiving experiences, do not think that you have done anything or that it was because of your efforts. Always be grateful to the Master, because in fact Master is the One Who is doing the meditation, He is the One Who is making you sit, He is the One Who is giving you all the experiences. So instead of giving an opportunity to the mind to create negative thoughts within you, at once be grateful to the Master, and the best way to remain grateful to the Master is to have His constant remembrance.

Dear ones, it always happens with us that whenever anything good happens to us, we always say that we have done this. Once it so happened that some disciples of Guru Arjan Dev Ji Maharaj went to Him and said, “Master, it is written in your writings that ‘God Almighty is the One Who does everything, nothing is in the hands of man,’ when this is true, then why does the man suffer?”

The Master replied, “Yes, it is true that whatever is done is being done by the Master; a man cannot do anything, because nothing is in his hands. But we people suffer only when we say that we are doing something. When anything good happens you always say that you have done it. But you have your desires, you have your wishes, and in order to fulfill those desires and wishes, you do the deeds, good or bad. But when anything goes wrong you never confess that it is because of your mistake that this thing has gone wrong. You always blame the Master, you always blame God Almighty whenever you have to face any suffering.”

So dear ones when you surrender yourself to the Master, you have to give up your wishes, you have to give up your will, and you have to live in the Will of God. Those who have surrendered themselves to Master, those who have surrendered their will to Almighty God, they do not mind whether suffering comes to them or if they live comfortably.

I appreciate and respect the dear ones who write letters to me, but in most of the letters which I receive, the dear ones either talk about showering grace on them because their

husbands are not getting along with them, or their wives are not getting along with them, or they have some difficulties with their health, or if someone has done any bad karma and has gone to jail, he asks for the blessing. I mean to say that most people always write about their physical difficulties and they always want the help of the Master and the grace of the Master to remove those difficulties. There are very few people who ask for the Naam or for the grace of the Master. It is not that all the people only write about their difficulties and there is no one who asks for the Naam; there are people who write for the Master, who write for the Naam, but most of the dear ones always ask about their physical difficulties. They do not realize that whatever they have done in their past lifetimes – it is the reaction of those deeds that they are suffering in this lifetime.

Even though the Master Saints are fully prepared before They come into this world They still work very hard in order to demonstrate to the people that without working hard we cannot achieve success in this Path of the Masters, otherwise They do not need to do all the things which They do in Their early lives. They search for the Perfect Master and They do all sorts of things just to show people that unless we search for the Master, unless we work so hard we cannot get to the Perfect Master and we cannot get Initiation, but otherwise They are fully prepared. When Their fixed time for meeting the Perfect Master comes that meeting is arranged by Lord Almighty and it happens by itself and when such a Master Saint, when such a Soul, comes to the Perfect Master, he does not ask his Master to remove any of his physical difficulties, he only asks that Perfect Master to quench his thirst of spirituality which he had from ages and ages.

You already know about when I came in contact with beloved Master Kirpal. Before I met Him, I had not met a critic of Him or an admirer of Him. It was His grace only that made it possible for me to come to His Feet. So when I met Him I did not ask Him to which caste He belonged, to which religion He belonged, whether He was married or not. I did not place any of my physical difficulties in front of Him, I did not ask him any questions, because I knew deep in my soul that, "He is my Perfect Master, He is my savior and He has come to liberate me." So since I did not present any of my worldly things to Him, my vessel was prepared, and He was a great Master, He gave me the Initiation, and He filled my vessel up.

We all can do that because our vessel is also prepared. When we are destined to meet the Perfect Master it means we are preparing our vessel. But when we meet the Master, when we come to the Master, if we also do not place our physical difficulties to Him, if we only ask for the Naam and His grace, then He can easily fill up our vessel and He can easily liberate us and make everything easier for us. But not everyone can do this because it is not an easy thing. We do not know how many births it takes for a soul to develop such an attitude. One has to do a lot of religious deeds, one has to do a lot of meditation in his past lifetime, in order to develop such an attitude when he comes to the Perfect Master.

There was an initiate of Guru Nanak Dev Ji whose name was Baba Budha; he lived a very long life up to the time of the sixth Guru, Guru Har Gobind. When he came to Guru Nanak he was of a very young age, but he was very clever and he used to talk about very good things just as an older person would talk, so Guru Nanak said, "You are a young boy but you talk like the elders, like the old ones, so that is why from today your name will be Baba Budha." (Budha means an older person). He lived up to the time of Guru Har Gobind, the sixth Guru, and each time when they established the successor after

Guru Nanak, Baba Budha used to perform the ceremony of giving the tilak, the ceremony of establishing the successor on the throne of Guru Nanak. He did that for all the five Gurus Who came after Guru Nanak.

Once Baba Budha asked Guru Har Gobind, "Master, I have been performing this ceremony for so long, and I am now very old, do I still need to do this meditation? Because I am very old and I think that now that you should release me from this duty of doing the meditation."

Guru Har Gobind, Who had surrendered Himself to His Master, even though He Himself had become the Form of the Master – He was a Master Himself – but still He did not give up the practices. Because He knew how, even after reaching the Real Home, one has to remain like a child in front of the Master, and how he has to surrender himself to Master, so that is why He told Baba Budha, "Look here Baba Budha, even though you have done this work for so long, you have been meditating for so long, but if you will give up the meditation now, just imagine – what will the Sangat learn from you? If you will give up the meditation, they will also follow you, and they will also give up the meditation, which is not a good thing."

So the meaning of saying this is that those who have surrendered their will to the Master, even after reaching the Real Home, even if They have become the Form of the Master, still They always enjoy the spiritual practices. The Masters Who have reached the Real Home, even if They are working as a Master in this physical plane, but still every morning They get up and do the meditation. They always present Themselves in front of Their Master as a young infant, as a child, and They always ask for the blessings and grace of the Master even though They Themselves are capable of doing everything. They do this only because They have surrendered Their will to the Master and They do not do anything of Their own; They always work in the will of Their Master.

A lot more can be said in regard to the surrender of the will, because this is the story of love which has no end. I can talk a lot more on this subject. We could even make books on this topic of how to surrender ourselves to the Will of Lord, but I think what I have said today is enough and we should always remember this and follow it.

1989 December: The Guru Never Wavers

Session Date: January 19, 1985

This question and answer session, translated by Mr. Oberoi, was given January 19, 1985, in Bombay.

QUESTION: Sometimes negative thoughts occur to me, just come in suddenly. Can I just renounce those thoughts by saying that "I am not the mind, I did not create the mind, I am not responsible for that thought." And how do I really do that?

SANT JI: Each one of us must understand it clearly that whatever thoughts come into our mind, we are ourselves responsible for them; and we have to suffer the consequences of them because we have created them.

QUESTION: During Your spiritual progress, aside from Your deep yearning for God, what practices did You do during the 1940's, 1950's, and 1960's to keep Your mind alert

and attentive through the night to do devotion of God? And also could You talk about ashrams and the beneficial effect that ashrams have on Satsangis.

SANT JI: Ever since I started this search I had a deep yearning, I was always praying that I would be able to come in contact with a Master like Baba Nanak and the other Gurus, who would give me this; I had always that deep desire which was attracting me. Since I had that deep desire Maharaj Kirpal heard my voice. He Himself came all the distance to my ashram and He quenched my thirst; He gave me happiness. As I usually tell you I have always thought of my Master, I have always asked Him of Him, and I have had no other desire except Him. Maharaj Baba Sawan Singh used to say that the side of the balance which carries the most weight goes lower. Similarly whatever thoughts are there, the same thoughts will create further things in your mind. Whatever you think of that will have further impact and the desire will be created.

Guru Nanak Dev Ji Maharaj has said, "You can have only one type of inclination, when you have the worldly inclination you can't have the other one, and when you have the other one this will automatically go."

Consequently we should always create the desire towards God, we should make the place for Him to come and stay. Even in the worldly order, before a dog sits, he will clean the place with his tail, similarly if we want God to come we must clean our heart and make a place for Him to come and stay.

Even if some worldly relative has come to our house we clean it, we do all that is necessary to make it proper. Similarly have we ever thought that for the Highest of the Highest to come and stay in our place – have we ever thought of cleaning that place – we have already defiled it – is it not necessary that we should make it clean for Him to come and sit?

Those who indulge in all types of sins and yet think of finding God are making fools of themselves, because they expect both things to be continuing simultaneously.

I often say that at the time of Initiation Guru sits within our heart; the Negative Power is already there. After Initiation, when a person starts going against the teachings of the Master, the Negative Power tells the Guru inside, "Look he is your jiva, but still he is doing all these sins." But Guru is somebody with great devotion, with great confidence and perseverance, He always tells the Negative Power, "He is my jiva, I have Initiated him, I will do my best to reform him, to bring him up to the level."

I often say that we have to become the beggar of the beggars on this Path. Baba Ji used to repeat a couplet which says, "Neither have I beauty, nor do I have attributes, I am the lowest of the lowest, and yet You are my spouse; You are my everything, I have to win You over, I have to become Yours."

QUESTION: Master, I think you have sometimes said that an Initiate has a maximum of four lives to finish from the moment of his Initiation to when he gets back Home. I have always believed that this is my last life and that . . . You will definitely be coming to get me when my end time comes. Would you please comment on this?

SANT JI: One of the army men put a question to Baba Sawan Singh Ji, saying, "Kabir has written that an Initiate, if he does not go for the darshan of the Master for some time, then the relationship between the Guru and the Initiate is broken." Baba Sawan Singh

said, "This was said by Kabir not by me." Because the Saints, They always see the man; and giving us the darshan, our soul is clapped [awakened] with Their own soul, with Their own radiation, with Their own help, They take us up. And whatever deficiencies are there, they are completed on the Inner planes.

Sometime back a similar question was asked and I replied with reference to what Guru Gobind Singh did in His life, some incident of His life. As you all know Guru Gobind Singh took up the arms because of the tyranny of the Moguls. Once it so happened that some of his initiates who were fighting in the battle, they got a little disgusted, and they went away from Him, after writing a disclaimer that they were not His disciples.[4] When they went home their wives rebuked them and said, "Look here we are normally wearing the bangles, it is you who should wear the bangles and it is you who should wear these ladies' dresses." Now this gave them the feeling that what they had done was wrong. One of the ladies, who was known as Martapago, somehow prevailed upon them; and all of them, forty in number, along with that lady Martapago, went back to the Guru. On the way there was a very severe encounter with the opposition forces with the result that most of them died in the battlefield except one Jatadar Mahan Singh Ji and that lady. When Guru Gobind Singh was told, He came and He saw those people on the battlefield lying dead. Similarly Bhai Mahan Singh was also in bad position; He pleaded, "O Great Guru, whatever disclaimer I wrote, that should be torn up now." He said, "Take it for granted that it is torn now, I never told you at any stage that I am not your Guru; it is only you who have said that you are not my disciples." A Guru is someone who would never leave the disciple come what may. We idiot disciples may do whatever we do.

Whosoever has even a little inclination towards meditation would normally be aware of his end-time, and he would tell other people also. Those who are good meditators, they would tell of their coming departure long earlier, but the principle is that if there is no non-Satsangi around the man who is going, he would normally tell the Initiates around him that he is going, that the Guru has come to take him.

Leave alone the Initiates, sometimes others also talk of it, when people come and meet me, in their interview or even through their letters, they talk of such incidents: "so-and-so, when he or she was near the end, felt Your Presence very much; either in the hospital room or wherever he was, You came and You took him." Some people have even described that they saw Maharaj Kirpal and Baba Sawan Singh also simultaneously at such times.

The Satsangis should be more concerned about the meditation, about doing their practices. The Guru never wavers; He always comes at the appointed time.

QUESTION: I have a question about the future. Eventually will we souls all completely lose our individuality or will we still be individually doing devotion?

SANT JI: I often tell you, soul is above the communities, above the genders, above the forms; at the third plane all these finish and soul is pure soul and not tied to these or any individual entities.

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[4] For a further account of this incident, see *Servants of God: Lives of the Ten Sikh Gurus*, by Jon Engle, pp. 145-7.

QUESTION: Dear Father, in every Bhajan we hear, we find sounds more beautiful than the last; could we again have the supreme happiness to hear one of these being sung in Your voice.

SANT JI: [Sant Ji laughs] As you know it is the Higher Power who is making me write all this. On the first tour I sang a number of songs but now the voice doesn't help me, I can't really sing.

This malady of writing bhajans is gripping me but Pappu and Kent are asking me not to write any more for some time. [Sant Ji laughs more, everyone laughs.]

I always want that the praise and admiration of my Guru should be done, I should be able to do it, in the new way, in the ever-changing and new way.

It is not possible to sing the full praise of the Guru. Sehjo Bhai has said, "If I could make the whole earth into paper, all the oceans into ink, and all the trees into a pen, even then I will not be able to write the praise of the Guru."

Every Saint has written about His Guru, about the Naam, about the Satsang in Their own bhajans, because whatever is pent up in Their heart for the Guru They try to express through these hymns.

QUESTION: Sant Ji, what is it exactly to love the Master as long as we are ego because ego always wants to take everything for itself?

SANT JI: As I always say, whenever a Satsangi starts treading on this Path the armies of the Negative Power – the five dacoits and the mind-start attacking us. As I always tell you, sitting in meditation is fighting them out, all these five dacoits. Tulsi Sahib has said, "O Tulsi, to fight on the battlefield is a matter of a few days only, but the soul fights against the mind without any sword, for all its life long." But those who devote themselves in this, those who fight the mind steadfastly, without the normal, usual weapons, they always succeed. And as I always tell you that those who do it devotedly and succeed in this Path, they get the prime of the place and positions.

QUESTION: Master, do you have a Gurumukh disciple?

SANT JI: [Sant Ji laughs heartily] Look here, I want all of you to become Gurumukh disciples, you kindly cooperate with me; you kindly have courage and do it.

QUESTION: What is meant by natural devotion?

SANT JI: Leaving yourself and getting yourself merged into that Naam, into that Guru, into that Power, into that Nature, call It by any name.

QUESTION: When the Negative Power appears in Your Form within the disciple can you make it out?

SANT JI: It's to enable you to test this that the Saints have given you the Five Sacred Names. They are not those names which They have heard, but they are those on which They have meditated. If you repeat these Five Charged Names in any such situation the Negative Power will disappear; you yourself will be able to test it.

Many times the Negative Power does appear and sometimes It takes the Form of your Master also.

Maharaj Sawan Singh Ji when He fractured His leg, He was in great pain and agony. The doctors advised Him, that if He wants the bone to set properly He should start using meat, meat soup, and other such things. So He sent a telegram to His Guru, Baba Jaimal Singh Ji, telling Him what the doctors had advised and seeking His advice, whether He should do it. Because in the meantime when He sat in meditation, Kal, in the form of His Guru, came and advised Him to do it. At the same time when, on the receipt of the telegram, Baba Jaimal Singh sent Him another telegram telling Him that the Guru gives the order once and that stands. So He told Him these things cannot either save your life or prolong it. These are nothing, if you have to live, you will live, otherwise not; so as ordered, you should not use it. Saint Satna has said that if you go to the protection of a lion then why be afraid of jackals? The power of Naam and Shabd is such that no power on the earth can stand before it. This is the most lasting Power.

QUESTION: Can you speak about how to be a good parent?

SANT JI: I have spoken a lot about it. I would say that you had better check out *Sant Bani Magazine*, but since you have become a mother recently I would give you something more also.

It's a well known incident Bhagat Farid was made a Param Sant by his mother. Right in his childhood his mother, who was a meditator of Naam and Shabd, used to advise him to devote himself to seeking God. And He would enquire, "Why is it so?" And she would say, "He is very sweet." So what the mother started doing was that she would put Him into meditation and before that boy would get up from meditating, she would place some sugar candy there, and tell Him, "This was sent by God." So this continued for a few days with the result that His inclination towards the meditation became more gripping, He started doing it because He knew it was very sweet. The same Bhagat Farid has written in His composition, "The sugar candy is very sweet, honey is very sweet, there are many things which are very sweet; but God is far more sweet than those." So all those who are Satsangis they should really train their children according to the teachings of Sat Mat so that they start picking it up gradually. If the children of the animals are affected by their parents why would the children of the human beings be not so? Once it so happened that a boy and a girl were in love, but their parents wouldn't agree to their marriage. They decided to run away together, so the girl brought her she-camel and in the dead of night both of them left that place and went away. On the way it so happened that there was some water, and that she-camel stopped for awhile, not going ahead and that girl immediately blurted out that the mother of this she-camel was also in the habit of stopping wherever she would see water.

The man immediately thought, "If the daughter of the camel was affected by its habits why would my own children be not similarly affected. This girl is fleeing with me against the wishes of her parents, well some time later we will have children out of this wedlock, and would that girl who comes out of our wedlock not behave in the same manner and not flee away? At that same time my own honor would be at stake."

So after he thought about it, he said that he had forgotten some very important things at his house and convinced his partner to go back. When they got back to the palace he said, "Look here, now we have come to the palace, we are saved of a great sin, let us not enter

into it and let it be the end of it." So I mean to say, that whatever the parents do has a great effect on the children.

Maharaj Sawan Singh Ji used to say, "Those parents who commit wrongs, who do wrong things in the presence and in knowledge of their children, they are spoiling the character of their own children."

The parents should be become good first, the children will automatically become good.

1990

1990 January/February: On Karmas, Love, and Marriage

Session Date: January 15, 1985

This question-and-answer session was given January 15, 1985, in Bombay.

QUESTION: Yesterday You mentioned the Four Ages: the Golden Age, the Silver Age, the Copper age, the Iron Age. In my job I have to teach western theories of evolution – evolution of species, evolution of the human form from animal form – and I wonder how I should understand all this? How does it all fit together? . . . I just wondered if I should worry, or how I should understand this when people ask me?

SANT JI: The only benefit which we have in this Iron Age is that we do not have to live for as many years as we did in the other ages, and in this age Saints have graciously shortened the practice, by doing which, we can go back to our Real Home. In the other ages the jivas used to live for a long time and the practices were also very long; in the Iron Age, we do have to finish the breaths which have been put in our body, but compared to the other ages it is a short time. The practice which the Masters have given to us – by doing that practice, in one second we can go within, the next second we can come out; and in this way, by doing the meditation of Surat Shabd, we can easily go back Home and our evolution can happen very easily.

In the Golden Age if any person would do any bad deed or any sin the whole country had to suffer the consequences of that action. In the Silver Age if a person committed any sin or made any mistake, his whole city had to suffer the consequences of that bad karma, and in the Copper Age if a person had committed any sin or made any mistake his family had to suffer the consequences. But in the Iron Age, if a wife commits a sin, she has to suffer the consequences herself, if a husband commits a sin, he has to suffer himself. If one hand has done any mistake or has committed a sin only that hand will suffer the consequences, only that hand will suffer the karma of that. Guru Nanak Sahib says, "As far as suffering the consequences of the karma is concerned, this Iron Age is the best age because in this age only he who does the karma has to suffer its consequences; it does not fall upon the other people." Whoever does the deeds, bad or good, only he is responsible for that and only he suffers or enjoys the consequences of those karmas.

QUESTION: In South America, Dr. Molina recommended during Satsang to keep our attention fixed on the Master's third eye; is it better to fix your attention on the Master's third eye or on His physical eyes?

SANT JI: What Dr. Molina said is correct regarding looking at the Master during Satsang. Master Sawan Singh Ji used to say also, "Your attention should be so much concentrated on the Form of the Master that you should not even pay any attention to the person who may be sitting next to Him; you should not pay any attention to the things which are behind the Master; if there is any noise or disturbances, your attention should not even go there; you should be continuously concentrated on the Form of the Master." And He used to say that you should try to look into the Eyes of the Master because the flow of the Shabd, or the flow of the Light, is coming through the eyes of the Master.

When we will try to look into both of the eyes of the Master our attention will go automatically to the eye center, that will become our center point.

Master Sawan Singh Ji used to say, "If you contemplate upon a dirty person, your mind will become dirty, you will get the dirty qualities of that dirty person, but if we contemplate upon a person who has good qualities, we also get the same good qualities which that person has." When we put our attention on the Form of the Master and when we go on concentrating on His Form, we start getting all the good qualities which the Master has.

Baba Sawan Singh Ji used to tell a story from the Mahabharata about one boy who was from the low caste of Bhil; he wanted to learn the skill of archery. So he went to Drohnacharya who was the teacher of both the Korovas and Pandavas. When that low caste boy asked Drohnacharya to teach him the skill of archery, since Drohnacharya was the teacher of the prince and the royal family, he rejected him. He said, "I cannot teach you." But that boy had much love and respect for Drohnacharya and he wanted to learn that skill so when he came back to his home, in his hut he made an idol of Drohnacharya. And every day he would sit in front of that idol for a couple of hours contemplating the form of Drohnacharya and he would internally request for that skill. So gradually he learned all the skills, all the things which Drohnacharya was teaching to the other boys from the prince's family. If Drohnacharya had been going within, he would have known and he would have stopped that boy from learning that skill but since Drohnacharya was not going within, he could not do that. But because of his contemplation, because of concentrating on the form of Drohnacharya, that boy of the Bhil caste learned every skill, he learned everything.

Once when Drohnacharya was wandering here and there in the forest with his disciples, both Korovas and Pandavas, they saw a deer coming from the other side and there was an arrow through his mouth yet the deer was still alive. Arjuna who was the best student of Drohnacharya, asked him, "Master, you have said that I am your best disciple and that you have taught me every single skill and you have taught me so many things which you have not taught to anybody else, but what is this? I see this deer, but you have not taught me this trick [of stitching the deer's mouth closed with an arrow]. This must have been done by a disciple of yours, because I know that in this world there is nobody else who teaches archery better than you do."

Then that Bhil boy came out and confessed, "I have done this; I know this skill." Drohnacharya was surprised so he asked him, "Who taught you this skill and who is your teacher?"

That boy replied, "Master, you are my teacher; you have taught me everything." Drohnacharya remembered that he had rejected him, so he said, "No that is not true, I did not teach you." That boy said, "Yes, it is a fact that you did not teach me outwardly, you had rejected me, but come with me." And in the hut he showed the idol of Drohnacharya to everybody and he said, "I had love and affection for you, so every day I was sitting in front of this idol and contemplating on this form and internally you have taught me everything."

Now Drohnacharya was not a Saint – he did not go within – so he did not have appreciation for the real disciple. He did not know that he should appreciate the love and

affection of the disciple who was contemplating on his form. In order to keep his promise to Arjuna – that Arjuna was his best disciple – he didn't want that boy to be better than Arjuna, so in order to prevent him from continuing with his archery, he asked for some kind of offering which the disciple is supposed to give to the Master. He said, "You have taken me as your teacher but you did not give me anything."

That boy was devoted to Drohnacharya and he had a lot of love and affection for him so he said, "Master, whatever you want I will be very happy to give it to you."

Drohnacharya was a narrow-minded person so he said, "You give me the thumb of your right hand." That boy did not hesitate a moment to cut off his thumb and after that he could not do archery.

But the meaning of telling this story is that that boy, even though he was rejected by Drohnacharya, still because he contemplated on his form, he learned all the skills, even better skills than Drohnacharya had taught Arjuna or the other disciples.

Master Sawan Singh Ji used to say this regarding the importance of the darshan of the Master, "After you have had the darshan of the Master in the Satsang, after the Satsang is over and after Master has gone away from your sight, you should not talk with anyone. It will be best to sit in the meditation and not talk with anybody so that you will absorb that darshan, that Grace, deep in your within." What happens if you talk after the Satsang? You lose the Grace, the benefit, which you have obtained by having the darshan of the Master and your heart becomes empty.

Once in Bucaramanga I was singing the glory of the darshan of Beloved Master Kirpal. I was saying how the physical form of the Master is also full of Light, it is Light itself, from the tips of the Masters' toes to the top of Their head They are all Light. But now it all depends on our receptivity; it all depends upon our vessel; it all depends on which kind of eye we have made for having the darshan of the Master. Because Masters are Light, but not everybody can see that, not everybody can realize that They are full of Light and They are nothing else than Light. Kabir Sahib says, "Some people come to the Master with love, some people come to the Master with duality and with bad feelings; but Masters pay no attention to that love or the bad feelings. They accept and appreciate both of them coming, but it all depends upon our receptivity and upon our feelings how we see the Master, how we appreciate His Being."

About fifteen or twenty years ago in Rajasthan there were not many good roads, there were not so many canals, there were not so many television sets nor radios, and the minds of people were very pure. They were innocent people, and just by giving them a little impetus, just by giving them a little understanding, they would start doing the devotion of the Lord, because their minds and their thoughts were not spread so much into this world. This was the reason that when Master Kirpal came to my ashram, all the people who had His darshan, even though not all of them were initiates, but all of them said that they had had the darshan of the Master in His Real Form, the Form of the Light; they had seen the Master turning into Light, all Light. This was only because their minds were not so swift and they were not spread into the world.

So when I was talking about all this in Bucaramanga, at that time there were many dear ones sitting there who had made their eye, who were fortunate ones to get that realization

of the Master. And many people even tried to capture that thing in the camera and some people were successful, they sent me the pictures. Many people saw that the Form of the Master had turned into the Form of Light.

The mind of the western dear ones is very much spread in the world; it works too much. That is why, even after having a very high experience at the time of Initiation, they are not ready to accept it and even then they say, "Maybe it was a trick of the mind, it was not the valid experience." This is only because their mind works too much. In this group there is a girl who was initiated in 1977 during my first tour at Sant Bani Ashram, she did not have any experience of either Sound or Light at the time of Initiation but she told me that she knew what was the reason behind it. I told her that if she would meditate with love and faith in the Master she would definitely get the experience. So after a year or so she got the experience of both Sound and Light and since she did the meditation lovingly and faithfully she got that experience and she says that now she gets the experience of both Light and Sound. I mean to say that those people whose mind is not working too much, those people whose mind and thoughts are not very much spread into this world, they get the experience very soon, even if they have not had the experience at the time of Initiation, later on, when they continue with the meditation, they get the experience.

Those who know the importance of the Master, they bloom like a flower when they have the darshan of the Master. Guru Arjan Dev Ji says, "When I look at the Form of the Master I bloom like the lotus; I become very happy."

QUESTION: Master I have a good western mind and it is very active. Frequently there are stories that go on in my mind, they are violent or extreme forms of the five dacoits doing things and I wonder what burden the soul has to suffer for the activities of the mind. If those actions are stopped at the mind rather than being manifested in speech or an action, is the soul still responsible for those thoughts? And do those thoughts continue unless you are doing Simran until you finally reach Sat Naam?

SANT JI: Whatever thoughts we go on thinking during the day when we are lying down or when we are doing other things of the world all those things which we think, following our mind, obeying our mind, these are the only things which are bothering us and these are the only things which are keeping us away from God. You see that mind is an agent of Negative Power, of that Power that has created this world. It is his duty to prevent every soul from doing the meditation of Shabd Naam and he is performing his duty very honestly, doing the job of his Master very honestly, and very correctly. And soul is the essence of Sat Purush, she has forgotten her existence and she has lost all her energy, she has become very weak. Mind does not have any power of his own, but He is taking the power from the soul and is making soul weak. It is like a vine which does not have any roots in the ground, but that vine takes energy from whatever tree that vine is growing on, and makes that tree weak. In the same way, our mind has been thrown over our soul and he is taking the power from our soul and making her weak.

I will give you another example to make you understand how it works. You know that the silkworms make the silk thread from their mouth; they do it lovingly. They just spin out the silk and it goes on forming a cocoon around their body. And finally the people who collect that silk take that cocoon and put it on the fire. In order to refine their silk, they have to kill that worm who has produced that silk. So in the same way, the seed which is

sown by our mind, although it is formed by our mind, we are responsible for it. Since the mind is making something like a cocoon around the soul, that is why whatever deed we have done, obeying our mind, or whatever seed which is sown by our mind, our soul also has to suffer the consequences of that. Guru Nanak Sahib says, "Our soul has to suffer the consequences of the seed which is sown by the mind just like that insect which produces the silk has to suffer." Mind has created all the differences and disputes in this world; mind is the only one who has humiliated all the Rishis, munis, and the other people in this world. Kabir Sahib says, "This mind is a great humiliator, he always humiliates people; if I tell him that he is like that he will get upset at me. When I tell him to walk in the direction of the Master, he is not ready to even take one step in that direction."

If we wisely think about this, if we honestly think about this, we will know that in this world we do not have any enemy. Our only enemy is in our within; the mind is our enemy.

I often say that when you sit for the meditation you should refuse your mind. You should tell him, "Neither will we listen to your talk nor will we make you listen to our talk."

Kabir Sahib has said, "Following the mind, first the person goes in the forest, and afterwards he comes back into the city; and in this way, following the mind, he goes into the cycle of eighty-four lakhs births and deaths." He said that first the mind creates the yearning within us that we should go into the forest and do the devotion of Lord, and after the person goes into the forest and starts doing the devotion, many other people come to respect him. They bring a lot of things for him. After eating all those things, and after getting all the name and fame, intoxication comes into the mind and the mind feels like coming back into the city and enjoying the things of the world. When he comes back to the city he gets involved in the worldly things and as a result he goes into the cycle of eighty-four lakhs births and deaths. So it is only because of the mind that first he tries to become a renunciate; but when he does that, afterwards the same mind brings him back to the city and makes him do such things which take him to the cycle of eighty-four lakhs.

Mind is very deceptive, first he will make you do the bad karma and then he will make you realize that you made a mistake.

Just imagine, when you have a thought of lust in your mind, in order to fulfill that thought, in order to fulfill that desire, you will have to take support of someone. A man will have to take the support of a woman, and the woman will have to take the support of a man, because such a karma can only be done if two people are involved in that. And you know that lust becomes the cause of disgrace. Many times it happens that people who are involved in lust do not even see the person standing next to them because lust is such a madness.

In the same way, when we have thoughts of anger, in order to get rid of them, it seems important that in order to get rid of that we will either have to beat someone or we will have to fight with someone and unless we do that our mind remains restless.

The form of the person with whom you have fought will stand in your mind and you will not remember the Form of the Master; and your attention, your thoughts, will be spread all over. So neither the angry person nor the unchaste person can do the devotion of Lord,

because the attention gets spread all over in the world by the anger, and by lust the attention goes down.

I have always said that in our mind the meeting of four counsels: mind, intellect, consciousness, and egoism, is always going on; it is always in progress there, and they always create one or another thought.

Mind creates a thought and consciousness makes a sketch of it, makes a figure or form of it, and the egoism strengthens that thought and inspires you that you have to do this thing. And finally we do that bad deed, we do that karma. So that is why we should never let our mind create any thought within us because when we do the deed according to the thought created by the mind, our soul also has to suffer its consequences.

QUESTION: My question is three parts. One, concerning the Charged Names: Your voice is music in the Shabd; should we hear Your voice saying the Charged Names? Two, it has been said that Master Kirpal was the most beautiful, but it has also been said that Sawan was the most beautiful man you have ever seen. I wanted to know if there is any difference, are all Masters completely beautiful? Thirdly, about karmas: if we see an animal suffering on the road and it is surely to die by being hit by a car, if it is suffering very much, is it our right to help it go on and end its life. Or say if a mouse is caught by a cat should we chase the cat away so the mouse can get away?

SANT JI: [Sant Ji laughs] When the group goes to Rajasthan usually I repeat the Simran for them; but I tell them that they should not record that Simran, they should not record the Simran in my voice, because you have to do the Simran yourself. The Sound which you are told to hear in the within, to listen to within, when you will go within, you will realize that that sound was the voice of your Master and the Master was calling you to come into the within.

Love is the most beautiful thing. Bodies also may be beautiful, but love is the most beautiful thing. When we love someone, even if that person looks like an animal still we will find him the most beautiful thing, the most beautiful face in the world.

I have seen Master Sawan Singh from a very close distance, and for a long time I got the opportunity to see Him. The most beautiful thing is our love which is within us, because when we look at the form of the Master with love and faith, the rays of our love will be reflected by the body of the Master and then we will see Him as the most beautiful being in the world. So it is our own love which makes the person whom we love appear to be the most beautiful.

Many people in this world saw Master Kirpal Singh. If all of them had seen Him as the most beautiful being in the world then do you think those people of that certain party who wrote a book against Him, who criticized Him, would have done that? Saints love everyone but unless we have love for Them, unless we have real faith for Them, we cannot see Their beauty, we cannot see Their love.

Once a man from Punjab came to my ashram when Master Kirpal was there. He had a very big turban on his head, and he came there and when he was talking to Master, he said, “I am not seeing the Light; I am not hearing the Sound. You said that when I would meditate, I would see Light and hear the Sound.” So he was complaining about not seeing those things, about not having the inner experiences.

I was also standing there and I was looking at the beautiful form of the Master. On that day He had a little shawl-like thing, wrapped around His body and He was looking very beautiful. So in my heart I was saying, "Everybody is looking for the experiences and for the inner beauty, but I see You as the most beautiful thing." I was thinking in my heart, "Is there any other light in this world which is worth seeing other than the Light of the Master? Is there any other music or any other sound in this world which is worth listening to, other than the music or the voice of the Master?"

I was an initiate of Master Kirpal and the other dear one who had come from the Punjab also was an initiate of Master Kirpal. He was complaining about not seeing the things in his within and I was feeling very happy because I was seeing His real glory, His real beauty outside. So you see that it all depends on our receptivity, it all depends on how much love we have for the Master and how we see the things in Him.

You know that when we people write letters to the Master we always talk about our problems, we always ask for some things of the world and even when we come into the interview, when we talk to Him we again present the same problems of the world and we again ask for the worldly things. But when I used to see my Master, when I used to talk with Him, I had only one prayer in my heart and that was, "Your Eyes are the dyer, Your Eyes are the dye-stuff, the color, and Your Eyes are the ones who will dye the color of my eyes. My eyes have become the servant of Your Eyes; and I am very happy to be Your servant. I will not ask for any kind of payment because I just need Your darshan." I was telling Him, "I do not mind working for You, for my eyes are the servant of Your Eyes, and I only want that You should give me the color of Your Eyes. You should change my eyes into the color of Your Eyes so that I may always have Your darshan."

Regarding the third part of your question: you see, when we are living in this world, even if we go into the very depth of all these things, if you try to split hairs it is not possible. But I would say, in that context, that we should try our best to help other beings, to help people or creatures who are in need.

Long ago there was one Muslim Fakir who once went to Mecca. In those days there were not many means of transportation, so he was walking to Mecca, and he had some food that he was carrying with him. After walking for the whole day, he stopped in a mosque to spend the night. During the night some ants got into his food; the next morning he again started walking and, after walking for about twenty miles, he felt like eating the food. When he opened his bag he found that there were so many ants in there. He felt much pity for them and thought, "Some ants would have raised their eggs in that mosque where they got into my food, and some may have left some baby ants over there. If I will remove them from my food here, they will all die, because they will be here and they will be crying for their eggs or for their babies." So since he had pity and mercy on them, he went all the way back the twenty miles he had walked; he removed those ants from his food in the same mosque where he had spent the night. So I mean to say that those who have love for God they also love his creatures.

QUESTION: Sant Ji, when I was here two years ago I was married to one of your disciples, but since then we have gotten divorced. I feel very bad about what's happened, because I have a lot of anger towards this woman; we fought a lot in our marriage and I criticized her very much, both to her face and behind her back, and I treated her very

badly. I prayed a lot to the Master to forgive me, but I feel that because you sit inside her, I hurt Your feelings too. I am wondering if I can ever be forgiven for that criticism, and the divorce?

SANT JI: I have often said that it is not a bad thing to get married. It is like taking some companion in life, to do the journey of this life comfortably while accompanying each other. But what happens when we get into this sacred union? Instead of keeping it sacred and instead of keeping it full of love, we make it dirty with the dirt of the worldly pleasures and passions; that is why all our love is lost from the marriage.

Before getting married to any person you should think about that person, not once, not twice, but, if you want, you can think about that person thousands of times, millions of times, you can take your time, you can think for months, you can think about that person a lot of times. But after you get married to that person you should always maintain the sacred union. Once you have made the promises with each other, saying, "I will respect you, and you will respect me, and we both will live together until the end of the life" you should maintain those promises; you should maintain that sacred union. After you have gotten married it is not good to get separated from each other or to get divorced.

No Saint has ever approved of divorce. They always say that both the husband and wife should live in such a way that [they feel as though] one soul lives in two different bodies. And they should part from each other only when the death separates them.

When the dear ones ask me about divorce, I feel as though the earth under my feet is shaking, is moving, because I feel very bad about it. And I always say that if there is any difficulty in the married life, if there is any disunity, you should talk about it with each other. You should sit alone and talk about it. The husband should come a little closer to the wife and the wife should also come a little closer to the husband. If there are any misunderstandings, they should be removed, and by talking and by loving each other, they should create such an atmosphere that the situation for getting the divorce may not arise, because divorce is not the real solution for all the problems.

Regarding criticism I have always said that those who criticize not only lose in this world, but they also lose their spiritual wealth. If a person is criticizing his own worldly companion he is losing a lot.

Regarding marriage I have said a lot in the past; I have said that even if it is a bitter juice, still you should drink it, because that is better for you. Because the mind who makes us love one person and hate the other person now, it is possible that the same mind will make us love some other person the next day, and he will make us hate the same person whom we are loving now. So we should not become like a toy in the hands of the mind and we should remain strong in maintaining our married life.

1990 March: What We Should Ask of the Master

Session Date: January 28, 1990

This question and answer session was given January 28, 1990, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Beloved Sant Ji, from Satsang and the sacred writings of the Masters we are told that Master has two forms. He has the outer or physical Form, and He has the inner or Shabd Form. The physical form must in the Will of God obey the laws of nature in the physical plane and He is not allowed to show miracles nor attract attention to Himself by showing His true glory in an outer way. It seems that we dear ones often present many questions to the Master which are like personal problems or decisions which will determine the direction of our future, and we expect the outer Master to provide a definite, clear yes/no, do/don't type answer which we then somehow understand as an order which we have to obey.

But since this may not be the role which the outer Master is supposed to fulfill, He may sometimes give a reply which puts the responsibility of that decision back on the shoulders of the dear one. He does not answer that question very clearly, because He wants the disciples to learn to develop their own faculty of discrimination and other God-given resources which are already within us and which God has provided to us for finding our way through the challenges, difficulties, and decisions which life in this world constantly presents.

Would Sant Ji comment on which things the disciples should request from the physical Form of the Master? What is the appropriate and respectful way to use the precious contact we have with His outer Form, and which things are in the Will of God for the outer Master to do for the disciples? … and what should we do for ourselves by relying upon His constant presence within us in His Shabd Form and how can we develop and use our own discrimination and receptivity to find the answers by ourselves rather than constantly putting all our worldly questions and problems on the physical form of the Master.

[question edited for clarity]

SANT JI: The question is very good and it can be very helpful to many dear ones, but whenever you put a question you should try to make it brief, because the dear ones understand the answers to the brief questions in a much better way.

Most of the things which the dear one has asked in this question are answered in the Satsangs, but we people do not pay any attention to the Satsangs. It is not that everybody does not pay attention; there are some people who pay a lot of attention to the Satsang. But most of these things are always mentioned in the Satsangs: what are our faults and what should we ask from the Master and what we should not ask from the Master. These things are mentioned many times in the Satsangs.

Often I advise the dear ones that they should subscribe to *Sant Bani Magazine*. You get it once a month and you people spend a lot of money on buying the magazine, so when you get that magazine you should read it thoroughly, because most of such questions are answered in the magazine. Many Satsangs are published, and many question and answer sessions are also published. So if you would read the magazine thoroughly, you can get the answer to most of your questions.

Now I would like to explain the answer to this question to you. In order to understand the answer to this question we will have to go very deep, and we should understand this. A part of this question was asked by Baba Sawan Singh to Baba Jaimal Singh.

Master has given us the greatest gift of Naam and He always encourages us outwardly through His outer form to meditate on the Naam. He encourages us not just by talking to us, but He Himself sits in meditation, and presenting a living example to us, He encourages us to meditate. Also in His Satsangs, in His discourses, whenever He talks to us, He tells us that we have to protect ourselves from lust, anger, greed, attachment and egoism, those five dacoits who are plundering our meditations, who are plundering our souls, and who have made us spiritually bankrupt. He tells us all these things and He tells us how we have to keep our life pure, and He tells us many other things outwardly through His outer form, through His physical form those things which we should do in order to progress in meditation. Swami Ji Maharaj also said that the Master has two Forms: one is the outer, another is the inner. And what did He say to His Master? He said, "Oh my Master! You show me Your Real Form. Even though I love this outer form also, but You show me Your Inner Form also." Master Sawan Singh and Master Kirpal Singh were the greatest of those souls who came into this world, but still, how much love They had for Their Master, and how hard They worked in order to give us the demonstration. And we know what They asked from Their Master, what questions They asked from Their Master. So thinking and remembering what They did, we need to understand a lot.

Most of the dear ones, whenever they get to see the Inner Form of the Master, they misunderstand it and they think it is a dream which they have had of the Master. But often I have said, "Dear ones, the vision of the Master which you get is not a dream" – because we get the dreams only when our soul drops down from the eye center and goes into the lower organs of the body, and then, according to the thoughts of the past day, we have the dreams. But the Master is very pure and holy: He never goes below in the lower organs of the body, because what is there in the organs of the body? It is only filled with dirt, and the Master never goes there. What happens at that time when we have a vision of the Master, which we often misunderstand as a dream of the Master? Whenever our mind is quiet and peaceful, then Master graciously lifts our soul up through His gracious and loving sight, with the hook of His Love, and in that way He takes us into the higher planes and He blesses us with His Inner Form. But we people think that it was just like any other dream, and so we do not take advantage of it. Often you will find a lot of happiness and peace after you have had such a vision of the Master. Some dear souls who get such Grace from the Master, do not misunderstand it, and for many days they often remember that Form of the Master which they have seen inside, and in that way, taking advantage of that remembrance of that Form of the Master, they progress in meditation.

Once, regarding the Inner Form of the Master, Baba Sawan Singh Ji asked Baba Jaimal Singh, "Master, sometimes Master comes within and says 'yes' to something, He answers that question, but that does not happen outwardly. Master does not shower His Grace like that. What is the reason?" So Baba Jaimal Singh said, "Often it happens when the disciple is meditating and the Master appears, that the disciple in all his excitement does not think about what he is asking from the Master, and whatever he asks, Master says, "Okay, that will be granted," or "You will have this." But when the Master sees that this will be bad for his spiritual progress, then the Master does not give what He promised to him within.

The dear ones who go within and connect themselves with the Almighty Lord every day know the Reality. They have seen the Reality and that is why the worldly things are of no use to them. So they do not present any worldly questions; they do not ask anything from the Master, because they are in constant connection with the Master within every day. But those dear ones who occasionally go within, or if Master graciously pulls them up some time, then they ask so many worldly things of the Master, and when the answers which the Master has told them do not happen outwardly, then they become confused. So the best thing would be that the dear ones would go within every day, so that if there was any confusion the next day they could clarify that with the Master. If the things do not happen according to what the Master has said, then they themselves can go within and clarify with the Master the next day.

Dear ones, the jivas are very ignorant. They are more ignorant than a five-year-old child. You know that a five-year-old child is very ignorant. He does not know that it is not good for him to put his hand in the fire. But the parents are very wise, and they know that if he puts his hand in the fire he will get burned. So that is why they always keep him away from the fire, and whenever he tries to put his hand in the fire they tell him, "No, it is not good for you," and they always stop him from doing that. But the child gets upset, because he does not know why the parents are telling him not to do that. Similarly, suppose the child has a cold, he is coughing. The parents will not give him anything which will increase his cough. But he wants to eat the sour pickle, which will increase his cough. The parents say "No, you should not eat this." He does not understand that it is only for his health that his parents are not giving him the pickle. He does not understand, and he gets upset, and throws himself on the ground, etc. But the parents are wise, and they do not give him the pickle.

The same is our condition. We people do not know. We are very ignorant ones, and we do not know what is good and what is bad for us. We see all the outer things in this physical world, all the material things in this world, and we always desire those things. We do not know what things are good and what are not good for us. Therefore, when we ask for all those things from the Master, He has to use His discrimination, and He has to decide which things will be good for us. And when we do not get the things which we desire, then we get upset. But our Master is like that wise parent who knows what is good and what is not good for us. He does not give us anything which will be harmful to us.

We do not know what the Master wants to give to us, and we do not know what He has for us. He wishes that while we are living we should go within and go back to our Real Home. He wants us to sit on that Throne which belongs to our Almighty Lord. He wants us to go back to our Real Home, but we people do not understand, and that is why we do not take any advantage of the Forms of the Master, and instead of asking for the inner grace, we always go on asking outer things from the Form of the Master.

Many times I have told this story in Satsang, and I will repeat it again. It is the story about a wood cutter. Once there was a king who had gone into the forest for hunting. He lost his way and he became very thirsty. A woodcutter was cutting wood in that forest. He had some water with him. So the king, who was very thirsty, came there looking for water, and the woodcutter gave him some water to drink. You know how much a thirsty man appreciates it when he is given water, because he thinks that the one who has given him the water has saved his life. So the king was very pleased with that woodcutter, and

he said, "I am a king, and since you have saved my life, I will give you something very valuable. I will give you a sandalwood garden, so that you may live your life very comfortably."

Now that woodcutter did not have any appreciation for sandalwood; he did not know how valuable sandalwood is. He thought that sandalwood was like any other wood. So he began cutting down all the sandalwood trees. He would burn it and make it into charcoal and then sell it in the market; and in that way he continued earning his living as he had been doing before.

After some time the king needed some sandalwood, so he thought of sending his people to that woodcutter, thinking that he might have a lot of sandalwood and he might be living his life very comfortably, because sandalwood was very expensive. But when his people went there, they were surprised to see that there was not a single sandalwood tree left. Everything had been turned into charcoal. So they asked him if he had any piece of sandalwood. He said, "No, I don't have anything. You can see that I have cut down the whole garden of sandalwood trees, and I have made it into charcoal and sold it. I don't have anything."

But they wanted some piece of sandalwood, so they asked, "Isn't there anything left?" He said, well, there is this small piece, which I have made into the handle of my axe." So they bought that small piece of sandalwood from him, and in return they gave him a lot of money. When he realized that the small piece of sandalwood was worth that much, he felt terrible; and then he realized that he had not appreciated the sandalwood which he had been given. He had not even appreciated the fragrance of the sandalwood, but had cut down all the sandalwood trees. And he felt so depressed and sad about what he had done, he left his body right there, in that state of depression.

This is just a story. In reality, what is the sandalwood which God Almighty has given to us? Master has given us the greatest gift of Naam, which is the sandalwood garden, but we people do not appreciate the fragrance of the sandalwood. What is the fragrance of the sandalwood? The presence of the Living Master is the fragrance of the sandalwood which inspires us to go within and see that reality which God Almighty has placed within us. But we people do not appreciate the fragrance. We people do not appreciate the gift of God, the Naam which God Almighty has given to us; and so we go on wasting the gift of Naam, we go on wasting this precious birth which God Almighty has given us, in doing all the worldly things. We always go on indulging in the worldly things, and in the end what happens? Like that woodcutter, we leave this body, we leave this world, without gaining anything.

But the Master Who has given us Initiation is not careless. He always looks after our soul, even if He leaves the physical body and goes back to His Real Home Sach Khand. He always thinks about our welfare, our betterment, and He always tries to think of one way or another through which He can help us. So in many ways He again encourages us. He inspires us to meditate on Naam, and somehow He makes us meditate on the Naam. Afterwards, when we leave the body and our Master takes us up and makes us sit on that throne which is in Sach Khand, and when He rewards us for that little bit of meditation which we may have done, then we come to realize that if the meditation was so valuable, why didn't we do it with our every single breath. Then our condition becomes like that of

the woodcutter. We feel depressed and disappointed, and we regret that we didn't take advantage of the precious time which God Almighty had given to us, and we didn't meditate. But the Master Who has given us Initiation is never careless. Whatever meditation we do, He always rewards us for that. But if we had appreciated Him earlier, we would have spent all our time doing the meditation and going within, and we would have not wasted any time asking Him the outer questions.

What should we ask from the outer form of the Master, and what are the things about which we should rely on the outer form of the Master? It is true that God Almighty has given us this faculty of discrimination, and there are many things which we have to decide ourselves, and the Masters also tell us to use our discrimination and make decisions ourselves. But the ways of the Master are very unique. You know that through the Satsangs They touch upon almost all the things which happen in our life, and They answer almost all the questions. Many times They go into very deep detail in answering our worldly questions, and also, since the Masters do not interfere in our worldly lives, They leave many things for us to determine, and many decisions for us to make. Dear ones, the mission of any Perfect Master is not dependent on any Vedas or Shastras, or upon any holy Scriptures. The mission of the Perfect Saints is dependent only upon the Naam – upon God Almighty and upon the Master Who has given Them this work of giving the Naam Initiation.

Even then, the Masters quote from the writings of the past Mahatmas, past Masters, only to make us understand that They are not telling us anything new – so that we may not feel that the Masters are saying anything different from what the other Masters have said. They tell us, "We are not saying anything new to you; all these things have been said previously by the past Masters."

Often I have said that Master Sawan Singh Ji used to tell the dear ones in the sangat that those who go to the Masters expecting the Master to cure them of their illness, or to help them win some lawsuit, or sort out the problems in their home – those who go to the Master expecting all these worldly things – they should not bother going to the Satsang, because what can such people gain from Sant Mat?

Many people who used to go within in the time of Baba Sawan Singh know very well how many years earlier Master Sawan Singh had to leave this world only because He was burdened with all the problems of the dear ones. Similarly those who used to go within also know how many years earlier Master Kirpal Singh left the body and how much He had to suffer physically. He also had to undergo an operation and many other difficulties, and He also left earlier. We people do not understand this, and still we go on burdening the physical form of the Master with all our problems and outer things.

This does not mean that if we are not opening up our heart in front of the Master, if we are not telling Him about our pains and problems, He will not help us. It is not like that. If we are doing our Bhajan and Simran, whatever amount is feasible, He helps us in that way, and wherever we need the help of the Master, He extends all feasible help to us. If a bad person goes to prison because of doing something bad, and if he continues to be a bad person and also creates troubles in the prison, then what would the authorities there do? They would make his imprisonment even stronger, they would put him in a stronger room; and also, he would be looked upon as a troublemaker, and it is possible that his

sentence might be increased. But another person who is not a bad person but somehow had to go to prison because something went wrong, if he lives according to the rules and regulations of the prison and does not create any problems there, then the authorities have mercy upon him and they may reduce the sentence which he has to suffer there.

Is the One in Whose remembrance we are sitting not looking at us? Whenever we are sitting in His remembrance, He is always looking at us. But we people, because we are involved in our ego, that is why whenever anything good happens we say that we have done it, and whenever anything goes bad we always blame it on the Master. But the Master Who is sitting within us, in Whose remembrance we are sitting, knows everything about us and He is constantly watching us. Guru Nanak Sahib says, "Even without your asking, He knows everything about you. To whom are you making the prayers?"

Regarding those who go within, Guru Nanak Sahib says that such people say, "Oh Lord, to ask anything from You except You is like asking for more sufferings. Kindly give us Naam, which would give us more contentment, and the hunger of our mind would be satiated." In his Vars, Bhai Gurdas has written that even the tree under which the Master sits becomes so pleased and so blessed that it gets liberation from that body of a tree. And even if a ghost has the darshan of the Master in his astral form, he becomes free from that body. And even the stones get liberation. What is difficult for one who goes into the refuge of the Master to get liberation? But only if we have faith, if we have constant faith and love for the Master, can we get liberation.

The jiva does not know whether the worldly things which he is asking from the Master are good for him or bad for him. The Saints come into this world to liberate us. We are the ones who are involved in the worldly things, and They have come into the world to liberate us. If we are asking Them for worldly things again, then?

So Guru Nanak Sahib asked only for Naam from His Master. He said, "Oh Master, give me the Naam, which will give me contentment so that the hunger of my mind may be fulfilled." He said, "Oh Lord, if You want to give me anything, give me Naam."

You know that Master Kirpal had the gift of being all-conscious right from His childhood, but He never used that. And when He went to His Master, what did He ask from Him? He said, "Master, give me only respectful love for You." Because He knew that Baba Sawan Singh was a great Power, He was God, and He knew what to ask from God, what to ask from the Perfect Master. That is why He asked only for respectful love for the Master. Those who go in the higher planes and have seen the glory of the Master within, they are the only ones who have real love and appreciation for the Master, and only they know what they should ask from the Master.

Master Kirpal Singh Ji used to say that at Master Sawan Singh's end time when people were making all the prayers, at that time Master Sawan Singh said, "If you want to give me more opportunity to do the seva, if you want me to remain here and do more seva for you, then kindly do not write me letters with worldly problems. If you want, you can write me letters about Bhajan and Simran, about meditation, but do not burden me with all your worldly problems, because you have already burdened me a lot. Now you know that I have become old, so before putting any more burden on me, at least you should consider that I have become older."

Hazrat Bahu said that the heart of the lover of God is as soft as wax, and the hearts of the worldly lovers are black. He said, "You know that whenever we ask for anything from the Master, whenever we tell Him about our pains and problems, His heart is like wax and it melts easily and He is affected." Master Kirpal Singh Ji used to say that most of the things that we ask of the Master are those things which, if we got them, we could never progress on the Spiritual Path. All the worldly things which we ask from the Master will not help us, in fact they will become obstacles on our Spiritual Path, that is why Master does not give them to us. Master does only those things which He should be doing.

Master Kirpal Singh Ji used to say that if the Perfect Masters went on granting the wishes and desires of the disciples, even if They came millions of times into this world and even if They gave millions of human births to the disciples, still They could not take them inside. They could not take the disciples back to the Real Home because the desires and wishes of the disciples would never stop. So that is why He always grants only that wish of the disciple which is helpful for his spiritual growth. But most of the things that we ask of the worldly nature are such which will not help us but will create an obstacle in our Spiritual Path.

Master used to say that at the time of Initiation, the Perfect Masters make an arrangement within the disciples so that on one side they go on paying off the karmas which they have to pay, and on the other side they also go on progressing spiritually.

We should take advantage of the precious time which we get with the Master in the interviews. Not everybody is like that. There are many dear ones who understand the value of that precious time; they do not waste it in asking the worldly questions. But most of the dear ones, when they come in the interview, they always talk about their worldly things.

Master Sawan Singh was very strict. He said, "I will not answer any questions, any letter, which has worldly problems in it. I will only answer questions regarding Bhajan and Simran." Master Kirpal Singh Ji also did the same thing, and I also made this request in front of all the dear ones in the sangat, that they should write me questions only about Bhajan and Simran. If they will ask me anything of the worldly nature, I will not answer their letters.

If you want to write letters to the Master, it should be only about spiritual matters. You should not write any worldly problems in it; you should only ask about Bhajan and Simran and the spiritual matters. In the same way, if you are coming for an interview, you should take advantage of that precious time. It will be beneficial for you if you will not ask any worldly things in your interview.

Saints do not interfere in the worldly lives of Their disciples, and They do not impose any of Their ideas on Their disciples as far as worldly matters go. They have left the disciple free. Whatever they want, they can do it. But They do tell us that if you do the Bhajan and Simran your soul will get strength, and whatever you have to face according to the karmas of the past, if you are doing Bhajan and Simran your soul will get strength, and you will get the strength to bear the consequences, to suffer the consequences of what you have done in the past. And They always tell us that we should try to avoid creating more karmas, and whatever we have to pay off from the past, we should do it happily.

Well, if I want I could go on talking on this subject for many days and still it would not be enough. Since the time is up I hope that whatever little I have said you will understand this and you will live up to it.

If the Satsangis would do their Bhajan and Simran, the mind would not create any questions in them. What happens? Our mind creates questions because we do not do the meditation and we want our Master to answer those questions. Are we doing the devotion of the mind? Or are we doing the devotion of the Master? Why not do the meditation so that we may become free from all these thoughts, these questions, and fantasies created by the mind which are bothering us.

Dear ones, we have made our mind our owner, our everything, and instead of obeying the commandments of the Master, we ask our Master to obey us. Master gives us the great gift of Naam, and He has taken our responsibility on His shoulders. He takes us to our Real Home and makes us speak in front of Almighty Lord, and whatever mistakes we have made in the past, He forgives us for that, and He always takes care of our soul. There is no doubt about this fact. Even now, many people who were initiated by Master say how the Masters came and took care of their souls. Even after going back to Sach Khand, His Real Home, our beloved Master is still looking after our soul and He is always protecting us.

1990 March: Understand and Have Faith

Session Date: December 31, 1989

This question and answer session was given December 31, 1989, in Rajasthan.

QUESTION: Dearest Sant Ji, even though I do the Simran and attend Satsangs, still daily my emotions are painful, I have different fears and sadness within me so I look to other sources of relief like psychological theories, Bach Flower Remedies, and diet changes, but I worry that I might be complicating my introspection. However if I ignore the negative feelings they seem to worsen so I really don't know if these self-help methods are tools towards a healthier discipleship or in fact a distraction to my mind. Thank-you.

SANT JI: I will try to answer these questions in two different parts, I hope that will be helpful for you to understand. First is that we people get swept away in the emotions of our mind only when we do not have enough faith in the Master. When we do not have enough faith in the Master, then the mind plays tricks on us and he easily sweeps us away in his emotions and we do not even know that he is taking us away from the Master.

Reading the writings of all the Great Masters we have come to this conclusion: that God Almighty is All Pervading. Those who do His devotion, those who surrender themselves completely to the Feet of the Almighty Lord, they also become the All Pervading One, and they also are present everywhere. As God Almighty sees everything happening everywhere, similarly those who do His devotion also develop that quality, they are able to see Him as well as everything working everywhere.

Guru Gobind Singh Ji Maharaj had said, “God Almighty and the Beloved of God are one and the same thing, there is no difference in them. It is like the water and the bubble which is formed in the water.” The relationship of the Perfect Masters with God Almighty is like that of the bubble with the water. You know that when the air fills up the

drop of water it becomes a bubble and when it withdraws from it, again it is water; in the same way there is no difference between the Perfect Masters and Almighty Lord.

So the Mahatmas whose inner eyes are opened, who have seen the Reality with their own eyes – that God Almighty and the Masters are one and the same – They know for sure that God Almighty is aware of every single thought of ours and He sees every single thing which we are doing. Whatever feelings or emotions we have, God Almighty is aware of them because He is within us.

When Master gives us the Initiation, He takes a seat within our body at the eye center, and in the Form of the Shabd He is always present there. Therefore, as we are sure that God Almighty knows about our every single thought, in the same way, if we believe that our beloved Master who is the Form of the Shabd is also All Pervading and He is sitting within us, then we should know that He is also like God, watching our every single action. He is also aware of every single thought and whatever feelings or emotions, whatever good or bad deeds we are doing. Whatever is going on within us our Beloved Master is very well aware of that and there is nothing we can hide from Him.

So you see that when you are sitting for meditation, if at that time you are doing something else or if you are having bad thoughts, just imagine in front of Whom you are doing that. Are you not doing that in front of your Master? Because the Master is sitting within you and instead of remembering Him with love and devotion you are bringing all these bad thoughts to Him. So you are not doing the thing which you have been told by the Master. So the disciples who know for sure that Master is within them and sees everything, they never allow their mind to create such emotions and they never get swept away in the emotions created by mind.

You all know Pappu's father very well; he was an initiate of Master Kirpal Singh Ji, a very devoted soul. When beloved Master Kirpal withdrew from His physical body and went back to His Real Home, Pappu's father did not join any party; he preferred to go to the Gurdwara every week instead, because he didn't want to get involved in any controversy. I did not know Pappu and his family; I did not know anyone in Delhi. I don't know how this link was made, only Hazur Kirpal knows how I was connected to them. But when I started going to Pappu's house in Delhi, even then Pappu's father and mother both continued to go to Gurdwara Bangasahib as a rite and ritual since Master Kirpal had left the body. I did not tell them not to do that, but after some time, when they came to know the reality, they stopped doing it by themselves. After that he became very devoted and he maintained his devotion until his end-time. When he was about to go to Canada, he was very scared because he did not know English and he was scared about what would happen on the way, and also how he would be able to answer the questions of the immigration officers. So he was very afraid. But when everything went very smoothly and he had no difficulty after reaching Canada, he sent me a tape letter in which he said, "Master, You always say that the Saints do not perform any miracles, They do not show any miracles, but I will tell You that the Saints do not do anything except performing the miracles." But the thing is that one should be receptive and then he can enjoy, he can see, the miracles of the Masters.

When we went on the first tour, at that time Pappu was not able to speak good English like he is able to do now. So about a month and a half after we started on the tour Pappu's

father wrote him a letter and we got that while we were at Kirpal Ashram in Vermont. He had written the letter very lovingly as a letter of advice to Pappu, saying, "I know what the Saints are, what the Masters are; and we are very fortunate ones that we have been given this opportunity of doing the seva, and you should do the seva of the Master wholeheartedly." There was a lot of advice like that. Pappu gave me that letter to read and I told Pappu, "You preserve this letter. This is very good advice in the letter to you, and you can learn a lot from this." So you see that those who understand and have faith in the Masters, those who are always devoted to the Masters, if you tell such people to think of anything else at the time of meditation they will never do that because they have understood the Masters. That is why when they sit for meditation, they don't let their mind bother them and they only do the Simran when they are sitting in meditation.

For the last three years Pappu's father never had any worldly questions for me, whenever he came to see me he would always say, "I don't want anything except Your grace; if You would shower grace on me that would be enough."

Always from Canada he would write to me saying, “I have not come here because of my own wish, I have come here because You have sent me here and whenever You will call me back I will come.” We learned that he had a very serious disease only in the last stage and there was nothing anyone could do. But you know the good children always want to give their father the best treatment, the best medical care, so Pappu and Kulwant and other family members thought, “Maybe we should send him to Canada to get the best treatment,” even though they knew that nothing was going to work because he was in his final days. They made the arrangements for him to go there, but he was not interested in going there.

So Pappu’s brother Kulwant and his mother came here to tell me about their trip, and even though at that time I was not well enough to travel to Delhi, but still I said that I should go there. So I went to Delhi and when he came to my room, usually he would come to see me with his wife, but on that day he came alone and I asked him why. He replied, “It is because today I want to talk to You about something very personal and I want to do it alone.” So he sat there with me and talked with me about so many different things. He said, “These people have made all the arrangements for me to go but I will go only if You tell me to go.” I told him that he should go, and also I asked him if he had any desire, or was anything bothering him? He said, “No, I don’t have any desire; I have only one wish and that is that I should leave the body only in India. I don’t want to die anywhere outside of India.” So I assured him that that would happen in the Will of Lord Kirpal and he should not worry about that and he should go.

Before they went to Canada I called Kulwant and I told him, “In the west people send their dying parents to a nursing home and they let them die there. But you should not do that because we Indian people are very happy if we can die while living with our family. You should not put him into a nursing home, and anytime he wants to come back to India you should not stop him. No matter how his condition is you should make the arrangements and you should bring him back to India right away.”

After some time when we saw that his condition was not getting better, I wrote him a letter saying that he should come back to India. When the people who were around him received the letter, nobody was advising him to go to India, because his health was not so

good. But because he got the letter, he said, "Baba Ji has said that I should come back to India, and I want to go." And at once all the arrangements were made and he was brought to India. Whatever desire he had, that happened, and before he left he told his family members about the grace of the Master. You see how far the dear ones go in testing the Master, he even asked Pappu, "Since when has Baba Ji started wearing the cloth shoes?" Pappu replied, "It is since Bangalore; in Bangalore He bought shoes made of cloth and He is wearing them." So you see how far the disciples who have faith in the Master test the Master; they even pay attention to the clothes and the shoes the Masters are wearing.

There were many other things which he told his family members before leaving, about the grace and the protection he was getting from the Master. And the family members also were very strong and they accepted this Will of the Master. They did not mourn or weep like the worldly people do. They knew that he had gone to his Real Home and that they should not weep for him, and they also accepted the Will of Lord.

Only he is the Gurmukh, only he is the Mahatma, who abides in the Will of Almighty Lord. So the main thing behind telling all these things to you is that if you have so much faith and devotion for the Master then all your works are done by the Master. If you have developed this kind of faith and devotion for the Master you cannot afford to have any emotions, you cannot afford to have any thoughts or any feelings, or any other way in your meditation, other than the ways or the teachings of the Master. When you have given your heart to the Master how can you afford to have somebody else staying there? Kabir Sahib says, "You have given your mind to somebody else, but you have kept your body with the Master, how are you going to get the color of the Naam on your body?" Master also used to say, "Those who let other emotions, other feelings come within them at the time of meditation, and those who are involved in the other things while practicing the Path of the Masters, their condition is like an adulterous woman who does not belong to her friend, nor is she with her husband, and nobody takes care of her. So those who have understood the grace and the reality of the Master do not do anything other than the practices or instructions given by the Master.

The other part of the answer is that in Sant Mat to try any kind of remedy is not considered as a bad thing. If any remedy works for you there is nothing wrong in using that for your body because it is very important to maintain a good health since you can meditate only if you have good health.

Nowadays there is a lot of publicity in the newspaper from different kinds of healers or doctors who claim that they will help you regain your lost vitality and your lost youth; but I would say that it is all false and doesn't work, because the youth which you have lost you cannot regain no matter how many medicines or drugs you take, you will not get it back. Those drugs, those medicines, have intoxicating things in them which gives you intoxication for some time, but it is not doing any good for your body. That is why, while taking the remedies one has to be very careful.

Saints do not condemn any remedies or any medicines, but They do tell us that there is no remedy or no medicine for death, it will definitely come. Of course if you are sick and you are not physically well you can use any remedy or any medicine which will make your body well – but as far as keeping death away is concerned there is no remedy

available for that. In fact Guru Arjan Dev Ji Maharaj even goes so far to say about medicine, "Only that medicine works in which there is the grace of the Master."

Kabir Sahib says, "The doctor says 'May you be well; it is not in my hands, it is in the hands of God Almighty, I have only medicine in my hands, this thing which is working within you is the thing of God Almighty whenever He wants He will take it out from your body.'" Guru Nanak Sahib says, "Only that doctor is competent and effective who has the complete knowledge of the medicine he is practicing, and who can diagnose the disease very well."

So dear ones if you have any physical pains there is no harm in taking medicine. You should not hesitate to go to a doctor and get treatment from him. And when you are taking the medicine you should try to do the Simran. You should not let your mind think negative thoughts like, "Why do you have to take this medicine, why are you suffering so much," because you know that all the pains and diseases are the reactions of our own karmas and by suffering those karmas we are paying them off.

At the times when we are not physically well we should pay more attention to the Master, and we should take advantage of that time. We should be grateful to the Master because this is an opportunity to attack our mind, because when we are happy, when everything is well we do not remember the Master as much as we do when we are sick. Swami Ji Maharaj also said, "Appreciate the time of pain, because in the time of pain we remember Him more."

When we are sick, by taking the treatment from the doctors, in one way we are finishing our give and take with the doctors. Another benefit of getting sick is that if you do the Simran while you are sick, you are doing it sincerely and it is coming from your heart.

There are some sicknesses we get due to our own carelessness which are for a short time; they go away after we take some medicine. But other diseases are due to our own karmas. These karmic diseases do not go away even if we try so many different remedies or go to many different doctors. We do not know how much we owe to the doctors and how much give and take we have with how many doctors, that is why we have to go from doctor to doctor. We have to try so many different remedies, but until we finish all our give and take with the people concerned we cannot get rid of that sickness or disease. In such times most of the dear ones lose their faith in the Master or they lose the faith in the doctor, thinking that the doctor is not giving them the right treatment, or the Master is not showering grace on them. That should not be the attitude of the Satsangis, they should always remain grateful to the Master that they have been given this sickness, an opportunity to pay off the karmas, and they should keep trying different doctors and remedies because such karmic diseases are finished only when all the karmas of that disease are paid off. In Aryavedic literature there is a story about Goraknath who had a boil on his head for twelve years. Goraknath tried many remedies, but he could not get rid of that boil which was bothering him a lot. In the place where he used to meditate an herb was growing, and after twelve years that herb said, "Goraknath, why don't you crush me on the ground and apply the paste to your boil and you will be all right?" Goraknath was a good meditator and he used to go up to Brahm. Those who do the meditation, who go within, even in the lower planes, they also get some kind of all consciousness, but they only get it up to the limit of Brahm. Only in Sant Mat does one become completely

conscious. So Goraknath used to go within and he had some knowledge of the karmas and he knew that the boil he was suffering was karmic and it would only go away after twelve years. So when that herb said, "Why don't you use me on your boil?" Goraknath said, "I know that the time of my suffering with this boil has finished. I am going to be all right without even using you, but since you have offered yourself, I give you this boon – from now onwards you will be called Gorakmundi. If anyone wants to remove a boil or tumor or external thing like that, they will use you and they will get relieved of their pain." So in Aryavedic medicine that Gorakmundi medicine is still used. This story shows that no matter how many different medicines you use, if you are suffering from a karmic disease, unless the karmas are paid off you cannot get rid of that disease.

1990 April: Not Even a Leaf Can Turn

Session Date: December 27, 1985

This question and answer session was given December 27, 1985, at Sant Bani Ashram, Rajasthan.

QUESTION: Sant Ji, it seems to me that we criticize others when we feel in some way inferior ourselves. We make others wrong in order to make ourselves right. Does it follow that we must first love and accept ourselves in order for us to be able to love and accept others? And only then ultimately can we learn to love you?

SANT JI: This is right, a person criticizes another person only when he wants to hide his own faults and shortcomings. He cannot bear it when the other person is being glorified or is being praised because he feels himself inferior to that person. So in order to prove the other person wrong he criticizes him. Only a weak-hearted person criticizes others, and those who criticize others lose a lot in their spirituality.

In one of the chapters of Sukhmani Sahib, *The Jewel of Happiness*, a lot of light has been thrown on the subject of criticism. Also in the talks about the Gauri Vars which I gave and which has now been published as the book *The Two Ways* a lot has been said about criticism. A lot has been said about it in both those books. You should read those books and you will get to know a lot about criticism.

He who is perfect and strong and who has manifested his Master within him does not criticize anyone; and he also does not allow his followers to come near this bad disease. Criticism does not have any taste in it. It is a very bad disease, and it is a very bad deal. Those who get involved in criticism lose a lot of their spiritual wealth.

He who goes in the within and who concentrates at the eye center, even a little bit, gets the status of Sahaj. After that, criticism or praise does not have any affect on that soul because he knows that everything is in the will of his Master. Criticism does not become the cause of his sadness and praise does not become any reason for his being happy. He becomes immovable in his faith for his Master and he knows that not even a single leaf can turn without the will of his Master. He always has the support of the Master, so he does not get affected by the criticism or the praise of the other people.

QUESTION: She mentioned the necessity for accepting and loving yourself, it takes a long time as You had mentioned. In the meantime, we have all these negative qualities

that we carry along with us. That's our karmic background. What is the attitude we should take toward those negative qualities so as to be able to accept and love ourselves?

SANT JI: [Sant Ji chuckles] We have to choose our path, because both of the paths are within us. We have to choose either the path of the negative qualities within us or choose the Path of the Master, the Path of the Naam, which Master has put within us. You know by following the negative thoughts and by following the path of the mind how great a burden of sins we have put on our own head. And you know that we can get rid of that burden by following the Path of the Master. When we follow the Path of the Master our soul becomes free from all these negative qualities. When we concentrate at the eye center and when we go further our soul starts becoming pure, but if we give up the Path of the Masters, the Path of Naam, and walk on the path of the negative qualities then our soul goes lower and lower. So we have to choose the path; it is up to us to choose what we want to do.

QUESTION: You said that it is not good to admire anyone but Master, but since all good qualities come from Master anyway why would that be so detrimental?

SANT JI: The thing is that first we should know why we are admiring or praising a certain person. Are we really admiring him, are we really praising him without any interest of our own? Or are we only doing it outwardly and don't really mean that? We can really praise the Master, or we can really admire the Master only when we go in the within and only when we follow His teachings. Outwardly we cannot admire Him enough and we cannot praise Him in His full sense.

Anyway we should not have any ill feelings toward any society or religion or any person. Especially for a Satsangi it is very important to have good feelings and good thoughts for everyone. A Satsangi should become an example to the society, or to the family or to the other people in the world. He should present himself as an example and people should admire him really and they should say about him that he is a good disciple of a great Master; he earns his livelihood honestly. Satsangis should adopt and develop such qualities within them that people may see that and people may admire them.

QUESTION: When we hear that someone is criticizing us, if other people come and tell us, "That person is criticizing you." If we have kept our door open to that person to come directly to us, do we have an obligation to go to that person and say anything?

SANT JI: [Sant Ji laughs] It is better on such occasions to keep quiet. But since we have weak hearts and narrow minds, that is why when we hear ourselves criticized then we do not even remain in our clothes, our blood starts moving very fast, and we become so upset that we don't have any patience and we go to that person and start arguing with him.

If you will not keep quiet in front of the person who comes and tells you, "That other person criticizes you or thinks like this about you," if you will say anything, you should remember that he is going to tell that other person the same things which you have said about him and in this way it is possible that you may get into some kind of trouble. Such people who bring criticism from one place to another and take the replies back, they waste their lives and they spoil their life doing this job.

If you are wise and strong in your own selves, then on such occasions when somebody comes and tells you about the other person criticizing you, you should do a lot of Simran at that time and remember the Form of the Master and lovingly tell that person, "Dear one you should not tell me anything about all this, because I love that person who is criticizing me, and I have good feelings for him, and you should not tell me anything about all this." When you will tell all these things to that person who brought that message of criticism to you, he will feel embarrassed and never in his life will he come back again carrying the criticism of the other people.

QUESTION: You were talking the other day about the souls being selected in the court of God for Initiation and could you tell us a little about the basis on which they are chosen?

SANT JI: First of all I would like to tell you that today you should load your camera and today you will have to take the pictures and you should know that Sukhpal who is Bant's daughter also takes pictures like you do and she has taken a lot of pictures. [much laughter]

Well, coming back to your question you should know that when a child is sleeping the mother does not worry about that child. She wants to finish up all the work of the household which she is supposed to do and since the child is sleeping she is not worried for him. But as soon as the child starts weeping you know that no matter how important the work is, she will leave that work at once and will come and embrace that child, and whatever that child needs she will give it that. This is a worldly example. You know that as long as we are sleeping in respect to Almighty God – we live in this world doing all the things of this world and we don't remember God – like that mother, God is doing His work and He is not worried for us. But when we don't find any kind of peace or satisfaction in the pains and happiness of the world and when we finally remember God and cry for Him, then God also cannot resist and He sends us to such a Pole where His Power is manifested and then we are selected in the court of Lord. You know that when we do not find any peace and satisfaction in this world, then we cry, we tell Almighty Lord, "O Lord we do not find any peace in this world, nothing is giving us any real happiness and now we need You." When we call God Almighty like this, when we do not like to do all the things of the world, no matter what God has given to us, we do not like to have all those things, and when we want only God, then God also listens to our cry. He selects us for His devotion and He sends us to such a Pole where His Power is manifested and we are given the Initiation and then we start sleeping in respect to the world and are awakened in respect to God.

Often I have told you this story of my childhood: when I was about five or six years old, I don't know where I got that thought, but once I was sitting thinking about something and suddenly I started making the sand heaps, one for each member of the family. Then I would ask each one the question, "Will you help me? Will you protect me at the time of death?" Then I would get the answer from my own self, from my own within, "No, because when we are involved in the births and deaths, when we don't know how to protect our own selves, how can we say that we will protect you?" So I became disappointed, and I had one sand heap in the Name of that Hidden Power for whom my soul was searching ever since my childhood. (I was always longing for that Power to come and meet me. I had not seen that Power and I had not even heard about that Power

but I knew that there was some Power in this world who would protect me.) So when I had made that heap and I had asked that question I got the answer from within, "Yes, I am the One who will protect you." My father saw all the things which I did, and when he asked me, I told him about all My thoughts and those questions and answers. Hearing all those things he became upset because he did not realize that my thinking was very deep and very high. He became upset and he told me, "We take such good care of you. We feed you very well and we give you all sorts of good things, and still you say that we will not protect you?" Because he was thinking from his level; he was thinking by his narrow mind and he did not know what I was talking about.

So I mean to say that when you have thought like this, when you call for Almighty Lord, and when you give up all other supports and have only the one support of Almighty Lord, then God also cannot resist. He also comes down and helps you. As Kabir Sahib says "When I looked around, I found that nobody was going to help me, no family, no relations, no power, no wealth, no property of this world, was going to help me at the time of death. And when I looked around and found that Master is the only One who will help me from this suffering world, I stretched out both my arms and I called for Almighty God. He also could not resist and He pulled me by my hands and He took me up."

So when we have thoughts like this, and when we realize that in this world nobody can help us, we only have the support of Almighty Lord. When we start relying on Him, then He selects us and He sends us to someone who can teach us how to do the devotion of Lord.

QUESTION: Baba Ji, sometimes when I have actually been trying to do this work with some zeal, actually sitting and keeping the commandments and all that stuff, I still can feel unworthy of the love which You have to give and it gets in the way of my asking for Your help, because I don't want to feel like any more of a burden than I already am. Could you please address that?

SANT JI: A short while ago before we sat for meditation I had said that even one bad thought could bring you down from on the top of Brahmand. When you sit for the meditation waiting for the grace of the Master you should know that at that time your enemy, mind, is also within you and he is ready to attack you with all his thoughts and with all his tricks. When you think that you are not worthy of the love of the Master and that you cannot request the help of the Master, in a way your mind is having an upper hand on you and he is winning over you, because he is making you weak. So when you sit for meditation you should not allow your mind to think any thoughts like this. As soon as you sit for meditation your attention should go straight into the Simran, and you should do the Simran constantly without allowing your mind to bring any thought like this.

Sant Mat is not the path of the cowards; it is the Path of the brave ones. This is the Path of the warriors. So when you sit for the meditation don't become like cowards in front of your mind. Become like a strong warrior in front of your mind and do your devotion. In this context, Guru Nanak Sahib says, "When the Satsangi is fighting with the five dacoits – when he is doing his meditation, he is fighting with the five dacoits just like when the wrestler goes into the ring, he invites the other wrestler to come and fight with him." In the same way, when the Satsangi goes in this battlefield, in this ring, with the grace of the Master, and because the Master is accompanying him, he also becomes like the wrestler.

The Master says, "Don't worry, even if you are alone and they are five in number, since you have the Power of the Master with you." Since the strong hand of the Master is on the back of the disciple, Master always hails him and inspires him to fight with the five dacoits. And not even for one moment does Master go away from that ring, from that battlefield; He always remains by the side of the disciple.

A Satsangi should never think – not even in the state of forgetfulness – that he is alone. Because Master is always with the disciple, He always lives with the disciple like the shadow lives with a man, and not even for one moment does the Master go away from the disciple. I have many examples of many dear ones who tell me that when they talk with non-Initiates, the non-Initiates see that some old man with white clothes is standing behind that Satsangi, so even non-Satsangis can see that the Master is with the disciples.

During my first and my second tour many people came in the interviews and they told me what they had seen. Many people had seen two old men in their white clothes standing behind me. So I mean to say that you should never think that you are alone; Master is always with you. Guru Nanak Sahib says. "My Master is always with me; by doing the Simran I can feel Him always with me." Once Sultan Mahmood changed his clothes and he went out in his kingdom in the night to see how the people were doing and what the people thought about their king. He wanted to know whether his people were happy or unhappy, whether they were comfortable or not, and what opinion they had of the king and for the ways of his administration. He had gone very late in the night and he had dressed himself as a common man. He saw four people coming from the other side and he asked them who they were. They thought, "At this time of the night this person who is here also might be some kind of bad element" (like a thief or a robber) so they did not hesitate in telling him their reality, so they said "We are thieves."

So the king said, "Okay, I am also a thief," because he wanted to join with them and see what they were doing and what they were thinking about the king, etc. So when king joined them, all of them said "We should plan where we will do the robbery tonight. We should first elect one of us as the leader or as the commander of our group. All of us should talk about our qualities and he who will have the best quality will be elected as the leader and then we will see where we will go and do the robbery. One of them said, "I have the skill that I can understand the language of the birds and animals." Another one said. "I have such a quality that if I have seen someone in the nighttime, no matter how dark it is, I can recognize him in the daylight also. I don't forget the face even if I have seen in the nighttime." The third person said, "I am so competent in throwing the rope on the roof of the house, that once I throw it, it sticks there and no matter how many people climb that rope it will never break." The fourth person said, "I am so competent in breaking the roof that even if a person is sleeping in that room, I will do it so quietly that the person will not know what is happening; I can easily break the roof like that."

Now the king was thinking about what he should say, because he knew that only he who would have the best quality would be elected as the leader. So he said, "Well, I have such a quality in my beard that if I make my beard move I can save many people from the gallows." Now the other people did not understand what he was talking about but they thought, "This is the best quality," so they elected the king as the leader. Then they planned to go to the palace of the king and do the robbery there. So while they were coming to the palace, on their way a dog barked. So the person who had said that he

knows the language of the birds and animals was asked what the dog was saying and he said that the dog is saying, "One of you is the king." Now that was unbelievable; they had never thought that a king would come and join them, so they started laughing, saying that, "The dog is saying this useless thing." So they were not stopped by that and they went to the palace and according to their skills they did the robbery and they took away a lot of wealth from the palace. The king was with them when they had taken the things from the palace and when they had distributed the wealth, so the king knew where those people lived. So next morning the king sent his soldiers and he arrested those four thieves.

In those days they used to give severe punishment to the thieves, they would put them to death. So as they were about to be put to death, the person who had said that he did not forget the face of the person whom he had seen in the nighttime, he looked minutely at the face of the king. He at once recognized that this was the person who was in their group and he was nobody else but the king. So he came there and he said, "You highness now you should exhibit your quality; you should move your beard and save us from the gallows. Now we confess and we say that we will never do this thing again and we will become your servants and we will give up this bad job." So that king made his beard to move he said, "You release them," and just by making his beard move he saved all those people from the gallows.

Now this is an outer story, an outer example, to make you understand that God Almighty also has changed His Form; He has come in the human form and He has so many qualities in Him. He comes and lives in this world among the people and He tells us about the good things He has, and about what He can do. In His beard also there is a quality, that when He makes His beard move He can save all the people whom He has accepted. You know that by making His beard move, by His saying, "Yes," by His acceptance of the souls, He can save the souls from the gallows of the Negative Power. But it is very difficult for us to believe in a human being like us, it is very difficult for us to believe that He has such God-like qualities and that He is no one other than God Himself. But those who understand His reality, those who go in the within and have seen Him in their within, for them it is not a difficult job to believe in His reality. They know that He is God. Those who have seen the Real Form of the Master in their within, they always see the Presence, they always feel the Presence of the Master with them.

Guru Nanak Sahib says, "Even a sinner who has done millions of sins, if he goes in the company of the Master he gets the liberation. Not even the Angel of Death can come near such a soul." Kabir Sahib says, "Even if a soul is being crushed in the mill, Satguru will come and save him from that pain. This happens only when the predetermined fate of that soul is awakened. Master comes and saves that soul only if it is written in the fate of the soul." Satsangis should always have the love, faith and devotion for the Master. Whether he sits for the meditation or otherwise, he should always have these three things: love, faith and devotion for the Master.

1990 May: Become a Good Example for the Children

Session Date: January 31, 1990

This question & answer session was given January 31, 1990, at Sant Bani Ashram, Rajasthan.

QUESTION: Sant Ji, in one children's darshan Satsang talk I read, Sant Ji said we should make our children come to the Satsang. In a talk given in Bangalore Sant Ji also said that after the age of fifteen parents should only make suggestions to the children. If an initiated Satsangi child does not want to go to Satsang or to meditate every day, do these statements mean that up to the age of fifteen we should still require the children to attend Satsang and meditate but after fifteen let them decide on their own, that forcing them to go would have a negative effect?

SANT JI: Whatever I say regarding children is according to the things written in our holy scriptures. We get the color of whatever company we keep – children are very innocent souls; if they are always kept in good company, if their parents always set a good example for them, and if they are always encouraged to study in school, and to meditate and go to Satsang, then I don't see any reason that they will wander away from the Path after they become fifteen.

I had a very good family; my parents were very loving, very affectionate towards each other, and they always set a very good example for us. We never got any bad impressions from them. They always showed by their conduct that the relationship between husband and wife is that of love and it is not a relationship where you fight and abuse or criticize each other.

The good deeds of the parents have a very great effect, a very great impact, on making the character of the children. In history we can find many examples, many incidents, in which we learn how the goodness of the parents had a good effect on the children, stories which show us that because the parents were good and did not do any bad things in front of their children, that is why the children also became good like them. The fault in the parents is that they do not set a good example for the children, they always present a very bad example for the children, they oppose each other in front of the children, they do all types of bad things in front of the children and that has a very bad effect on the minds of the children. That is why the children start losing faith in the Satsang, they also lose interest in the Satsang, because when they see that their parents, who have been initiated for such a long time, are still doing all these bad things, then they think, "What is the hope for us?" And that is why they lose their interest in the Path, they lose interest in going to the Satsang.

Many children come to me in the interviews and tell me, "We see our parents fighting a lot; we see our parents doing all these kind of bad deeds. Even though they are initiated, and they go to Satsang, they are still fighting and doing all kinds of bad deeds; so what is the hope for us?" And in that way they lose their interest.

Master Sawan Singh Ji often used to tell about His own children in the Satsangs. He used to tell how when He was in the army He lived in a house and downstairs lived another family which ate meat, and because the children would go and play with them that family tried their best to feed the children of Master Sawan Singh meat and other things, but His

children did not accept any of those things. The family were surprised and impressed with the strength of the children so much so that finally they had to come and talk to Master Sawan Singh. They asked him, "How have you made your children so strong? We have tempted them so many times to eat meat, we have even offered them, 'If you will eat meat we will do this thing for you.' But still your children are so strong that they do not want to eat meat; why is it so?"

Master Sawan Singh Ji used to say that this was only because of the good example which their parents set for the children that they had become so strong. Master Sawan Singh Ji Himself used to say in the Satsang that when the child grows up, when he becomes like you, when he is old enough, at that time if you impose anything on him, if you force him to do anything, he will rebel against you and he may wander away even more.

Master Sawan Singh Ji used to say that the children become the same as the parents are. If right from the beginning you are giving good direction, you are teaching good things to your children, you are keeping him in the good company, in a good environment, and you are setting a good example for them then there is no reason why they should become bad or why they should go astray and why they should not become like you. Because the children are very innocent souls and they have to grow up only in your shadow, whatever you will teach them good or bad they will accept that. So if you are teaching them good things right from the beginning there is no reason why they should not listen to you and they should not do the good things.

Dear ones, in my life I have seen or been involved in many incidents in this context; if I told you all those things it could become many books.

Often I have said that right from my childhood I was always missing the fragrance of that Hidden Power; I was always feeling as if I had lost something in my life. But I was able to leave my home [in search of that] only when I had grown up.

Often I have said that my mother was a very good woman. She was very devoted and she was of a very soft nature, whereas my father was very hot-tempered; I could not dare to oppose my parents. Even though my father was a very hot-tempered person, still I had pleased him. So I mean to say that if you are good with your children, if you set a good example for your children, there is no way that your children would dare to oppose you.

I have been to many different communities and religions, where I met with many people who were involved in smoking tobacco, drinking wine, doing drugs and things like that. But because I had such an impression and so much effect of my parents' goodness, I did not drink the wine, I did not smoke the tobacco, and I did not get attracted to any of the bad things in which those people were involved.

Even though I went to all those people and I saw them involved in all those things, still I did not have any bad feeling for them; I remained strong, and it was only because of the impact I had from my parents.

When I had left my home in search for God I was young. At that time my mother made me promise a couple of things, and even up to this day I am keeping those promises.

She told me, "Dear son if you want to get married, you should come back home and get married; we should not hear from other people that our son is having a relationship with a woman or he is wandering here and there."

The other promise was – she told me, "You should always wear clothes which you have bought yourself, you should not accept anybody's clothes, if anybody is bringing things for you, if anyone is bringing clothes for you, you should first pay him for that and only then you should wear those clothes."

In India the farmers have this weakness that if their farm or their field is on a main road, they will make that road narrow, so that the people passing on that road may have difficulty. So my father told me, "Suppose that sometime you have a field or a farm which falls on the main road, you should not only leave the specified space as prescribed by the government, but you should also leave some more space for the people so that they may move along that road very easily." And up until now I am keeping that promise.

It was not within my power, nor was it because of my efforts that I have been able to learn all these things, it was all due to the impression and the impact which those great people, my parents, had on me, that I learned all these things.

Dear ones, when I went to the Udasi faith, there I saw that they were smoking tobacco and drinking wine very much, and they encouraged me to do the same thing. Before I went there I used to think that those who have the big rosaries around their necks and who wear colored clothes are the ones who have met with God Almighty. So whenever I would meet anyone who had a rosary around his neck and who was wearing colored clothes, I would always bow down in front of him, thinking that he had become one with God. So because the Udasis also wore colored clothes and they also had rosaries around their necks, I went there. And I saw them drinking wine and doing all those other things. They told me that if I wanted to become one of them, if I wanted to follow them, I would have to do that; I would have to drink wine, smoke tobacco, not only that, I would have to bring all those things for them. So I just folded my hands to them and said, "If you have only this thing to offer to me, then it is better for me to leave you, because I have come here to do the devotion of Lord, not to get involved in all these kind of things.

I was able to do that only because of the good effect my parents had on me. I knew how pure my parents had kept their home – they did not allow all those things in their home – and why it was so important for us to maintain purity. Only because of the good effect which my parents had on me I was able to resist and I did not follow the path of the Udasis.

Dear one, if anybody's child goes astray, the parents are responsible for that; the parents are responsible for making his life dry and the parents are responsible for his bad condition. Many children come to me in the interviews and tell me that they can never forget how their parents abused them and what their parents did to them to hurt them; and they can never forget that. Pappu knows this very well, because he is the person who first hears this from all the dear ones, and then he tells me. Many people come to me in the interview, those whose parents were drunkards and committed suicide after drinking, they tell me how they also feel like doing the same thing which their parents did.

In this context Master Sawan Singh Ji used to very often tell the story of the camel whose mother had the habit of sitting in the water when she crossed any canal, so because her mother had that habit she also got the same habit.

Here we have many cows, and it is very interesting to see that whatever quality or whatever habit the cow has, her calf will also have the same habit. If the cow is giving a good amount of milk, her calf later on will give a good amount of milk; and if the cow is dancing and doing bad things like that, if she does not remain in control, her calf will also do the same thing.

My cows are more expensive than the other people's cows, because people know that my cows give more milk and they are much more disciplined than the other cows. So you see that if the habits of the parents can transfer even among the animals, then will it not transfer in the case of the human beings?

So it is not the fault of the child. If you have formed the life of the child right from his childhood, then when he turns fifteen, as he becomes older, he will never oppose you. He will always follow your good habits, and wherever he will go he will glorify your name. There are many children who glorify the name of their nation; there are many children who are faithful to their community. They are faithful to their parents, and when they grow up they glorify the name of their parents.

If such souls come to the Path of the Masters it is like getting an added or an extra quality in them, because such souls never let down their Master, they always glorify the Name of their Master; and looking at their life, looking at them, other people wish that they had met with their Master, so that their life would also have been improved.

I meet many children in India and many children in India also write letters to me saying, "Why were we not so old at the time when Baba Kirpal was alive? If we had been old enough at that time we would have gone to Him and we would have received all the love which you always talk about – how loving He was and how much love you got from Him." And they feel as if they have lost something by not seeing Master Kirpal and by not going to Him and receiving His love.

So this is the reality that the children glorify the name of their parents and in fact they are the ones who awaken the love of the Master within their parents. It is exactly like the disciple glorifying and awakening the love of His Master within other people.

During the first tour I met many dear ones who told me that they had understood Master Kirpal only as a human being. They did not know that He was God Almighty or that He was God who had come in the human form. If they had known that He was God then they would have devoted themselves to Him understanding him as God. But still they are very grateful that in their lifetime they have been informed, or they had been told that He was God Almighty and that He came into this world and He was none other than God.

I met many dear ones who were close to Master Kirpal and I even met the relatives of Master Kirpal who told me that now they confess that He was God, because earlier when He was in the body, they always opposed Him and did not believe in Him, but now they know that He was God.

I hope that the parents will understand their responsibilities toward the children and that right from the beginning they will give them the correct guidance for their studies, as well as for going to Satsang and meditating, so that when the children grow up they will not oppose their parents, and they will always follow the Path which their parents are following. In that way, later on when the parents become older, they may get the comfort

and happiness from them, because children are the wealth of the nation, and if we give them good direction, then they always remain good. I hope that you will never have such an occasion to hear that your children are opposing you, or to hear they are not following the Path.

There are many children among the dear ones of the west, children who have grown up and gone to college, who have gone very far away from their homes – many of them have even come to India to study – but wherever they have gone they have always looked for the place of Satsang. They have always lived in the good company and they have always done the meditation and in that way they have not gone astray from the Path. Now I meet many children who when I went on the first tour were very young. They used to come with their parents to the children's Satsang; and the parents would teach them how to sit in the Satsang, how to fold their hands and things like that. And the good company of their parents had such a good effect on them that now when they have grown up – many of them are in their twenties – because of the good effects they have had, they are still coming to the Satsang and following the Path.

I also get the opportunity to meet many older people, in India as well as in the west, who do not want to give up any of their bad habits, but still they expect from their children that they should respect them or they should behave well. This is the principle of Sant Mat: first of all you improve yourself and then you think about improving others, you think about doing good for others. Because after we improve ourselves we do not need to say anything to others; our personality, our being, our improved self will have the effect and the other person will improve himself.

The parents should lay a very strong foundation for the children right from the beginning, right from their childhood; and I hope that the parents will tend to the responsibilities which they have toward their children. Often in the Satsangs I have told you the story of Sheik Farid, how he was impressed and affected by the devotion and the goodness of his mother so that he himself became a devotee. He did his devotion and later on he became a Perfect Master. There is so much more which I can say on this subject and it is never enough; whatever I say will never be enough, I can only summarize this in one sentence and that is: very lovingly we should become a good example for our children.

[At this point Sant Ji stopped and the group sang a bhajan.]

Kabir Sahib said, "If a mother wants to give birth to any child, he should be a devotee, or a giver, or a warrior. If she cannot produce such a child it is better for her to remain childless." No Master has ever said that there is anything wrong in having children, but before having children we should think about what qualities we want to put in our children and how we can do that. All the Masters have said that when you are married there is nothing wrong in having children, but you have to develop all these good qualities within your children. If you cannot do that there is no purpose in having children.

Guru Ramdas Ji Maharaj has said, "It is better for a mother to remain childless if her child does not have a heart in which the Naam of Lord is manifested. Only that child will come to the Path of the Masters whose parents are following the Path of the Naam, who are doing the meditation of Naam and who have manifested the Naam within them."

So Guru Ramdas Ji Maharaj has said, "It was much better for a mother not to have a child if she herself was not doing the devotion of Naam and if she was not going to develop or manifest this quality of devotion of Naam within the heart of her child."

Master Kirpal used to say that the Path of the Masters is not the path of cowards it is the Path of the warriors and the brave people, because this is the Path of self improvement.

We have been sent into this world which is like a battlefield – meditation is like a battlefield where we have to fight. There we have to fight with the five dacoits: lust, anger, greed, attachment and egoism. They are like the warriors of the Negative Power which He has sent to this battlefield and we have to fight with them. We know that only a brave warrior can win in the battlefield, cowards can never win; only the warriors who have gone there to fight with all their bravery will win.

Masters never tell us that we should not attend to our responsibilities, They always say, "Whatever worldly responsibilities you have been given you should attend to, but also you should do your meditation." You should be like a warrior on this battlefield where you have to fight with the five passions sent by the Negative Power. But you are not alone in the battlefield, you have been armed with the weapons of Shabd Dhun by a Perfect Master, and His gracious, mighty, supportive hand is always on your head.

He is always encouraging us to continue this battle, fight this mind, and He gives us so much courage and support because He does not want His children to lose in this battle. That is why He is always telling us that we should become brave warriors and we should fight our minds. So dear ones, if we will become brave warriors we will never surrender ourselves to the mind; we will always remain as the brave warriors and then we will always enjoy the grace and support of the Master.

1990 June: Before Your Mind Attacks You

Session Date: February 25, 1990

This question and answer session was given February 25, 1990, at Sant Bani Ashram, Village 16 PS, Rajasthan.

SANT JI: I am sorry that I have come five or six minutes late, I apologize to the Sangat.

Yes, now you can ask your questions.

QUESTION: Master in my past I have had a lot of turmoil and have not been able to let go of it and I feel that I have not been able to let go because the person who has created most of the turmoil, I have not been able to forgive that person, and I have not also been able to forgive myself and I would like You to talk to us about letting go of the past and about forgiveness.

SANT JI: All the Saints have called this world as the home of difficulties, as the country of difficulties; from within one difficulty another difficulty is born.

As a matter of fact in this world the blind lead the blind and this is a country of dense darkness.

Many Mahatmas of the highest degree came into this world and people did not even spare Them, they created difficulties for Them even though the Mahatmas came into this world

carrying so much love and sympathy for us and we worldly people are like the home of difficulties.

While living in this world we have to think about many things a lot. We have to think about very deep details, very subtle details of things. Most of the time when we say that some person or another created turmoil or difficulties for us, we do not question ourselves about what kind of attitude we had towards that person and what thoughts we had for that person. The habit of the mind is such that he will not blame himself, he will not ask any questions of himself, instead he will put all the blame on the other person and he will say, "The other person created turmoil in my life."

Dear ones, Saints come into the world carrying the element of grace and They always shower grace. They have got the grace from God Almighty in Their heritage.

Mahatmas are sent into this world with a lot of forgiveness and that is why They have always been forgiving even those who were the cause of Their torture and death. You know how Christ was crucified and how Mansur was stoned to death. In the same way, Guru Nanak was called insane and "the one who misleads people from the Path." Guru Arjan Dev Ji Maharaj was also given inhuman tortures and He was tortured to death. But what did all these Mahatmas do to those people who gave Them all this torture? They had so much love and so much grace, even for those who became the cause of Their deaths, that They prayed to God Almighty to forgive them. They said, "They do not know what they are doing," and They only asked God Almighty for forgiveness for those people.

So you see how much grace and forgiveness those Mahatmas bring with them. So how can those Mahatmas not tell you to forgive those people who have created difficulties or turmoil in your life? Because They have come into this world with a lot of forgiveness, that is why Mahatmas always tell their disciples, "You should forgive the other person, and you should forget all the bad things which they have done to you." Master Kirpal Singh used to say, "In the kingdom of Kal, the Negative Power, there is judgment and justice; if anyone has done any wrong to anybody, he has to pay for its consequences with an eye for an eye, a tooth for a tooth. It is the law of the kingdom of the Negative Power. But in the kingdom of Dayal, the Positive Power, there is all forgiveness. So the Perfect Masters Who are the Form of Dayal or the Positive Power never ask their disciples to avenge; They always tell Their disciples to forgive the faults of others and forget about it.

QUESTION: I read the article that You asked us to read and I was touched very deeply by it. It also brought me a lot of sorrow, yet I also see for me some hope. I want to understand something, I want to understand that when I am being plundered by the dacoits – my two worst are lust and anger – that if I go home and I remember You so sweetly, as You are now, that I can use that to take away their power over me. Sort of like throwing a rope to You – that hook of love? Could you talk about that?

SANT JI: I am very pleased to know that you have thought over the article, the Question and Answer which was published in the recent *Sant Bani Magazine*. Often I advise the dear ones to read *Sant Bani Magazine* thoroughly, because most of the time the questions and answers which we have here with the dear ones, and which are published in the magazine, are very helpful to the dear ones.

First of all the Satsangis should explain to their mind very well about these five dacoits or the five passions. You should tell your mind about the negative qualities of these five passions. First of all you should tell your mind about lust: how lust becomes the cause of the disgrace of men. When a person is involved in lust he does not even remain aware of the person standing right next to him. When he becomes controlled by lust he does all sorts of bad things; the lust degrades him, the lust takes him to hell, and lust becomes the cause of his disgrace. And there are many things which are created only because people get involved in lust. So you should tell your mind that if you always remain involved in lust, you will not be able to do your meditation; a person who is involved in lust cannot enjoy the Shabd, cannot enjoy meditation. No matter if a person spends double the amount of time in meditation, still he can get nowhere. The unchaste person can never enjoy the devotion of the Lord.

So you should tell your mind about all these disadvantages of getting involved in lust and after that you should always remember the five sacred Names, the Simran given to you by the Perfect Master. When you are attacked by lust, when you are involved in lust, at that time you should also remember that you are not alone in this struggle. You always have to go on struggling with the mind, but you have been armed with the weapon of the Shabd Dhun, with the weapon of the Simran. You should do that Simran when you are attacked by lust. You should go on repeating these five Sacred Names always, and you should always go on looking at the Master. You should direct your attention towards the Master and you will definitely get help from the Master.

When a soldier goes to the front and he is surrounded by the enemy army, if he surrenders his weapons to the enemy army will he ever win that battle? No, he will never win that battle. If he is doing that is he remaining true to the salt of his honor? No, he is not. At that time he should not run away like a coward, he should not surrender to his enemy, he should stand in front of them and fight until the last moment. He should always go on doing the work for which he has gone to the battlefield. In the same way, a Satsangi should also become like a brave soldier, a brave warrior, and should always go on fighting with the mind using the weapon of the Shabd Naam and the Simran which he has been given. As a matter of fact, before your mind attacks you with all his passions, you should attack him with all your force, with all the Simran; before he can involve you in any of the passions you should control him with the Simran.

When lust attacks us, first it comes into our thoughts. And when we give lust a place in our thoughts, in our mind, then later on, in order to fulfill the desires which are created through the thoughts within us, we use our body. Afterwards, when we start indulging in lust using our body, then our mind throws us into a deep ditch of the lust from which we can never come out. We get such a bad fragrance, such a bad smell of lust, that it goes into our head and we can never forget. The thought of not indulging in lust never comes, and we are always involved in that.

Guru Arjan Dev Ji explains the destruction or the damage which lust does to the Satsangis. He says, “O lust, you make us dwell in the hell, and you make us wander in many different bodies.” He says, “O lust, you take us to hell, and you take away the benefit of all the japas, tapas, and all the good deeds we have done.”

At another place Guru Arjan Dev Maharaj warns us that. “Just for a little bit of pleasure, which is not more than a pinch of salt, you suffer for millions of days; you enjoy for a couple of moments, but again and again for a very long time you suffer.”

So dear ones, if you tell your mind this, “That just to indulge in lust for one moment you will have to suffer for one crore[5] days.” If you tell your mind that you will have to suffer for thirty-three thousand years only for the sake of enjoying lust for a moment, I don’t think your mind would be wise to go on indulging in lust.

Kabir Sahib says, “Stretching out both my arms, I asked for the help of my beloved Lord and He helped me. I asked him, ‘O Lord, save me from these dacoits, from these passions; they are bothering me.’ And He showered grace upon me and He protected me from these dacoits, from these passions.” So if you stretch out your arms, if you ask for the help of the Master sincerely, you will definitely get it. The Master will reach there, no matter how difficult a place it is, no matter how far you are from the Master, but still He will reach there, and He will help you if you ask for His help sincerely.

But the point is that we should be asking for the help of the Masters sincerely. Sometimes we have given a place to the unchaste thoughts in our mind. In a subtle way, the thoughts of lust are present in our mind, and outwardly we are becoming like a hypocrite. We are pretending to be doing the Simran and asking for the help of the Master, but within we are not ready to give up the thoughts of lust. In that case how can the grace of the Master help you get rid of the thoughts of lust? If you are asking for the help sincerely, if you are the same within and without, then you will definitely get the help of the Master.

The burden which we throw on the Master is of a worldly nature. When we write Him about our worldly problems, or when we talk to Him about our worldly things in our interview, that is like we are throwing our burden on Him. But as far as asking for help to get the protection from these passions, from these dacoits, it is not like throwing the burden on the Master. In fact, you would be the most fortunate one, if you ask the Master sincerely for protection from the passions; They do not mind that. Regarding our worldly life, Masters always say that the Masters do not have anything to do with the worldly life of Their disciples. Through the Satsangs They always tell us that if we live our worldly life in a good way and, using our discrimination, if we make the right decisions and we live our worldly life peacefully, then we can do our Bhajan and Simran wholeheartedly and sincerely.

If you are asking for help to remove the passions, if you asking for help to go within, Master also becomes very happy. The Masters are always very eager to help us in those things, and in fact They want the disciples to ask for that kind of help so that the disciple will become clean. They do not mind accepting the dirty souls, as the perfect washer man does not mind accepting the dirty clothes, he knows he will be able to clean them. In the same way, the Masters also do not mind accepting the dirty souls. When you ask Them about worldly things, then it is a burden, but when you are asking for the protection from the passions or about the inner things you are not a burden.

In the relation of husband and wife, they both have the responsibility to live their life in a good way, loving each other; they have to make their worldly life like a heaven on the

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[5] One crore days is ten million days, which equals to about thirty-three thousand years.

earth. It is their responsibility; it is their duty. But instead of doing that, suppose the wife writes a letter to the Master complaining of all the things about her husband, and finding all the faults in her husband, and in the same way when the husband writes a letter to the Master, he finds all the faults and he complains all about his wife, just imagine when the Master has to read all this, what effect will it have on Him?

Is there any harm in the husband and wife sorting out the difficulties which they have? Is there any harm in their sorting those things out by sitting together in their home? You see, when they write such things to the Master, the Masters can never tell them, "You should get separated." What to talk about writing, They cannot even think of separating the dear ones.

There are many other things which the worldly people write to the Master, ask to the Master, and if I went on listing all those things it would become a big book. There are many things which have no relevance, no connection, to Spirituality, but we people go to the Masters and talk to Them about those things.

If anyone is praying to the Master to be saved from lust, anger or the other passions the reality is that Master is very happy in helping such a disciple. Masters come into this world to make us fight with these five passions and if someone is trying to fight with these five passions sincerely, wholeheartedly, then They help us and They are very happy. Guru Gobind Singh said, "If I make a hundred and twenty-five thousand fight with one, only then may I be called Guru Gobind Singh." What He meant was that our every organ of sense is equal to the power of ten thousand elephants – it is written in the holy scriptures that every single organ of sense has the power of ten thousand elephants – and you know how difficult it is to fight with even one elephant and here He is talking about ten thousand elephants. So there are ten organs of senses which equals one hundred thousand and the power of our mind is equal to the power of twenty-five thousand elephants, so that is why He says, "If I make one soul fight with a hundred-twenty-five thousand, only then may I be called Guru Gobind Singh." So Masters come into this world to make us fight with these powers, and They help us in this fight if we are sincerely making effort.

Further Guru Gobind Singh says, "I may be called Guru Gobind Singh only if I make the bird kill the hawk." By bird, He means our soul is the bird and the hawk is the mind. He says, "I will make the soul crush the mind under her feet and only then may I be called Guru Gobind Singh." When my Master, Almighty Lord Kirpal, came here He told me that I had to close my eyes with respect to the world and I had to open them inside. When He made me sit in meditation, at that time, like an orphan, like a helpless person, I requested to Him, I shed the tears in front of Him. Outwardly I wept, internally also I wept, but the internal tears were of more value because I was shedding those tears right from the beginning, right from my childhood. I only made this request to Him, "O Lord you have to protect my honor because this is the kingdom of Negative Power and the Negative Power is chasing me, he will create all sorts of difficulties for me and You have to protect my honor." And it was only because of His grace, He always protected my honor, He always protected me, even in my childhood, He protected me, He never let any bad thought come in me. In fact to those upon whom They have to shower the grace, right from childhood They always protect them and They never allow any passions or any bad qualities to come near them.

Baba Bishan Das, from whom I got the Initiation into the first two Words, told me once when I was in my youth, "Look here, O Son, if you do anything bad – if you drink wine, or if you do anything bad – just remember that people will call me bad. They will say that you are the disciple of Bishan Das and when they say that I will not be able to bear it. I will not be able to bear that and it is possible that I may even commit suicide if I ever hear that you have done anything wrong." So you see that as the Master protects the honor of the disciple, in the same way, the honor of the Master is also in the hands of the disciple.

Baba Bishan Das did not have any disciples other than me; he did not give Initiation to anyone else, and he had given me all this advice. And when I left my home in search for God, my mother also told me, "Look here, O Dear Son, we understand your feelings. We understand that you are searching for God, but you should not wear anyone else's clothes; you should not beg for any food to eat yourself. Whenever you run out of money you should come back home and you should take more money, but you should not ask for things from the people." And Baba Bishan Das also told me the same thing, he also told me that I should not get involved in any of the bad qualities or any of the bad things, and with his grace I was able to follow his commandments. I was also able to follow the instructions which my mother gave me when I left my home in search for God. And even now with His grace I am able to maintain that. When anybody insists on giving things to me I always remember the words of my mother who told me, "If anyone compels you to take things, you should not break his heart, you should pay him back in one way or another." So all these words were spoken by my Master and by my mother and even now I am able to maintain them.

Kabir Sahib said, "As the owner is blamed if a dog goes bad, so if the disciple does anything bad the Master will be called the bad one." So that is why we should not do anything bad, because the Master is glorified by the number of good disciples he has. If He is able to take more disciples back to the Real Home, back to the Court of the Lord, he gets more glorified and the Master is known by His good disciples.

Baba Bishan Das had told me that I should do the farming to earn my living and I should never remain idle, I should always earn my own livelihood. This is the reality, that when I left my home in the Punjab, when I came to this area, I bought some land and started doing the farming and even now I do not feel embarrassed in doing this work of farming, I still do it myself.

The other thing is about anger: you should tell your mind about the disadvantages of anger also. You should tell your mind that anger is such a fire that if it attacks anybody's home it reduces everything to the ashes; in fact it burns away all the good qualities.

Greed makes a human being just a piece of mere flesh for the greedy person. His sons, daughters, and family members do not mean anything because he is always after the things; and the greedy person also cannot do the devotion of Lord. You should also tell your mind about this bad quality and the disadvantages of greed.

In the same way attachment is the only thing which brings us back into this world again and again; it is also one of our greatest enemies.

The same is the condition of egoism: the life of the ego is very long, and the ego surrenders to us only in the end. Only after we have controlled all the other passions, only then does the ego comes under our control. That is why it is considered to be the most powerful one.

But the Masters have given us the technique of doing the meditation of the Shabd Naam; it is the remedy to cure us from all these passions. If we do our meditation, if we do the Bhajan and Simran, and if we use the weapons of the Shabd Naam which the Masters have given to us, then our soul – which at present is very feeble, very weak, like a tiny bird – will become as powerful or even more powerful than a hawk. It will easily control the mind who is considered as the hawk; our soul will easily control all the five passion.

Looking at the bad condition of the worldly people, Master Sawan Singh Ji used to say, "The condition of we worldly people is such that we go on eating the poison, we go on crying, and still we go on eating the poison." Kabir Sahib said, "If a person jumps into the well carrying the light in his own hand who can save him?"

So that is why we should follow the Path of the Master sincerely. If we are following the Path of the Master sincerely, if we are performing our duties of doing Bhajan and Simran, if we are keeping our life pure and if we are keeping the diary – doing all the things which are required of us – then the Master will also perform His duty. He will never relax in performing His duty.

1990 July/August: The Effect of The Grace of The Master

Session Date: February 28, 1990

This question & answer session was given February 28, 1990, at Sant Bani Ashram, Village 16 PS, Rajasthan.

SANT JI: Now you can ask your questions.

QUESTION: Master Kirpal has spoken briefly about the love of the non-Satsangi, whether child or adult, for a Satsangi. Is the love of that person going beyond that Satsangi and making a connection and establishing a relationship with the Master? A particular example is: A Satsangi nurse cared for a seven year old boy who was a non-Satsangi; he then died. The mother, also a non-Satsangi, wrote to Sant Ji and He wrote back beautifully, saying that "Master Kirpal Himself is watching over His child." My question in general is: what is the connection that is established between non-Satsangis who love us, the Satsangis, with the Master?

SANT JI: Well, I have said a lot about this subject in various Satsangs but once again I will try to explain this to you in detail; you should listen to this with your full attention.

First of all, this world is full of sufferings, it is full of pains and difficulties. A jiva comes into this world of sufferings after wandering into many different species and after getting kicked and knocked in all those species and different bodies. Finally he comes into a human body in this world of sufferings. First of all we need the blessings of God Almighty. If we have the blessing of God Almighty then anything can happen. Many times it is seen that even those non-initiated members of the initiated family, even though they have not received the Initiation but still they tell us amazing things, amazing

experiences, which they have had with the Masters. Often I have related to you the incident which I saw in the town called Muksaur. A girl of say eight years old lived there, and when she was about to leave the body – she had not been initiated, she had only had the darshan of Baba Sawan Singh – but before she left the body she said, "Master Sawan Singh has come, sprinkle the water on the ground, His car is coming. Can't you see Him? I can see Him very clearly; He has come here." So many times it happens that if we have the blessings of God we can be taken care of, and Masters come to take care of the souls.

But there is a difference in this. When the Almighty, Omnipotent Lord who is All-Pervading wants to shower His grace upon us, until He showers His grace upon us, we cannot meet the Satsangis. Satsangis do the Simran and moreover Satsangis have the very strong feelings toward the Master and that is why when they deal with the non-Satsangis that effect of the grace of the Master is always present there. If a Satsangi is playing with or is taking care of a child, or if he is taking care of an elderly person, or if he is doing anything with non-Satsangis, always the grace of the Master is there because the Satsangi is always thinking about the Master or he is doing the Simran of the Master.

Often I have said, "If the Satsangis knew how much they have progressed within and how much power they have, then they will not be able to maintain that power, maintain that grace, of Master and they will just waste it."

In order to understand this we will have to go back to the time of Guru Arjan Dev Ji Maharaj. In those times, first of all people were given the Simran and they were made perfect in the Simran; and only after they had perfected the Simran were they given the Sound. But in that kind of system, many times it would happen that before a disciple could perfect his Simran either the disciple would leave the body or the Master would leave the body and because of that the work of the disciple would remain incomplete. With the Simran we can only collect our scattered thoughts, we can only concentrate at the eye center, but as far as our inner progress, our liberation, is concerned, that has to be done by the Dhun Atmak Naam or the Shabd.

Around the time of Guru Arjan Dev many disciples started performing the miracles and started wasting the meditation which they had done. There is a very famous incident of Kabul in which some disciples had gone to get another disciple. In that home somebody had left the body and the other members of the family were weeping, were mourning the person who had left the body. You know how the worldly people are, how much they cry; they weep and they create a scene. So when the disciples who were very devoted and who were great meditators saw the crying and moaning of those people they could not bear it. And taking the Name of their Master, and doing the Simran in the Name of the Master, they performed a miracle and they brought that person back into the body, back to life.

So after that a veil was thrown upon all the disciples' meditation and then nobody was allowed to see how much they had progressed so that they would not waste the progress of the meditation they have done. So since then this veil has been thrown on all the disciples, but it does not mean that if you do the meditation that is not counted. Master is preserving all the minutes and seconds which you spend in His devotion, in His remembrance. Whatever time you spend in meditation, is all collected by the Master; He

is preserving that and when the appropriate time comes He gives that to the disciple. Because only He knows how He has to use that power, and only He knows how He has to maintain and preserve that Power. Many times when the Master sees that the disciple is meditating with much love, faith, and devotion for the Master, He not only gives him the meditation which he himself has done but He also gives all the meditation of the Master Himself, and He has been doing this. But when we take the Power in our hands, when we perform miracles, and when we try to become equals to or even bigger than God Almighty – because only God knows who has to live in this world, who should be made to leave this world – so when people start performing miracles like that, then the Master throws the veil on that disciple. But when the appropriate time comes, He not only gives the disciple what he has earned in meditation but He also gives His own meditation, His own capital to them.

History bears witness of two very famous incidents of Guru Har Gobind: He had two sons and one of them whose name was Baba Atal brought the life back into a dead person. Guru Har Gobind was very much upset with him and He said, "This is not a good thing which you have done, because we are not equals of God, we are His servants and we should not do things like this. Either you should leave the body or I will leave the body." Baba Atal at once lay down and died, and in his memory they built a very big palace. Similarly, Guru Har Gobind's other son whose name was Gurdita had brought the life back into a dead cow and he also had to leave the body.

All those claimants of the Guru gaddi [i.e., the throne – the place of authority], who did not become successful in obtaining the successorship after the Sikh Master left the body, they always used to go to the Moghul rulers to seek their support and to seek their help. In that way the Moghul rulers would get the complaints from those people and then those rulers would torture the Masters of their time. So in that way when Emperor Arangzeb got complaints from the other claimant of the successorship of the Masters he asked Guru Hari Rai to come to Delhi to answer some questions but since Guru Hari Rai could not go Himself He sent His son Ram Rai to Delhi. But before he left for Delhi Ram Rai asked Guru Hari Rai, "You are sending me there and they will ask me many questions, but if they insist on me performing the miracles, what should I do?" So Guru Hari Rai said, "No you should never do that because it will be like going against the law of nature. Whatever question they ask you, you should answer that because in fact the Master Himself will be answering those questions through you. But you should not perform any miracles, you should not do anything which would be against the Will of God, which would be against the law of Nature."

So when Ram Rai came to Delhi he was asked many questions and once they said, "We have heard that you people say that you love people from all different religions, you love Hindus, Muslims, you love Christians and everybody, and if that is true we are going to invite you to a feast." So Ram Rai said, "I will be most happy to come there." So that night they sent one he-goat that only had three legs; they had killed one he-goat and they sent to it to Ram Rai. When Ram Rai got that goat, at once – because he also had the higher consciousness – he understood that this is some trick, some play, and maybe tomorrow they will ask me some question.

And the next day they said, "We had sent one he-goat to your home with three legs, a dead he-goat, can you make him alive again?" Ram Rai did not want to do that but

because the mulanas and religious people who were there praised him very much and they had pampered him, he got taken in by that trick and then he decided to perform the miracle. So he at once made that he-goat alive, with the three legs. When they asked him, "What about the fourth leg?" He replied, "It is with the Kazis." At that time the kazis, or Muslim priests, were the judges and the magistrates. He said, "I have brought this goat back to life as he was sent to me; if these kazis have any supernatural powers, they can fix the fourth leg to this he-goat."

So when Guru Hari Rai came to know about this miracle which Ram Rai had performed He became very upset and He said, "I don't even want to look at you; I don't even want to see your face." And after that Ram Rai was not allowed to go to see Guru Hari Rai and he spent the rest of his life in Dera Dhun. You have read many Satsangs which I have given on *Asa Ji Di Var*. *Asa Ji Di Var* is a section from Guru Granth Sahib. In that writing there is a couplet which means that the clay of the Muslim is included in the clay used by the potter and when the potter makes the pots with that clay and puts them in his kiln that burns very easily. So when Arangzeb asked Ram Rai, "In your sacred writing how come our Muslims are criticized like this? Why is it said that the clay of the Muslim burns in the fireplace of the potter?" Because Ram Rai wanted to please Arangzeb, the Moghul ruler, that is why he said, "No it is not written the clay of the Muslim, it is written the clay of daman" – which means the clay of the liar. Because he had changed the sacred writings of the Masters that also is one of the reasons Hari Rai did not want to see him. And so Ram Rai went to Dera Dhun, he established his own gaddi, his own mission, or his own path, there and he lived there all his life long. Guru Gobind Singh, Who was both a very lion-hearted and a very kind-hearted Master, tried to establish the connection with Ram Rai. He said, "Since we have to do the devotion of Lord, why don't we do it together?" He tried His best to get along with Ram Rai, but Ram Rai did not want to do that.

It was like our Master Kirpal Singh, Who was the ocean of love, He always urged His opponents to come together. He used to say, "Since we have to do the devotion of Lord, why don't we do it together?" So in that way, Guru Gobind Singh approached Ram Rai. When he did not come to Guru Gobind Singh for doing the devotion of Lord, the same thing happened in the end. Ram Rai was burned alive by his own disciples. The Satsangs on the Vars of Bhai Gurdas have been completed and Russell Perkins will be working on those Satsangs and he will be trying to make them into a book and in the introduction to that book you will get to read how the claimants of the throne of Guru Nanak and the other Masters who followed Him, how they tried many different, many heinous, and many low degree tricks to get the successorship, to get the gaddis and how they remained unsuccessful.

Now I will answer the question of how even the non-Initiates are protected and are taken care of by the Masters. Master Sawan Singh Ji used to say, "Even the pets of the Satsangis are protected by the Master." This is a concession given by Nature to those who have had any kind of connection with the Master, or even with the disciples of the Perfect Master, that they get the human body." If the Masters have eaten the fruit of any tree or if they have ridden on any animal or if They have had any kind of connection with anybody, that person is protected, their soul is taken care of by the Master and they are given at least one more human birth. Further it depends upon their karmas, their fate. If it

is written in their fate to get the Naam Initiation, they take advantage of that golden opportunity of the human birth and they get the liberation. Because even though the Master protects and takes care of the soul of such beings but since liberation is in the Naam that is why those souls have to take the Naam to achieve the liberation.

Most of the dear ones who have met me in the interviews have told me about their improved meditations and the experiences they have had, and many dear ones have even talked about seeing the inner Form of the Master, of talking to Him. But still because they are not competent, they are not sure whether the experience of seeing the Master is real or if it is their imagination or whether they are having dreams of the Master. Dear ones, often I have said that the thing which we call a dream of the Master in fact is not a dream. Because when do we have the dreams? We have dreams only of things of a worldly nature. All the worldly things, the thoughts and fantasies, are going on in our mind during the day, and when we go to sleep those thoughts and fantasies change their forms and they come back to us in the form of the dreams. Many times it happens that when we have the dreams of that kind then for many days we remain disappointed, or we remain sad because we don't know where the mind has taken us. Many times the mind takes us to a very deep ditch, he takes us to many different things, but we do not get any happiness from seeing the things of the world in the state of dreams.

But whenever our mind is quiet, whenever our thoughts are concentrated, then the Master showers His grace upon us. He withdraws our soul from our body like a hair is taken out from the butter, He does it very smoothly and when He does that He gives us His darshan. After we have had such a vision of the Master, for many days a disciple remains overwhelmed with happiness. He always remains fresh, because the Form of the Master, which is very attractive and very loving, remains in front of the disciple for many days.

So that is why, dear ones, I always say that the Shabd Form of the Master never goes into the lower organs of the body. When we have dreams of a worldly nature our attention, our soul, goes to the lower parts of the body. But when we have the vision of the Master, it is the Shabd Form of the Master who withdraws our soul; and with the hook of His love, He takes us into the higher planes. I become very happy when I hear about the meditation of the dear ones, that their efforts are bringing fruit, are yielding fruits for them. But when I see that they are still involved in mind and the organs of senses and that they have not risen above the mind and organs of senses then I become sad.

Those jivas are very fortunate ones who have met or who have had any connection with the Satsangis. Whether they are child or adult, it makes no difference, they are the most fortunate ones. I have met many people who have now received the Naam Initiation, who when they were kids, when they were in their childhood, had met many initiates of Master Sawan Singh. So when they meet me now, when they have received Initiation, they tell me, "In our childhood we used to hear all these things from our elders but we did not know how great the Power of the Naam is."

There is a merchant in the town of Gitarabad – now he has become an initiate. But in the past he knew about some initiates of Kirpal Singh and he only knew this much about them: that they have a Master somewhere in Delhi. There were a couple of traders over there and they all used to go and see Master Kirpal Singh in Delhi, sometimes once a month, sometimes after two, three, or four months and he knew that they had some

Master who might be living somewhere near Delhi and that their whole family had gone to see Him once in awhile. He knew only that much, he had never talked to them, he had not gotten any other information from them, but he only knew that they had a Master and that He might be someone very good, etc. So just because of that information, that they were going to see their Master, he got so much good fruit of the company of the truth that he was blessed with the rare gift of the Naam Initiation in his lifetime.

I will tell you a story, I hope you will understand this. Once there was a king who did not have many children, he had only one daughter. In India, the parents arrange the marriages of their children. So he was also worried about arranging the marriage for his daughter, so he announced in his kingdom, "Anyone who will recognize me – I will marry my daughter to him and I will also make him my heir; I will give all that I have to him."

So when such an announcement was made, everybody who thought that he was eligible for that marriage wanted to go and get married to the princess and become the successor of the king. But on the main street of his capitol city the king had put many distractions. At some places he put very good food, and at other places he had put very good musical instruments, and shows and plays and things like that. At many places he had beautiful women there, and it was announced that people could enjoy with those women without paying anything. It means that he had so many distractions and so many things to distract people's attention on that main street. So when people started coming on that main street to search for that king they were all distracted by those things which were set up on the way. Some people got involved in the good food, some people got involved in hearing the pleasures of the music, some people got involved in seeing the dances, others got involved in enjoying with the women and things like that.

But out of all those people there was one person who was very pure-hearted with a lot of willpower and great determination, and he thought, "I can enjoy all these things once I have found the king." So he did not let his mind wander here and there, he did not get distracted by any of those distractions and he went looking for the king. Finally he came to the garden where the king had hidden himself. The king had disguised himself as a gardener and was cutting the grass over there. When that boy came there, when he saw the king, he saw that the face, the eyes, the forehead of that king were very radiant. At once he recognized that the gardener was the king. He said, "Your majesty, what is the use of hiding now; now I have recognized you, so you please manifest your real form." After that he got married to the princess, and he himself became the king.

This is just a story. The reality is that God Almighty is that king and he is present within all of us and he has told us, "I am within you and whosoever will recognize me, whosoever will reach me, I will give him my daughter, the daughter of the devotion. I will marry him with the daughter which is the devotion and I will put the crown of spirituality on the head of those who will recognize me." Now some of us are involved in the good foods, others are involved in hearing the music, some are involved in indulging in the worldly pleasures with women, and all those kinds of things, and that is why we do not recognize God Almighty who is within us. But there is somebody among us who is very strong-willed, who does not get distracted by any music, by any distraction of this world, he always goes looking ahead and he always goes looking for his goal. Finally after giving up all the pleasures and things of this world he manages to get to the place

where God Almighty is hidden and he recognizes Him and he also becomes like God. He wears the crown of spirituality on his head.

Those jivas are very fortunate ones who have the connection with the Satsangis because the Satsangis always have the fragrance of the love of the Master and the remembrance of the Master to give to them. It becomes like a good virtue, a good karma which helps us to get the holy Initiation later on.

1990 September: The Servant of the Servants

Session Date: January 15, 1990

This question and answer session was given January 15, 1990, in Hyderabad, India.

QUESTION: [A question was asked about Sant Ji's bhajan "*O Akal Ke Dekh Jara*."]

SANT JI: There were many of those bhajans which I sang in the presence of Lord Kirpal. Because I moved, some which were in that collection of bhajans got lost. This is one of those bhajans which I sang in His Presence. In those days I did not write my name in the last line of the bhajans; I used to call myself as Dass, or the servant of the servants. So that is why it says here, "I am the servant of the servants." I changed it to writing my name or the name of Master Kirpal or Baba Sawan in the last lines of the bhajans only because many people were taking those bhajans and they were getting them published or printed in their own name. So in order to prevent that from happening I started using my name. You might remember that in the earlier messages which I gave, like the New Year's message, I signed my name as Dass Ajaib.

Well, in order to understand the meaning of this couplet completely one has to go within because it talks about the inner things. The hymn is towards the inner things, but it also mentions those two great Masters at Whose Feet I got the opportunity to sit, so it refers to Them also.

Dear ones, I got many opportunities to see the life of Baba Sawan Singh and I have seen how much He had surrendered Himself to the Feet of His Master and how He was devoted and how much He was in the Love of His Master. Even on the tent under which He sat to do the Satsang it was written, "Baba Jaimal Singh shower grace upon me," or "Baba Jaimal Singh have mercy upon me." And every single thing which was there would always sing the praises of Baba Jaimal Singh. Baba Sawan Singh was very much devoted to the love of His Master.

Master Kirpal Singh Ji used to tell this story very often regarding the sacrifices and love of Baba Sawan Singh for His Master. He used to say that once when Baba Sawan Singh went to visit the village where Baba Jaimal Singh was born, as soon as He got to the boundary of that village He knelt down there and paid homage – He folded His hands and bowed down there – and He respected that place. When He went into that village to do the Satsang, before He started to do the Satsang He started weeping in the remembrance of His Master. When the dear ones saw Master Sawan Singh doing that they asked Him, "Master, if this is Your condition then what will happen to us? If You are weeping so much in the pain of separation from your Master, what will happen to us?" Then Master Sawan Singh could hardly say anything because His voice was choked, but He did say one thing, "I have so much pain of separation from my Beloved Master that I am ready to

sacrifice everything for Him, If He would come and give me one glimpse of His physical body now, I am willing to give up everything I have, I am ready to sacrifice everything I have." Master Kirpal Singh often told this story in the Satsang just to explain to us what sacrifice Master Sawan Singh had made for Baba Jaimal Singh and how much He used to love Him.

I had many opportunities in my life to meet with people who had worked with Baba Sawan Singh, and others who had seen Him doing His meditation – they told me how He used to stay up and do His meditation and all about the practices He did. Also I was very fortunate to meet an initiate of Baba Jaimal Singh. His name was also Jaimal Singh; he was a great meditator. He used to come to visit me; many times he stayed with me in my house. He told me a lot about the love and devotion which Baba Sawan Singh had for His Master Baba Jaimal Singh.

Regarding Baba Jaimal Singh Ji, that disciple named Jaimal Singh told this story: once after Baba Jaimal Singh initiated somebody in his village that dear one asked Him this question, "Is it true that You will come to take me at the time of my death?" So Baba Jaimal Singh said, "Yes, you look at my clothes; I will come to take you wearing the same clothes." So that disciple Jaimal Singh told me that before that person left the body he said, "Baba Jaimal Singh Ji has come, wearing the same clothes He was wearing at the time He gave me the Initiation."

Master Sawan Singh Ji did a great amount of sacrifice in meditation. What I have come to know about His life was that He did a great sacrifice in meditation. We people hear about the sacrifices made by the Masters and we even talk about how much They have meditated. Sometimes we try to imitate Them; sometimes we even try to do as They have done. But, dear ones, it is very difficult to do such great sacrifices in meditation as the Masters have done.

Only when I got the darshan of Beloved Lord Kirpal did I understand how much He had sacrificed in meditation and how hard He had worked in meditation. He used to go stand or sit in the waters of the river Ravi and stay there for a very long time; sometimes He would spend all night there meditating in the waters of the river Ravi. In many other ways He did a lot of sacrifice on this Path, and He did His meditation.

One year before I met Him physically, He started appearing within me; He started giving me His gracious vision. I had been told by another advanced initiate of Baba Sawan Singh about Master Kirpal. He had told me that the Power who was supposed to initiate me would come to me by Himself and that He was such a great Power that if He put His hands in front of two firing canons, He could even stop those canons. But I came to know about His Real Power only after getting Initiation from Him and only after meeting Him.

Dass en dass means "servant of the servants" or the humblest or the poorest of all. It is very difficult to say these words, because it is very difficult to become the servant of the servants. It is very difficult to become the poorest or the humblest of all because we have the mind in us, we have the ego in us, and that is why we do not want to realize, we do not want to say, that we are the poorest of all.

Only with the grace of the Master can one become the humblest of all. When my beloved Lord Kirpal told me that I had to close my eyes in respect to the world and open them

inside, when He told me to go into meditation, at that time I requested Him, "O Lord, this is the realm of the Negative Power and there are many things which will bother me. I have only Your support and it is only You Who has to save my reputation, save my honor." And this is true – that Gracious One showered so much grace upon this burning, heated-up soul; and in this realm of the Negative Power where there are so many difficulties, it was only because of His grace that I was able to do this – I had only His support.

I had many obstacles to overcome. I had to bear the hunger and thirst: I did not eat well, I did not drink well. The last time that I became sick, the doctor asked me about my body and I told him, "Dear One, what can I tell you about my body? I have not taken good care of my body. I did not eat enough; I did not drink enough. I did not take good care of my body because I was doing meditation all the time." There were many other difficulties, which I had to overcome. One of them was that I was not married and I was living the life of a celibate.

Regarding the celibacy – it is a great privilege and it is a matter of great grace of Almighty Lord if one can maintain celibacy. If one can maintain chastity all throughout his life – if the person can remain as pure as he was born, as he came from the womb of his mother – he was very pure – and if he can maintain that purity all through his life, that is a great thing. But this can happen only if that person has the gracious hand of Almighty Lord on his head; I was a very fortunate one to be able to do that.

We people talk about maintaining chastity; people say, "We are celibate, we are the mahatmas," etc., but dear ones, it is very difficult to do that. One can do that only if God Almighty is gracious on that person. I have met with many mahatmas, many so-called religious people who say that they are celibate, that they are chaste, but it is very unfortunate of them that they cannot even maintain their vital fluid. They lose their vital fluid even in their sleep. So dear ones – those whose condition is like this – those who cannot maintain chastity even in the state of dreams, if they have women at their disposal – or such women, if they have men available – do you think they will be able to control themselves? It is not possible, because if you cannot maintain chastity in thoughts and in the state of dreams, how is it possible for you to maintain it physically?

Dear ones, you can imagine very well how difficult it would be for a person to maintain chastity and remain pure if he had all the privileges and all the things of the world available to him. You know that my parents had provided me with all the facilities and they always insisted that I get married. But right from my childhood, right from the beginning, I had the feeling that I had some ghost in me; it was very important for me to control that ghost. And I was aware that if I would get married to someone else then I would have to fight with two ghosts. And how would I be able to do that if I had not controlled the ghost who was within me and who was bothering me?

Often I have said that only he can become a renunciate who has been given everything by God Almighty and who then becomes detached from it. Only if he has been given everything and if he renounces and is detached from those things, only such a person can be called a renunciate. One who has not been given anything by God Almighty – if he says that he is a renunciate – how is that possible?

That does not make any sense, naturally, because since God has not given him anything, what did he renounce? When I went to 77 RB I met Darshan Singh, who is in our sangat. In those days Darshan Singh used to serve a mahatma who would not look at any woman and who wanted to have no contact with any woman. He did not even like to see women and he would always keep a very great distance from any woman. Darshan Singh was also under his influence. (Darshan Singh is Pathi Ji's physical brother; they both used to serve that mahatma before they met me.)

Whenever I went to 77 RB they used to talk about that mahatma. They said that he was such a great mahatma, and that he never liked to see the women and so on. That mahatma's teaching was that you should not eat food cooked by a woman ("because they drink tea and do other things and that is why it is not good for us to eat food cooked by the women"); he was so strict about all these things. But it is very funny that at that time, while he was following or serving that mahatma, Darshan Singh became the father of seven children. And still he would talk very highly about that mahatma.

So once they were talking to me about how good the mahatma was. So I asked Darshan Singh, "Tell me one thing, what was wrong in that mahatma, why did he not want to see any women?" He replied that, "Because the mahatma says that if he sees women he cannot preserve his vital fluid in his dreams." So I told him, "Darshan Singh, if just by even looking at the women he cannot preserve his chastity, then what would happen if sometime some woman would go near him? And still you tell me such good things about him; that he is very good. And tell me one thing, about your children: how did you manage to have all these children when you were following such a strict mahatma who did not even want to look at the women?" But he did not have any answer and he just kept quiet.

So I mean to say that if we have renounced all these things outwardly but from the within we are holding on to all these things, it is nothing but hypocrisy and such hypocrisy, such renunciation, can also be very misleading.

Kabir Sahib says that all the thoughts and all the fantasies which we have in our mind are nothing but lust. If we are not maintaining chastity in our thoughts, the chastity which is maintained in the body does not have any importance, it has no value, because all day long, twenty-four hours a day our mind is thinking lustful thoughts, fantasies and things about it. Even if we are preserving chastity in the body but still we cannot be called as the one who is maintaining chastity, instead of becoming a chaste person we are becoming the most indulgent ones.

So what I said in that bhajan – that *dass en dass*, the servant of the servants was a dear one, was a lover, and how can I compete with those two great lovers – I meant those two Great Masters because They had sacrificed so much and I see many other dear ones who are sacrificing themselves for the love of the Master – how can I compare myself with them because they are better than me? I meant Master Kirpal and Master Sawan Singh because They had done so much sacrifice and They had surrendered Themselves to their Master.

Guru Nanak Sahib also said that there are many who are superior to others, "Who knows my name?" There are many dear ones who sacrificed more than the other people and in that way they get to the court of Lord. Guru Nanak Sahib says, "People try to copy or

imitate Those Who are one with Almighty Lord but they cannot imitate Them, they cannot copy Them." We are caught up in ego and we are easily tricked by our mind only when we try to imitate the Masters and only when we try to copy the Saints and Their lives. But it is not possible for us to copy Them because we cannot do the things which They have done. In fact, They have been sent by God Almighty into this world to do all those things so that They could demonstrate to other people that without making all the sacrifices, without working so hard in meditation you cannot achieve this thing. And since They are sent into this world by God Almighty, They are able to do that only because of the grace of God Almighty, They can do it. But we cannot do it even though we may try to copy Them.

Master Sawan Singh Ji used to say that once some houseflies went to the moths and they said, "Look here, we also look like you; we also have wings. We belong to the same category as you and we all are brothers and sisters." So the moths said, "Yes, you look like us and you are like our brothers and sisters, but can one of you go and see if there is any lamp burning in the nearby house?" So at once one housefly went and came back in a moment saying, "Yes, there is a lamp burning there." Then those moths chased those flies away saying, "If one of us had gone there to see the light he would have not returned; he would have burned himself in that light. You do not belong to the same category and you do not have any right to stay here." So they chased all the houseflies away.

In the same way, dear ones, I have always said, "What is it like for a dear devoted person to go to the Master?" It is like bringing the dry gun \powder in contact with fire. You know that the gunpowder explodes right away when it is brought into contact with the fire. In the same way, when a truly devoted person comes in the company of the Master, he goes up immediately. Dear ones, when we look to the Sikh history we learn about many disciples of the Masters who sacrificed a great deal, who surrendered to the Master. They did a lot for the Master, but when they listened to their minds, when the ego came, they were tricked by the mind and then they fell down. That is why I have often said that if we have even one bad thought or one thought of the ego it can bring us down from the peak of Brahmand.

Many times I have told you the story of Bhai Joga who was an initiate of Guru Gobind Singh, about how he sacrificed by obeying the orders of his Master, and when the ego came and he was going to fall down, the Master appeared there to protect him. Bhai Joga was an initiate of Guru Gobind Singh. Once Bhai Joga's parents came to see Guru Gobind Singh, from Peshawar where they used to live. At that time Bhai Joga was a very smart, very handsome young boy and Guru Gobind Singh Ji liked him very much. He asked him, "What is your name?" He replied, "My name is Joga." Now the word "joga" in Punjabi literally means "for" or "of." So when he said, "My name is Joga," Guru Gobind Singh asked, "Well for whom?" Joga was so much enchanted by Guru Gobind Singh's love that he said, "I am for You or I am of You." So from that time onward Bhai Joga remained with Guru Gobind Singh. He did a lot of seva and he was a very good devotee, a very good disciple, a very good sevadar of Guru Gobind Singh.

Some years later, his parents came to Guru Gobind Singh, requesting Him to allow them to take Joga to their home because they wanted to get him married. So Guru Gobind Singh called Bhai Joga and said, "Okay, you go and obey your parents; you do as they want you to do." Bhai Joga did not want to go, so he said, "Master, I have surrendered

my life to you and I want to remain here only with you, You are my everything and I don't want to go with anyone else." But Guru Gobind Singh said, "No, they are your parents and it is your responsibility to please them. So you go with them and do whatever they want you to do. You should obey them because they are your parents. I appreciate your devotion, and I appreciate your surrendering to the Master. I'll tell you one thing: whenever you get the message from me to come back to me immediately, leave everything behind and also leave whatever work you are doing, leave in the middle of it. As soon as you get my message to come, you should come, but now you go with your parents.

So Joga became very happy that he had not displeased his Master and that the Master was still pleased with him, so he went with his parents. Back at his home he was engaged to get married. In the Hindu and the Sikh traditions in the actual wedding ceremony, the Hindus have some fire burning and the Sikhs put the Guru Granth Sahib, their holy book, and they go around those things four times. They circle around either the holy book or that holy fire and that is the ceremony of the wedding. Now Guru Gobind Singh had also sent another disciple back home with Bhai Joga at the same time, because in those days there was not such good and fast means of transportation. Guru Gobind Singh had sent that disciple along with Bhai Joga and his parents with a letter from Him saying, "Come immediately!" That disciple was instructed, "You should give this letter to Bhai Joga after he completes the third circle around the holy book, when just the last round remains." So according to the plan after Bhai Joga went around that holy book three times and when only the last round remained, at once that disciple came forward. He gave that message of Guru Gobind Singh to Bhai Joga which said, "Come immediately. Leave everything behind. Whatever you are doing leave in the middle of it and come back." Because Bhai Joga was a very devoted disciple, he wanted to and he had to obey that word of the Master literally, but his parents, other relatives and everybody else said, "Well, how much time does it take to finish this ceremony? You just have to go around this holy book one more time and then that will be all; your wedding will be over. How much time does it take?" But Bhai Joga said, "No, I have to obey my Master; I cannot do this." So he left that work in the middle of it and at once he started on his way to Anandpur Sahib, [the place where Guru Gobind Singh had his dera.] On the way he had to spend the night in a place called Saharanpur. When he got there, suddenly ego came into his mind and he started thinking, "I am such a great disciple: I did not even care for my wedding, I did not even care for that beautiful woman to whom I was going to get married. I am a very great disciple, because I have come here and I am obeying my Master." So when he started having these kinds of thoughts, his ego bothered him – and when you allow ego to come in then all the other passions follow. So when he was thinking in terms of what a great sacrifice he had done, that he had left his bride behind, etc., when he started thinking about the beautiful woman, lust also spread within him and then he was having lustful thoughts and then he thought, "Well, what is wrong if I go and enjoy with some prostitute?" So now because he was completely under the influence of ego and lust and the other passions, he forgot where he was going and who he was. So he went to the house of a prostitute.

Now Master is not unaware of the sacrifice made by the person who has done such a great sacrifice for the Master, and He will not let him fall down. Master has given him Initiation and He is responsible for him, that is why Master will do every possible thing

to prevent the fall of the disciple. So Guru Gobind Singh went there in the form of the guard of that prostitute's house. When Bhai Joga went to that prostitute's house the guard, who was in fact Guru Gobind Singh, told Bhai Joga, "Someone is already here; come back later." So Bhai Joga left, but because he was still under the influence of lust and he wanted to enjoy, he went back there again and again. Each time the guard, Guru Gobind Singh, was there and he told him the same thing, "Someone is still here and you should come back later." So in that way he made several trips but every time Guru Gobind Singh, in the form of the guard, would tell him, "You go away now." When he did not understand that he should not do that, when he still insisted on coming back, by the time he came for the last time, it was about three o'clock in the morning, the ambrosial hour when most of the Satsangis get up and do their meditation, so when he returned at that time Guru Gobind Singh became very strict and He said, "Didn't I tell you that someone important is here, some landlord or something like that? Why do you always come back here again and again? Are you not embarrassed to come here again and again? You look like a noble man, you look like a devoted person; this is the time for you to go and sit in meditation, but what are you doing?"

When he was made to realize that he was a Satsangi and that he should meditate at that time, then suddenly he gave up that idea of lust. Then he regretted what he had been trying to do, and from there he went to Anandpur and he met his Master. But how could he face the Master? You know that when you have done something like this you cannot look into the eyes of the Master, because He knows everything and you feel embarrassed. So he could not look at the Master; he was very embarrassed and very ashamed of his doings. However, he noticed that while Guru Gobind Singh Ji was talking to him He would sometimes close his eyes as if He was sleeping. So Bhai Joga said, "Master, what is this, didn't you sleep well last night? What is the problem?" So Guru Gobind Singh smiled and He said, "Well yes, last night I was guarding one of my disciples and that was also very important." Now Bhai Joga had seen all those things with his own eyes and he realized that that guard was no other than Guru Gobind Singh Himself and then he fell at the feet of Guru Gobind Singh. He realized that Guru Gobind Singh had been guarding him and that He had prevented his fall, and he realized how much he was protected by the Master.

So that is why, dear ones, this Path is not the path of becoming proud of anything; it is not the path of the ego. In this Path we always have to fold our hands to Master; we always have to ask for the grace and protection of the Master. If we do not have the grace and protection of the Master we cannot survive on this Path and there is no way we can keep the ego and the other passions away. So the more we pray to Him and the more we do His devotion, the humbler we will become. We will become the poorest of the poorest.

Dear ones, if there is any dear one who has done some sacrifice for the Master, the Master will always be there to help him and He will not let him fall down. If we look at our life minutely we will see that there were many incidents in our life in which we were going to fall down. But because we were sacrificing our self for the sake of the Master, He did not let us fall down; He protected us from falling down. But what do we people do? We do not have enough faith in the Master or love for the Master. Still we expect that He will take care of us and He will protect us. But we do not have enough love and faith in Him [to receive the help which He is constantly giving.] It is true that if the disciples

always attend to and fulfill their duty, the Master will never hesitate, He will never forget to attend to His responsibilities; He will always fulfill His duty. As Guru Nanak Sahib said, "The Master is the one who explains the reality to the disciples; He brings the disciple who has forgotten to the Path, and in that way He liberates him."

1990 September: On Carrying the Karmas

Session Date: January 3, 1990

This question and answer session was given January 3, 1990, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: Is it a mistake of proud-ness to think that one can lessen the Master's burdens and sufferings by not making it more heavy by our small complaints that we well know we can bear?

SANT JI: It is a very good question; all of you should try to listen to the answer lovingly and you should try to understand it.

Many dear ones told me in their interview that they got the answers to their questions during the last question and answer session, and this question is also very deep and we need to go into deep detail to answer it, so you should listen to it attentively.

You know in this kingdom of the Negative Power, where we have come to live, there is no forgiveness, there is only revenge. Whatever one does he has to suffer for that.

Those who are the crippled ones or the handicapped ones or those who are blind from birth, and those who, right from their birth, have so many diseases, so many sufferings – such souls have such karmas that they come into this world only to suffer the consequences of those karmas and that is why they get such kind of bodies.

Along with them also there are many souls who have done good karmas in their past lifetimes and because of those good karmas God Almighty writes the Perfect Naam and the meeting with the Perfect Master in their destiny.

When I went to Colombia I met many people who could not walk by themselves, who could not eat by themselves, and such people came to see me, especially when I went to Doctor Duque's place. Many people were brought there who were not able to move by themselves. The people who used to take care of them, or their children, brought them to see me.

Even though their children, or whoever brought them there, were not Initiates, since it was written in their fate to have the darshan of the Perfect Master that is why they were brought there.

The great souls, the Saints and Mahatmas, Who do the meditation of Shabd Naam, Who become One with the Shabd Naam, Who become One with God Almighty, there is no difference between God and such Masters.

Nanak Sahib says, "What is the relationship between such Masters and God Almighty?" He says, "Just as the bubbles are formed from the air, as the air fills the drops of water; and once again the bubble dissolves into the water – such is the relationship of the Master

with God Almighty." Further He says, "The devotee of God is exactly like God Himself, do not understand any difference, and do not misunderstand Him as a human being."

Master Kirpal Singh Ji used to say that in the prison there are the prisoners, they are human beings, and the superintendent also lives in the prison. He is also a human being, but the duties and responsibilities of both the prisoners and superintendents are different. The prisoners are there because they have been put there, they are suffering their punishment, whereas the superintendent is there to look after them.

The case of the doctor and the patient is similar: the patient is living in pain, he is suffering a great deal and he goes to the hospital to see the doctor. The doctor is a human being, the patient is also a human being, but the doctor does not have any pain, it is the patient who has pain and who goes to the doctor.

Look at the difference between an illiterate and a learned person. The illiterate person has no awakening of his own self, he does not have any knowledge, whereas the learned person has knowledge and he is living his life very comfortably and very happily. But outwardly they look alike because they both are human beings.

Suppose there is a judge: when he is visiting the market place or when he is just living his normal life, we cannot understand his competency, we cannot know what power he has; but when he is on duty, when he is sitting in court, only then do we learn what power he has.

In the same way, the Saints and Mahatmas come to this world in the form of the human beings because if They had come in the form of the cows or the other animals we would not have been able to understand their language. If They had come in the form of the angels and gods and goddesses we would not have been able to see them. Since we are in the human form that is why God Almighty also comes in the human form.

Within us, the jivas, the waves of lust, anger, and the other passions are rising and we are neither peaceful nor restful, we are at unrest within, whereas that beloved of God, that Saint or Mahatma, is very peaceful. He is very restful within because he is connected with God Almighty.

The reality is that such great souls Who come into this world are the only Ones Who lessen the burden of the Masters. They are the only Ones Who continue the mission of the Masters after They leave.

As I say, that one gets the darshan of the Perfect Master only if he is a very fortunate one. For a disciple to meet a Perfect Master is a matter of both great fate and good fortune at the same place. In the same way, I also say that a Master only gets a perfect disciple if He is the most fortunate one. Many Masters get a perfect disciple in Their lifetime and many Masters do not get such an opportunity; They are still making their disciples perfect.

Read the life of such a Mahatma from his early childhood and you will see how from his childhood, his life was such that he would always keep his eyes closed and wait for God. Even though he would not have met the Master in his early days, in his early childhood, because he was not destined to meet the Master at that early age, still he was in the making right from his childhood. And how does such a Mahatma maintain his body? He does not waste his body in the sensual pleasures of this world because he knows that within that body God Almighty is going to reside one day.

The thought or the attention of such a great soul is always searching for God Almighty right from childhood, and he spends all his time in searching for God.

Read the history of Guru Nanak and the others of the ten Sikh Gurus; see how hard They worked and for how long a time They went on searching. Even after meeting the Master they worked very hard.

Guru Nanak Sahib was born in a very good family, but for eleven years he made the stones and pebbles as his bedding. Was he not getting good bedding? He was getting good bedding, but still he chose to sleep on the stones and pebbles.

We get to know in the history of Baba Sawan Singh that he was also born in a very good family, he also learned a very great deal and he got a very good job. He did his worldly job, and still from his within he went on searching; he searched for twenty-two years of his life and whenever he would get the opportunity he would go in the company of the Sadhus and Mahatmas.

After he met with Baba Jaimal Singh he did not do this – that he got the Initiation and he just sat without doing anything. He did not do that. He worked very hard in his meditations; for many days he would not come out of his room, he would stay in constant meditation. He would not even eat enough; he worked very hard and he meditated a lot. If such a Mahatma is asked, "Mahatma, have you done the meditation?" Such a Mahatma will say, "No, I have not done any meditation; it is all the grace of my Master." So Master Sawan Singh would also say the same thing, "This is all due to the grace of Baba Jaimal Singh."

Once when He was saying things like this His driver Berta Singh, who also used to cook food for Him said, "Master, what about those sleepless nights You have had, and the many times You would not even come out of Your room to eat the food, was that not meditation? Was that not working hard?"

So many times Master Sawan Singh would not come out of His room, He would continue in meditation and He did not even care for the food. When the sleep would bother Him He would stand up and using a baragan to rest His hands He would stand up and meditate like that.

In the same way, Master Kirpal Singh Ji, who used to possess supernatural powers right from his childhood but never used them, was always searching for God. Once in his childhood, when his uncle became sick and was in the hospital, Master Kirpal would go to see him. He would take the same amount of things for a patient right next to his uncle as he would take for his uncle, so when his uncle saw that he asked Him, "Pal, I am your uncle and I have some claim on you and it is good that you bring all these things for me, but what claim does that person have on you? Why are you bringing the same amount of things for him also?" So Master Kirpal said, "Uncle, no doubt you are my uncle, but he also has the same claim on me as you do." So such great thoughts were in Master Kirpal in his childhood and he always went on searching for God and the Perfect Masters. He used to say that although he was working in the army as the deputy accountant officer, which was a very big post at that time, still he would go in the night time to the train station of Lahore and help the old people who could not carry their luggage and their bedding. Serving the people, he continued his search.

He used to say, “Since I was very fond of going to the banks of rivers, once I thought, ‘Let me go and visit the bank of the Beas river.’ So I went to the Beas station and over there I asked the station master, ‘Which is the way to the river?’ So that station Master said ‘Do you want to go to the Dera?’” Master Kirpal did not know that there was a dera of a Master near there so he thought, “Well it is very good, it is like killing two birds with one stone. I will go to see the dera and meet the Master there and also I will visit the river.” So he went to the dera where he saw Master Sawan Singh Whom he had been seeing in his meditation for seven years before he met Him physically. So when he went there and saw that the Master was the same one Who was giving him darshan within, he said, “Master, why did you take so long for me to come to You physically?” Master Sawan Singh replied, “Dear one, this was the only appropriate time.” So the meaning of saying this is how right from childhood he was searching for a Master, he was searching for God Almighty, and what kind of thoughts he had right from the beginning.

Even such great souls who are capable of lessening the burden of the Master – even they cannot think of lessening the burden of the Master because only He who is Perfect can carry the burden of the Master. When Guru Angad Dev was given the responsibility of becoming the Master, He said, “Master this burden is very heavy; I cannot carry it.”

Such great souls cannot refuse the Will, or the order, of the Master; but when the Master gives them the order to do the work, at that time they request the Master, “Master, please sit here so that we may always enjoy Your protection.”

Regarding myself, you would have heard how my mother was so much attached to me and she would always give me very good bedding and such things, and she had a very good bed for me. But I had found a gunny bag from somewhere and in the nighttime I would sit on that. Sometimes she would come in my room and find me sitting on that gunny bag. She would get upset at me, saying, “You are still very young to do the devotion; this is the work of the old people. Why are you meditating like this?”

Regarding sleep, dear ones, I have often said that I have not inherited the sleep of the morning time because I have never slept in the morning.

I did not suffer hunger and thirst and I did not do the meditation, hoping to do this work. If I had known that by doing the meditation you have to carry such a burden, it is possible that I would never have done this. I thought that by doing the meditation of God, once you get the Almighty Lord, after that you always remain attached to His Feet and all your problems are over. But such souls do not meditate hoping to be the Masters or hoping to carry this burden, because it is a very heavy burden to carry. Such souls are made to carry this burden; They are given this responsibility.

I have often told you how once when we were leaving Ganganagar, Master Kirpal wanted me to sit in His car, and I didn’t want to go with Him because the night before He had spent all His time meeting with the people and He was very tired and I wanted Him to rest. So I told Him, no, I would go in my jeep, but He insisted. He embraced me and said, “You come along with me.” So He took me in His car and then He started talking about the end time of His Master and how He was made to carry on the work of His Master.

When He was telling me all about that time, at that time my heart and my body were trembling. He was telling me that there were many reasons, “Because I could not refuse

the order of Master Sawan Singh. But I did make this request, a prayer to Him, 'Master, You please sit here, You live in this world; because You look very beautiful sitting on that throne.'"

[There was a break in the tape at this point.]

So when Master was telling me all this I told Him, "Maharaj Ji, what kind of things are You talking about now? Why are You saying all these things to me?"

He said, "Yes, these very things will help you in the future."

Dear ones, often I have said that for the Satsangis, the Masters are the abode of Grace, because They are the Ones Who have graciously given us the Initiation. We are the ones who are drunkards and who are involved in all kinds of the bad karmas, but They give us the Initiation. They sit within us and They liberate us even though we have all the bad karmas, because They have to maintain Their reputation as the forgiver and gracious one.

You know that first of all our mind, who is an agent of Negative Power, creates many obstacles in our way, and he always claims for honor and the fame of this world. And on our way to go to the Masters how many obstacles he creates.

Everyday in the churches, in the mosques, and other holy places we hear the praises of the Naam and we know that there is no liberation without doing the meditation of Naam, but still when it comes to taking the Naam Initiation this mind creates many obstacles in us.

Whenever any dear one does any bad karma, at that time, because Negative Power is also sitting on the left hand side and Master is sitting on your right hand side, the Negative Power always says, "Look at this disciple of yours. You have given him the Naam; was he worthy of the Naam that even after taking the Naam he is doing so many bad deeds?"

If parents who are looking after their child very well are told by other people that they are not doing their job correctly, and if someone blames their child for something he has done, then you know how bad the parents feel. Sometimes they go on arguing and fighting with them. You see that we people do the karmas and it is our Master who is blamed for our karmas; but Master is very patient, very humble and very gracious to us. Still He says, "Well, he will be all right; I will explain to him and he will stop doing these bad deeds. I'll take care of him." He says things like that.

Sometimes dear ones say that they are not sure which thought is coming from the Master and which thought is coming from the Negative Power. Such dear ones should know that all the thoughts which lead you toward doing negative things, bad things, and all the thoughts which take you to the bad deeds, they are all created by the Negative Power because he wants you to do the bad things. But if you get the good thoughts, thoughts which inspire you to do the devotion and thoughts that take you to the Master, those are the thoughts created by the Master. Whenever you get such grace of the Master, whenever you get good thoughts about the Master, at once you should try to sit in meditation. Because you know that your soul is always inclined towards the Master and at such times, when you have good thoughts, your soul becomes more inclined towards the Master.

For Satsangis to do even this much is enough. This would be like helping the Master and like lessening the burden – if they do not bother the Master with the worldly problems which they have – even that would be enough.

Guru Nanak Sahib says, "When the Master gives you Initiation He forgives all your past karmas and He puts you on the True Path." So when you get the Initiation Master takes the account of your karmas from the Negative Power and then He becomes responsible for it, and for the future He puts you on the right Path, and He tells you that you should not do the bad karmas. Whatever karmas are done in the domain of the Negative Power must be paid off. Somebody has to pay them, either the disciple or the Master, and as I have often said, "The Negative Power does not spare even one karma." It is also up to the Negative Power, to choose the way of paying off the karmas. If he wants he can take the eye of the Master. If he wants he can ask for the leg or any part of the body of the Master, and if he wants he can make the Master have diarrhea or any other sickness. It is completely up to the Negative Power to decide how he wants the karmas to be paid off by the Master.

The diary form which was made by Master Kirpal is the only remedy for this disease. We have to mold our life according to the teachings, according to the principles, laid down in the diary. Once we get the Initiation, we should not do any bad karmas. We should always think about the consequences of the action before doing it; and we should mold our life according to the diary.

Saints are free from all kinds of karmas and diseases, but still you know when They come into the human body how much They have to suffer. It is only the Saint Who suffers on account of other people's karma; He is the only One Who burns Himself in other people's fire. Otherwise who on the earth would want to burn in other people's fire? Who wants to carry another person's karma?

When Master Sawan Singh had carried some dear one's karma and He had become unconscious, He could not even move; then the same person whose karma Master Sawan Singh had carried was standing right there. He had the bad thoughts, bad feelings, for Master Sawan Singh and he said, "Master, is this Your own karma which You are suffering?" Master Sawan Singh just smiled and said, "No Dear One, it is not my karma, it is the karma of a dear one."

A similar kind of incident is found in Baba Jaimal Singh Ji's life also. Baba Jaimal Singh had an initiate whose name was Moti Ram; he was a tailor by profession. Because the sangat was very small in those days he went to Baba Jaimal Singh and invited Him to come and be with him for one month to do the Satsang and Baba Jaimal Singh agreed. So He went there and while they were doing the Satsang one very prominent, influential man, Hukam Singh, started coming to the Satsang.

Moti Ram wanted Hukam Singh to get the Initiation. So he requested Baba Jaimal Singh to give him the Initiation because he thought that if Hukam Singh got the Initiation it would be very good for the Satsang. He thought that other people would be attracted to the Satsang. We Satsangis always have the desire that new people who come to the Satsang should also get the same benefit that we got, and that many people should come to the Satsang. So that is why we always request the Master to give His grace and give the Initiation to the people who come there.

So Moti Ram also requested Baba Jaimal Singh to initiate Hukam Singh. But Baba Jaimal Singh said, "Well, you can make me give the Initiation to two hundred other people, but don't force me to give Initiation to Hukam Singh." But Moti Ram did not understand and he said, "No Master, You have to give him the Initiation." When he insisted very much then Baba Jaimal Singh agreed, "I'll give him the Initiation, on one condition, that I will leave this place right after giving the Initiation." Even then Moti Ram did not understand; he said, "Master, it is all right if You go back; I will come to the dera to hear the Satsang. But You should kindly give Initiation to Hukam Singh."

So Baba Jaimal Singh said, "All right, you get the tonga and put my bedding on that tonga and get it ready. I will leave right after giving the Initiation." Even then Moti Ram did not understand why Baba Jaimal Singh was not willing to give Initiation to Hukam Singh. Anyway because he was insisting, Baba Jaimal Singh gave Initiation to Hukam Singh and right after the Initiation He left in that tonga. On the way home in the train He met Baba Sawan Singh in Ludhiana.

Baba Sawan Singh used to say, "On the weekends or whenever we had holidays we would always go to the dera, and Baba Jaimal Singh would get upset at us, saying, 'You people do not look after your household work and you always run to the dera. You should not come here until I call you, or until you do your household duties.' So He would always get upset but still we were so fond of His darshan that we would take every opportunity to go to see Him. So when I met Baba Jaimal Singh in Ludhiana, I asked Him, 'Master, can I come to the dera this weekend?'"

Baba Jaimal Singh was suffering with a very high fever at that time and He said, "No, you should not come to the dera this weekend; you should also not come next week, you can come two weeks later." And afterwards He went to the dera and for fifteen days He was suffering with a very high fever. His whole body became very pale, He did not even take any medicine and he suffered a great deal at that time. Later on a doctor was called from Amritsar. Later on He told Bibi Rukho about the karmas of Hukam Singh which He had carried. He said, "Hukam Singh was supposed to be burnt in a fire and he had very heavy karmas to pay. That is why I did not want to give him Initiation but because Moti Ram insisted I had to give him the Initiation; as a result I had to carry all his karmas and that is why I became sick."

Two weeks later Baba Sawan Singh went there and learned that Baba Jaimal Singh had been very sick. Seeing His pale face and very weak body, he requested, "Master, why didn't You let me come to You when You were sick. I would have served You, I would have taken care of You; You should have allowed me to come here." But Baba Jaimal Singh Ji replied, "No Dear One, it was good that you did not come, otherwise you would have had bad thoughts, thinking, 'The Masters also have to suffer this much?' It was good that you did not come, otherwise you would have also lost your faith in the Master."

So Dear Ones, the meaning of saying this is that to give the Naam Initiation is not a very small thing, it is taking on the karmas of the disciples whom you Initiate. For the disciples who have got the Naam Initiation, for them, only this once is enough. If we do not do any bad karmas, and whatever problems we have, we try to sort them out ourselves. If we always do the things according to the instructions of the Masters, if we

do the meditation of the Shabd Naam as the Masters have told us, if we are doing all this, that would be more than enough help to the Master.

Master Sawan Singh Ji used to say that at that time when he saw Baba Jaimal Singh sick, he asked Him, "Can You tell me whose karma You have taken on Yourself?"

Baba Jaimal Singh said, "No, you will not be able to digest it." But Baba Jaimal Singh made Baba Sawan Singh promise that he would not reveal the name of that person to anyone in the Sangat as long as Baba Jaimal Singh was in the body and that is why Master Sawan Singh did not reveal the name of that person. He used to say, "Today, because Baba Jaimal Singh is not physically among us, that is why I am telling you that He took over the karma of that person." Even though the Masters carry the karmas of the people, still They do not let them know that They are carrying their karmas, They always remain very quiet; and very humbly and very graciously They take on the karmas.

Books are filled up with stories of how Masters in the physical form have helped Their disciples and there is a lot more which I could say, but since our time is over, I think that whatever I have said we should try to understand from it.

1990 October: Until We Become Disciplined

Session Date: November 27, 1988

This question and answer session was given November 27, 1988.

QUESTION: Master, what should be the behavior of the leader of the Satsang or in a particular area with those people who go for the first time to the ashram?

SANT JI: It is a very good question and it is very good for all the Satsangis to understand.

First of all the thing we should understand the most is that the group leader is the representative of the Master; he is a person upon whom the Master has showered a lot of grace. The group leader himself should act, and he should make other people act, in a way which pleases the Master. Master likes the discipline, so it is very important for the group leader, as well as the people who come with him, to be in the discipline.

I will tell you something about the format of the army which will make it easier for you to understand how it works. Usually ten people form a section in the army and combining many sections they form a platoon. Only that person gets charge of a section who has achieved a very special place in the eyes of the commanding officer, and in the same way, only that person becomes the leader of a platoon who knows about the rules and regulations and who knows what the platoon is required to do. So only those kinds of people become either the section officers or the platoon officers.

In the army the group leader does not issue any orders to the people; it is always the commanding officer who gives orders. Whatever orders the group leader receives from the commanding officer, he just conveys that to the people. People carry out sincerely and wholeheartedly the orders given to them by the group leaders and whenever anyone is considered for a promotion the group leader is always asked about that person.

In the same way, in Sat Mat we are also taught the discipline. The Master makes His Sangat into different groups and the group leaders are appointed. He tells us, "He is your group leader; you do the Satsang with him. He will be conveying my orders and my wishes to you."

A wise group leader does not impose any of his own thoughts on the Sangat. He does not give any orders to the Sangat from his own side; he only conveys the wishes and the instructions of the Master. Also, a good group leader does not merely tell us to meditate, instead first he himself meditates and becomes an example for others and then he inspires others to meditate. He practices the Path himself and he tells us about the benefit of doing the meditation of Naam.

The same thing applies to keeping the diary: Master Kirpal Singh invented the form of the diary and He inspired us to keep the diary because the diary is the only means of making us understand our faults and it is the only way of keeping ourselves in the discipline.

As at the time of Initiation the new initiates are told the good things about keeping the diary and how they have to keep the diary, in the same way, when any new initiate goes to the ashram he should be told by the group leader how he has to behave at the ashram and how he has to attend the Satsang. It becomes the responsibility of the group leader to inform the new initiate about every activity.

Until we become disciplined we cannot progress in the meditation. We have to make a wise schedule of our day-to-day life in which we divide the time which is available to us. We should know at what time we need to get up, at what time we have to go to Satsang, at what time we must sit in meditation, and on what day we have to go to the ashram to attend the Satsang. Unless we do all those things very carefully, we cannot progress in the Path.

As in the army, the group leader enjoys the special privileges from the commanding officer; whenever anyone is considered for the promotion, the group leader is consulted and he gets a lot of attention from the commanding officer. In the same way, the group leaders who maintain discipline and who perform their work correctly also enjoy the special grace from the Master.

Master showers a lot of grace on that group leader who himself maintains the discipline and does the meditation wholeheartedly because it is through him that Master distributes His grace to the other dear ones in the Sangat.

You know that in every ashram we have to set up some regulations, some codes of maintaining the discipline, such as how it is very important for us to maintain silence in the ashram. Even when we are doing things other than meditation, we should be doing the Simran and not disturbing the peace of the ashram. And also when we are going to get food, and when we go to eat the food, we know how we have to respect the food and not waste it, because the food which is prepared in the langar of the Master carries a lot of grace of the Master.

Another important thing which is needed in the ashram is seva. The group leaders should inform the dear ones what seva needs to be done, what things are needed at the ashram and how the dear ones can come and participate in the seva there.

You know that the group leader who runs the ashram has a very big responsibility on him, because only by his efforts can the sangat attend the programs of Satsangs and meditation at the ashram. The sangat can benefit from the ashram and the sangat can meditate at the ashram only if some things are prepared there for them. Another main thing is that the group leader should always be careful with ego. He should not become egotistic, because many loving, innocent, dear souls come to the ashram. They respect him a lot, they fall at his feet, etc., but the group leader should not get puffed up with that kind of respect and appreciation which he may get from the dear ones. He should always remain humble within and he should not get upset with the people unnecessarily if he has the habit of doing that.

It has always been seen that the loving, innocent, dear Satsangis go to the group leader and they respect him a lot, they praise him a lot. They are very humble and they sing the praises of the group leader, but the group leader does not appreciate that. Instead of having humility, he gets caught up in the ego, so he loses all the meditation he has. Those dear ones who are humble, those who do the seva, and those who do the meditation, those who sing the praises of the group leader, they definitely get the meditation of the group leader; but the group leader is left with nothing but egoism.

So all the group leaders as well as all the Satsangis should stand with all their strength like brave soldiers. What is the thing which can give them strength? The refuge of the Master can give them all the strength. To have faith in the Master, to always remain in the refuge of the Master, and to love the Master wholeheartedly are the three things which keep us in His strong refuge. So those dear ones who remain at the feet of the Master with all love and faith in Him and who do the meditation, they definitely progress in this Path. They also achieve the concentration and finally they become successful in this Path.

Dear Ones, the five dacoits of lust, anger, greed, attachment and egoism attack only those dear ones whom they see as lax or lazy, not prepared to fight with them. They only attack them when they see that they are not prepared and when they are not doing their work; but they do not dare to come near those who are always standing alert like brave soldiers.

Guru Arjan Dev Ji Maharaj describes the condition of the brave warrior-like soul of the Master. He says that the warrior-soul of the Master is like a powerful wrestler who reaches all the heights of this world. He understands himself as the great wrestler of the Master and he always feels the hand of the Master on his back. Dear Ones, if you come to the eye center, you will see how the Master is there to help you; not even for one moment does the Master take His eyes from the disciple. He is always present there to help the disciple.

Even though the disciples have to fight with the five dacoits, those five passions, but still, since they have the hand of the Master on their back they do not have to worry because they have the strength and might of the Master with them.

There is a saying that we can know the goodness of a tree only when we eat its fruit. In the same way we can know about the glory of the Saint or the Master only when we go within and see His mission there with our own eyes. Only when we go within can we see how the glory of the Master works and how Master protects His disciples over there.

Dear Ones, I was a very fortunate one to get the Perfect Master, the Form of God, Almighty Lord Kirpal. It was due to His grace that I was able to reach His feet and I was able to do what He told me to do. And since I have lived a practical life, that is why whatever I see with my own eyes, I tell you only those things; I do not say anything from hearsay.

Even now there are many dear ones here who have been living with me for the past thirty-two years, and regarding my discipline, stretching out both my arms I can say, "Have you ever seen me not maintaining the discipline? Did you ever see me sleeping in the early hours of the day? Did you ever see me going to the cinemas? Did you ever see me wandering here and there in the streets?" I can even say to them, "Have you ever seen me running after food or condemning or criticizing the food?" There can be many defects in those men but I ask them, "Have you seen any defect in me?" I tell them, "Either you point out the defects in me or give me the opportunity so I can tell you your faults." Who can say this with complete confidence? Only one who has lived his life very strictly and only one who has maintained the discipline in his life.

When one breaks the discipline in his life it becomes very difficult for him to regain the discipline. Dear Ones, when once you smell the bad smell of the pleasures, once that bad smell reaches your brain, it becomes very difficult for you to maintain purity.

Saints have been given a very big responsibility by God Almighty. They have been told, "You go to the world, and to those who have the desire to come back home, and to those who really yearn for God Almighty, you should give them the Satsang, you should give them the Naam, and you should bring them back to the Real Home." And you know that no matter how many difficulties the Saints have to face, They always do Their job perfectly and with sincerity.

Satsangis also have a great responsibility to fulfill. It is their responsibility to convey the words of the Master to other people. They have to carry out the mission of the Master and make other people know about the Master. They should set a good example for the other people in the world; just by their way of living, it should be known that they are Satsangis, initiates of a Perfect Master.

Master Sawan Singh Ji used to say that the Masters never fly, it is Their disciples who make Them fly. We should not be like those people who become a source of blame for their Master. Because you know that the Master is blamed if the dog is bad, in the same way we should not become bad, otherwise it will bring blame or a bad name to the Master. We should live our life in such a way that it will be impressive, so that other people should know that we are the disciples of a Perfect Master. The Satsangis and the group leaders all have this responsibility of glorifying the Name of their Master.

Kabir Sahib said, "The critic is worse than the dog who becomes the source of blame for his Master."

There was a time when the disciples of Guru Gobind Singh were used as witnesses because people used to say that the disciples of Guru Gobind Singh never lied. In the same way, the initiates of Master Sawan Singh were also appreciated very much and it was said, "Those that go to the Feet of Master Sawan Singh are very true people and they never lie."

When I go to Colombia, Europe, or any part of America, many dear ones who have maintained a good example, maintained a good discipline, and have set a good example for their families – their family members come to see me, although they are not initiated, and they are all praise for those disciples. They realize how much good I have done for their children, they realize how good it is for them to be disciples and after that they never become an obstacle to keep their children from going to India.

There is an initiate in France, whose aunt came to see me in Bombay a couple of years ago. Even though she was not an initiate she told me that she was impressed. "You have done so much for my niece. Even though I am not an initiate because it is not in my karma yet to get the initiation. I appreciate what You have done for my niece."

You know that when we praise someone's children, how pleased and happy the parents are. The Masters have so much more love than thousands of worldly parents together, so you can imagine the happiness and pleasure of the Master when someone comes and praises His children.

There is a lot which can be said on this subject but I will not go into any more detail. The thing which I would like to tell all of you is that you should do your Bhajan and Simran wholeheartedly, maintaining the discipline – because one who maintains the discipline and does his Bhajan and Simran wholeheartedly definitely achieves success in his lifetime.

I am sorry, I forgot that I was sitting here in India. I felt as if I was sitting in your country. [laughter]

1990 November: Give Up Two Things: Laziness and Hurry

Session Date: October 28, 1990

This question and answer session was given October 28, 1990, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Beloved Master, when I go to the different places where people are meditating, often I have found that some people feel like they are going to die, or their body starts trembling and they feel like all of a sudden they have become very stiff or sometimes they feel as if they're going to have a heart attack. Other people feel nauseous and feel very dizzy and they feel as though they're going to fall. So when this happens they open their eyes and when they lose their concentration then the whole experience finishes. I was wondering if the Master would like to comment, on what this is about and what it is like to die while living.

SANT JI: It is a general question and every Satsangi should think about it. Master Kirpal Singh always used to say that suppose a piece of silken cloth is thrown upon a thorny bush and if you try to take it off by using your force or by doing it all at once it is possible that that piece of silken cloth may get torn. But if you spend some time, and if you do it patiently, then you can easily remove that piece of silken cloth from the thorny bush. This is just a worldly example, the reality is that our soul is spread in every single cell of our body, not only in our body but also in the outside world – in the problems and disputes of our communities and the disputes of all other places. Wherever our connection is, wherever our contact is, our soul is spread everywhere. When we try to

withdraw our soul from all the places where she is absorbed – if we try to do it all at once – then it is natural for us to feel that pain.

You read in the *Anurag Sagar* how once the souls were one with God Almighty, they were not different from Him, they were one with Him. And the souls were given to the Negative Power because the Negative Power did the devotion of God Almighty, and becoming pleased with his devotion God Almighty gave the souls to the Negative Power.

So when the souls were given to the Negative Power, when they left their Real Home and came down to the lower planes, they came to Banwar Gupha, they came to Par Braham and to the other lower planes and as they came down to the lower planes different covers started covering them. First of all when the souls came into the causal plane the causal cover engulfed them. And further on when they came down into the astral plane they had the astral cover on them. Furthermore, when the souls came down to the physical plane, they were covered by this physical covering.

So when the soul got covered with the physical cover and when she started seeing things outside she got involved in the outside things so much so that she forgot her reality, her origin, and she even lost her life. Our soul not only has these three covers which are covering her when we are living in this physical plane, also the Negative Power has created the five dacoits, the five passions. These five passions are attached to us and twenty-five prakrities or worldly essences which pull the soul downward are also attached to us. Rajagun, Tamogun and Satagun, these three gunas are also attached to us and all these things pull our soul downwards.

It is a practical experience of the Saints and that is why They tell Their dear children, if you try to withdraw your soul from all these powers which are pulling your soul downward, if you will apply all your force and try to do it all at once, your condition will become like the condition of that piece of silken cloth which is thrown upon a thorny bush and if you try to take it out using all our force it is possible that it may get torn. So we have to do it very gradually and we have to do it very lovingly, otherwise we will have the pain.

Our soul is spread into this world by doing the world's simran. Everyone in this world is doing the simran of the world: a clerk is doing the simran of his work, thinking of what he has completed today and what he has to do tomorrow. He always goes on doing the simran of his work. The housewives do the simran of their kitchen, of their household, of what they have cooked today and what they will cook tomorrow; they go on doing the simran of their home. In the same way, the farmers also go on doing the simran of their work, thinking of what they have to sow and what they have to harvest and what work they have to do on the farm.

Everyone in this world is attached to his own work and is always doing the simran of his work. Masters have given us one very easy way of forgetting the simran of the world, because They know that a crop which is affected by water can be cured only by water. So that is why They know that only the Simran can cut the other simran. That is why They have given us that Simran which They Themselves have practiced and which They Themselves have perfected. Behind the Simran given to us by the Perfect Master is His renunciation, His sacrifice, His meditation work. That is why when we do the Simran given to us by the Masters we also remember His form, because whenever you think of

anything the image of that thing appears in front of you by itself. In the same way, when you do the Simran given to you by the Perfect Master the Form of that Master starts appearing in front of you like that.

The technique of doing the meditation is what has been explained to you at the time of the initiation. At the time of initiation it is very well explained how we have to keep our attention at the Eye Center and do the Simran lovingly and slowly. Our soul is spread all over our body and also it is spread everywhere beyond the body. So first of all, we have to keep our attention at the Eye Center and do the Simran slowly so that we may bring our attention, we may bring our soul, and concentrate it first of all in the body and then later on at the Eye Center. If we try to pull our soul right up using all our force we will definitely have pain, and it will be a very painful process. When you sit in the meditation keep your attention at the Eye Center and do the Simran slowly as you have been instructed at the time of initiation. All your attention – the remembrance of your brothers and sisters and all your relatives which is bothering you – first of all you will start forgetting them, and all your attention, all your soul, will first concentrate in your body from outside. When you start withdrawing your attention or your soul from within the body, first of all you feel the pain as if the ants are biting you in your legs. It is only because your attention is still spread in your body that you are feeling that. But gradually when you practice and perfect your Simran, when you withdraw completely from the body and bring your attention to the Eye Center you will not feel any pain and the person who is sitting next to you may not even know that you have withdrawn so far and that you are at the Eye Center.

Now regarding those dear ones who feel unconscious while meditating, or those who feel like their body has become stiff, and those who have all those problems in the meditation: what happens is that those people have not really done the meditation in their home. For many days they forget the Simran, they don't meditate regularly, and they don't have a schedule of meditation back in their home. But when they are in such a meeting, a Satsang where they see other people meditating, then they have this feeling of haste in their mind. They also want to catch up with the meditation and they want to meditate as much as the other people are doing. Since they have not done the meditation, and they are not in the habit of sitting for such long hours, when they try to withdraw all at once, using all their force, that is why they have all those problems. Everyone should increase the time of their meditation gradually and do their meditations regularly.

Swami Ji Maharaj has said that every Satsangi should give up two things. One is laziness, the other is hurry. It is because of the laziness that we do not meditate regularly every day. Whenever we come in the company of the dear ones who do the meditation, we have this feeling of hurry and we want to meditate a whole lot. Then looking at the other people meditating we even have a feeling of hurry – why doesn't our inner veil open and why are we not seeing all the inner things. We should give up that feeling also.

Many times when we are in the meditation retreats then, just to get the praise from the other people, we give more time, more than we can handle, in the meditation. You can understand this with the example of eating food. Suppose there is a person who has been eating very little every day, if some day he eats double the amount of food which he is used to, he will definitely become sick.

Kal has many tricks with which he deceives the souls. Many times, in order to get the praise from the other people, he makes us pretend to be that kind of devotee who sits for a long time. Sometimes such devotees put in more time in the meditation sittings when another meditator is going to come and see them, or even when the Master is going to come. Then in front of Him and in the group they pretend to be doing more meditation.

So when people put in more time than usual then they have all these problems and also sometimes some people are mentally sick but they are not aware of it. That is why when they sit in meditation, due to some kind of posture which they have taken their legs become numb, their body becomes numb, and for many hours they remain unconscious and they think that their soul had gone up, but that was not the case, it was because of their sickness. People who are mentally sick, or those who are physically sick, don't want to believe that they became sick or had pain in meditation only because of their regular sickness. Instead of realizing that it is because of their sickness that they have become like that, they say that it is because of the meditation that they became sick. It is my personal experience that if we do the meditation according to the principles of the Path, as we have been instructed at the time of our initiation, then our soul can withdraw from the body very easily and we can see the Master within. It is exactly like when you are having a dream and you are awakened by a noise or something happening outside – when you open your eyes, you don't remember the dream, you only see the thing which is in front of you. In the same way, if you do the meditation according to the instructions given to you at the time of initiation, if you do it gradually, your soul will very easily withdraw from your body and, without making any big effort, you will enjoy the inner bliss without remembering the pains and things. You can remain there as long as you want and you can easily come and go without feeling any pain.

This is what the Master's call being reborn or dying while living, when we withdraw behind our eyes, forgetting the thoughts of the world. Guru Nanak Sahib says, "The gurumukhs come and go without any obstacle. When we close our eyes we go up and when we open our eyes we come down." Such meditators remember God Almighty always. They keep their attention towards God Almighty even in the crowded places, even when They are moving around, even when They are talking to people. Such a meditator talks with people with his mouth, but in his heart he is always connected to God Almighty.

In the Sant Mat practices no disciple ever has a bitter experience. All the experiences in the practice of Sant Mat are sweet. Those who have bitter experiences, in fact, they do not do the meditation, they just pretend to be sitting in the meditation, looking at other people.

I first got to see such experiences in the time of Master Sawan Singh. Many women, as well as men, but mostly it was women who used to do these things. When they would sit in meditation with other people, some of them would be mentally sick or some of them would have some other sickness, and they would sit for three or four hours and then they would fall backwards. Other people would think, "her soul has gone up," and then they would start praising her and they would start bowing down to that person. So this would happen every day and that person who was falling backwards, would make it a routine to fall backwards in order to impress other people that her soul had gone up. But when new people saw that, they would get confused and they wondered why such a thing was

happening. So Master Sawan Singh had given special instructions to the organizers of the Satsang that they should not allow such people to sit in the front rows of the Satsang, if they wanted they could go and sit in the back.

I have also seen that when Master Sawan Singh Ji would walk in front of the Sangat, many women would bow down at Master Sawan Singh's feet and at once they would fall backward as if their soul has gone up. Their other companions would cover their face so that the other people would not see whether that person had closed her eyes or not. And that person who was pretending as if her soul had gone up, on one side she would pretend that she had withdrawn from the body but on the other side she would also go on removing the flies from her body. Master Sawan Singh Ji used to feel very bad about such people.

I also got to see things like this in the time of Master Kirpal Singh. Whenever He used to come to our area and whenever people would do things like that He would also get upset.

Such a thing happened also in the Bangalore program. There was one old woman who became unconscious, but she had some problems at home and also she had some physical problems. Usually the people who pass out in meditation, or who become sick in meditation, are those people who have had problems in their homes or have physical problems. That women's family was worried and confused so they called me. I went there and saw her and I told them to give her some massage and after some time she would come back into the body. It was only because of her physical sickness and the problems she was having that she passed out in the meditation.

A similar thing happened at Sant Bani Ashram also, during the last tour. One person became unconscious. It was good that I was able to see her in time; I told the dear ones to take her to the hospital. She was taken to the hospital and then after some time she became all right. Even the doctors had to say that she had passed out because of her mental condition.

So I hope that the dear ones will remember, and meditate according to, the instructions given to them at the time of initiation. If they will meditate like that they will never have a bitter experience. Always remember the words of Master Kirpal who used to say, "You should give up hundreds of important works to attend the Satsang and you should sacrifice thousands of important works to sit in meditation." He also used to say that you should not feed your body until you have fed your soul with the food of meditation. I hope that all the dear ones will meditate regularly, with reference to the meditation instructions. Up until now of all those who have followed the instructions of the Master, no one has ever had any bitter experience. In the future also I hope that nobody will have any bitter experience if they do the meditation according to the instructions of the Master.

In the message which I have given to the dear ones about coming to India, which was published in Sant Bani Magazine,[6] I said that before you come on this trip you should prepare yourself for it. That means that you must be meditating regularly before coming on this trip. This is a fact: those dear ones who are regular in their meditations back in their homes, when they come well-prepared for this trip, they tell me about their progress in the Sound, and they tell me how they are able to see more Light. They do not have any

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[6] "On Visiting India," July/August 1977.

physical problems; they do not have any difficulty in meditating over here. But when the dear ones who do not meditate regularly in their homes come on this trip, because they are not in the habit of sitting for such long hours, when they have to sit for longer hours either they become sick or their body aches because they have to sit more. And becoming sick they bother other people also.

1990 December: The Master's Grace is Equal for All the Souls

Session Date: February 24, 1985

This question & answer session was given on February 24, 1985, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Is Masters health better than it was a few months ago?

SANT JI: Yes, now my health is perfectly all right, it is all the grace of Supreme Father Kirpal. Thank you very much for asking me about my health.

QUESTION: Sant Ji, I know that many times you have spoken about love and respect in a marriage, I wonder if you would talk about the difference between love and respect, and attachment?

SANT JI: Love, respect, and attachment seem to be three different things but they are inter-connected with each other. You know that if we love someone, naturally we will have respect for that person, because unless we have respect for him, we cannot have love for him; and you know that the love will be developed in us for the person to whom we are attached.

In order to make married life like a heaven on earth all these three things are needed very badly.

QUESTION: Some dear ones, some initiates have left the Path and become weak. It's all in Masters hands, but is there anything we can do for someone?

SANT JI: If you are in contact with them you should give them the good advice that it is the first duty of every dear one to honestly follow the commandments of the Master and do the practices which the Masters have taught you; and it is good for them if they will do the meditation and be faithful to the Master. But I will tell you one thing: no matter if they have left the Master, the Master will never leave them.

In this context I have often related the story of Guru Gobind Singh's life. You know that Guru Gobind Singh had to take up arms because He was fighting the tyranny of the Mogul emperors. That is why He had to fight with the Mogul army. In those days the armies didn't fight with cannons or airplanes, they had to fight with swords, and the fight was a face-to-face battle. So when Guru Gobind Singh was in the fort of Anandpur Sahib, which was a very strong fort, the Mogul army had surrounded it thinking, "When the army's food is finished those people will leave the fort. They will come out and it will be very easy for us to kill them." Gradually the food was finished, so a group of disciples, who were from a place called Maja in Punjab, came to Guru Gobind Singh; they wanted to leave the fort right then. Before they came to Guru Gobind Singh, the dear ones from Maja had said, "This Master keeps on fighting with the people; why are we wasting our time and energy with Him? We have left our homes for His service, but what is He doing

with our services? He is fighting with the people, and it is not good and worthwhile for us to stay here."

The other disciples told them that they should not leave the Master, because, "Guru Gobind Singh is not fighting for His own cause, He is fighting for mankind, and we should be with Him because we are His disciples." But you know that when a storm comes even big trees get uprooted, in the same way when the wave of mind comes even the great, faithful, devoted disciples also waver and their faith is also shaken.

So like that, those forty disciples from Maja had lost their faith in Guru Gobind Singh. They went to Guru Gobind Singh and told Him, "Master, now we do not want to be your disciples. We are not your disciples and you are not our Master; we are leaving you right now, and if you want we can even give it to you in writing." So Guru Gobind Singh told them, "Okay, I do not say that you are not my disciples. I will remain your Master, no matter if you don't call me as your Master. And if you want to leave me, here is a piece of paper, you write on it that you are not my disciples." So they wrote on the piece of paper, "You are not our Master; we are not your disciples," After that those people left the fort of Anandpur Sahib.

When they arrived at their homes, their wives asked about the well being of the Master. When the women learned that their husbands had left Guru Gobind Singh in the time of crisis, when Guru Gobind Singh needed them, they became very upset because they were also very devoted to Guru Gobind Singh. The clothing of the women in India is very different from the clothing of the men; the women wear special clothing which distinguishes them from the men. So those women said, "You wear our clothes, you wear the bangles, you do the household work, and we will go in your place to help Guru Gobind Singh fight with the Mogul army." When the men were taunted and blamed like that, they at once realized their mistake. They left their homes and went to the place where Guru Gobind Singh had been. In the meantime Guru Gobind Singh was forced to leave the fort of Anandpur Sahib and He had gone to another place in Punjab. So that group of forty people from Maja went to Guru Gobind Singh's new camp. As they were approaching His camp, Guru Gobind Singh was sitting at a very high place from where He could see everything, and about a mile away from Him those disciples were attacked by the Mogul army. In that battle most of them left the body; only two disciples Mata Baghu and Bhai Maha Singh were still in the body. But the forty men had fought so valiantly with the Mogul army that the Mogul army was afraid to proceed and they had to turn back. Guru Gobind Singh saw that battle. When it was over He went there, He wiped the blood of those disciples away and asked them, "Ask for anything and you will be given that."

Bhai Maha Singh said, "Master, I don't want anything of a worldly nature, I only want that you should mend our broken relationship; tear up that paper in which we wrote that You are not our Master." Guru Gobind Singh told them, "Look here, this is the paper on which you had written that you were not my disciples; but I did not write that you are not my disciples and I am not your Master. I have given you Initiation and I am responsible for you; I will always remain as your Master whether you call me your Master or not." Both of them realized their mistake and they said, "Master, we are convinced that You are our savior and our Master; and we will always remain Your disciples."

So the meaning of telling this story is that no matter if the disciple goes away from the Master, the Master will never leave the disciple. He may loosen the string, He may loosen the rope, with which the disciple has been connected to the Master but He will never let it go. When the right time comes, the Master will definitely pull that rope and He will definitely bring him back; because when the Master gives us Initiation, He does not make any mistakes. We get the Initiation because it has been decided for us in the Court of God that we should be given Initiation. It is not any kind of mistake which the Master has done in giving us the Initiation, and when He has given us the Initiation He becomes responsible for us.

Many times it happens that some disciples have to suffer a great amount of karmas, that is why they go away from the Path. By doing that they suffer more than they are supposed to suffer because they have left the support of the Master. So if you know of some dear one who has left the Path, who has become weak, and if you are in contact with him, it is good to give him good advice. You should lovingly tell him, "Master will not leave you no matter how far you run away from Him. And when the time comes, you will have to come back to the Master, because He has given you Initiation and He will take you back. He is responsible for you; so definitely, sooner or later, you will have to come back to the Master."

Since Maha Singh had fought very bravely, Guru Gobind Singh was very pleased with him and He had told him, "Maha Singh, you have protected the honor of the whole Sangat of the Maja."

You know that a Satsangi wanders away from the Path only when he obeys his mind and only when he goes in the bad company. His going in the bad company becomes the cause of his wandering here and there and going away from the Path. If he goes back in the good company, he can come back to the line, he can come back to the Path.

About twenty years ago there was an initiate of Baba Sawan Singh who fell into the bad company and started drinking wine and eating meat. You know that Masters have many different ways of pulling the soul back to the right Path. So once that initiate of Baba Sawan Singh was drinking wine with some other people; it happened in the village where I used to live. My house was not far from the main road, and I saw a group of people coming towards my place. They were all drinking and all of them were saying, "Today we should drink the wine from Swami." I did not know who they were calling Swami; I learned later on that they were calling that Satsangi as a swami. So after they drank, they started arguing with each other about some something and finally they started fighting. They ended up beating that Satsangi. While they were beating the Satsangi, they even said, "He who did not become faithful to his Master, how can we expect that he would become faithful to us?" So in that condition they accused him of doing something, they gave him a beating, and after beating him they threw him down in front of my door.

I did not know who that person was, or what village he was from, I had never seen him before, but when he came back to his consciousness he repented and he started rubbing his nose against the ground. He said, "I am an initiate of Baba Sawan Singh and I fell into bad company. Whatever happened to me was supposed to happen because I deserve that kind of punishment."

So I mean to say that many times, working in the other people also, Master brings the Satsangis who have fallen into bad company back to the Path. Those who have been initiated by the Perfect Master, sooner or later, they will definitely have to come back. There was an initiate of Baba Jaimal Singh who fell into bad company and started doing bad things. He went to such an extent that he even started criticizing Baba Jaimal Singh. When he criticized Baba Jaimal Singh, Baba Jaimal Singh did not mind but when he started criticizing Swami Ji Maharaj, Baba Jaimal Singh's Master, Baba Jaimal Singh thought that it was better for him to leave the body. So Baba Jaimal Singh made him leave the body.

Saints suffer a lot when their initiates are given the lower bodies or when they are sent into the human body once again, because when the disciple is unhappy or suffering the Saint also suffers or remains unhappy. That is why Saints always are determined that their disciples should get the liberation in one lifetime. But it is the law of nature that those who do the bad deeds should be punished. So according to the law of nature, one who criticizes his Master gets the body of a leper. So that disciple of Baba Jaimal Singh got the body of a leper in his next lifetime. In his next lifetime he was born in the village called Taiyuval in the district of Gurdaspur and later on he was brought to the leper home of Tarantaran.

Once when Baba Sawan Singh went to that town of Tarantaran, the dear ones had arranged for him to visit the leper home. They said, "The lepers suffer a lot and they never get the opportunity to have the darshan of the Master; and if by having the darshan of the Master that suffering could be removed, it would be very good." So they requested Baba Sawan Singh to visit that leper home and Baba Sawan Singh agreed. The dear ones also arranged for some sweets and some clothes to give to the lepers. When Baba Sawan Singh went there, all the lepers came to see him, one by one, and Master Sawan Singh gave them clothes and sweets. Master Sawan Singh went to the rooms of those who could not come to have His darshan, the ones who could not move. Out of all those lepers there was one leper who, when he came near Master Sawan Singh, was smiling. When he came near, Master Sawan Singh said, "Well, have you come now?" That dear one said, "Yes, Master, now I understand Your grace." When Master Sawan Singh went back to His ashram, Bibi Rajo, who used to cook His food, asked him, "Master, in the leper home I saw that many people came to have your darshan. Some lepers were looking straight into Your eyes, some people were not even looking at Your face, even though we told them to look in Your eyes but still they could not do it. You went to many different rooms and some people were very receptive and some were not, but I don't understand about that person who came laughing and smiling and to whom You said, 'Have you come now?' and he replied, 'Yes, now I understand Your grace.' Did you know that person before-hand? Who was he?" Then Master Sawan Singh told her the whole story of how he had been an initiate of Baba Jaimal Singh and how he had been sent into the body of a leper. Then Master Sawan Singh said, "Baba Jaimal ordered me to go there, because that initiate has suffered a lot and now Baba Jaimal Singh has ordered me to release him from that body and send him within."

So the meaning of saying this is that those who are initiated by the Masters, Masters definitely liberate them, if it is not possible for them to liberate them in one lifetime, definitely in the next lifetime they give them the liberation because they have given them

the initiation. Even if the initiate falls into the bad company and goes away from the Master, even if he criticizes the Master, but still, since the Master has become responsible for his soul, He creates such conditions, such situations, in which the disciple has to come back to the Master.

Bibi Rajo belonged to a very noble family and just a short time after she got married she became a widow. She spent all her life cooking food for Baba Sawan Singh and after Master Sawan Singh left the body, she came to Master Kirpal Singh. Just a few months ago she left the body. I knew her very well and she told me this story when I met her for the first time.

So we should always abstain from the bad company and we should always remain in the good company, because those who waver from the Path, those who go away from the Master, the Negative Power also does not accept such souls. They do not get that kind of enjoyment, that kind of intoxication, in doing other kinds of rites and rituals, the outer practices, and the Negative Power also does not accept those who leave the Master. Those who go away from the Master always wander here and there; their condition becomes such that they are neither ducks nor swans. You should not think that those who have been initiated by the Master, Master will leave them. Master will never leave them, even if they fall into bad company and go away from the Master still Master will never leave them; sooner or later He will definitely bring them back.

QUESTION: This is not a very sweet question, Master, but it is something which has been bothering me for quite awhile. I don't dispute the teachings at all or I wouldn't be here, but after living with them for several years I find that the philosophy behind them is so grim that it's very hard for me to adopt a positive attitude toward the life process itself and as far as the world is concerned to take any delight in it. It seems a waste of time, I guess just because it's just a garbage heap, as Master Sawan Singh put it. As for human relations these are seen as simply a matter of give and take. . . . We were taught that everyone except the Master is basically out for himself and no matter how close we get to each other, but we are still always alone. These facts are incredibly alienating, and as for the personal perspective it's awfully discouraging to find ourselves failing all the time. Perfection is what is asked of us yet parts of us inevitably will remain a little bit despicable; because we can't stand these parts of ourselves, we often deny they are even there. At the same time avoiding interaction with others only serves to magnify our faults all the more. Instead we wall ourselves up in a little tower under the pretence that we are going within, and announce that the world is just a farce. If this is our condition, how can we go jolly as Master Kirpal asked us?

SANT JI: I have always said that when you ask a question, first you should be sure of what you are asking, and you should try to put it in simple words and it should be very easily put. Now this question I can respond to with a whole Satsang which is not possible right now, but still I will try to respond to some parts of this question.

We live a dry life only when we become the thief of meditation. The happiness or the peace which lies in the practices or the philosophy of Sant Mat is worth seeing and worth experiencing. It can be achieved only by doing the meditation.

If someone learns how to live a pure life, even if he does not go in the within, still he will find so much happiness in his own self that he will always like to remain pure.

It does not matter if one is a Satsangi or non-Satsangi, when we do not stop the desires of our mind, when we live with the desires of the mind, when we fulfill the desires of the mind, in the beginning they seem to give us some kind of happiness or peace, but later on they create a depression, a sadness, in our within, and when we never stop the desires of our mind and when we go on fulfilling the desires, sometimes they are fulfilled, sometimes they are not and in the end it only leaves us with depression and sadness.

I have often said that Sant Mat is the Path of self-improvement, In this Path we are taught how we have to abstain from the bad qualities, bad attitudes, and how we have to adopt good qualities within ourselves, and how by living, by doing the meditation, we have to rise above this world and the body. Also often I have said that up until now those who have studied Sant Mat, those who have practiced Sant Mat and gone within, they have never said that this is a false Path. After going within and seeing the things with their own eyes they are always become indebted to the Master. They have always said, "The Master is Almighty; He is the All-Owner of all Creation. It was only because of His grace that we were able to go within and we were able to see all the things." The real realization of Sant Mat comes only when the person goes within; outwardly we cannot understand and realize this Path. Just by talking or by reading about it we cannot get to the depth of this Path. Outwardly when we go to the satsangs, for some time we get the good impression of the teachings and we start believing in them, but when we don't go to the Satsang, when we don't meditate, then dryness is created and we start losing the faith in the teachings. But the real realization of the teachings, the real realization of the Path, comes only when the disciple goes within.

Master Sawan Singh Ji used to say that every person has his own background of karmas and he becomes receptive according to that. He used to say that there are some parcels of land which are ready and as soon as you sow the seed in them the seed grows, but lands which are not prepared first need some work done on them and after they have been prepared, the seed grows. In the same way some souls are prepared, some are ready to become receptive to the grace or to the teachings of the Master, the others are not. But we should not become perturbed, we should not become afraid, we should not worry about anything. If we will remain in the Satsang, if we will continue to follow the teachings of the Master, if we will keep trying to obey the commandments of the Masters, sooner or later we will also get that happiness which the Masters talk about, we will also get the realization of the Path which we need.

Often I have said that it is worse to surrender than to be defeated by the mind; you should never surrender to your mind. When he creates the dry thoughts within you, you should not give up your meditation, you should meditate more on that day than the usual time.

Many times, out of hundreds of people who get the Initiation, some people report very high experiences, some people report normal experiences, and there are some people who need to be given another sitting; and out of those people still there are some people who even after being given a second sitting do not get any experience. You see that the grace of the Master is alike, is equal on all the souls but it all depends on their receptivity; it all depends upon the vessel of the dear one who is getting the Initiation. Master was showering grace equally on everyone but according to their receptivity the people were getting the experience at the time of Initiation.

Guru Nanak has given a very good example to make us understand this thing. He says, "There is a certain kind of lentil which is called modh; when that lentil is cooked, it does not accept any heat or any water and it does not cook, while the other lentils are cooked. You see that the one who is cooking those lentils puts equal amounts of water and is equally heating all the lentils but only a few lentils do not accept any heat or any water and that is why they are not cooked."

In the same way the Master showers grace equally on all the disciples but the effect depends upon our receptivity, it all depends on our faith and devotion for the Master. Master showers grace on all the disciples and He does His job well: some disciples who do their job well, those who become receptive, they do their work, they come to the Eye Center and accept the grace of the Master; but the other people, who do not understand the responsibility of coming to the Eye Center – even though Master is showering His grace on them – still they cannot accept the grace because they have not reached the place where the Master is present and where the Master is showering grace on them.

You should do your part; you should understand your responsibility of reaching the Eye Center. It is like the responsibility of the student to go to school and then it is the responsibility of the teacher to teach him. In the same way, Eye Center is our school and it is our responsibility to reach there. If we reach the Eye Center and do not find our Master there, then we can complain that Master is not doing His job. But if you reach the Eye Center then you will see that the Master was waiting for you, much before you came there, and He will do His job. So we should do our job, we should reach the Eye Center, and then we will see how the Master is showering His grace on us.

QUESTION: Sant Ji, as You just said, Sant Mat is a Path of self-improvement and it has been my experience that You have been very quick to forgive us. Does it also follow that it is okay for us to forgive ourselves quickly and to realize that we are each doing the best that we can in any moment?

SANT JI: The happiness that you get from forgiving, you cannot get by taking the revenge. Since God has put a lot of forgiveness in the vessel of the Saints that is why They forgive us very easily. If we are making any mistake and if we are forgiving ourselves it does not mean that we can go on making those mistakes and go on forgiving our self. When you have realized that it was a mistake and you have forgiven yourself, when you realize your mistake, you should never do it again. If you will go on doing the mistakes and go on forgiving yourself it will go on like a never-ending cycle and that is not good.

The reality is that forgiveness is a boon given by Almighty God. He has given this boon only to His beloved children, only to His beloved Saints and when Saints forgive us They forget it right away and They get a lot of happiness.

In Rajasthan there is a saying that if you feed someone and at the same time if you tell him you are feeding him, that kind of feeding is of no good.

1991

1991 January: The Laughter of the Saints

Session Date: November 30, 1988

This question and answer session was given November 30, 1988, at Sant Bani Ashram, Village I6 PS, Rajasthan.

QUESTION: Master, I like it very much when You smile, when You laugh, and it fills me with a lot of affection and love when You are laughing or smiling. But I have one concern and that is because of something which Master Sawan said, that one should not laugh when the Master is laughing because we lose some of the grace that He is showering. So my question is: do You also say the same thing and does this only apply to the Satsang or does it apply to other circumstances also?

SANT JI: As far as the words of the Master are concerned, it is not a very easy thing to understand the words of the Master; in fact if we would understand the words of the Master we would achieve our goal.

He meant that when the Master is talking to someone we should pay all our attention to Him. Master Sawan Singh was very humorous in nature; many times He would even make jokes and laugh in front of the dear ones. If we were also laughing and taking our attention to some other thing, that means we were not listening to Him and not accepting the grace which He was giving to us. The way through which the Master gives us His grace is unique.

In those days in India there were not many looms to weave cloth. So most of the time the women used to make the thread using a spinning wheel and then they would weave the cloth by hand.

Master Sawan Singh Ji would often need cloth for mats [for the langar]. Many women would take the seva of working on the spinning wheel and making the thread and then weave the mats. So when quite a number of women got together to do that seva Master Sawan Singh would go there and He would sit among the women on a chair. He would talk with the women in the same way that the women talk with each other, and it was so humorous that people used to laugh a lot. The way He used to talk with the women was so humorous that nobody could control their laughter. The Masters have Their own way of showering grace upon the people; I don't think that those men or women who were present there and who witnessed those scenes could ever forget the grace of the Master which they received at that time.

Usually when the Master is making us happy through His talks and when He laughs and smiles in front of us then we people have the bad thoughts for Him. We think that the Master is just like us; He is also smiling and laughing like us; He is doing everything like us. This is because we have the mind and we do not know when the mind is going to make us fall down and in what trick he is going to rob us. That is why He always used to say that whenever you see the Master talking or laughing with anyone don't pay any attention to that. Just keep looking at the Master – don't even look at the person to whom He is talking – just go on having the darshan of the Master.

Once Master was resting after eating His lunch and some dear ones went there and they opened the door. Master got very upset and said, "Well, why don't you let me rest?" Some people took it badly, but there were some others who said, "How much grace and parshad we have got from the Master." Those dear ones who had so much faith in the Master were talking amongst themselves, one was saying that, "You see how pleased the Master was from within and how much grace and parshad He has given us?" A couple of days ago after one of the bhajan sessions I had said that if we want to tell our Master, "You are God; You are my Lord and I have fallen at Your feet. I have taken refuge at Your feet and You please shower grace on me" – If we go on telling Him things like that I don't think He will like it, and we won't even dare do that before Him.

But those who go within they have their own ways of expressing gratitude to the Master. They do it through their bhajans, through their shabds. A bhajan is such a thing in which you can express all your love and gratitude for the Master. You can sing a bhajan and, standing in front of Him, you can tell the Master these things, and He will be very pleased to hear that; He will not mind it at all. I got many opportunities to sing bhajans in front of my Master Kirpal Singh.

You may study the newly written bhajans and you will see how much humility the disciple who goes within has. Only that disciple calls the Master as the Form of God and he is the only one who falls at the feet of the Master with all humility.

Many dear ones among you people sing the bhajans just as if they were reading the poetry or singing a song; but there are other dear ones who sing the bhajans as if they were singing from their heart. At that time they have so much devotion and love on their faces.

I have often said that one does not enjoy weeping if the comforter is not standing next to him. Unless we make our Master stand in front of us and sing the bhajans we cannot enjoy singing the bhajans to Him. So while you sing the bhajan feel that He is standing in front of you and you are singing to Him and after understanding every single line of the bhajan then you should sing it with all your love.

Last year when Gurmel Singh came here, he told me about singing the bhajans. You know that Pathi Ji had been practicing bhajans very hard and people had been recording them and taking them to their homes. But Gurmel Singh told me that he found a difference in the singing which Pathi Ji had done for the recordings and the bhajans which he sang in front of me before the Satsangs start. Gurmel told me that there was a lot of difference in the singing of those bhajans.

Some Colombian dear ones had also mentioned this difference when they saw me in their interview in Colombia. And some other people have also felt the same thing. Even Pappu had told me about the difference in the singing of Pathi Ji, that there is a lot of difference now in the singing of Pathi Ji. You will also feel a difference if you hear the bhajans which Pappu sings in front of me after the morning meditation, and the bhajans he might have sung otherwise.

It is only the Master Who through the Satsang blesses us with all the happiness and the joy; and love is also created only by the Master. This is a very complicated thing, very hard to understand, but those who go within can understand it very easily. The same

power works in the disciple and the Master; the only difference is that the power in the Master is manifested, whereas in the disciple the power is still sleeping.

Dear ones, don't you think that a person who is wandering here and there getting kicked and knocked in the forest – sometimes he goes to a high place, sometimes he goes to a low place – he has become a homeless one and is suffering in pain – such is our condition. We are also wandering here and there, suffering so much pain, getting kicked and knocked. So if somehow we come to know about and we meet our Father, don't you think that we will smile, laugh, and become happy looking at Him? One can express his joy only through the smiles and laughter; and the way of expressing sorrow is only by weeping. So when we meet our Father, when the disciple meets his Master, he cannot control his smiles and laughter. He becomes very happy; that is why he cannot do anything but laugh.

I am a person who was graciously shown the bones of the past lifetimes. Master said, "If you want I can even make you meet your parents of your past life because they are still alive." But I folded my hands to Him and said, "No, I do not want to meet them."

So do you think that one who has been shown so much by his Master and upon whom the Master has showered so much grace, will he not become happy? Will he not go on dancing in joy when he meets his Master? When the love of my soul, my beloved Master, would come to my ashram – He came many times – at that time I used to be like half mad. I would cry only when He would turn His feet away from me, because I would read His mind and I would know that now He is going to leave, so at that time I would weep also. And you know that when He left this physical world, at that time my weeping was such that it became very famous; I wept so much in His separation. As I said the other day, when the Master leaves the physical world it is such a loss for the disciple which can never be repaired.

I am not the only one whose condition was like this, all the true devotees of the Masters have had this condition, have gone through all these sufferings. Kabir Sahib said, "If one does not become happy looking at the Master coming, and if one does not cry looking at the Master going, how can such a disciple achieve his goal?"

I have often said that I received a great amount of love from my mother. Even though she gave birth to many other children, still the way she took care of me, and the way she gave me love, not even hundreds of mothers together could give such love to their children. I have also said that I am sorry that I could not fulfill the worldly desire which my mother had. She wanted me to get married but I could not do that. It was my mother's desire, not mine.

I promised her that if I could not control my mind, if I could not control myself, then I would definitely get married. "Since I drank your milk, I will not defame your milk; I will never commit an adultery."

Well, so we were talking about the love of the Master, the smiles and laughter of the Master, and I was telling you about my own Master. Often I have said that I used to read one part of the couplet to Him, when either He had to go, or I had to go away from Him, I would read just one part of the couplet and He would finish it. I would say, "One should not love a foreigner even if he is worth millions." I would say that now I have come to

realize that it is not a good thing to love the foreigner even if he is very valuable and very loving "because the foreigner always has to go back to his home." So Master would then complete that couplet by saying, "In a way a foreigner is better because whenever you remember Him, you weep in His separation." It was His grace and His greatness only that whenever He had to say goodbye to me He would stand at the door as long as I would remain in sight.

Dear ones, I have always been very frank and very open minded, whatever would come into my mind, I would not hesitate in saying that to the people, and even now I have this quality; I always say the things which come into my mind. Even now in my frankness and boldness I say this to my Master: I did not do the devotion to become the Master or to do the work which I am doing now. I did the devotion of God only because I heard that God Almighty comes in the control of those who do His devotion and then they can do whatever they want with Him. As the child is dear to the mother, in the same way, the devotees are dear to God Almighty. I just wanted to become one of the dear ones of God, that is why I did the devotion.

I did not have any idea of the seva which I am doing now when I was doing the devotion. I was very innocent and I did not know what was going to happen; and I was not expecting anything like what I have to do now, when I was doing the devotion. All the things which I would never have done and which I never did when I was doing the devotion, now I have to do all those things to please the people. I had never looked into the eyes of anyone and I had never allowed anyone to look into my eyes. I never allowed anyone to call me Baba but now I have to allow all those things to happen and I have now become the Baba for the whole world.

So only He knows which work has to be taken from which person. Many times I felt much embarrassed doing all these things, because I never wanted to do this but now I have to do this. But those dear ones who do the meditation and who have been given this job to do, they work wholeheartedly. When you meet someone who is there to help you without charging anything for it, don't you think you will smile and you will become happy when you meet that person?

Dear ones, I have seen the last days of Master Sawan Singh and I got the opportunity of seeing Master Kirpal Singh a lot also. There were other people who wanted to put on the turban of those Masters, even when the Masters were still alive, because they were fond of becoming the successor, they were fond of gadhis,[7] etc. But there were those who even took off their turbans and who did not want to become any successor or anything like that, even though they were offered. There were those who were running after the property and things of the Master, and there were other people who had even left their own house at the place of the Master. If you ask the real lover of the Master, if you offer him any amount of the wealth of this world, and if you tell him, "You will get all the riches of all the oceans and all the earth. What do you want? Do you want all this wealth or the love of the Master?" He would say, "No, no, I do not want any of this because it is just like dust and I need only the love of the Master." Who can say that? Only he who has

[7] The physical place from where the Master conducts His mission, similar to the throne of a king, but having only a pretense of spiritual power once the Master leaves.

realized the love of the Master, otherwise the worldly people don't have any idea, and they will always go for the other things.

No one has as much love as the love which the true disciple of the Master has. Once in Ganganagar one Mahatma came and he was wearing a lot of gold. Even the chair on which he was sitting had a lot of gold on it. I went to see him and Mastana Ji, the intoxicated disciple of Baba Sawan Singh, also went there. You know when two people of the same Path meet they feel much happiness. So when he met me we both became very happy.

In the evening when Mastana Ji had his sangat gathered He made me stand in front of the sangat and He asked me to tell the sangat about the beauty of Master Sawan Singh. His sangat was new and they had not seen Master Sawan Singh and since I had seen Master Sawan Singh that is why very often He asked me to speak about Master Sawan Singh to His sangat.

So I told them how beautiful Master Sawan Singh was, how His Face was full of the beauty, whenever He would smile, whenever He would laugh, it would feel as if the flowers were coming out through His mouth, He was so beautiful. Mastana Ji asked about the Mahatma I had seen in Ganganagar, "Was He anywhere near Master Sawan Singh? Was He anywhere near the beauty of Master Sawan Singh?" I told Him, "I do not criticize any Mahatma, but I can say that Master Sawan Singh was an example of His own Self and that Mahatma was not even as good as the dirt that comes out of the nose of Master Sawan Singh."

Mahatma Chattardas was an Initiate of Baba Sawan Singh and he was a very famous poet of the Urdu language. Master Sawan Singh used to give opportunities to such poets to come up front and sing their poetry in front of the people. So Mahatma Chattardas recited his poetry in which he said, "You are our very old friend, and now we have recognized You, and now we have embraced You." and he went on saying things like that. It was very pleasing to Master Sawan Singh and He was smiling and laughing. After that He invited another poet who had only one eye. He was one-eyed, but usually he would wear dark glasses so that no one would know that he had only one eye. But on that day he removed his glasses. And when Master Sawan Singh was looking at him, He said, "What happened to your other eye?"

He replied, "Well, Master always in the Satsang You say that we should become one-eyed, that we should close our two eyes and open one single eye in the within. So now this is only one eye and since You said to make one eye that is why I have made one eye." So hearing all this Master Sawan Singh and everyone in the sangat laughed very much. Do you think that those people who were sitting there could have controlled their laughter after hearing such a humorous thing? Even now whenever I remember that incident, whether I am alone or even if I am traveling in a train, I cannot control my laughter.

1991 February: The Limitless Gift

Session Date: November 28, 1990

This talk was given November 28, 1990, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Sant Ji, I have always had this question and every time I read the *Anurag Sagar*[8] I think about this. It says that in the beginning of creation Sat Purush gave only a few souls to Kal in order to start his own creation. So my question is: where did all these other souls come from if only a few souls were given to Kal in the beginning?

SANT JI: It is a very good question. The book *Anurag Sagar* by Kabir is a very good book; it's worth reading and understanding. Kabir was the incarnation of Sat Purush, He was the first Saint Who came in the human form, and He never went below the human body. By reading His book, *Anurag Sagar*, and by hearing the experience of those Mahatmas who have gone within and who have seen Him, we learn the reality of the glory of Kabir Sahib. Whenever Kabir Sahib came into this world, He never had to spend the imprisonment of nine or ten months in the womb of the mother. Whenever He came into this world, He was born Himself; He was enlightened and He was illuminated Himself. He came in all the four ages, and whenever He came, He gave His recognition to the people. In *Anurag Sagar*, His Names in all the different ages are also written.

Dear ones, this is a worldly example: suppose some beggar goes to a poor person's door and asks for a donation, what can the poor person give to him? Even if the poor person gives that beggar whatever little he can afford to give for that beggar it will be a lot.

Suppose a poor beggar goes to a king, asking alms or a donation. The king may give a little bit of what he has, but for that beggar it will be too much, because you know that kings are very wealthy and a little bit from them can be a very big thing, a very big amount for the poor beggar.

So when the Negative Power did the devotion of Sat Purush and pleased Him, becoming a beggar he went to His door asking for the souls. Sat Purush, whom we call as the Limitless One – we do not know what His size is, how big He is, or how much He has. He is limitless; so how can we know how many souls Sat Purush gave to the Negative Power? We should always remember that He is the Limitless One and the duration given by a Limitless One is also limitless. We cannot comprehend it.

King Ranjeet Singh was born in a Sikh family and he was a very righteous king of the greater Punjab. There are many good stories about him. In one of the stories it is said that once a poor dancer-like person came to his court asking for some help. King Ranjeet Singh asked him his name. He replied, "My name is Karam Deen" – ('Karam Deen' means he who has a lot of grace from God.) "But, because of my condition I call myself 'Karam Heen'" (he who does not have any grace from God).

King Ranjeet had only one eye, so he told him, "Okay, I will give you 5,000 rupees, but you give me one of your eyes." He said, "God has given me only one eye, whereas He has given you two eyes. So you take 5,000 rupees from me and give me one eye." Then that person became afraid because Ranjeet Singh was the king and whatever he wanted he could do that. So then he changed his words and he started showing all his humility, like beggars do, in front of the King. First he was finding fault with the grace of God, but later he realized that he should not do that when King Ranjeet Singh told him that he was

[8] *The Ocean of Love: the Anurag Sagar of Kabir*. Edited by Russell Perkins. Published by Sant Bani Ashram, 1982.

a most fortunate one to whom God almighty had given a beautiful body with all the organs intact.

Later, after becoming impressed by his humility, King Ranjeet Singh gave him some things. Since King Ranjeet Singh was a king he was the owner of a very big area of the Punjab, so whatever little bit he gave to that person was so much that even now his descendants own a lot of property in the Punjab. And even in those days, even the big landlords did not have as much land and wealth as that person got from King Ranjeet Singh.

The treasure of Sat Purush is not a treasure which will end. It may seem to us that only a few souls were given, but when we go within, then we realize how vast is the treasure of Sat Purush. Bhai Nand Lal was a great meditator, a very good disciple of Guru Gobind Singh. Usually, since we want a lot of darshan, we say, "What can we get from just a little bit of darshan from the Master?" Bhai Nand Lal said the same thing in his own words. He said, "O Master, on Your side it is the question of one glance, whereas from my side it is the question of my life."

Guru Nanak Dev also asked His Master to give Him a little bit of darshan. Dear Ones, Guru is the Power. The Master is that Power Who becomes the Master only after absorbing Himself in the Sat Purush. Sat Purush is limitless and so the Master is also limitless. We do not know what to ask from that Limitless One. We ask only for those things which cause pain and suffering for us. If we look into our hearts, we will see that out of millions and billions there would be only one person or very few people who ask only the Master from the Master. If we look into our hearts, we will get the answer to our question. Someone asks for the well-being of his daughter or son; another one asks for peace and happiness in the home; if someone is unemployed he asks for good employment; and if one gets employment and there is any difficulty there, he says that he is having a very hard time. So, Dear Ones, what are we asking from the Master?

As far as meditation is concerned, we may be sitting for a minute or two, and even that is almost by accident. But all day long we go on making the prayers and asking for worldly things from the Master. So such a disciple who asks the Master only for the Master is the most fortunate one.

The problems between the husband and wife are created by our own self, and many other problems in the world are also created by our self. But we throw all that burden on the Master. We spend less time in the meditation and more time in asking for the worldly things.

Akbar the Great was an emperor of India who had a lot of love for all the different communities and religions in India, and he had a very good minister whose name was Birbal. Once both of them had gone into the forest to hunt; they lost their way and came to a farmer's house. He welcomed them and tied their horses to a tree and offered them water. The king thought, "Maybe he does not know that I am the king of this country." So he wrote a chit (a small piece of paper) and gave it to him saying, "I am the king of this place, and whenever you need anything from me you can come to see me, and showing this chit you will be allowed in the court." That farmer replied, "What business can I have with you? I do my farming, and whatever tax revenue I am supposed to pay you, I pay.

So I don't think that I will ever have any contact with you. If you need me any time, you are welcome to come and see me."

Seeing how confident that farmer was, Emperor Akbar the Great was very confused. He thought, "There are many people who will do anything to come close to me and I am giving him the liberty to come see me whenever he wants, and still he says that if I need anything from him, I should come and see him?"

Once it so happened that the king's wife got upset with him. He tried his best but he could not please her; she was still upset with him. When nothing worked, the king thought of the farmer who had said, "If you need me for anything you can come to me." He thought, "Why not take advantage of the seva of that farmer? Maybe he can help." So he sent his people to get the farmer. The farmer asked them what was the reason and they replied, "The king wants to see you because the queen has become upset and he wants you to come and help."

So the farmer took his son and also his nephew along with him. Usually farmers have plows, axes, and things like that, so whatever implements they had, they took those things with them and all three of them went to the palace. They asked the king, "What can we do for you?" He replied, "My wife has become upset, and if you will somehow please her, I will be grateful to you."

The farmer said, "Okay, I will do this, but there is one condition: when she comes to apologize to you, you should not give her the forgiveness until we tell you to do so."

Then the farmer went to the room of the queen. They first knocked at the door of the queen's room, but when the door did not open, the farmer asked his son and his nephew to break open that door. The queen was surprised and she came running, saying, "Why are you breaking the door? Who are you? And what do you want?" The farmer said, "We don't want anything," and at once instructed his son and nephew to measure the queen and ordered them to dig a grave for her. So she became frightened and began offering them things so they would stop, but they said, "No. We don't want anything. We just want to put you in the grave." So after giving her a hard time for a while, the farmer said, "All right, if you promise that you will not get upset with your king, then we can let you go." So she said, "Yes, I will never get upset with my husband." So they took her to the court of the king, where she asked for the king's forgiveness; he did not forgive her until he was told to do so by the farmer. Later on he forgave the queen and then she was no longer upset with him.

This is just a worldly story, but we can learn a very big lesson from this story: if we have confidence in our own self, if we have a heart made of iron – because as I have always said, in order to do the devotion of the Lord, we need to have a very big heart, a very solid heart, like a heart of iron – only then we can do the devotion of the Lord. Because that farmer had confidence in himself, that is why he turned down the offer of help from the king. Instead, he went to help the king. In the same way, if we have confidence for doing the devotion of the Lord, and if we make the effort, we can also become successful in the Path. We can also realize God.

Dear ones, the reality is that our thoughts are very small; our intellect is very limited. Our brains are also very small. We are very narrow-minded people and that is why we don't

want to believe in the things which we do not understand. Since we are involved in and attached to the worldly things, that is why Masters give us worldly examples to make us understand the realities. Along with giving us the worldly examples, the Masters also touch our heart with Their astral intellect. They give us the Naam initiation and They create the yearning within us to do the devotion of Naam, and then our true search for God Almighty begins.

A very big responsibility for liberating the souls has been put on the shoulders of the Saints by Sat Purush. The Masters make the disciples contemplate and do the devotion of Sat Purush. They don't allow their disciples to remember or do the devotion of the deities who are lower than Sat Purush. The mission which the Masters have of teaching the disciples and connecting the souls to God Almighty – They don't have any personal interest in carrying out that mission. It is not a business which They have opened for Their own selves. Their only interest in and purpose of Their mission is that They want the souls, one way or another, to somehow realize God Almighty and go back to their Real Home.

All of you have got the initiation and all of you know how to do the meditation and go within. I hope that all of you will do the meditation because this problem or question can be answered in the true sense only after going within. Only after going within can we see how vast the treasure of Sat Purush is. Like the gift of a rich man does not end, in the same way the gift of Sat Purush is also Limitless. But we can know this for sure only after going within.

Guru Arjan Dev Ji Maharaj has said, "Satguru is the name of the One who has known Sat Purush. In His company the disciples get liberated. Nanak sings His praises."

Dear ones, if we throw a very small needle made of iron in the water, it does not remain on the surface. It drowns. But if we put tons of iron in the company of wood, it will float on the surface of the water. In the same way, no matter how many bad deeds we have done, and no matter how bad we are, if we spend our life in the company of the Masters, if we do things according to the instructions of the Master, if we mold our lives according to the teachings of the Path, we can also get liberated.

I cannot sing the glory of my Beloved Master enough. I don't have those words through which I can sing His glory, because He has showered so much grace and mercy on this poor soul. Often I have said that in this Iron Age, to do the meditation is very difficult, but to take refuge at the Feet of the Master is easy.

1991 February: Love Does Not Ask for a Reward

Session Date: December 30, 1990

This question and answer session was given December 30, 1990, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Master, when a disciple is trying to go within to see the Form of the Master inside in his meditation, and he can't see the Master inside but can only listen to the Sound and focus on the Eye Center, is it good for the disciple to try to visualize the Master's Form inside? Or should he wait until the Master feels he has progressed enough to show Himself inside by Himself?

SANT JI: It is a very good question and it is beneficial to all the Satsangis. The first thing is that when you make an effort then the love is created within you by itself. When you are making an effort lovingly, then your love attracts the love of the Master and the love for the Master is manifested within you. And when you are making an effort lovingly then you forget the time or the amount of effort you have put in, because love does not ask for a reward. Love knows only to do the work. So when you make an effort lovingly you do not even think of what you should be getting for those efforts which you are making, because love is such a thing which knows no bounds. It is like a seasonal river. When a seasonal river comes into existence, the floodwater in that river is so much that it does not know which path or course to take; it just goes on flowing. In the same way when the love of the Master is manifested within you it knows no bounds. It just goes on happening without seeking any reward and without remaining aware of the time or amount of effort you are making.

Love is such a power. In love there is such an attraction that even if you are loving someone on a worldly level you just need to remember that person and at once the form of that person will come into your mind by itself, whether he is tall or short, whether he is black or white. No matter what form he has, if you remember him lovingly, you start seeing his form in your within. The Shabd is present everywhere and it is a reality that He listens to the cry of the ant sooner than the cry of the elephant. He always responds to our pleas but we are not able to hear His response because, so far, we have not yet reached that point where we can listen to His answers.

Master Sawan Singh Ji laid a great emphasis on visualizing the Form of the Master while Master Kirpal Singh did not pay any attention to this. All the Saints have Their own ways of explaining the things and They have Their own ways of making Their disciples do things. He often used to say that we have to vacate the nine openings of the body by doing the Simran. When we bring our attention or soul to the Eye Center by doing the Simran we need the Dhyan or the contemplation on the Form of the Master. When we come to the Eye Center we do need something to hold on to there and if we have not developed our contemplation of the Master then our soul does not remain there. It slips down from there and goes somewhere else.

That is why it is very important for us to have the Dhyan or contemplation developed before we come to the Eye Center. This contemplation or remembrance of the Form of the Master can easily be practiced or developed before we sit in meditation, such as when we are sitting in the Satsang, in the presence of the Master, by looking at Him. And even when we are doing Simran during the day, when we are walking, talking, and doing other things, we should be remembering the Form of the Master. In that way we can develop this practice of remembering or concentrating on the Form of the Master.

If we have already developed this habit of remembering the Form of the Master, then when we come to the Eye Center by doing the Simran, we will not need to sit any longer trying to visualize the Form of the Master, because by that time we would have already developed the Dhyan or contemplation of the Form of the Master. Then our soul will not fall down from there because our soul will have the Form of the Master right there. But if we have not remembered the Form of the Master during the day and if we have not always thought of the Form of the Master when we are doing Simran, in other words, if we have not developed the contemplation of the Master, only then do we have to sit in

meditation trying to visualize the Form of the Master and trying to develop our contemplation of the Form of the Master.

I will tell you what I have seen with my own eyes. Many times Master Sawan Singh would shower His grace on His disciples by handing out the chapatis to the dear ones. I have seen many dear ones who would take the chapatis in their hands which Master Sawan Singh would give to them. But even at the time when they would receive the chapati from Master Sawan Singh their attention would always be at the forehead of the Master. This is what is said in one of the new bhajans, "O Beloved Sawan, I have seen many beautiful forms, but none of those forms has resided in my eyes. O Beloved Sawan, Your Form is the only one which is in my eyes."

I have seen this with my own eyes and I myself have practiced this. When Master Sawan Singh would give Satsang the dear ones would have such fixed attention that even if there was a noise or disturbance in the back they would never look back and they would never pay any attention to that disturbance. Their attention would always be on Master Sawan Singh. They were so attentive to Master Sawan Singh that they were not even aware which pathi was doing the singing. Even if Master Sawan Singh would talk to someone their attention would always be on Master Sawan Singh and they would not pay any attention to the person to whom He was talking. Usually after the Satsang the dear ones would not talk to each other. They would quietly leave for their homes or they would sit there and do more Simran or try to practice their remembrance of the beautiful Form of the Master. So you see that those who have developed so much contemplation of the Form of the Master do not need to sit down in the meditation and try to visualize the Form of the Master. Because when you are remembering the Form of the Master so much you always feel that the Master is accompanying you. When you are sleeping you feel He is sleeping with you and when you are awake you see His beautiful Form in front of you. Dear ones who have so much Dhyan or contemplation of the Form of the Master do not need to visualize the Form of the Master.

We people did not understand what Master Kirpal said about visualizing the Form of the Master. When He said that we don't have to visualize the Form of the Master that meant, as He used to say, "God is One Who comes to you by Himself." He meant that when we will do the Simran which was given to us by our Beloved Master, then we will ourselves remember the Form of the Master who has given us that Simran.

In the beginning we might have some difficulty in keeping the Form of the Master at our Eye Center. Because in the beginning sometimes we remember the turban of the Master or the eyes of the Master or some part of the head or body of the Master. So sometimes in the beginning it is difficult for us to remember the full Form of the Master at the Eye Center. But if we go on practicing and remembering the Form of the Master and if we always go on keeping our attention on the Form of the Master, then practice makes a man perfect. By practice we become competent in anything we want to. So when we go on practicing then gradually we start remembering the full Form of the Master at the Eye Center. Right now we have not yet developed the quality of staying still at the Eye Center. That is why we do not always remember the Form of the Master at the Eye Center. But if we go on practicing, if we go on remembering the Form of the Master, gradually we can remember His Form all the time at our Eye Center.

Many dear ones who are not regular with their meditations, whenever such people sit in meditation for some time and their mind becomes still and they get a little bit of peace and happiness in the meditation, at once they get confused in going back and forth from remembering the Form of the Master to doing the Simran or trying to listen to the Sound Current. In that way they lose all the peace and happiness they have received during the meditation. So that is why I always say that before you sit in meditation you should repeat the Simran so that you can remember whose Simran you are doing. And when you do the Simran and remember the Master Who has given you the Simran, then the Form of that Master will come into your eyes and you will always remember Him. Guru Nanak Dev Ji Maharaj says the Form of the Sadh is the timeless one and it remains still within us by doing His Dhyan. Once Master Kirpal Singh Ji was doing some seva for Beloved Master Sawan Singh. He was giving Him some massage. Master Kirpal Singh asked Master Sawan Singh, "What is the difference between the Inner Form and the outer form of the Master." Master Sawan Singh Ji smiled and said, "Kirpal Singh, in the within also you will see the same Form that you are seeing outside. The only difference is that outside it is a physical form and inside it is the Divine Form, the Shabd Form." So dear ones the Master is the Shabd which has come into the human body.

Guru Arjan Dev Ji Maharaj said, "God does not have any Form. He does not have any features. He does not have any outline. He does not have any color. He does not have any other form. He does not have any brothers. He does not have any sisters. He does not have any parents. He does not have any equals." Now the question is how to realize such a God Who does not have any form or outline. Guru Arjan Dev Ji said, "When we realized that He does not have any form or outline then we tried searching for Him in the Vedas, Shastras and all the holy scriptures. And all the holy scriptures said that God is the Formless One and He is the Indestructible One. Then we became sad thinking how to realize someone Who does not have any form, Who is never born and Who never dies." Then He says, "We went to the Saints and the Saints said, 'God is someone who does not have any form. He does not have any outline or features. He does not have any color.' But in whatever way the Saints describe the form of God Almighty, He is like that. Saints are the real yogis who have seen God Almighty and They are the only ones who can make you see God Almighty." So then Guru Arjan Dev Ji said, "When we did the remembrance of God Almighty according to the description given to us by the Saints and the Masters, those who have seen Him, then we understood where God is and how we can realize Him."

You know that ever since we came into this world we have been in the habit of seeing and remembering the forms, and we are in the habit of doing the simran of the outer things. Only because of our simran of the worldly things and the contemplation of the worldly things have we been coming into this world again and again. And the Saints know that just as a crop is destroyed by a lack of water, it can be revived only when enough water is supplied to it. In the same way a soul which is involved in doing the simran of the world can be liberated from this world only if that simran of the world is forgotten and only if that soul does the Simran of God. That is why Masters give us the Simran. They give us Their Dhyan because that is the only purpose of assuming the body. They have taken up this human body so that we may do the contemplation of Their body and remember Their beautiful form. And They give us the Simran so that we may forget the simran of the world and always remember God Almighty.

The dear ones who say that they hear the Sound but the Sound does not pull them up, or that they do not see the form of the Master, they also lack in doing the Simran. They do hear the Sound but they do not pay enough attention to doing the Simran. If they were doing the Simran, then by vacating the nine openings of the body, when they come to the Eye Center the faculty of seeing (which is called input) will get opened and along with hearing the Sound they would also see the inner things.

Many dear ones become disappointed when they are able to hear the Sound Current, very good sounds, but they are not able to see the Form of the Master. The reason for that is that those dear ones put a lot of effort into listening to the Sound Current but they do not pay much attention to doing the Simran. Because they are lacking in the Simran they do not see the Form of the Master. Their listening to the Sound Current is also correct because it is the Sound of the Master Who is calling from within, but if they would do the Simran also their Inner Eye will get opened and they would see the Form of the Master. Since they do not do enough Simran their soul does not come within the range of the Shabd and they are not pulled up. It is like the condition of the willful snakes. You know there are some snakes who with their will can attract their prey to themselves. They are very heavy and they cannot move easily to hunt their prey. So they desire some creature and that creature is attracted to them by itself. In the same way, when we will do enough Simran and when our soul comes within the range of the Shabd, then the Shabd itself will pull our soul up.

It is not as some dear ones think that they are not worthy of the grace of the Master or the Master does not want to give them the grace or they are not doing things right or it is not the appropriate time. That is not true, Dear Ones, because when you make the effort the Master is always waiting with both His hands full to shower grace upon you. But the thing is that when we are making the efforts at the same time we should also see how much effort we are making in doing the Simran. Because when we do not do enough Simran we do not come in the range of the Master and that is why we do not see all the things which we should be seeing. When the powerful Sound comes to you at the same time that you are doing Simran, and if you are rising above by doing the Simran, you can easily see the Form of the Master.

I have often told you that in the old days the Masters first used to give the Simran to their disciples. Once the disciple had developed and perfected the Simran (and by perfecting the Simran he would also perfect the contemplation or Dhyan of the Master), only after that when the disciple would come to the Eye Center by vacating the nine openings, would the Master give him the knowledge of the Shabd. It is the Shabd who has to pull the soul up and the liberation is only in the Naam or the Shabd. In that kind of system there was a problem that before the disciple would perfect his Dhyan either he would leave the body or the Master who had given him that Simran would leave the body and in that way the initiation of that disciple would remain incomplete. So in this age the Masters graciously give the Simran and the initiation into the Shabd, both at the same time, so that the disciples' initiation may become complete because their liberation lies only in the dhun atmak Naam. It was Kabir Sahib who showered special grace on the dear ones in this Iron Age and since then the Masters have been giving complete initiation.

Up until the time of Guru Arjan Dev Ji Maharaj all the disciples were able to see the progress they were making in their meditation. They all could see where they stood in their meditation and how much they had progressed. But it so happened that once some Satsangis were staying with a family where a boy died and all the family members started weeping very badly and the Satsangis who were there could not stand their weeping, so using their meditation powers they brought the life back into that boy. When Guru Arjan Dev heard about that He became very upset, because you know that this is not our Path. Whatever progress we make or whatever powers we get by doing meditation we are not supposed to use them. As I said yesterday performing miracles is a very bad karma which one can do in this Iron Age and it is one of the very strongest karmas. Satsangis are told not to use their supernatural powers because our Path is such that we do not have to get involved in the supernatural powers. We do not have to show off the miracles. The Master has come into this world to save us from all these powers and miracles and He has to take us to our Real Home. So when Guru Arjan Dev learned that He became very upset with those Satsangis and since then a veil has been thrown upon the Satsangis' progress. And that is why we do not know where we stand and how much progress we have made.

But to devotees who are very strong at heart and for whom the Master is sure that they will not waste their meditations in performing the miracles or in showing off to the world, Master allows them to see how much progress they have made; they are allowed to see where they stand in their meditation. Whereas for other people, even though they meditate and make progress, because Master is not sure about them, and it is likely that they might misuse their powers if they knew about them, that is why Master has put this veil so they do not know how much progress they have made in the meditation.

Dear Ones, we know that even on a worldly level, if some parents have a good son they give him everything they have and they praise their son. But if the parents have a son who is not very good, they always keep things hidden from him. We know how the parents are worried for those children who do not understand or attend to their responsibilities at home.

When I go on the tours to America or South America or any other countries many parents come to meet me. There are some people whose children are very responsible and others who are not. So the parents whose children are very responsible or who have changed after seeing me or after coming to the Satsang, they come to see me lovingly and only to express their gratitude. They tell me, "We have come to see you because you had such a good influence over our child that he has changed and now he is more responsible." The parents of those children who do not change, who do not become responsible tell me, "Your teachings, Your Path is all right, we believe in that, but You should tell this child that he should understand his responsibility toward the home and he should be a responsible person."

Kabir Sahib has said the master is blamed if a dog is bad. Masters always make efforts and work very hard to tell the disciples that they should improve and become responsible. But if they do not improve what can the Master do? Masters always say you should improve so much, you should become so responsible, that people around you will know that you are going to such a Master. The change in you should become obvious to the people around you, so that they may know that you go to such a Master.

One part of the question was that maybe the Master does not understand the disciple as the worthy one or maybe it is not the appropriate time for the Master to give His grace. Dear Ones, that is not true. Master has given us the initiation only because we were worthy of it and He has given us His own life-impulse in the initiation. When the Satsangi goes within only then does he see with his own eyes how much the Master has struggled for him and how much hardship the Master has gone through for him.

Dear Ones, the Master has come to give and He is always willing to give, and He is giving us all His grace. For twenty-six years Master Kirpal Singh Ji went on saying that the Master has come to give us His grace and there is no problem with the giver. All the problems are with the receivers. Now it all depends on what kind of vessels we have made for His grace and how receptive we are to Him. As far as He is concerned, even now, even after going back to Sach Khand, He has not forgotten us. He is still giving us all His grace. But the question is how much are we receptive to His grace. So we should never doubt the grace of the Master. We should never think that He will not give. Dear Ones, He has come only to give us His grace.

1991 March: The Ambassador of God

Session Date: October 30, 1983

This talk was given October 30, 1983, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: I read in *The Light of Kirpal* that if before a person is initiated one of their close family members dies, then through their Initiation that person who died gets benefited. Can you speak on that?

SANT JI: I have said this thing very often in my Satsangs that if we are really searching for God and if we really have faith in the Master then definitely a member of our family who has left the body, even before we got Initiated will be under the protection of the Master. That person or that soul will not go below the human body; that soul will definitely get the human birth in which she will get the Naam Initiation because liberation comes only by meditating on Naam.

In this answer a question may rise up that when Master is going to protect the soul even without giving Initiation then what is the use of taking the Naam Initiation from Him? Masters explain that it is just like getting a passport or visa to enter a foreign country. Suppose you want to go to America, you will have to contact the American ambassador in your county and apply for a visa. That ambassador is appointed by the government of America and if your application meets with their approval, with their laws, rules, and regulations then the ambassador will give you the visa and you will have no problem entering into America. And if in America you have some friends and relatives they will come to the airport to receive you and they will be very happy to see you. In the same way Saints and Mahatmas are like ambassadors appointed for this plane. They do not become ambassadors by Themselves, They are appointed by God Himself. They are sent into this world by God to take those who want to go back to the Real Home. So when we go to Them and get the Naam Initiation from Them, They not only sign the document, They not only give us the visa to enter Sach Khand, but They also teach us how to go to Sach Khand.

And when, according to Their instructions, we go to Sach Khand, there we find the souls who have already reached there waiting to welcome us. They welcome us with much joy and happiness and then they tell us, "He Who gave us the visa, He Who gave us the Naam Initiation, was not only the ambassador of God, He was God Himself." Only after reaching Sach Khand do we realize that the Master who gave us Initiation is the Owner of the whole Creation and only because of His grace have we been able to return to our Real Home.

In Sach Khand they sing the songs of welcome and they welcome us. Just as it is a tradition in India, when a couple gets married, when the bride goes into her in-laws home, they welcome her by singing the benedictions and welcome song. Similarly, after getting the Naam Initiation and meditating, when we reach Sach Khand, the souls who are already there welcome us by singing all the songs. Guru Nanak Sahib also says, "Over there the souls welcome the soul singing the benedictions and welcome songs and then the soul realizes that nobody else could have brought her to the Real Home. It was only God Almighty Who went to the physical plane assuming the body of a Mahatma and Who gave the Naam Initiation. Only because of His grace, only because of the grace of the Real Husband was she able to return to her Real Home. So that is why even though the Master showers grace on us and He brings us under His protection, still, unless we get the Naam Initiation from Him we cannot return to our real home Sach Khand.

QUESTION: Master, You once told a story about a dog that was injured in the back legs and You took care of it?

SANT JI: I always request the dear ones to read Sant Bani Magazine with full attention and thoroughly because when you read the magazine thoroughly you come across many stories like that.

Anyway since you have asked, lovingly I will tell you the story. It happened that there was a pet dog of some family near my ashram who was a very good dog and once he went to somebody else's house where he was shot.

So he was injured very badly in the back part of his body; both his legs were broken so that he could not walk or move. When the family, whose pet dog he was, learned about that they did not pay any attention to his injury because they thought, "Now he is not going to be of any use to us." So they just left him on the street without even giving him a cup of water to drink.

It was very hot and I think he stayed there for the whole day without any water or any medical treatment. In the evening, when it got dark, he got the inspiration to come near my ashram, because the place where he was thrown was about three hundred yards away from my ashram. Since he could not walk he started pulling himself; his front two feet were working so he started pushing and pulling himself towards the ashram and he broke down about a hundred yards from my ashram and it became dark.

In those days one dear one used to come see me every evening in my ashram, so as he was coming, he saw a dog lying there and there was no trace of any man. It was only a dog there so he came and he told me about that injured dog. I went to see if any person had left the dog there but I could find no trace of any man. I figured out that both the rear legs of the dog were broken that is why he could not walk. So then I took that dog into

my ashram. First I brought a pan of water and I put his head in the water and it took him about two minutes to realize that he was near the water. He started to drink the water, but I did not let him drink a lot of water because it was not good for him. Then I gave him some milk and clarified butter, because in the villages where doctors are not available whenever anyone gets injured the first thing the villagers give him is milk and ghee (clarified butter) to give him a lot of strength. So we gave him the milk and clarified butter which brought some strength to him and then we removed the bullets and made the dressings etc. After that for three months he stayed with us and we gave him a lot of good nourishing food and he became very strong. But since both his rear legs were broken he could not walk by himself. He was so smart that whenever he had to go out for attending the call of nature, since he could not move his body himself, he would always cry or make some kind of sign saying that now he wants to go out and I would always help him to go out and he never made the place dirty.

When the people who used to own that dog found out that the dog was with me, they started making fun of me saying, "He is a mad man; he does not have any other work to do that is why he is taking care of such a useless creature."

Why did I take care of that dog? I took care of that dog because many times in the Satsangs I had heard from Baba Sawan Singh a story about Rabia Basri, a Muslim Saint. Once when she was going on a pilgrimage to Mecca, on the way she found a dog whose four feet were broken and that dog was crying for the water. There was a well nearby but there was no rope or anything by which Rabia Basri could bring up the water. So she cut off her hair and made something like a rope and using some leaves of a nearby tree as a bucket, she brought some water and gave the water to the dog and in that way she saved the dog's life.

It is said that Mecca, which was seventy miles away from where this happened, came all the way to Rabia Basri because she had saved the life of God's creature. When people went to Mecca they could not find it there and they started wondering where Mecca had gone. It is said that in the sky there was a sound saying, "Now I am near Rabia Basri because she has saved one of my creatures. I reside in all men and animals; I am pleased with her and that is why I have gone to Rabia Basri to welcome her."

Because I had heard that story from Baba Sawan Singh many times I was inspired to take care of that dog. I understood that we can get the opportunity of serving God's creatures only if we have good fortune. So I always considered myself as the most fortunate one when I was taking care of that dog.

The real kindness comes within us only if we are the fortunate ones. Since my childhood this element of kindness, forgiveness, and humility has been present within me and I think that this is a gift of God.

This is another incident from when I was very young. Once a husband and wife were passing through my village on the way to their own village. On the way the buffalo which they were leading delivered a baby calf. They did not have anybody else to help them with the delivery and they wanted to take the calf with them to their home. I was present there and they asked me if I could find anyone who could help them to take the calf to their village which was about one and a half miles away. I said, "Well you cannot find anyone else better than me, I am ready to help you." They did not know me.

They did not know whose son I was and because they wanted someone to help them they did not even care to know who I was. So they allowed me to carry their calf which was heavy and dirty also. But I did not mind, I took the calf to their home and when they wanted to give me money for that I told them, "No, I won't accept any money because I did not do this work for money, I was sent by God to help you."

My father was very rich and he was well known in that area, so when they learned that I was Lao Singh's son they became very afraid and they brought some other people with them to my father to apologize. They said, "We did not know that he was your son otherwise we would not have allowed him to do this work." I did not say anything and they apologized a lot until I told them, "There is no need to worry. I did not do this work for money or anything like that, I did it only because I had mercy and kindness for the calf."

About thirty years ago in this area there were no orchards and there were no good roads; not many people used to live here since there was not enough water. But ever since the canals came here people started coming here to live, and nowadays there are roads and everything. But about thirty years ago when I used to live here there was no good motorable road from here to Kunichuk ashram and on to Gunganagar which was about six miles further. So once in the early morning hours of the winter months I was going to Gunganagar. We always had to walk up to Gunganagar, a distance of six miles, and since I was all wrapped up with a blanket the people could not see who I was. One person had to carry about thirty kilos of grain to Gunganagar to sell and since he was old he could not carry that whole load himself, so he asked me if I would help him. Even though he knew me personally he did not recognize me since I was wrapped up in the blanket at that time. I said, "Okay, I will take your load." I took that load all the way to Gunganagar and when we reached Gunganagar then he realized who I was. Then he felt very bad, thinking that he had done a grave sin. Afterwards he started coming to the ashram and later on he became an initiate. On the fourth of last month I went to that village where that person lived to give the Satsang; that person is still alive and he still repents that he made me carry his burden. I told him again this time also, "There is no need to repent because that was not in my control. I did it because of the element of humility and kindness which I have had ever since my childhood and I did not mind doing that." I do not say, "I did this thing." I do not have any I-hood in this thing, because I say that this thing was done by me only because God had blessed me with kindness and mercy for the people.

QUESTION: Is the ability to deeply and truly love the Masters physical form something that can be developed or is that something given by God?

SANT JI: In the beginning we have to work for this; we have to develop outer faith in the Master. When our outer faith is developed then Master Himself blesses us with the love for Him and He connects us with Him in such a way that even if we try hard to break that connection we are not able to do that. But in the beginning because we are slaves of the mind and we have the effect of our past deeds on us we need to struggle a lot with our mind regarding having the faith in the Master. But when we win this battle with the mind and we start having faith in the Master, then Master Himself gives us this ability of loving and having faith in Him.

Even if we try we cannot break our connection with Him because He is always protecting us and He never allows us to go away from Him. But in the beginning we have to work for it.

The mothers who have nursed their babies or the fathers who have seen this know that in the beginning it is difficult for the baby to reach for their mother's breast. The baby does not know that the milk is near, that it is the nourishing thing for him and that God has put the milk for him there. So the mother has to bring the baby near to get the milk. But later on when the baby starts finding the delicious taste of the milk, then even if the mother does not want to nurse the baby, the baby will come there and at once want to nurse. So in the beginning we have to work for everything.

Guru Arjan Dev Ji writes about the time when the love is manifested, He says, "God has manifested such a love within me that I cannot break that love even if I try. I cannot leave it even if I try."

QUESTION: When I am doing Simran I have difficulty with the first Word and I want to repeat it several times before I go on with the other ones, is that all right?

SANT JI: The meaning of my repeating the Simran to every group is this, that I want all the people who come here to perfect their Simran and to pronounce their Simran in the correct way. I hope that you will try doing the Simran like you do here and I hope that in a few days you will be able to get rid of this difficulty.

Many dear ones have the difficulty but when they repeat the Simran after me this difficulty goes away.

QUESTION: I never noticed having trouble with that before I came here but I also have had trouble with that. Is there some negative force involved?

SANT JI: At home you may not be aware if you are pronouncing it correctly or not, but here when you hear the Words being pronounced then you know that you have the difficulty.

1991 April: The Quality of Innocence

Session Date: January 13, 1991

This question and answer session was given in Bombay on January 13, 1991.

SANT JI: The Grace of our gracious Master cannot be described. It is only due to the grace of our gracious Master that He has accepted our life at His Feet. Guru Nanak Sahib has said, "Oh Lord, I am the slave at Your door. Always keep me at Thy door."

Now you can ask your questions.

QUESTION: I was wondering about the quality of innocence in the true devotee, the value of the quality of innocence, and how you get that quality?

SANT JI: Master used to say that on this spiritual path we are like a child, because a child is very innocent. He does not know anything, but his love is selfless. So on this spiritual path, even a person who has obtained a Masters degree has to behave like a forty-day old child. One has to surrender and have innocence and love like the children have.

We can become true devotees only after becoming attached to the Truth, only after manifesting that Truth within us. The fact is that until we rise above body consciousness, and after crossing the stars, moon, and sun and manifesting the radiant form of the Master within us, at the eye center, we do not know when the mind is going to bother us. We do not know when, after creating any of the worldly desires, the mind will delude us. Even one bad thought or even one worldly thought can bring us down from the feet of Brahmand; it is only due to our worldly thoughts that we are brought back into this world again and again. Usually we people do not meditate, or we meditate very little. But we have so many desires which we present to our Masters; and when those desires do not get fulfilled, then we lose faith in the Master. So this is not something we can call as having true love for the Master; it is like we are working for the Master and asking for payment for it.

Guru Nanak Sahib has said that if we are asking for anything other than the Naam, it is like we are inviting all the sufferings and problems, because contentment, happiness, and peace are in the Naam only.

Often I have told you about an incident of Master Kirpal: once He was visiting somebody's home, and that person had a boil on his leg. Even though he had made arrangements for tea, that person had the desire that Master should first look at that boil, so that he might get some grace from Him. So he said, "Master, first of all, please look at this and have grace on me, and then later you can have the tea."

You know that if there is any true devotee around [when something like this happens], he will not like that. Often I have told you that my Beloved Lord was an Ocean of Love, and I was a devotee of love. In my whole life I did not ask for anything else but love from the Master, and since He was an Ocean of Love, and I was the devotee of love He gave me all His love. When I saw what that disciple was asking of Master Kirpal, I did not feel good about it, and I did not like it.

That person also used to proclaim himself as one of the greatest devotees of Master, because you know that nobody wants to call himself the lesser devotee. Everyone says that he is the best devotee and follower of the Master. As Guru Nanak Sahib has said, "Nobody wants to call himself the lesser devotee; everyone claims to be the best lover of the Master."

Once in Karanpur I was very fortunate that Beloved Lord Kirpal allowed me to travel with Him. We had just arrived in Karanpur when one dear one, an initiate, came to Master Kirpal and said, "Master, I do not see the Light." Master tried to explain to him that he should keep the diary, and that he should do his meditation, then everything would be all right and he would see the Light. But that dear one insisted, "I must see the Light; You should shower grace on me," and things like that. So the Master made him sit in meditation right there.

At that time I thought to myself, "What is this person doing?" And I said, "If you are asking for the Light from the Master, you can see the Light only in some places. But if you know that the Master Who is all Light, Who is the All-Owner of Creation, is standing in front of you in His full physical being, and He even talks to you, and you are sitting in His Presence, then what more do you want from God? And why do you only insist on

getting the Light? Why don't you catch hold of the [inner] Master Who is the Form of the Light, and Who can do everything for you?"

When we go within we realize how our Beloved Master rules over our mind, our intellect, our brain, and whatever we do or whatever we speak is all due to His grace, and He Himself makes us speak those words. But we realize this only after we go within. So it was all due to His grace, and He Himself made me say those words at that time when that dear one was insisting to Master Kirpal that he must see the Light.

Then I told my Master – and this was only due to His grace, He Himself made me say this – I said, "I have seen neither Allah nor Wahe Guru and I do not care for any God; I have not seen anybody else. I have seen only You, and I know that You are my God, You are my everything; I don't care for anybody else. You are my girdhari, You are the One Who lifts up the poor and the downtrodden ones; you are my murari, You are the One Who brings life back into the dead ones." So dear ones, I was able to say this only because of His grace. I mean to say that a true devotee will never ask for anything of this world from the Master, he will only ask for His grace, and he will do it in all his innocence.

This is not only my point of view. Swami Ji Maharaj said the same thing. He said, "O Lord, I do not know any Sat Naam or Anaami other than You." Bulleh Shah was asked by His family members, "What do You understand that Your Master is, how do You see Him, and what do You think He is?" So Bulleh Shah said, "If you look at my Master from the outside, you will see Him wearing dirty clothes, and having a body made of flesh, skin, and blood, but if you go within and see His Real Form, His inner form, you would not even want to spit in the heavens, because He is so beautiful, He is so radiant, that no other thing of this creation can compete with His beauty and radiance."

The Master of Bulleh Shah belonged to a low caste (the caste of aryin, which is considered a low caste among the Muslims), and Bulleh Shah Himself belonged to the sayyid[9] caste (sayyid is a higher Muslim caste – they are the ones whom people worship). So when people saw that Bulleh Shah, even though He was of the sayyid caste, was a follower of Inayat Shah Who was from the aryin caste, they asked Him about this, and He replied, "If anyone calls me sayyid, he will go in the hells, but if they call me aryin, the caste of my Master, they will get to enjoy the heavens."

Here, outwardly, we are doing the practice of becoming true devotees. We are only making efforts to become true devotees of the Master, but we become true devotees and true love for the Master gets manifested within us only when we go within and only when we see the Radiant Form of the Master. If we do not do the practice of becoming better and going within then we can never go within. If we only talk about it and give it up without doing the Simran, without doing the work we are supposed to do, then we get nowhere, we always remain outside. I get the opportunity to meet many dear ones. There are many dear ones who are very good, very quiet, very peaceful, who have manifested the Form of the Master within them. Truth has not completely vanished, the truth always exists, so there are dear ones who do very good meditations; they have manifested the

[9] Sayyid is a surname which indicates that a person is a descendent of the Prophet Mohammad.

Form of the Master. When such dear ones come to see me in their interviews, they do not have any questions; they say, "Master we have come only to have Your darshan."

Many men and women who come to see me say, "Master, please search for a good companion for me." The women will say, Master please get us good husbands, and the men will ask me to get good wives for them. If they are having any physical problems they ask me to remove their physical problems, their diseases. And if their business is not doing well, they ask for the blessings in their business. They ask for all these things. So there is a category of Satsangis, like these, who come to me and ask only for the worldly things. Kabir Sahib said that the Master wants everyone but no one wants the Master. When they come to see the Master, either they come for name and fame, or they come for worldly things, they come for the worldly materials. They always request, "Master, shower grace upon us," or do this or that thing for us; but they do not come for the Master. They do not ask the Master for that true thing, that real gift, for which the Masters have come into the world. The Masters have come into this world to take our soul back to the Real Home. But no one comes to the Master asking for that precious gift. So Kabir Sahib said that no one is the customer for the real thing. Everyone is looking for the false things. Kabir says, "What can we do to such blind people?"

I will tell you a story about the true devotee of the Master. I tell you a story of Guru Arjan Dev; even though He had reached Sach Khand, still He always called himself a half disciple. He never called himself as a disciple or a perfect being. In the court of Guru Arjan Dev Ji Maharaj there lived two people, Rai Bulwant and Sata Ilhum. They used to sing very lovingly and devotedly in the court of Guru Arjan Dev. And there happened to be a wedding in their family and they thought of doing that wedding in a very lavish way. For that they needed a lot of money, because they thought, "We are the singers in the court of Guru Arjan Dev and if we do not do it in a very good way then what will people say? They will say that we are the singers of Guru Arjan Dev and we couldn't even afford to have a nice wedding." So they wanted to do it in a very good way to impress people. So they thought since many disciples come to Guru Arjan Dev, if every disciple contributes one taka – a taka is like two paise [two pennies], so they thought if every disciple contributes one taka each, then they would be able to collect a lot of money with which they could plan a very good wedding. So they came to Guru Arjan Dev Ji Maharaj and told Him about the wedding and they said, Master, "If you can collect one taka per disciple and give it to us, we'll be able to perform the wedding." Guru Arjan Dev Ji said, "Well, you should ask for whatever money you need, but you should not ask like this." But they said, "No, Master we want only one taka from every disciple." The next day Guru Arjan Dev Ji brought four-and-a-half takas and gave them that money. He said, "One taka is for Guru Nanak, because He was the perfect disciple; one is for Guru Angad, He was a perfect disciple and one is for Guru Armad Dev, He was also a perfect disciple. The fourth one is for Guru Ramdas. And this half taka is for me, because I am still half a disciple." So now you can imagine: He was the owner of Sach Khand; He had manifested His Master within Him; He was all in all. His Master had given Him the responsibility of guiding the Sangat and He was the owner of this whole creation but still He understood Himself as the half-disciple.

When Guru Arjan Dev Ji gave them that money those singers became upset and they thought that the Master was saying that only because He did not want to give them the

money. But that was not the reason. Guru Arjan Dev Ji Maharaj considered Himself as a half disciple and He considered only the past Masters as the perfect disciples. So I mean to say that as long as the Masters are in the body They never say that They are the true devotees or that They are the perfect disciples; They say, We are still the half disciples, we are still in the making.

The true disciple was Guru Angad Dev, even though Guru Nanak Sahib had blessed him with His grace, had embraced him with His body and had given him the name Angad which means born from one's own body. His name had been Bhai Lena but since Guru Nanak Sahib was very pleased with his devotion and his seva He embraced him and He made him as a part of His own body, and He gave Him the name of Guru Angad. Bhai Lena was such a true disciple, he was so devoted to His Master, that, when by mistake one of his arms crossed ahead of Guru Nanak while he was walking with Him, He gave the punishment to that arm by tying it up for one year. He said, "You dared to go beyond the body of the Master and this is the punishment that now you will be tied for one year."

So this was his devotion and He was a true disciple. Even though at that time He had become perfect and He had reached Sach Khand, but still He considered Himself as much inferior and much lower than the Master.

Once when Beloved Master asked me to convey the initiation He told me to explain the theory to the people. So I told Master, "Master, why don't you shower grace on all these people who are sitting here, why don't you show them your Real Form which you have shown to me so that they may also get the liberation?" When I asked Master to do that He got upset and He said, "Don't make them tear my clothes; do whatever I tell you to do." Dear ones, a true devotee can not bear to compete with the Master because he knows what the Master is. He always remains very humble and he always makes an effort to become a true devotee of the Master.

Guru Gobind Singh Ji was asked this question, "Who is the true disciple, who is the true devotee, or sikh?" You may call him as a disciple, a true devotee or a sikh; it is all one and the same thing. So Guru Gobind Singh replied, "He who has risen above lust, anger, greed, attachment, and egoism – who has removed all these bad qualities from within – who has gone within – that one is the true disciple. He who accepts the teachings and who lives up to the teachings of the Master is the real sikh or the real disciple." If he is not doing that, if he has not risen above the teachings or the dictates of the mind, if he is still under the control of the mind, he is not a disciple of the Master; he is the disciple or the follower of his mind.

When Guru Gobind Singh was saying this, one dear one stood up and he said, "No, Master that is not true. I am not a disciple of my wife, and I am not a disciple of any woman. I am not a disciple of any body else. I am your true devotee." So when Guru Gobind Singh said all that and that disciple replied that he was not the disciple of anyone else, that he was the true disciple of the Master, Guru Gobind Singh did not say anything. He just kept quiet on that day, but after a few days He called that disciple to Him and He said, "Okay, If you are my disciple you should go to the bazaar and you should get me a unique piece of cloth; get a roll of the cloth of which there should be no other piece of cloth available like that in the market; and you should bring that for me." So that dear one went to the market and he looked around and then he was successful in buying a very

nice beautiful piece of cloth, a roll of that cloth, for Guru Gobind Singh and he brought it home. When he brought that cloth home his wife saw it and she liked that roll of cloth very much. So she asked for that cloth, and he said, "No, this is for the Master. This is a unique piece of cloth and I bought this for the Master." But she said, "No, I want this for myself. You can tell the Master that you looked around and you could not find one, and maybe tomorrow again you can go and you can find something else, but I want this one." Then because he couldn't say anything to his wife he gave that piece of cloth to his wife.

Next morning when that dear one went to the court of Guru Gobind Singh his wife also followed him, taking that roll of cloth with her, because she knew this whole story. When he went there Guru Gobind Singh asked that dear one, "Yes, dear one, did you get any piece of cloth?" He said, "Master, I tried everywhere; I looked around everywhere but I could not find one, but today I will go and buy one for you." At once his wife came up and she said, "Master, you see he is not Your disciple; he is my disciple. I wanted him to give that piece of cloth to me and he did; now he's lying to You." So Guru Gobind Singh said, "Rare are the one's who are the true disciples, the true devotees of the Master."

Dear ones, no teacher ever wishes that the students whom he is teaching may fail in the examinations. Every teacher wants all his students to become successful because he knows that if his students will become successful people will talk very highly about him, they will praise him and his name will be glorified. They will say that he is the teacher of those students who have become successful. In the same way, no parents ever wish that their children should go in the bad company or that they should not become successful in their lives. That is why the child's parents always make efforts, they always take care to be sure that the children are in good company, that they get all the good things which they need, that they become good people and have a successful life. They make every possible effort to feed the children well and they give them whatever would make them good in their lives.

In the same way, the Masters who have come into this world from Sach Khand, They all always wish that all Their disciples should become good people, that they should become good disciples. That is why, through the Satsangs, They always go on telling us how we have to live our life, how we have to do our meditations, because They know that if the disciples will do more meditation of the Naam, the fragrance of the Naam will come out from them and it will spread all over. The name of their Master will be glorified, the name of their Path will be glorified, so that is why They make every possible effort to make us understand how we should be living our life, and that is why They always go on telling us how we should be good people and how we should do our meditations.

But what happens? As long as the Masters are in the body and as long as They go on telling us all these things, we keep making efforts. In the case of Master Sawan Singh, I will tell you one thing: in India when Master Sawan Singh was alive people used to say that those who went to see Master Sawan Singh or those who were the disciples of Master Sawan Singh would never lie. And that is why they used to swear by them, saying, "They are the true people and they never lie." But you know that when people give up the Path of the Naam, when they give up the teachings of the Masters, when they start obeying their mind and following the organs of senses and when they get involved in all the worldly things – then they start doing all the bad things – which brings a bad

name to their Masters also. Kabir Sahib said that the master is blamed when his dog goes mad.

We can learn so much from the lives of the great Masters. I myself have seen the life of Master Sawan Singh. I saw that He never cared for His own body, He never cared for His own comforts and conveniences. He always worked very hard, and understanding it as His duty and responsibility, He always attended the Satsangs, He always talked to the people, because He wanted His disciples to become better. In the same way, Master Kirpal Singh also led a very uncomfortable life. He worked very hard and He always attended the Satsang even when He was not physically fit, even in the times when He was very sick, but still He never cared for His comfort, He never cared for His body. They always attended to the Satsangs, They always talked to the people because They wanted to make Their disciples better and They wished that maybe by one word or another the disciples would understand and they would make their lives better. So the Masters never care for Themselves; They always make efforts, They always work hard, so that the disciple may become better.

Pultu Sahib had said, "Only to liberate the souls, the Masters suffer so many sufferings. They do not have any desires, but They go around the world, They travel so much, only for the sake of the souls."

My life is like an open book in front of all the Satsangis. You know that whenever I travel, whenever I go outside, I always get myself locked in the airplane and I go to the place where I have to be. Whatever seva I have to do, I do over there and I come back to my home. I never go to do any sight seeing, I never go to visit any beaches, I do not go here and there. Whatever time I spend, it is always for the seva of the sangat.

When I go to Delhi, Pappu knows that I get down from the car and go into the house. I come out from the house only when I have to go for the meditation or for the Satsang. The same thing is true when I go to Bombay, I do not go anywhere, any place, I go out only when it is for doing the seva of the Sangat. So I'm doing all this seva of the Sangat because I want the disciples to become better. Whatever I have received from my Master I am conveying only those things to you, to make you better. Whatever He taught me, whatever He gave me, I am only refreshing that message or that teaching of the Master in you. I am not giving you any new thing. It is the same which my Beloved Master gave to you.

Kabir Sahib said, "In the company of these five passions and the organs of senses we have spent all of our life, but still we have not received any contentment. We are not happy, we have not received any satisfaction, then what is the hope for us?" In the same way, Bhai Gurdas also said, "These eyes do not get content looking at the beautiful things of this world. These ears do not find any satisfaction by listening to all the music of this world. This tongue does not feel satisfied tasting all different good quality foods of this world. The only true peace and contentment comes when we go within and get ourselves connected with the Naam." If we go on talking about this the stories will never end, even if we go on talking about this all of our life. The best thing for us to do would be to rise above the body and come to the Eye Center where the Giver is giving us all the riches, where He is donating everything to us. It is better for us to come up to the Eye Center.

1991 May: Sickness, Treatment & Accepting God's Will

Session Date: January 2, 1991

This question & answer talk was given January 2, 1991, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: Sant Ji, when we have to endure some physical karma that requires some suffering and maybe some medical expenses, should we experience these karmas as they come and trust in the Master to guide and protect us through these difficult times, or is it better to plan ahead and purchase medical insurance policies that would pay for most of our medical expenses and avoid a financial crisis. I hope to understand this problem and would like to have a solution. Maybe there is another way that is completely different.

SANT JI: It is a very good question. Now instead of saying anything of my own in response to this question I would like to repeat what Master Sawan Singh has said. I have told this many times in previous Satsangs. In His Satsangs or writings Master Kirpal Singh has also confirmed this. Master Sawan Singh Ji used to say that before a soul enters the womb of the mother her fate karmas are determined. Pains and happiness, richness or poverty, good health or sickness are the six things which are written in our fate. And things happen in our life according to our fate karmas.

Tulsi Sahib also has said that in this world karmas are the main thing. He says, “First the pralabdha or fate karmas were made and then the body was created. This is a unique play but our mind does not believe it. Whatever one has sown he harvests only that.” At present the soul is confused because she does not know why everything is happening; the soul does not know that she is suffering on account of her own karmas.

At the time of your Initiation all of you are told that we are not the bodies, we are the souls; we have been given the body to pay off our karmas. Master Kirpal Singh used to say, “The arrow which has already been shot cannot be brought back; whatever is done is done.” Whatever fate karmas have been written cannot be changed. Masters do not touch our fate karmas. They do connect us with the Shabd Naam so that it may become easier for us to bear whatever sufferings are written in our fate karmas.

We are always told that on our soul there are three covers, physical, astral and causal. It is like one cage is in another cage and those two cages are in a third one. So if you know how to rise above the physical body and how to remove the physical cover, you can easily start working in the astral plane. Then we can see what past karma is the reason for the suffering which we are having now.

Master Kirpal Singh Ji used to say that when the Masters give Initiation They make an arrangement within the disciple so that he can pay off his karmas and along with paying off the karmas he can also make progress in meditation. This physical plane where we are living now is the country of the Negative Power. In this realm the law of revenge prevails. Whatever deed one has done he has to suffer the consequences of that deed. Suppose someone has taken out someone’s eye, then his eye has to be taken out. If not in this lifetime, then in the next lifetime one has to pay off his karma in exactly the same way as the karma was done.

In the realm of the Positive Power there is nothing like revenge. There is only forgiveness. So when we leave this realm of the Negative Power and we go to the Positive Power then we are forgiven. Masters come into this world only to take us to that plane. Guru Nanak Sahib said, "O Brother, do not blame anyone. If anyone has to be blamed it should be your own deeds or karmas. Whatever I have done I am suffering on that account. Do not blame anyone else. And why do you blame others when everything you are going through is your own doing."

Now about making some arrangements for ourselves to avoid the karmas or to take care of ourselves when we have to endure or suffer those karmas – that is correct and one can do something about that. When you go to the astrologers or fortune tellers they may tell you what is going to happen or what is bothering you and how to avoid all those happenings. But it is the experience of the Perfect Masters that they may be able to tell you what is going to happen and all of that, but as far as the karmas are concerned no one can avoid or change those karmas. The Saints Themselves neither go to such fortune tellers nor do They tell us to go there. They do not believe in them and They don't tell us to believe in them. They tell us, "O Friend, whatever the Creator has written in our fate, there is no one who can erase that."

I will tell you a story of my distant relative. Once he went to a fortune teller who told him, after doing some calculations, that after a few months on one certain month if he visited his relative in that month he would become very sick and it was possible that he would not survive. When he heard that he became very worried; he kept on thinking about that time and it was like a very heavy burden on his head. Anyway, he did not go to visit his relative in that particular month which the fortune teller had mentioned. But a month later he went to visit his relative and there he got sick. Because he got sick he remembered what the fortune teller had told him and he was sure that he was going to die. Then the other relatives came to me and told me that he was about to leave the body and I should go there.

In those days I used to practice Ayurvedic medicine so I at once took the jeep and drove a distance of two hours. When I got there I told him, "You are not going to die." He told me, "I know that you do not believe in the pundits and fortune tellers, but whatever they have told me is happening now and I am going to die." So then he went on telling me everything about his home, as if he was going to leave the body right then. I told him, "I am a doctor and I am giving you the medicine in the Name of Beloved God. And seeking the support of God Almighty, I can tell you for sure that I will not let you die now. You will take my medicine and after a few hours you will be all right. You will not die today. One day everyone has to die and I don't know when you will die, but not today. My medicine will not let you die today." So I gave him the medicine and then I came out from his room. His family started doing some good omens and bad omens and other things like that which the Indian people do. So I told them, "There is no need to do things like that, because Guru Nanak said, 'Only those people who do not believe in God believe in these good and bad omens.' I don't believe in them so I don't do those things. And don't worry because he will recover."

By the time I reached home he had become all right, but still he said, "I know that Baba Ji does not believe in all this fortune-telling business, but whatever that pundit told me became true. He told me that I would become sick and not live but at least one part of

what he said became true." Later I told him, "No, it was only because you were thinking of what that fortune teller predicted, and it was such a heavy burden on you." So, Dear Ones, to think about something and worry about something in the future, who knows if it will happen or not; maybe it will not even happen. So to become sick just by worrying about something in the future is not a wise thing.

I do not consider buying an insurance policy as a bad thing. It is a very good scheme. If anyone can afford to have an insurance policy then he should have it. But the question is, should we endure the pain of the karmas as they come or should we make any arrangements for it? Dear Ones, you know that all the Masters have said that whenever we get sick we should get the treatment and medicine for it and at the same time we should accept it as the Will of God. Because when we accept it as the Will of God we are saying that it is our own karmas that we are paying off and there is no one else to be held responsible for that karma. It is all our doing for which we are suffering. And by going to the doctors and getting the treatment from them we are paying off some of the debts that we may have with those doctors. Some give and take is finished with those doctors. When we are accepting it as the will of the Master then we become more grateful to Him. Swami Ji Maharaj said that we should understand the moment of pain as the blessed one. Because in the moment of pain, as we pray to the Master for His help we also have our attention towards the Master. Our soul is inclined to Him because we are asking for His help. So whenever we get sick we should get treatment from the doctors because any debt we might have with the doctors can be paid off by going to the doctors and getting the treatment. And along with that we should understand our sickness as the Will of God. We should keep our attention toward Him so that the burden of the karma may get paid off.

Masters never tell us that we should sit idle with one hand on the other. They tell us that it is our first responsibility to make an effort. There are two kinds of sickness and disease. And if you look at them very carefully, if we pay attention to what we are suffering, we can easily tell what kind of sickness it is. One sickness is due to our carelessness. There are many sicknesses that we get by not taking care of our body. And just by looking at our body with more attention, or taking better care of our body, those kinds of sicknesses or diseases can be easily removed and we do not have to suffer a lot of pain because of that. The other kind of diseases are the kind that we get because of our karmas. You may call it a karmic disease also. That disease or sickness does not go away until we suffer and endure the pain of the karmas. Whenever we get into that kind of sickness or disease it is better for us to suffer and endure the pain and pay off the debts. By paying off the karmas through that disease the burden or load of the karmas we are carrying on our head becomes less. If you do not become successful or do not get cured even after taking all kinds of treatments we should not find fault in the Master by saying that we are not being helped by the Master. Master is extending His physical help to us. Whatever is appropriate He is helping in that way. And in those circumstances it is better for us to accept the Will of the Master as it is. In Ayurveda where all the herbs are described there is a story about Gorakhnath. He was a great meditator and for a while he had a boil on his head. For twelve years he suffered the pain of it; even though he tried many different remedies still he could not get rid of that boil. When the time of this karma was almost over, after suffering for twelve years, there was an herb growing near the place where he made his fire. That herb spoke to him, saying, "Gorakh, if you will use me on your boil, your boil can be removed." Gorakhnath knew the philosophy of karma and he knew that

the time of his suffering from that boil was almost over. But he said, "I know that this karma is almost over, but since you have spoken up now, even though you were growing next to my fireplace for such a long time and never said anything before, I will give you this boon, that from now on you will be called gorakhmundi and people will use you for treatment of boils." Nowadays people use that herb to remove boils and ulcers and things like that.

While we are paying off our karmas, when we go to a doctor the doctor has a lot of sympathy for us. No doctor wants his patient to suffer. He wants the patient to be comfortable, and to be cured so that the doctor's reputation may become well known. But if our karmas are still there, if we are to suffer more karmas, and if the treatment of that doctor does not work, we should not find fault in the doctor. There is no fault in the doctor, because he is doing his best. He has all sympathy and best wishes for us and he is doing whatever he can. Because of those karmas which we still have to pay off, we are not getting cured. In such circumstances instead of finding fault in the doctor we should remain patient and accept the Will of God and wait for the time when the karmas will be paid off and then we will become all right.

Master Sawan Singh Ji used to talk in the Satsang about this line of karmas – how even in our next lifetime we have to go and take up a similar form in order to pay off those karmas. We have to get into the same kind of conditions and do things in exactly the same way in order to pay off the things that we have done in this lifetime.

1991 June: Heart Communicates with Heart

Session Date: September 28, 1988

This question and answer session was given September 28, 1988 at Sant Bani Ashram, Rajasthan, India.

QUESTION: The other day Sant Ji was walking along the wall with Gurmel and Sukhpal, for a couple of minutes we stepped in behind and followed until Sant Ji bade us to stop. I can't express the happiness of those few minutes. There used to be a place in the program for moments like that. But alas, that has stopped. O Giver of Happiness, would you mind commenting on this.

SANT JI: The set-up of the other ashram was such that we did not have enough land to walk around. That is why we used to have a time in the program for everyone to go along with me and I would take the dear ones for the walks. But here we have enough room to take walks and people are free to take walks whenever they want. That is why we do not have any such program here. Over there our land was divided into two different parts. There was a public road between those two divisions of the property and that is why it was not possible for the dear ones to take walks freely. Only because of that reason I used to take the dear ones for the walks.

You might remember that in the beginning when we came here, we used to have a muddy wall going all around the Ashram. That wall was made when I used to come here to meditate, and after meditating whenever I felt the need to take a walk I would go along the outer edge of the property. So that wall was made at that time.

There was no significant reason in telling you not to follow me the other day. The only reason behind that was that if I had allowed you to follow me, then everyone in the sangat would have followed us. [Sant Ji laughs] And you know that the dear ones have worked very hard to grow the crops here and we would have spoiled their crops. So it was better to finish that matter off between you and me. [Everyone laughs.]

QUESTION: Master, I'm relatively new on the Path and I'm still not clear on the practice of Dhyan. Can you explain that a little bit to me?

SANT JI: Regarding Dhyan I have said a lot, I have clarified a lot, and most of it has been published in Sant Bani Magazine. I think you should find those old issues of the magazine and read the articles which talk about Dhyan. You will get a lot of help from doing that.

The reality is that heart communicates with heart. When we remember someone, we do not need to visualize his form, we do not need to make the image of his form within us. When we remember him, his form appears in our within by itself. We do not need to make any effort in doing the dhyan. When we concentrate on the remembrance of our beloved, whenever we do the simran – whether we are walking, talking or doing any other thing – as soon as we do the simran and remember that person, his form starts coming within us, his dhyan starts appearing in front of us without our making any effort.

Many incidents keep happening in the lives of the Satsangis when the Master appears in front of them and gives them His darshan. Many times He appears there physically, many times He appears there in the form of the dreams, and many times He appears in some other form also. So whenever such kind of appearances of the Master happen we should take advantage of them, we should develop our Dhyan for the Master, and we should not let that kind of form of the Master disappear from our sight.

The relationship between the Master and the disciple is very deep. There is no other relationship existing in this world which can be called as deep as the relationship between the disciple and the Master. That relationship is eternal; it is permanent. Many times it happens that because of the depth of that relationship Master Himself goes to the disciple and gives him His darshan. Many times He appears in the form of the dreams also. But it is not a dream, it is because of the remembrance of the disciple that the Master has come there in His Radiant Form. But it is a pity that the dear ones do not take advantage of it, and instead of contemplating on that form of the Master, they forget it and take it as a normal dream.

There are many dear ones in this group itself who have told me in their interviews about their experiences: how when their minds were quiet they had the darshan of Master Kirpal and even Baba Sawan Singh, and how sometimes both the Masters came to them. This is only because of their contemplation, because of their remembrance of the Masters. The dear ones should take advantage of such incidents of darshan of the Masters, because a lot of grace of the Master is present in such visions.

Not everyone who is sitting here has the same kind of thoughts, and you do not all have the same kind of experiences. But often small or big things keep happening between the disciple and the Master and if we have developed the contemplation of the Master, if we have developed the habit of remembering the Form of the Master, all the time, then it is

very easy for us to understand and recognize the grace of the Master. Many times, it so happens that if we are involved in some kind of accident or if something is going to happen in our life, many times a day or two before that thing is going to happen the Master appears and He tells us what is going to happen. Or He appears and gives us hints. But Satsangis are always cautioned; they are told that they should not try to avoid what is going to happen even if the Master tells them about it, because by doing so we lose all the fruit of our meditation. Saints always tell us that we have to live according to the will of God. We should know that whatever happens in our life is all according to our own pralabdha karmas of the past and it is wiser to pay all our karmas without making any excuses. So it often happens that if we have contemplated on the Form of the Master, if we have developed the remembrance of the Master, we will definitely get the hints, we will definitely get the cautions from Him, and it is possible that if our attention is towards the Master He may even appear in front of us to give us His darshan.

Even after knowing all these things, we Satsangis also get involved in arguments and we say, "If he had done this . . . he could have avoided that happening . . . ," and things like that. It is just as when doctors cannot diagnose what the cause of a person's death was, they usually say, "His heart stopped," or "The circulation of the blood was blocked," or they just give a general explanation. But they do not know that the person's time was fixed, that his end time had come, and that is why he had to leave the body.

So we were talking about Dhyan, and I was explaining to you how Dhyan is important for all of us, and how it helps us in our day-to-day life. A Satsangi should do Simran all the time, as much as possible, and he should always keep his attention at the Eye Center. He should not let his mind bother him with the worldly thoughts, and he should not let his mind take him away from doing Simran. So when we do Simran sitting at the Eye Center, and when we rise above the body consciousness, as we go on progressing in our inner journey, when we remove the physical, astral and causal covers from our soul and reach Daswan Dwar or the tenth door, the Dhyan or contemplation of the Form of the Master starts to happen within us by itself. We do not need to make any effort. There are two faculties or two powers by which our soul functions: one is the power of seeing which is called nirat, and the other is the power of hearing which is called surat. In fact, these names refer to different aspects of the same power, because they are the powers or the faculties of the soul. So when we awaken these powers, when we remove all the physical, astral and causal covers from our soul and reach Daswan Dwar, then such a contemplation or Dhyan is developed that happens constantly. The Satsangi who has reached Daswan Dwar and who has developed Dhyan, his attention does not spread all over in the world once he has developed that Dhyan. No matter that he is living in the world, but still he is constantly looking at the Master; he is constantly linked with the Master. Paltu Sahib said, regarding the same Dhyan, "Those who develop that kind of Dhyan, their devotion for the Master is like the flow of oil." You know that the flow of oil is constant, it is not broken anywhere; in the same way, those who reach Daswan Dwar and those who develop that kind of Dhyan their devotion becomes constant. Guru Nanak Sahib also says the same thing. He says, "O Dear Ones, you should do the Dhyan of the Master constantly, without any break."

Satsangis do not know the importance of doing the Simran. If they would know the importance of doing the Simran, it would not be difficult for them to develop the Dhyan.

You know that your mind always goes on thinking about the worldly, unnecessary, useless things. Instead of allowing your mind to think all those useless worldly things, if you would make him do the Simran, if you would always keep him involved in the Simran, then your Dhyan would get developed by itself.

I will give you some worldly examples. You know that the love between the mother and the son is very deep. The son just needs to remember his mother and the face of the mother will appear in front of him. He does not have to make a lot of effort to remember his mother, and when he remembers her, her form is right there. In the same way, if the husband remembers his wife, it does not take much effort to remember your companion, and the form of your companion, whether it is the husband or the wife, will appear in front of you. In the same way, all the worldly works in which you are involved, you just to need to have a little thought of them and all their forms and activities will come in front of you, and you will not have to make a lot of effort in trying to figure out what was what. So the Masters tell us that all these things have the connections with us and are useful to us only as long as we have this body. We should develop the remembrance or have the remembrance of such a One Who will help us not only in this world but also Who will go with us after we leave this world; and that is the Master. So why not develop the remembrance of such a Master Who will help in this world and in the beyond also. Guru Nanak Sahib also says, "Who is our real friend? Only He who helps us at the place where no one else can help. O Nanak, give up the friendship of the false ones and become the friend of the true ones. The true ones are those who help you when you leave this world, and the false ones are those who may leave you even in this world."

Most people who have the habit of thinking so much during the day, or those who have the habit of talking too much during the day, what do they do when they sleep at night? Even in their sleep or in their dreams, they go on thinking or talking, and they talk nonsense. Their family members cannot figure out what they are talking about. Usually in Rajasthan people say that those people who talk too much in their sleep or who talk nonsense are under the influence of some ghost. No Dear Ones, it is not any ghost, it is your own mind, your own thinking, and your habit of talking during the daytime. All the thoughts you have thought during the day, and all the talk you have talked during the day, those things change their forms and the same things are bothering you at nighttime also.

So instead of talking about unnecessary things and instead of thinking useless worldly thoughts, if they had remembered the Master, if they had devoted themselves to the cause of the Master, they would remember the Master even in their sleep. Either they would be doing the Simran in their sleep, or they would remember the Master. For such people Kabir Sahib has said, "Those who remember the Naam of the Master even in their sleep, I sacrifice myself for them. I would be happy if my skin was made into sandals for their feet."

In answering this question I only mean to say that if you will remember anyone his dhyan or contemplation will come to you by itself. Whenever you will do the simran of anyone, you will start remembering him, and you will gain the concentration on the form of that person by itself.

QUESTION: Why does the Master hide so much of His full power and glory from His disciples so much of the time?

SANT JI: [Sant Ji laughs] It is a very interesting question. Suppose that you have something very precious, very valuable, if you show it off to the people it is possible that the people may come and try to steal those precious things away from you and in that way you will lose them. This is just a worldly example.

If you have read *Anurag Sagar* you would have read that God Almighty made certain promises with the Negative Power. The Negative Power asked Almighty God that all the souls who come into this world should not know about their past, from which body they came. Another promise was that "All the souls should feel content wherever I give them birth, whether I give the body of a donkey or a pig or a human being they should be content in whatever body they are." As you know, the lives of donkeys and pigs are very painful. Whenever anyone tries to beat them, they always try to protect themselves because they love their bodies, and they love their beings. That is why they do not want anyone to harm their existence. That means that everyone is content in whatever body he is living. Another promise was that the souls should not know why they are suffering or enjoying. They should not know about the karmas which they have done in the past otherwise they would stop doing the bad karmas and the Negative Power didn't want that. He wanted the cycle of karmas to continue that is why He got that promise. The other promise concerning the Masters coming into this world was that the Masters, the perfect Saints, should not perform any miracles to attract the souls to Them, and They should liberate the souls only after making them do the meditation.

These were the promises, and you know that the Negative Power is also a beloved son of God Almighty and God has to please him also. He has done a lot of seva of God Almighty, and that is why God Almighty has made all those promises with the Negative Power that whenever the Saints come into this world They always live like a normal person. They do not perform any miracles and They always make Their disciples do the meditation of Naam and then They liberate them. If the Saints are born into poverty They are happy there, and if They are born into a rich family They are happy there. They always live a normal person's life. They always remember the purpose for which They have come into this world and They always keep Their hearts attached to the feet of Almighty God.

Saints do not hide any of Their glory or Their power from Their disciples. This is also a weakness of our mind; our mind tricks us into thinking that Master is hiding His glory and power from us. You can ask those who do the meditation and go within, "Has Master hidden anything from you? Has He not shown you all His power and glory?" Those who do the meditation according to the commandments of the Master, those who go within, the Master sits within them carrying all the prosperity and carrying all His power.

The biggest miracle which a Master Saint can perform is making a soul one with the Oversoul of Almighty God. Because you know that we do the beastly deeds, the deeds which the animals do. Forgiving us for all our faults He takes us to stand in front of Almighty God, and He tells Him, "He is your forgotten child, and he has come asking Your forgiveness. You kindly forgive him and make him one with You."

Usually we understand the outer grace of the Master as the real miracles done by the Master. If someone had a fever and he prayed to Master, and his fever was gone, he would say, "Master performed this miracle and my fever was gone." If someone's leg

was broken and he requested to Master, and with His grace if he became well, he would say, "Master did a miracle." So all these outer things we take as the miracles. Master Sawan Singh Ji used to say, "Those who understand that the grace of the Master or the miracles of the Master are limited only to these kind of things, what can they understand of Sant Mat and what benefit can they take from the Master?" The biggest miracle which a Master Saint can accomplish is to make the soul one with Almighty God.

Master Sawan Singh Ji used to tell this story of Guru Teg Bahadur Ji: Once when He went to Agra He was sitting with His disciples doing satsang and suddenly a Muslim man came there. Instead of sitting with the other people he went straight up to Guru Teg Bahadur and he embraced Him. After that he left. When Guru Teg Bahadur allowed the man to embrace Him, the other people who were sitting there started having objections and saying, "Master has not allowed us to do that, yet here comes a Muslim man, a stranger, and Master allows him to do that. This is not a good thing." As soon as they started talking among themselves about that, Guru Teg Bahadur figured out what was happening and why the sangat was upset. So He explained to them, "Do you know who that person was? If you knew his story, then you would realize that what I have allowed him to do was okay, and that he deserves that embrace. That is why I have allowed him to embrace me."

Then Guru Teg Bahadur told His sangat that man's story. He said that he used to be the King of Lahore, and once day a yogi who had the power to fly in the air was flying near the king's palace. When the yogi came near he saw a beautiful bed made for the king to sleep on. Because he was tired, he was attracted to the bed. He thought, "Let me rest here for a little while and then I will continue my flight." So he went and laid down on the bed. He had a little amulet which he kept in his mouth, and that amulet had the power which enabled him to fly in the air. When he laid down on the bed, he was so sleepy that he did not realize that the amulet had fallen out of his mouth. The yogi slept in a very deep sleep.

After a while the king came into his bedroom and thought, "How has this man entered my bedroom? This is the palace of a king! No one can come here." But then he thought that he looked like a yogi, and he didn't want to disturb that yogi's sleep. He looked around and found that amulet. He took it and stood in a corner; there he waited for the yogi to wake up. The yogi slept until morning. When he woke up he was very nervous because he had intended to rest only for a little while but he had slept for the whole night. Then he started looking for his lost amulet and he was very upset and nervous. The king at once came out and asked him, "Have you lost something?" He replied, "Yes. I have lost my amulet, and that was what gave me the power to fly in the air. If I don't have that how will I go back to my Master?" So that king gave that amulet back to him, and taking it, the yogi once again flew in the air and went back to his Master.

When his Master asked him why he was delayed the yogi told him the whole story. The Master was very much impressed by the generosity of the king and he wanted to reward that king. So the Master of the yogi came to the king along with a couple of other yogis. He brought some other amulets with him and said, "You have done a very good thing for my disciple; you have helped him a lot. You did not punish him. I am very pleased with you and I want to give you a couple of amulets using which you can fly in the air. We have acquired these powers after doing many austerities and a lot of yoga practices. So I

want to give these to you." The king did not accept them. He said, "I feel very sorry for all of you, because you practiced so hard in the jungles. You left your homes for the wilderness and suffered so much hunger and thirst and kept yourself in samadhi only for these things? Only to get the power to fly in the air and nothing more than that? I feel that all that you have done is a waste of time and I don't want these amulets from you."

So because he was very sincere, he did not accept those things. He said, "I have my army, I have many other means of traveling. Why should I use the amulets? I feel very sorry that instead of doing the devotion of God for meeting Him you have wasted your time only for acquiring these powers. That is why I don't want to share them with you. You are doing miracles, and that is like you are becoming equal to God Almighty. I do not want to become one of you."

So Guru Teg Bahadur told his disciples, "Because of his sincerity and his truthfulness, God Almighty became pleased with him, and he also became the devotee of God."

So Master Sawan Singh Ji used to say, "The Masters never perform any miracles, and They always tell Their disciples also not to do any miracles." To perform a miracle you are losing your own wealth which you have earned with hard work. The biggest miracle which the Master can perform is to connect the soul with the Oversoul. There is no bigger miracle than that. And Master Sawan Singh always used to say, "The Saints would prefer to die rather than to produce the miracles using the powers which They have earned by doing very hard meditations." Guru Arjan Dev Ji Maharaj also used to say, "The riddhis and siddhis, the supernatural powers, are the slaves of the one who does the meditation of Naam." He used to say, "The Masters never perform any miracles. But since the supernatural powers are the slaves of those who do the meditation of Naam, in order to please their Master, sometimes they do things for the other people because they want the favors of the Master. That is why they do those things, and people think that the Master has done that. But in fact the Masters do not have anything to do with those miracles, they all happen by themselves." The Masters are strictly against performing the miracles. So that is why Masters never perform any miracles; They do not show off Their powers. But those who obey Their commandments, those who go within, they do not doubt the real glory and powers of the Master.

1991 June: Excerpt: On Dhyan

Session Date: October 1, 1976

SANT JI: "The first step is Simran, the second is Dhyan. . . . Only through Simran can we rise above and come to this place. [Sant Ji points to the eye-focus.] And when our attention is concentrated through Simran, then comes Dhyan. So while doing Dhyan we have to do Dhyan of that person who initiated us. Guru Nanak said that we have to do Dhyan of the form of a Saint. Why do we have to do Dhyan of a Saint? Because when we do Dhyan of some holy man, some good man, a better man than us, we will start getting – absorbing some of his good qualities. When you do Simran of the world, you are doing Dhyan of the world. When you do Simran of your Guru, then you are doing Dhyan of your Guru. Unless you give up Simran of the world, you cannot do Simran of the Guru and you cannot have Dhyan of the Guru.

So two powers are working: one is surat, the second is nirat. The work of surat is to listen to the Sound Current, and the work of nirat is to see the Light. Unless we concentrate our attention which is spread, our nirat will not see the Light; and unless that is concentrated, our surat will not listen to the Shabd. We are habituated to do Simran of the world from ages and ages and when we are on our death bed or our end-time comes, if we are doing the Simran of the world, we will come again to the world. Where you are attached, there you will come again; but if we are doing Simran of our Guru and having Dhyan of our Guru while we are sitting or doing any other thing when our death time comes, we will definitely have the Simran of our Guru and the Radiant Form of the Timeless Lord will come through Simran and Dhyan.

It will be instilled in the disciple and only that disciple can have the Dhyan, only that disciple can see the Radiant Form of the Lord, who has been doing Simran all the time.

from Sant Bani Magazine, October 1976

1991 June: Excerpt: On Simran And Dhyan

Session Date: January 1, 1961

MASTER: ". . . withdrawal is greatly assisted by simran or repetition of the charged mantra; and the perception of the inner light, leading to dhyan or one-pointed concentration, quickens the process still further. In turn, dhyan when fully developed, leads to bhajan or inner hearing. The inner light begins to become resonant.

"The practitioner, when he shuts his physical ears, gets rapidly absorbed into the music. . . . though light can catch the eye, it cannot hold it for very long and has no very magnetic quality about it. But with music it is different. He who hears it in silence and stillness, is drawn irresistibly, as it were, into another world, a different realm of experience. And so the process of withdrawal that begins with simran, is stimulated by dhyan, and is rapidly extended by bhajan. . . ."

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"In actual practice of the spiritual discipline, stress is laid on Simran, Dhyan and Bhajan, each of which plays a specific role in unfoldment of the Self. The Master gives Simran or mental repetition of the charged words, which help in gathering together the wandering wits of the practitioner to the still point of the soul between and behind the two eyebrows, to which place the sensory currents now pervading from top to toe are withdrawn, and one becomes lost to the consciousness of the flesh. The successful completion of this process of itself leads to dhyan or concentration. Dhyan is derived from the Sanskrit root dhi, meaning "to bind and "to hold on." With the inner eye opened, the aspirant now sees shimmering streaks of heaven's light within him and this keeps his attention anchored. Gradually, the light grows steady in his sadhna, for it works as a sheet-anchor for the soul. Dhyan or concentration when perfected, leads one to Bhajan or attuning to the music which emerges from within the center of the holy light. This enchanting holy melody has a magnetic pull which is irresistible [to the] the soul . . .

p. 159 Kirpal Singh, The Crown of Life

1991 July: Masters Always Shower Grace

Session Date: March 31, 1981

This question & answer session was given, March 31, 1981, at Sant Bani Ashram, Rajasthan.

[Note: this talk was also published in the May, 1982 issue of Sant Bani Magazine]

QUESTION: In the bhajan book there are four bhajans by Bramanand, I have never heard about this Mahatma can you please tell us about Bramanand?

SANT JI: Not much is known about Mahatma Bramanand but he was a Mahatma who was born in a place called Pushpur which is in Rajasthan.

One or two hundred years ago there were many Mahatmas present on this plane. You know that not much is known about many of the Mahatmas because when the Mahatmas come in this world only in a few cases are their life sketches written down and the record kept.

Kabir Sahib was the first Mahatma, the first Param Sant to come into this world and He came in all the four ages and He never went below the human body. He was a great Mahatma but still there are many conflicts and many misunderstandings about his life story. Someone writes that he got married and had children, somebody says that he never got married. Nobody knows for sure when he was born and there are many misunderstandings about his life also.

There are many other Mahatmas whose life stories are not available and for others there are many differences between the versions of different writers. Someone writes that such a Mahatma was born on such a date and another person writes differently according to his understanding.

From the bhajans written by Mahatma Bramanand we can see how strong was the love he had for his Master and from his bhajans we can see that he had so much love and faith in his Master.

He has written in his bhajans that, “Nobody else except the Master can help us in the hells and nobody else can help us cross this ocean of life without the help of the Master.”

QUESTION: This question maybe has the sound of criticism but it is not meant to be. When the souls were given to this creation, my question is where do they come from? My concern is that they may have come from Such Khand and after traveling through the cycle of eighty-four lakhs, that well, maybe when I get up there, it might just be time that some other great soul would have done a lot of devotion and then they would be recruiting life for another creation and that is my concern.

SANT JI: In Sar Bachan Swami Ji Maharaj has written under the title, “The Dialogue with the Soul” because there also the soul asks similar types of questions, the soul asks that, “What is the guarantee that once I come up to Sach Khand I will stay there and you will not give me once again to the Negative Power? So Almighty Lord replied, “This Mauj, this Will, happened only once; once you have come back to me there is no question of going back to the Negative Power because I will not create this Will again.”

The thing is that when a Satsangi gets Initiation he never goes below the human body, so nobody should think that they will have to go in the cycle of eighty-four lakhs births and deaths. You should be sure in your heart that since you have got the Initiation from Master you will definitely go to Sach Khand and you should not worry that Sat Purush will once again hand you over to the Negative Power. You should not worry about that because once you go back to Sach Khand you will stay there and you will not be sent back here. \

Swami Ji Maharaj has written that Sat Purush says, "I have created this Negative Power knowingly because without the fear of the Negative Power the other souls were not coming under my control."

When a soul comes into this world and after suffering in this world when that soul goes back to her Real Home she finds so much happiness that she doesn't want to come back into this world again. You know that when we are united with someone from whom we were separated, our joy knows no bounds. We are so happy once we have been united with our long separated beloved that who wants to be separated from them again?

QUESTION: I know that it is very important to have a very good attitude about meditating, to be in the right frame of mind, and you say continually not to feel it as a burden. What is the best way to get our mind to stop feeling it is a tremendous burden to meditate?

SANT JI: Dear One, you know that our mind is a very obstinate enemy and since he is an agent of the Negative Power it is his duty to stop the souls from doing the devotion of Almighty Lord. So that is why he is performing his duty well; he is obeying his Master. In the same way when we sit for meditation, when we are sitting to do the job of our Master, we should also perform our duty very well. As mind is doing his duty and he is trying his best to stop us from doing the meditation, in the same way, at the same time, we should also perform our duty very well. We should obey the commandments of the Master and not listen to the mind; we should only listen to the Master and do what He has told us to do.

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

SANT JI: If we will do the Simran lovingly and affectionately then without visualizing the Form of the Master, the Form of the Master Himself comes there and starts dwelling within us.

It is a natural practice; you know that if you remember anything you will start seeing or feeling that thing in your within, in your mind. In the same way when we will do the Simran given by the Perfect Master, lovingly and affectionately, then by Himself His Form will start appearing within us. If we are making any efforts from our side, if we are trying to visualize the Form of the Master then we will not be able to get any success in that because we won't be able to visualize the complete Form of the Master. Sometimes we may be able to visualize only the eyes of the Master, sometimes the beard or turban, and in that way our meditation will be disturbed, we won't get any success at that. So it is better just to do the Simran lovingly because if we remember the Master lovingly He will start to appear within us by Himself.

QUESTION: When the relatives of an Initiate die do they know when they pass on that they have gotten liberation from the Master?

SANT JI: Yes, he knows that but he cannot say that to others.

If there is any Satsangi relative who has done meditation and who goes within in meditation then he definitely learns whether his relative has been liberated or not.

It is a matter of faith and having the experience. As you say, if a relative of a Satsangi, even if he is not an initiate, even if he has not seen the Master, but if he has heard about the Master from his Satsangi relative and if he has a little bit of faith in the Master then definitely he is under the protection of the Master and Master definitely protects him.

Master Sawan Singh Ji used to say, "A Satsangi's one generation gets liberation, of the Satsangis who do meditation many generations get liberation, and one hundred and one generations of the Param Sant get liberation.

This is my own experience, that there was one boy of fourteen years old, who was one of my relations and he was suffering from a disease and he left the body at a very young age. But his last days were very painful for him, he would complain that the snakes were all over his body and the insects were eating up his body and that he was seeing many dangerous and evil faces. He would complain to his mother, "Mother why are you not helping me?" His mother and the other people around were not able to see and experience all those things because they were all astral. Whenever I would go near that boy he would request me to stay longer with him because he would say that whenever I went and sat with him the evil faces stopped coming to him and he did not feel any biting from the insects or snakes and he felt peace at that time.

That boy was not an initiate but his parents were initiated by the Master. Master had told them in a dream that since he is suffering so much, he would not be able to live in this world, he would die after three days. The Master told them He would come to take his soul and that he would be born again in the human body and he would become a man. Master even told them the name of the village where he was going to get a new birth. Master told his mother that three days from then He would come around midnight and take the boy's soul up. But before leaving the body the boy would drink some tea.

So on that night at eleven-thirty that boy asked for tea and his mother went in the kitchen to make the tea. At that time, because she was having so much faith in the Master she was singing a hymn and she knew that the boy would not leave the body until he drank the tea, so she was delaying in making the tea. Anyway, at five minutes of twelve she came in with tea because that boy had said, "Bring the tea as soon as possible." As soon as that boy drank two spoonfuls of tea he left the body. Before leaving the body he spoke the name of Master, and since I was sitting very close to him he put his hand on my chest. Even though he had been having so much pain in his last days, when he left the body his passing out was peaceful. He did not have any pain at that time because Master came there to protect his soul and Master took his soul up.

His parents did not weep because they had faith in the Master and they knew that He had protected his soul. Regarding my father I have said many times that he did not have the opportunity to have the darshan of my beloved Master. He used to say, "I will see when your devotion will liberate me." He used to say that in the way of a taunt.

When I came to Master at that time my father was very old and he was not able to travel to have the darshan of Master, so once I requested Master, "Master, my father is very old and he has not seen You and many times he taunts me and says, 'I will see when your devotion will liberate me' " and I requested Master to take care of his soul.

A few days before he left the body, the relatives cabled me. Since he was living in the Punjab and I was living in Rajasthan, I went there and he told me that he loved me very much. He caressed me and he told me that he was seeing two Forms in his within Who had white beards and white turbans. When I showed him pictures of Master Sawan Singh and Master Kirpal Singh he said, "Yes," that They were the ones Whom he was seeing within and They were saying, "We have come to take you."

Then he realized that my devotion was going to liberate him and then he told people, "Today I realize that the devotion which my son is doing is true and the Master whom he is worshipping, whom he is following, is also the true one."

Master Sawan Singh Ji used to say, "It is a very big thing that the Masters take care of the human beings, the relatives of the Satsangis, but They even take care of the souls of the animals who are taken care of by the Satsangis."

QUESTION: In the same line of questioning, you mentioned about relatives that knew about the Master and were somewhat favorable toward the Master, what about relatives who in their lifetime, were thinking that the Master was a very bad thing, when they die what happens to them, does the Master take care of them as well?

SANT JI: You see they are also protected because sometimes they also remember the Master; it doesn't matter in which way they remember the Master.

There is one very famous story in the Sikh history about Chandu Savai who was an officer of Emperor Jahangir. He was the person who was responsible for the torture that was given to Guru Arjan Dev Ji Maharaj. He had enmity toward Guru Arjan Dev Ji Maharaj; he made Him sit on hot coals, he put burning sand on His head, and he did many other bad things to Guru Arjan Dev.

After Guru Arjan Dev was tortured to death, the Sikh people wanted to take revenge on Chandu Savai. They requested Emperor Jahangir to give him to the Sikhs. When Chandu Savai came into the hands of the Sikhs, what did they do? They put a chain around his neck and pulled him as one pulls a dog, and they gave him a very hard time. When he was brought into the city of Lahore the person who had put the burning sand on the head of Guru Arjan Dev came there. He was also very angry that Chandu Savai had made him do such a bad deed. So he came there and he hit Chandu Savai on the head with a very heavy vessel and because of that Chandu Savai left the body. But before leaving the body he requested Guru Arjan Dev Ji Maharaj, "O Master, only you can save me from this pain."

Because he remembered Guru Arjan Dev Ji lovingly, and previously when he was planning to torture Guru Arjan Dev, day and night he would always think of the plans of how to kill Guru Arjan Dev. So he was also remembering Guru Arjan Dev and he had remembered Him a lot. So because of his remembrance and the request of his end time, Guru Arjan Dev came there and liberated his soul.

This question was asked by one of the five devotees of Guru Gobind Singh, he asked Guru Gobind Singh, "Master because Chandu Savai did such a bad thing; he killed a perfect Master it means that he must be suffering in hell." But Guru Gobind Singh replied, "No, he is not in hell anymore, as a matter of a fact as soon as he left the body he was liberated by Guru Arjan at that time and he was not sent into hell. When he left the body the Angels of Death also came because they wanted to give him the punishment for all his bad deeds but at the same time Guru Arjan Dev and the other Masters also came there because he had requested for help and he had called Them. So They came there and They could not but shower grace on him and They liberated his soul.

Master used to say about Jesus Christ that when he was being crucified, at that time he said, "O Lord, forgive them because they have not understood me."

Because Saints and Mahatmas have a very big heart They always want to shower grace on the souls. They know that the souls do not do any bad deeds, all the bad things are done only by mind. They also know that only what is in the Will of God happens, and the souls do not have anything in their hands.

The souls that love the Master and who have love and affection for others remain at peace in this world as well as in the world beyond; when they go in the inner planes there also they find peace and happiness.

Those souls who do not love the Master, who do not have any love and affection for other people, they do not find any peace in this world. They are always easily hurt and they always remain in pain in this world as well as when they go into the other world. When they go in the other world, in the inner planes, there also they find no peace or happiness.

QUESTION: Sant Ji, the non-initiated souls that are taken by the Master, are they given rebirth, or are they taken directly to Sach Khand?

SANT JI: Those who have not got the Initiation they are given the human body in which they are given the Initiation. Because liberation is only in the Naam.

QUESTION: If we do not progress much in this incarnation and Master chooses not to send us back for another birth and He puts us in a particular place in the inner planes, do we continue our meditation in the inner planes, is it a different kind of meditation?

SANT JI: God has given the full authority to the Master and it is up to Him to decide whether He has to send the soul back into this world or not; and only He knows in which plane He has to keep the soul and what He has to make the soul do.

But I will advise you that you should never think such things. You should never think that when you will not progress much in this lifetime then you will be kept in some of the inner planes and then Master will pray for you and take you back home – you should not think like that. You should think, "No, it is our duty to do the meditation." You should have the desire to do the meditation and to complete the task which you have been given in this lifetime.

If the son does not work and does not earn any money but instead looks at the property of the father and asks him, "Which property will you give me, how much money will you give me?" and things like that. No doubt his father will definitely give him whatever he needs, he will give him the house and money. But since he has not earned that money,

both his friends and well-wishers will say, "He is not a good man because he has not earned his money. All his money was given to him by his father."

Once some sevadars came to Master Sawan Singh and requested Him to liberate them without doing the meditation but Master Sawan Singh said, "No. This is not possible. It is your work to do the meditation and it is the work of the Master to shower grace on you. If you will leave off meditating you will have to start from that very point where you left off."

Sant Satgurus come into this world with a lot of grace and there is no doubt in this fact that lovingly They carry the burden of Their disciples without them even asking for it but it is our duty to help in Their mission and we should also carry and share some of the burden which They are carrying. The only way of doing that is by doing the meditation.

QUESTION: When we feel pain during meditation – I know You have talked about it some, but I still don't understand very well. Kirpal used to say when He put us into meditation to make sure you do not have any tension in any part of the body. But I know that if I don't have any pain at all, I may go to sleep. I know a little bit of pain will keep me awake, and sometimes more pain helps me to concentrate more, could you explain some?

SANT JI: Well, this is not a problem that everyone is having. Usually when the Masters explain about pain They tell us that we should sit in such a position in which we do not have any tension in the body, because if we do not have any tension in the body only then will we be able to sit for a long time.

There are some people who if they sit without any tension, if they sit comfortably they fall asleep, but this is not the case of everybody. Those who have this problem should sit in such a way in which they may feel a little amount of pain and still remain awake.

1991 August: To Bathe in the Dust of the Master's Feet

Session Date: April 3, 1981

This question & answer talk was given April 3, 1981, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Sant Ji, during the tour last summer you mentioned that it would be a very long time until you came back to North America. You said that the world situation would be very terrible; could you explain that to us?

SANT JI: I did not mean to say that, and I did not say that after looking at the condition of the world. I meant to say that it is a very big thing for a Saint to visit any country, any area in the world; and for the people living in that area it is a blessing. These things do not happen again and again. You know that I am bound to the orders of my Master; and it all depends on the love of the dear ones. If the love of the dear ones pulls me there and if my Master orders me, then I will go there again.

We should not become restless in our minds after hearing the news on the radio and reading the newspapers and the prophecies which the people make about the world and the conditions in the world. We have been given Initiation; so we should do our meditation, because we can do nothing about the conditions of the world.

The Satsangi should always have faith in the Master and he should always go on doing his Bhajan and Simran. He should never think about the world; he should never get worried about what is happening in the world or what might happen in the world. This world in which we are living now is the world of Negative Power and if anyone says that he will make this the world of happiness, or if anyone tries to do that, he can never do that, because unrest has always been here in this world and in the future the same thing will continue.

You know that in the world there always are wars; some days some countries are fighting and other days other countries are fighting. In this way this thing is always continuing. Why are all these people fighting with each other? Only because they are attached to their community and their country, that is why they are fighting with each other. They do not rise above their communities and countries, and they do not see this truth: that God is residing within each of us and we should see God working everywhere. Because they do not do that, they remain attached to their community and their country and that is why they are fighting.

We should rise above all these things and do our devotion. I have never made any prophecy that it will take a long time for me to go to the West again, and never did my Master make such prophecies either, because as I have always said, it all depends on the Will of the Master. Wherever, in His Will, He sends me, I will go and have the darshan of the Beloved.

Guru Nanak Sahib calls Himself as a wooden puppet. He says, "What can a puppet do when her string is in the hand of Almighty God? Whatever He wants happens, and whatever way He wants the puppet to dress up, she has to do that. Wherever He sends her, the puppet has to go there, and what He wants the puppet to do, the puppet has to do. What can we do?" So we are like puppets in the hands of Almighty God and our strings are in His hands. Wherever He sends us we have to go there. Whatever He tells us to do, we have to do. We do not have any will of our own.

Many times I have said this, and even Russell Perkins knows about this, because he was the person who came here and met me. What was my plan at that time? My plan was not to come out into this world any time and that I would always remain inside and do my devotion. In the pain of separation after Master left the body I was so hurt in my heart that I did not want to do anything in the world, that is why I decided to spend all the remaining time of my life indoors. I did not want to come out, and I did not want that people should come and disturb me. That is why I told the person who was here to cook food for me that he should lock the door from outside so that people might think that, because the door was locked from outside, I was not here and they would go away without bothering me. But because of your love I was brought out and that is why I always say, "Your love has brought me out."

The worldly people do the things involving themselves in the ego and they say, "We have done this and we have done that." And the Beloveds of God always do things in the Will of God. They say, "Nothing happens because of what we do, but whatever He wants us to do, only that happens."

QUESTION: The mind is very strong here and also the mind is a very great marksman and it finds its mark all the time. I find that I am being besieged by temptations and

attacked on all sides. By doing the Simran just the way I hear the Master do it before we do meditation and by thinking about the Master I find that I am able to dispel those temptations. But there are so many temptations that, although I have great faith in the Master, I am starting to have real doubts about myself. I wonder if these also will diminish as we leave here and are not in the Master's grace anymore or will these things leave scars – these thoughts, these battles, that we have had from the Negative Power?

SANT JI: Satguru never leaves the disciple not even for one moment. He is always accompanying the disciple like a shadow and not even for one moment does He go away from the disciple.

The only difference is that always there is a veil drawn between the Master and the disciple. Until the disciple has complete love and faith in the Master he cannot see the Master walking with him and doing things for him. When you leave here the Master will not leave you, He will be with you; if you will do your Bhajan and Simran wholeheartedly and if you will remember this holy trip, then definitely you will get help.

QUESTION: Someone out of Baba Somanath's group once told me that it was important to be careful about any sharing of utensils or food, making sure you do not take any food from someone else's plate, or things like that. Can You discuss this some and tell us if it is important or not in one's own family?

SANT JI: Regarding this a lot has been published in Sant Bani Magazine.

Master Sawan Singh Ji used to say, "The meditator will never let you eat from his plate, because if he does that he will have to give his meditation to you and if you let someone eat from your plate, then you will have to take some karmas of that person, you will have to give benefit of your meditation."

It is just a trick of our mind that we think that by sharing food from the same plate or by feeding each other that we are increasing the love between us, but that is not true. I have seen in many cases that one day they are feeding each other and eating from the same plate, and the next day they are separated.

QUESTION: I don't know if this is a common experience for other people or not, and I know that we are not supposed to focus into our bodies in meditation, but sometimes it feels like the body temperature is rising very rapidly, I get real hot, and I was wondering if there was any spiritual or karmic implication to this phenomena?

SANT JI: This does not happen with all the people, it happens to some people. It doesn't have anything to do with the karmas. Sometimes when we do not have as much peace in our mind as we should have this thing happens.

QUESTION: In the Bani of the Masters it mentions bathing in the dust of the Feet of the Master. Should this be taken figuratively or literally?

SANT JI: In the Banis of the Saints and Masters They have said a lot about this dust and They say that it is very important. The dust in which we have to bathe is in the tenth door because all the nine openings, the nine doors, open outwardly; the tenth door is the door which opens inwardly, so after rising above these nine openings, when we enter the tenth door there we see the Feet of the Master. By saying that you should bathe in the dust of the Feet of the Saints it is meant that once you reach there you have to bathe, you have to

surrender yourself, at the Feet of the Master. That is the Mansarovar, the Pool of Nectar in which you have to bathe. Both things are one and the same.

Tulsi Sahib has said, "Moment after moment bring your attention to the Eye Center and keep your attention there. Purify the mirror of your body and mind and beautify it with your attention." If your attention will be constant towards the Master, only then will you be able to reach His Feet and bathe in the dust of the Feet of the Master. Only then will the Light be manifested within you.

We bow down to the dust of the Feet of the Masters outwardly also, because if we do not get the dust of the Feet of the Masters outwardly, we cannot get the inspiration of going within and bathing in the dust of Their Feet inwardly.

Guru Nanak Sahib has also said, "O Nanak, I ask only for this bounty – please make me the dust of the Feet of the Saints."

To be able to achieve and to bathe in the dust of the Feet of the Masters is the reaction or the result of our very good karmas and it is a very big thing. There are sixty-eight places of pilgrimage in India. Guru Ramdas has written, "All those places long for the dust of the Feet of the Saints. They say, 'In us the drunkards, the people who have done bad karmas come and bathe, thinking that they are removing the dirt of their sins and that they are putting all their sins and dirt in our water. But we long for the dust of the Feet of the Masters or Saints, because by having a little bit of the dust of the Feet of the Saints, all our dirt and impurities and sins will be removed.'" Once I expressed my desire to Baba Bishan Das of going to Hardwar. I told Him that I very much wanted to go and bathe in that holy place, the holy waters of Hardwar. Baba Bishan Das told me, "Not this year. Next year I will take you, and I will also go with you." At that time I did not realize what Baba Bishan Das was going to show me, but whenever the Masters or the Saints say or do anything it always has some deep meaning behind it and I was not aware of that. So next year when He took me to Hardwar we arrived there late at night and as soon as we got there one woman came there and she requested Baba Bishan Das to let her wash His feet and let her drink that water. Baba Bishan Das replied, "No, I cannot let you do that, because I have not done so much meditation and I am not yet as perfect as you understand." Although she was very insistent and she wanted to do that very badly, Baba Bishan Das was very strong and He did not let her do that, and then that woman left. I had never seen that woman coming to Baba Bishan Das any time previously, so next morning I asked Him, "Who was that woman?" Baba Bishan Das told me, "She is that river Gunga where you have come to bathe. Since many sinners and bad people come and bathe in the waters of Gunga, she is polluted with all the impurities and sins of the people and she is also longing for the dust of the Feet of the Saints so that she can get liberation."

In the history of Guru Angad Dev, before coming to Guru Nanak [when he was Bhai Lena], he was a devotee of one goddess and he was like a group leader of his area. He used to collect the people and he would take them to have the darshan of the idol of that goddess. Once it so happened that he came in contact with a disciple of Guru Nanak Dev who asked him a very simple question. That disciple of Guru Nanak asked him, "Have you ever met that goddess whose darshan you are seeking all the time you are going to visit her temples and all that?" Bhai Lena was very surprised. Until then nobody had

asked him such a question, so he was worried because he had never met that goddess and he was very devoted to her. So he replied, "No, I have never met that goddess." So that disciple of Guru Nanak told him, "Well, this time when you go to visit the temple of that goddess, on the way you should stop in the place called Katarpur." (That is where Guru Nanak used to live, and it was on his way to the place where the temple of the goddess was.) So the disciple told him, "You should go and see my Master, Guru Nanak, and then you will know whether what you are doing is correct or not." So when Bhai Lena, along with other devotees of the goddess, came to Katarpur and met Guru Nanak he was impressed. Then he told his friends, "I will not go with you tonight; you should continue your journey, and I will stay here." So when Bhai Lena remained with Guru Nanak, at three o'clock that night he saw that one woman was sweeping the floor of Guru Nanak's house. He was very surprised to see that woman there because it was so early in the morning and there was no point of cleaning the floor, but still she was doing that wholeheartedly. So Bhai Lena approached her and asked her who she was and what she was doing there. She replied, "I am that goddess whose devotee you are, and I am begging at the door of this great Saint because I long for the human body so that I can do the devotion of Naam and go back to the plane where my soul was separated from Almighty Lord."

Hearing that Bhai Lena was surprised very much and then he realized that the devotion he had been doing was not correct and that he should be practicing the Path of Guru Nanak. He asked that goddess, "Up until now I have done a lot of devotion to you, but still you did not give me your darshan, but today I have seen you. What is the reason behind this? Why did you not give me your darshan earlier?" She replied, "I am always here begging at the door of Guru Nanak, so how can I go and give darshan to anybody else? When I myself am longing for the liberation how can I give liberation to others?"

So when Bhai Lena saw this thing only then did he get Initiation from Guru Nanak and then he became the gurumukh disciple of Guru Nanak. If we have faith in the Master outwardly, only then will we have the inner faith for Him. If we have love for the outer dust of the Master, only then will we long for the inner dust and will we be able to go within.

Only those who meditate have love for the Feet of the Master and only they have appreciation and respect for the dust of the Feet of the Masters.

QUESTION: I appreciate very much the video tapes of Sant Ji's tours, being able to see Him and I wondered when we look at You on the television, on the video tape, do we receive your darshan like we do when we see you?

SANT JI: It depends on the faith of the dear ones. At least you remember. It is very good that the dear ones have arranged for that, it is very good for you.

QUESTION: In the last darshan You told us that it is up to the Satguru if we come back for another birth. Once in the past, You said that even if we are doing a little bit of meditation, when we die we won't come back, and that we should not think we are coming back, because we will go where we think we are going. If this is the case, if we have full confidence in the competency of the Master that we are not coming back, will we not come back? And further, if we have confidence in the competency of the Master

that He will take us straight to Sach Khand, will He indeed take us straight to Sach Khand?

SANT JI: Yes, our soul will get the benefit according to the faith we have for the Master; and those who have faith in the Master they will definitely meditate.

Satguru does not wish that His disciples should come back into this world and again face the problems; He never wants that. I am telling this thing to you and this is truth. The Master wants the disciple to fulfill his task in this birth and go back to Sach Khand. There are very few incidents in which the Satsangi or the initiate gets one more birth. When the initiate makes or develops many bad karmas and when the Satguru sees that there is no other way out except by giving him another birth, only then does he get another birth.

If we know what is meant by "faith" then there is no question of our being lazy. We will never be swayed off our devotion by lust, we will never have bad thoughts, we will never have periods of dryness. We will never have any of these things. When we have faith that our Master is not a human being, that He is sent in the human body only for our liberation, only to teach us, and that He is competent – He will definitely take us back to Sach Khand and we should obey His commandments. If we have all these things in our mind then there is no power on this earth which can bring us back into this world; and since everything is in the hands of the Master and He never wants us to come back into this world, then there is no question of our getting another birth.

It is a very subtle, yet complicated thing, very hard to understand, that the Negative Power has the strings of all the souls in His hands, but when the Master gives us Initiation, at that time He takes the strings of the souls whom He has Initiated from the Negative Power and connects or ties those strings in Sach Khand.

Only those souls whose time is up and who are chosen by God for liberation go in the company of the Saints and take advantage of Them. The other souls, no matter how much they know about the Saint, but they still can never come in contact with Him.

The distance does not make any difference; if anyone is living across seven seas or far away from the Master, if it is written in his fate to get the Naam and to come to the Master, he will definitely find his way to come to the Master. If it is not written in the fate of a person to get Initiation from the Master, even if he is living very close to Him, he will never have any faith in the Master and he will never get the Initiation.

Master Sawan Singh Ji used to say, "As long as the curtain is drawn in our within we may say that we are coming to Satsang, that we came to the Master and then He Initiated us, that we meditate and that we do this and that thing. But after the veil is lifted, we see that we were doing nothing, in fact all the things were being done by the Master. Master was the One Who brought us to Him, He was the One Who was making us meditate, He was the One Who was bringing us to Satsang, and He is the One making us do all the things. Only then do we realize that everything is done by Him and we are doing nothing."

Only when the inner veil is lifted do we realize how the Saints' ship of Naam works and how They are doing the merchandise of Naam. As Tulsi Sahib said, "The Masters bring the ship of Naam – in this mortal world – They bring the fruit of Naam in Their ship and give that fruit to the people. After giving that fruit to the people, They take the people in

Their ship and take them back to Sach Khand." We understand about all these things only when the inner veil is lifted.

QUESTION: I am not trying to be irreverent at all in asking this question and if it is not appropriate then I will just withdraw it, but is there any way the Master can tell us about what it is like in Such Khand?

SANT JI: I think it would be much better for you to go there and see how it is rather than asking me how it looks, because you have been put on the same Path and if you will work hard, if you will try, Master will definitely help you in getting there.

Regarding this Master Sawan Singh used to explain, giving a very beautiful example. He used to say that the Taj Mahal is a very beautiful monument in India and if we want to compare its beauty, if we want to give the example of Taj Mahal, or if we want to say that Taj Mahal looks like such and such a building – there is no building or monument in India with which we can compare the monument of Taj Mahal. When we cannot compare the earthly things, then how can we give any example to explain or to describe the beauty of Sach Khand. This is something which is worth seeing.

When Master Sawan Singh went to Agra, one girl who used to go within accompanied Him. Master Sawan Singh asked her if she had ever seen any beautiful palace or any beautiful building inside. She replied, "Whatever I am seeing in my within is so beautiful that in comparison to all those inner things, this outer Taj Mahal is just like a toilet."

1991 October: The Karmas are Revealed Within

Session Date: March 29, 1987

This question and answer talk was given on March 29, 1987, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

Note: these questions and answers also appear in the June, 1987 issue of Sant Bani Magazine.

QUESTION: Yesterday, Sant Ji said that when we are initiated all the accounts of our stored karmas, the sanchit karmas, are torn up by the Master and the disciple doesn't have to worry about those. The debt is wiped out. I thought there was some kind of karmas which we had to eliminate by meditating later in the higher planes, as we progressed in the higher planes. I'd like to know about those – those aren't the stored karmas? They are other karmas? And the other thing I was curious to know is what the Master has to do to wipe out that karmic account. I know that there is a story about King Janak, that he liberated all the souls in hell with three rounds of Simran, and I was wondering if it was like that or if the Master had a greater price to pay.

SANT JI: [Sant Ji laughs heartily] I am very glad that you have asked such a deep question, because this is something which is worth paying attention to. It is possible that many other dear ones may also have the same kind of question. It is good that you have asked this question.

First of all I would like to tell you that those dear ones who go within know how all these things work. Often I have quoted Master Sawan Singh Ji; He used to say, "Unless we go within we do not know who is doing all the things. Until we go within we may think that

we are going to the Satsang or that we have come to the Master to receive the Initiation, or that we are making the efforts in following the Path of the Masters. But once we go within, once we contact our beloved Master in our within, then we realize that it was not because of our effort that we were coming to the Satsang, and it was not because of our own effort that we got the Initiation, it was in fact the grace of the Master who brought us to the Satsang and Who made it possible for us to receive the Initiation." In the same way, after receiving the Initiation when we progress in meditation, until we have gone within and seen the beloved Master with our own eyes we may say that we are meditating, that we are making the effort to progress. But when we go within, then we realize that our efforts were of no use, it was only the grace of the Master which made it possible for us to do the meditation. In fact, He Himself woke us up for the meditation, He Himself gave us the inspiration and the courage to sit in the meditation, and He Himself pulled us up and made it possible for us to achieve progress in meditation.

Often I have said that at the time of the Initiation Sant Satgurus make such a unique arrangement within us that we pay off the consequences of the karmas which we are supposed to suffer, our pralabdha or fate karmas. Side by side, along with paying off those karmas, we also go on progressing in meditation. When we meditate it is like preparing our soul for that time when we will have to face the consequences of our fate karmas, or deal with the sufferings which are going to come according to our fate karmas, and that is why Masters always say that we should meditate. Because when we meditate we are preparing our soul to face that difficult moment.

Often I have said that when a storm comes even the strong trees get uprooted, what to talk about the small plants or the weak trees. In the same way, when the wave of karmas comes in our life, then many of the dear ones lose their faith; their faith is shaken and they may even leave the Path. But those who meditate, those who go within, they know why that pain and suffering has come. They are also aware of the help which they are receiving from their beloved Master. Only they know how from one side as they are getting the pain and suffering from the other side they are also getting the help from the Master.

Those dear ones who go within and meditate also feel the pain and sufferings when the wave of karmas comes, but they do not complain. They always remain happy in the Will of the Master, because they know how much their Master has done for them and what kind of karmas they are suffering in that moment. The other dear ones who do not meditate, who have not gone within, who have not realized what Master has done for them, whenever they have to face such a condition or situation, they at once become dry, they leave the Master, or their faith is shaken and is gone.

Swami Ji Maharaj has said, describing the condition of the dear ones who go within, "They always understand the moment of pain as a blessing from the Master, because in the moment of pain we can remember our Master in a much better way than we can remember Him in the moment of happiness." Not all the Satsangis have the same kind of attitude. Only those who go within know the truth about what kind of karmas are finished by the Master and what kind of karmas they are suffering now. Those who have got that realization and that awareness of the karmas do not have any complaint and they always accept, happily, whatever comes in the Will of the Master. We can get this understanding of how the Master showers grace on us, how He cuts our karma, and how He is

showering His grace and helping us, only after going within. Outwardly, by hearing the words of the Master, we may get a little bit of belief, we may get a little bit of faith in Him, but Masters always lay a lot of emphasis on going within, because only after going within can we understand and accept the reality, the truth. That is why Masters always say, "Go within and see everything with your own eyes."

You know that Baba Bishan Das had the secret, the knowledge, of the first two Charged Words, and He was practically successful in those two words. He gave me the knowledge of the two words of the two lower planes. With His grace He also made me succeed in that practice. He Himself made me realize my previous birth, where I was born and who my parents were. He also gave me the signs about my previous birth. Only with His grace was I able to know what my connection and my give and take was with my present parents, the parents who brought me up. He Himself made me realize my give and take with the other people in the world. And with His grace I was able to finish the give and take with them. Only because of His grace was I able to tell my parents how long I was going to be with them. Many years before I left my home I had told them that I would be leaving my home at that time. So you see that it was all the grace of Baba Bishan Das by which I was able to know everything.

When a Mahatma Who was successful, Who had the knowledge of only two words could tell so many things, could have so much knowledge, you can very well imagine how much more knowledge you could have, because you are on the complete Path; you have the complete knowledge. You can very well imagine if you would practice, how much knowledge, realization and awareness you could achieve.

The Satsangis who go very high in meditation, and the Saints and Satgurus who know everything, have so much patience and endurance in Them, that They do not perform any miracles. Even though They may know that just by walking a few steps They are going to meet with an accident, still They will not try to stop that, because They do not do anything against the will of nature. They do not perform any miracles; and even though They know everything, still if it is according to nature and the Will of God, They will not try to change that Will.

There was an initiate of Baba Sawan Singh Ji who was from a low caste. He was a very good meditator but his wife had a very bad temper, she would always rebuke him and she would always go on fighting with him and sometimes would even give him a beating. He was very upset at that. He was a very nice man, a very devoted dear one. Once he went to Master Sawan Singh Ji and told Him about his sufferings.

If we do the meditation and after doing the work which the Master has told us to do, if we go to the Master and tell Him about our sufferings and pains, sometimes the Masters do give us the hints. They shower a special grace on us and let us know why we are going through that suffering, and what is the cause of that pain.

So when he went to Master Sawan Singh Ji and told Him about his wife's nature and how it was very difficult for him to live with her, Baba Sawan Singh Ji, in His full glory and in His Will, told that dear one, "Do you know who you were in your past life? You were a crow. Your wife was a female donkey, and she was owned by a washerman. Whenever that washerman would bring that donkey near the place where you used to live, you used to go and sit on her. She had a wound on her back and you used to pick at that wound

with your beak and in that way you used to torture her. Also whenever you wanted to clean your beak you would do that in that wound. So in that way you have tortured her a lot, and you have given her so much pain. And because your give and take with her was not good in the past life, that is why in this lifetime she became your wife and you have become her husband, and that is why now it is her turn to give you the same kind of torture. All the Masters have said that whatever you have done in your past lifetime, you have to suffer the consequences of that. So now it is your karma. It is better for you if you would finish that karma in this lifetime, so that you may not have to come back into this world again and again."

Since that dear one used to go within, he knew how the laws of karma work, and since he had the realization that it was his own karma, he lived with that karma and he suffered whatever came in the Will of God and he never complained. About fifteen years ago, I went to a town called Sangria. I saw a man and woman who were moving from that town. I was watching them packing all those things and I was very surprised to see how his wife was treating him. She would give him a beating and he would say nothing. He would just patiently suffer whatever was coming. She would beat him with sticks and finally she put a big stick in his mouth and he did not say even a word. He patiently suffered and bore all that. I was very surprised and I could not understand how on earth there could be a person who had so much patience and endurance. I did not know the whole story, so I thought, "I should find out about this person." So I waited there and I saw them packing their stuff. After finishing their packing, when they started moving, I followed them about a mile. When they realized that somebody was following them, they asked me, "Man of God why are you following us? What do you want to know from us?" I said to that man, "I have never seen a person like you. I do not know what is wrong between you and your wife, but I am surprised to see how much patience you have. Can you tell me how you can do this?"

He told me the whole story. He said, "About forty years ago I was initiated by Baba Sawan Singh Ji; once I asked Him this question about why my wife was like this. I told Him that it was very difficult for me to live with her, and He told me the reason. Now I know that it is my karma, and that is why I am bearing and suffering all this. I have no regrets, because it is my own karma which I am paying in this lifetime. I know that if I will not pay this karma at this time, in this lifetime, I may have to come back into this world again, because whatever I have done in the past, I have to suffer the consequences. This incident which You have seen today is nothing in comparison to what I have gone through in the past. This happens every day; if not every day, then at least once every two or three days I get a similar kind of beating. Sometimes it is even worse. But I do not have any complaints. I know that I have done even worse to her than what she is doing in this lifetime."

So you see that those dear ones who go within and who have complete faith in the Master, they know which of their karmas Master has finished and what karmas they have to suffer. That is why they do not have any complaints, they do not have any regrets. They lovingly and happily suffer the consequences of the karmas which they have done in their past lifetimes, even though Master helps them a lot in understanding and paying off those karmas.

Master Sawan Singh Ji used to say, "All the family members which we have now – all our friends, brothers, sisters and relatives which are connected to us in this lifetime – they are connected as the result of our past connections with those souls. And the souls with whom our give and take was good, with whom our dealings were good, in the past lifetime, we have smooth and normal relations with them in this lifetime. But those souls with whom our connection and dealings were not good in the past lifetimes, in this lifetime also we have difficulties with them." You know that in the family you have good relations with some members and with some others you do not get along. So that is why Master Sawan Singh Ji always used to say, "When we meditate and go within, only then can we come to know what kind of karmas we are paying and what Master has done in removing our karmas."

In Mr. Oberoi's book, *Support for the Shaken Sangat,* the story of Sunder Das, an initiate of Baba Sawan Singh Ji, is written. You know that Sunder Das was a very devoted initiate of Baba Sawan Singh Ji and he lived with me for many years. He was a very good meditator. It was Baba Sawan Singh Ji Who once in His Will had told Sunder Das about what was going to happen in his future. Baba Sawan Singh had told Sunder Das that his wife would get killed, and his son and daughter would also get killed. He said, "That will upset your mind; you will go crazy and in that madness you will kill somebody. As a result you will be taken to prison. There you should confess what you have done, even though people will try to help you. Still you should not accept anyone's help, and you should go through the trial and accept the punishment. You will be sentenced to jail for twenty years, but don't worry; have faith in the Master, since you will stay in the prison for only six years and then you will be released."

It is a very interesting thing that when Baba Sawan Singh Ji told Sunder Das what would happen in his future, at that time, Sunder Das was not even married. But since he used to do a lot of meditation and he went within, he was very close and devoted to Baba Sawan Singh. He took everything that Master Sawan Singh said as true because he had a lot of faith in his Master. When he learned about his future, he thought, "Well, I will not get married. When I don't get married, then I won't have children. And all these things will not happen."

But the circumstances in his life were such that he had to get married. When his family members were telling him to get married, since he knew all about his future, and he didn't want all that to happen, he said "I don't want to get married." But they said, "Either you get married, or all of us will jump into the well and commit suicide." There were five people in his family and they all wanted to commit suicide if Sunder Das had not agreed to get married. So that is why he gave in to them and he got married. After that everything happened as Baba Sawan Singh had said it would. He had a daughter and a son; first his wife left the body and then his son was killed in the prime of his youth, and his daughter was also killed. This upset his mind, it made him crazy, and in that craziness he killed someone.

When he was brought to the judge, the king of Faridkot, who was a very good friend of Sunder Das, knew that at the time he committed that murder he was not in his senses. So he was trying to help Sunder Das and he told the magistrate, "This old man, this baba, was not in his senses when he did this. He should be forgiven." But Sunder Das, because Baba Sawan Singh had said that he should not accept anyone's help, said, "No, I am not

crazy. When I have done this murder, why don't you give me the punishment." So according to that, since he had confessed, he was sentenced for imprisonment for twenty years, but in 1947 when India and Pakistan were formed, the prisoners in the jails were released. And Sunder Das was one of them. When he got released from the jail he had been in the jail exactly for six years.

After that he came and lived with me. He was so much devoted to the Master, he always remained faithful to the Master even though so much happened in his life. All the things which happened in his life even made him crazy. Still he did not lose his faith in the Master, because he used to meditate and go within. He knew that all that was happening in his life was according to his own karmas and that he himself had to pay them. And he knew how much Master Sawan Singh was helping him.

Often I have told you how he used to sit with me for meditation. We used to sit for eight hours at a stretch. Once when we were sitting for meditation his leg got burned and he was not even aware of it. When he got up from that meditation with his leg burned he said, "Today I have got such an intoxication in meditation which I have not gotten in my whole life." He was not aware of his burned leg. You also know, if you have read that book, that in the interview which he had with Master Kirpal Singh Ji, Master took him inside and he was made to tell people the things which he had seen within. So I mean to say that those who meditate, those who go within, they always remain devoted to the Master. Their faith never gets shaken off; they never lose their faith in the Master, because they know how the grace of the Master works. They know how the Master works as far as the payment of our karmas is concerned.

I always inspire the dear ones to read Sant Bani Magazine because a lot of Satsangs and short talks and question-and-answer talks like this have been published in the magazine. Many subjects are touched upon, and you can find out a lot of things by reading the magazine. Last time I went to America I gave many talks regarding the inner planes and I tried to explain how things work in the inner planes. I gave brief talks about that. I also said, "At the time of initiation Master finishes off those karmas which can be an impediment or an obstacle for us in going within." When we bring our attention to the Eye Center, we see that our Master Who has given us the initiation is present there even before we get there. We see how He helps us to go within. As we go on progressing in meditation, we see how He, along with our progress in meditation, helps us to pay off our karmas.

I even said that when we do our meditation and progress in the meditation and go to Trikuti, the place where the storehouse of our sanchit karmas are stored, at that place also we are made to meditate a lot, if we are not purified enough. Because the effect which our soul has from the bad karmas can be removed only after doing a lot of meditation. Only by becoming completely pure can our soul go to the causal plane which is beyond Trikuti.

We do not know anything about the inner planes. Master always helps us; He is always with us every single step we take in our inner journey. He always guides and helps us. We cannot take even one step without the help and guidance of the Master. He is always with us in our within. As we go on progressing in meditation, as we go from the astral to the causal plane, as we go on progressing in meditation, we realize how great the help of

the Master is and how much the Master is doing for us. Master takes us from plane to plane and He takes us to Sach Khand, our Real Home. Even after reaching Sach Khand, He does not leave us. He makes us stand in front of Almighty God and He requests on our behalf, "He is Your child, and he had forgotten Your Home; now he has come back asking forgiveness from You, and You should forgive him." So I mean to say that Masters always help the disciple in the inner planes, in the inner journey. When we go within we cannot take even one step without Them. And before we reach there They are already there to help us, and They take us and guide us on every single step we take in the inner journey.

Swami Ji Maharaj said, "If you want to see everything while you are living. if you want to practice all the things which you are taught, it is your courage and your efforts; you are great if you have the desire to do all that. But the most important and first thing you need in order to go within, is to understand and accept the grace of the Master."

Now in the sangat you know that we all have faith in the Master according to the meditation which we have done. Those who have done more meditation and who are going in the within, they have more faith in the Master. Those who have not done a lot of meditation do not have enough faith in the Master. Those who have a lot of faith, those who do the meditation do not find faults in the Master even after reaching Sach Khand. In fact, they become indebted to the Master after reaching Sach Khand. But those who have not done a lot of meditation easily find fault with the Master if anything goes wrong.

Dear Ones, by saying all this I mean to say only this – as all the Mahatmas have said, "This world is the land of karmas; this is the place where we have to pay off our karmas." We have been given this human body only to enjoy the rewards of the good karmas and to suffer the consequences of the bad karmas. Only in this lifetime, in this birth, can we square off our karmas.

In the Bhagavad Gita, Lord Krishna told Arjuna that neither our good karmas nor our bad karmas help us in getting the liberation from this body. He said, "Good karmas are like gold chains, and the bad karmas are like the iron chains. Neither our good nor our bad karmas can help us get liberation. Liberation is only in the meditation of Naam."

Guru Nanak said, "O Brother, do not blame anyone for the sufferings you are getting. Whatever I have done I suffer the consequences of that. I am the one who is to be blamed."

So we should also lovingly do our meditation according to the instructions of the Master. We should go within so that we may become free from this imprisonment of the karmas and gain the pleasure of the Master.

1991 October: The Value of Seclusion

Session Date: January 31, 1988

This question & answer talk was given January 31, 1988, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: In the instructions which Judith sends to everyone coming to India in the groups it is emphasized that we should remain in seclusion as much as possible while we

are here and that we should refrain from conversation as much as possible. Could You please comment on the importance of refraining from conversation while we are here for these ten days?

SANT JI: You know that before we are going to do something we start thinking about it and making preparations for it; and we should do that if we want to achieve success in that work. You might remember that the first time I said things regarding coming to India,[10] I said that before coming here everyone should plan their trip here, and in that preparation, I also said that you should start sitting in the meditation, so that as you are preparing yourself for the trip by doing the meditation, your attention will always remain here and when you come here you do not have to struggle so hard to sit for meditation. If you have developed the habit of sitting for longer hours in meditation at your home then when you come here you can progress more in the direction of doing constant Simran, and you will not have to struggle very hard to meditate here. As far as keeping quiet or secluded is concerned, that also plays a very important part in achieving success in the trip here.

Master Kirpal Ji emphasized a lot about remaining in seclusion; Master Sawan Singh Ji also said a lot regarding remaining in seclusion. All the Saints have emphasized this a lot, because we cannot gain, we cannot achieve, God Almighty by talking. The more we talk, the more we become extroverted.

In the beginning it seems very difficult for us to remain in seclusion and refrain from talking because we have the taste of the worldly talks and we are habituated to talk about the things of the world. That is why it is very difficult for us to have control over our thoughts and over our tongue. But if we start keeping quiet and remaining in seclusion, controlling our conversation, then it becomes our habit, it becomes our nature. After that, in our heart we always find seclusion, we always find peace. Whether we are standing, sitting, walking, or doing anything, we will develop a habit such that either we will think about God or we will remember Him; then we do not enjoy the talking of the world.

When the dear ones are planning their trip here, first of all they work hard and save the money to buy the tickets and pay the other expenses, because I have always told people that they should not borrow money to come here. They should work hard, save the money, and they should come using their own money. So you know that when the dear ones are planning their trip here they are working hard and they are saving the money and they are making the preparations for coming here. At that time they think about the Master and all their attention is directed toward the Master. When I welcome the dear ones I tell them, "You should always remain involved in the work for which you have come here; you should always remember the purpose for which you have come here.

You know that it is not easy to come here; there are so many attachments binding you to your families and the world. You people come here, leaving all those things behind, and if you do not do the work for which you have traveled so far, then what is the use of your coming here? If after coming here you spend your time in talking then what was the use of your coming so far? You could have easily talked and done all those things back at

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[10] See "On Visiting India," Sant Bani Magazine, July/August 1977, page 1.

your home. So you should always remember that you have come here for some definite purpose. You have come here to get the advantage of the Presence of the Master. You have come to do Bhajan and Simran and remain in seclusion.

So that is why all the dear ones who come here should understand the importance of remaining in seclusion and keeping quiet so that they may gain the advantage, gain the benefit, of the Presence of the Master. Those dear ones who obey the instructions of the Master, who remain in seclusion and do their Bhajan and Simran as they are instructed, they tell me about their progress and beautiful experiences in their interviews. Do not think that those who keep quiet, or those who do the Bhajan and Simran do not get anything, they do get a lot of benefit, they do get a lot of grace, and they report that in their interviews. Master Sawan Singh Ji used to lay a lot of emphasis on this matter. He used to say that when you are attending the Satsang of the Master, your attention should be so concentrated on the Form of the Master that you are not even aware of the party sitting next to you. Even when the Master is talking to someone during the Satsang, you should not be paying any attention to the person to whom the Master is talking. Your attention should be fixed at the forehead of the Master; you should be wholly absorbed in having the darshan of the Master. Since in the Satsang and the meditation your heart is filled up with the grace of the Master, if after the Satsang or the meditation you start talking with or you start making contacts with other people, what will happen? All the spirituality and the grace with which your heart is filled will start going out and instead of the spirituality, all the things of the world will come back into your heart. That is why Master Sawan Singh always used to say that after attending the Satsang or doing the meditation you should not talk with anyone; you should remain in meditation. All the Saints have emphasized about remaining in seclusion, but They have not told us that we should leave the world and go into the jungles and the forests. They have said, "No, you do not need to go into the forest, you do not need to leave your family, you have to live in this world. But along with living in the world with your families, still you have to maintain the seclusion."

We can make our home itself a jungle. When I got Initiation from Baba Bishan Das, when I was doing the meditation on the first Two Words, as you all know, I did the meditation of those Two Words for eighteen years. And the ashram where I was sitting and doing the meditation also had the same kind of boundary wall as we have here. I remained in seclusion for all those years; no one was allowed to come and see me and not everyone was allowed even to come into the ashram. There was a person sitting at the gate and he would not allow anyone in and I would not go out of my room to meet the people. I would come out only for necessary or very important things, otherwise I would remain inside and do the meditation. Here at this ashram there are many dear ones who know about my seclusion and about the way I did the meditation at that time, and even now living in this ashram, I remain in seclusion. Sometimes for weeks together I do not come out and I don't see the dear ones who are living in the ashram itself. I come out and meet only those people who come from far away, those who have come for a spiritual purpose. Otherwise I always remain in seclusion; I don't go out and see people.

It is not that I am not attending to my responsibilities towards the ashram. I am attending my responsibilities towards the ashram, and also, since I am a farmer, I help Gurmel do the farming, and even in the smallest details of the farming work I help and guide him.

It is good that Judith has been instructing the dear ones concerning the trips to India, if we will understand and obey these instructions it is for our own good.

I said that in the beginning it seems difficult because we are habituated to talk in the outer world, that is why it is difficult for us to do this, but later on. when we develop the habit of remaining introverted and remaining in seclusion, then it becomes very easy for us and then our condition becomes like this – our hands are at work but our heart is towards our Beloved.

Guru Nanak Sahib said, "Those who develop this habit, they talk with the people of the world outwardly, but within them, they are always connected with God Almighty."

QUESTION: Dear Master, if we inherit things like money, or a house, or an apartment, or land etc., from our parents or our close relatives before or after their leaving the body, in which cases can we keep those things and when should we not accept or donate the given things?

SANT JI: In India it is a law that the children always inherit the property of the parents and it is not considered anything bad – there is no sin in doing that – because their parents have inherited or received those things from their parents. So it is not considered a bad thing. Regarding inheriting property or other things from someone who is not related to us – if we serve or take care of them and if they become pleased with us and if they give us their property and other things there is nothing wrong in accepting those things also. In a way you are getting the reward or the fruit of doing the seva of taking care of them. If you get the opportunity to serve some older person then you should take advantage of it. If that person becomes pleased with you and gives you his things, or if you inherit his property – then the question is about where to spend it or where to use it?

If you are using or spending that money in a good cause, then you are making good karmas, but if you are not spending it for the right cause, if you spend it for the wrong things, then you are making karmas for your own self. But to inherit things by deceiving someone is a very bad sin. In this context I will once again tell you a story which I told when I was commenting on the *Asa Ji Di Var*.

This happened in the lifetime of Guru Nanak Sahib, in the city of Lahore. There were two people whose names were Gungu and Pungu; they were very poor people. In those days people in India used to perform a special kind of practice every year in the name of their dead parents or grandparents which the pundits called Sharad. The pundits told the people, "If you will feed us, on their behalf, and if you will give us the money for the wear-and-tear of our teeth, and if you will give us the clothes for them, your parents or grandparents who have left the body will get all these things in the heavens. Whatever you give us, they will get all those things through us." So this was a kind of illusion which the pundits had created at that time and everybody was following that. Each year people would spend a lot of money and feed and give things to the pundits thinking that their parents were going to get those things in the heavens.

So Gungu and Pungu were very poor people and they could not afford to do that but the pundits told them, "If you will not do this, it is not a good thing for you. You should do all these things – you should give us all kinds of foods, you should give us good clothes, you should give us money – otherwise your parents will get upset with you. It doesn't

matter how you collect those things, but you should do it, otherwise you will be displeasing your parents."

Since Gungu and Pungu didn't have any other means, they stole from a merchant's shop and they collected all kinds of different foods which they were going to give the pundits.

Guru Nanak Sahib also had come to Lahore and when He visited Gungu and Pungu's home he saw all those things lying there and He asked them, "What are all these things?"

So they replied, "These are things which we are going to feed the pundit. We are going to give the pundit these things because he said that if we do not feed him and give him all these things, our parents will be displeased with us. Since we were very poor, we had nothing, so we had to steal from some shop. That is how we got all these things together."

Guru Nanak Sahib worked very hard in those days to remove this bad practice from the Indian society, and Kabir Sahib also did the same thing. They traveled a lot and They tried to explain to people that life does not work like that. They asked, "How can you expect to feed your parents through the mouth of the pundit, because you don't know where your parents are and in what condition they are in, so how can you expect that your parents can get the things which you are feeding the pundits? Because you know that not even a letter reaches its destination if you do not write the right address on it. So how can you hope or expect that the food will reach the heavens?"

So Guru Nanak and Kabir Sahib worked very hard but still people did not understand and they did not believe, and they continued doing this practice. Nowadays it has decreased because the pundits have become so greedy that people have lost their faith in the pundits; but in those days people used to believe a lot in the advice of pundits.

So Guru Nanak Sahib asked them, "Are you sure that your parents will get all the things which the pundits are going to take from you?"

Gungu and Pungu did not know anything so they said, "Well, we do not know anything, but the pundits say so."

So Guru Nanak Sahib said, "The merchant from whose shop you have stolen all the things, his parents and grandparents are also in the heavens. You have stolen the things from their shop and they are very well aware of, they very much remember, the things which they left in their shop. So all the things which you are going to give the pundit, thinking that your parents are going to get them – when those things get to the heavens, the grandparents and the parents of the merchant are also there; they will start fighting with your parents and grandparents, saying, 'You are the thief, you have stolen things from our shop.' In that way you will bring disgrace to the name of your parents. And the grandparents and the parents of the merchant will start fighting with your parents and grandparents, so this is not a good thing.'"

Then Guru Nanak Sahib uttered this hymn, "If you accept this kind of donation, or if you give a donation after stealing things from others, even your parents and grandfathers are defamed. And the broker or the person who is telling you to make a donation like this, his hands will be cut off in the court of the Lord. In the court of the Lord only the good karmas which you have done yourself will earn a reward for you. If you have stolen things from others or if you have deceived other people and inherited things this way – even if you donate that property – still you will not get any benefit from it because you

have not earned that property, you have not earned that thing. Only those karmas or only those things which you have earned yourself will get a reward for you."

In India, even if the father does not write a will in anyone's favor, still the sons inherit the property of the father. But if some son tries to deceive the father towards his end, if somehow he gets his father to transfer the property and things in his name, that also is not considered a good thing, and that kind of person or that kind of son does not get anything.

In 77 RB there was an old man who had three sons; one of his sons was very greedy and he wanted his father to transfer all the property in his name. The father had quite a bit of property in the state of Punjab. So once his son told him, "Father, you transfer the property of Punjab to my name."

That man was very wise and he didn't think it was good for him to answer his son right there. He said, "Well, you take me to the Master and then I will see what to do."

So the son brought that old man, lying on a bed because he could not walk, as he was very old at that time, and the son had given him some injection so that he might have strength enough to sign the papers of the will.

So the son brought him to me and when the father arrived, he exploded like an atom bomb. He said, "I used to understand this son as a sadhu because he is a Satsangi. He does the meditation of Naam; he sits with his eyes closed every day. I was thinking that he had become detached from all the worldly things, but this fellow wants me to transfer all the property to his name so that he can get everything."

So to inherit the things of the father, even though you are entitled to it, but to do it by deceiving the father is not considered a good thing; it is also considered as a crime.

Dear Ones, God Almighty has created this huge creation and He is giving food and nourishment to all the creatures in this creation. Next after God comes man and man has also done so many things. But still man has not been able to nourish himself, it is God Himself Who is nourishing all mankind and all the creatures. Do we not even have this much faith – that God Almighty will nourish us? that He will give us everything we need? Can we not take care of ourselves? Why do we have to desire other people's things?

QUESTION: Dearest Master will you please talk about our responsibility towards our parents as they grow old and about our responsibility to older Satsangis who may have no one to care for them?

SANT JI: I have answered this question in a detailed form in the last group, I hope that you will be able to read the answer from Sant Bani Magazine whenever it is published.[11]

QUESTION: When someone else takes something we created and claims it and sells it and we are not supposed to sue people, when should we turn the other cheek and leave them alone and when should we stick up for ourselves?

Some of us have been told not to bother You with letters and not to ask for parshad. Will You tell us some guidelines?

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[11] See "Just One Word is Enough," beginning on page 3 of the April 1988 magazine.

SANT JI: Regarding the first question, it is better if you would follow the advice which Master Kirpal Singh used to give about going to the courts, it will be better.[12]

Regarding the letters, everyone has been told that they can write once in three or four months; no one has been told that they cannot write the letters. You can write once in three or four months but the letter should be brief and to the point. Even if you have to tell a very long story, you should make it very brief and to the point. If you do that, it is all right to write once in three or four months.

The letters of the dear ones come in every group and we reply to all the letters we receive. It is faster to get the replies to your letters if you have sent them through the groups and it is easier and more convenient also. Because you know that sometimes when you send the letters in the mail they may get lost or delayed, so that is why it is better to send the letters with the groups.

Every person is given parshad on the last day in every group. And also it is advised that if you want to make more quantity of that parshad, then you can buy some foodstuff and you can mix the parshad given here with that food and that will all become parshad.

Dear Ones, the Masters never tell anyone not to ask for parshad because there is a great importance in .the parshad. Those who have known the importance of the parshad they get a lot of benefit from it.

If we eat the parshad with a lot of faith and devotion for the Master we can gain a lot. Swami Ji Maharaj said, "I tell you this for your own good, you should eat the parshad of the Master with faith." Many times it is seen that children who are not yet initiated but they are from a Satsangi family, they get a lot of grace from the Master. I have seen at least two incidents when the children were not initiated but when their end time came at a young age they asked for parshad of the Master. When they ate the parshad given by the Perfect Master they started saying, "The Master has come." So the Satsangi children have so much faith in the Master, right from the beginning. They look at the picture of the Master and they bow down their heads; and they get a lot of benefit from the parshad also.

Guru Nanak Sahib said, "Parshad is the name of the grace of the Master. Parshad is in fact the grace of the Master. It is the earnings of the Master; in the parshad given by the Master the charging of the Master is present." But [what we get from it] depends upon our faith, and how much we appreciate the parshad, and how much devotion we have for the Master. We have to see whether we are appreciating it or whether we are throwing it under the feet of the people. Even though it has been more than five hundred years since Guru Nanak Sahib was born in this world, even now people make up parshad in His Name in the gurdwaras and some other places. And if the person who is handing out the parshad drops, even a little bit of the parshad by mistake, the other people who are receiving it will lift that up with a lot of love, faith, and affection and they will mix it with the other parshad and eat it.

Many dear ones gave me the parshad which had been given to them by Master Kirpal. I appreciated that parshad; I thanked my beloved Master for that parshad; I also thanked

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[12] See the segment below, *Kirpal Singh On Justice*.

the dear one who gave me that parshad. But at the same time I felt sorry for that dear one, "This dear one does not have appreciation for the parshad given to him by the Master." Because if he had the appreciation for the parshad, he would have not given it to me, he would not have shared it with others; he would have eaten it himself. During the first tour, a question about parshad was asked in Bogota, and I talked about the parshad given to me by my beloved Master Kirpal. When He came to my home for the first time, He gave me a lot of oranges and apples as parshad. Many people who were there wanted me to share that parshad with them but I did not give any to anyone. So some people thought of stealing those apples and oranges from me, but I closed the door from inside and I came out of that door only the next day after I had finished all the parshad.

Satsangis should have the knowledge of the importance of the parshad they should know how sweet the parshad is, how high it is, how it is the good thing, how it is best, and how important the parshad is. It can change our life if we eat it with faith and devotion.[13]

1991 October: Kirpal Singh On Justice

from *Support for the Shaken Sangat,* pages 119-120

MASTER: I remember an incident in my life, long ago. My wife was relieved of her purse at a railway station. The police caught the thief and the purse was recovered from him. I was asked to lodge a report at the police station. I told the police that it was unnecessary as the purse had been found. But on their insistence, I had to go to the police station, perhaps for the first time. I told the police officer on duty that I was not interested in reporting the matter, but he would not agree and the report was ultimately lodged. Later, I had to go to the court as a witness. The police officer talked to me on this issue. He felt that justice must be done, but I considered that there were two aspects of Law: one Justice, and the other compassion or mercy. I emphasized that even after justice had been done, bitterness would remain; whereas through mercy, he could be cured, be forgiven. Compassion leads to mercy, which in turn, leads to nonviolence in thought, word and deed.

Anyway, when I appeared in the court, I requested the magistrate that if he could let the accused off on some ground, I would have no objection. The magistrate, after satisfying himself that there was no previous record of conviction against the accused, ordered his discharge with a warning. As a result, the accused and his relatives always remained grateful to me. *What a tremendous gift forgiveness was! Justice could never produce this effect. Forgiveness is the greatest of all virtues.*

1991 November: It is Never Too Late to Mend

Session Date: January 12, 1987

This question and answer session was given in Bombay, India, on January 12, 1987.

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[13] See *Streams in the Desert, "The Value of Parshad*," page 365, or Sant Bani Magazine, January 1978, page 28.

QUESTION: Master, I have a two-part question, on going within. What are the steps necessary for the disciple to actually go within? What things does he have to do and when he starts to go within, how does he know that he's starting to go within?

SANT JI: First of all the disciple needs to have love for the Master. And the second thing which he needs is to have faith in the Master. If he has both these things: love for the Master and faith in Him, then he gets the inspiration to work hard in meditation and go within himself.

Both these things work side by side – the grace of the Master and the efforts of the disciple. But if we are not making the efforts, if we have become the thieves of meditation, what can the Master do? Where can He shower the grace? The Master is not unjust; if we are making the efforts He will definitely shower His grace upon us.

Now, when we are sitting in this room, we can see everyone; we can see how they are. We can see everyone's face, we can see who has his head covered, who has his head uncovered, who has long hair, who is wearing glasses, and who is not wearing glasses. We can see everything very clearly.

So Dear Ones, when you go within, over there you will see things even more clearly than what you are seeing here outside, and you will even bear witness to those things. You will say, "O Lord, the things which we are seeing within, the things which You are doing for us, we cannot pay You back for that in any way."

Many of your brothers and sisters go to Rajasthan to do the meditation, some of them who work hard and go within tell us how much grace they get from the Master. They talk a little bit about what they have seen inside, and they express their gratitude for that.

The disciples who do not become lazy, those who give up laziness, they become successful in this. The Masters do not like to follow the same speed as that of the disciple, They want and They are determined that in Their lifetime, the disciples may go within and become successful. The Master wants that the stream of the Shabd should start coming within the disciple when He is living in the body, so that after He leaves the body, they should not wander away.

QUESTION: Sant Ji, our lives seem to have brought us in contact with people whose loved ones are dying or who have just died. What should we say to the grieving ones?

SANT JI: Satsangis know, as they have heard in the Satsang, that in this world many great emperors and many great warriors came into this world, but no one could live in this world forever. One day we all have to leave this world. God Almighty controls everything; we can have no control over Him. When we cannot do anything in front of Him, then it is better for us to accept the Will of that Almighty Lord. We have left many people; we may have to give the pain of separation to many dear ones, and many dear ones will leave us and give us the pain of separation when they leave.

Even Makander Rishi, who had a very long life, had to leave this world one day. In the same way, Ravana, who had millions of sons and grandsons. and who also had a very long life, he also had to leave this world.

In the Silver Age, Ram Chandra, Lord Rama, came into this world; he lived for ten thousand years. But still, after that time, he also had to leave this world. Guru Nanak very

beautifully told us to be patient and to accept the Will of God. He said, “Rama went, even Ravana who had a big family went, Nanak says, no one is permanent in this world. This world is like a dream.”

Guru Nanak Sahib said, “You should not worry about those things which do not happen; in this path of the world, no one remains forever.”

“He who has been created will be destroyed one day, Nanak says., Give up all the entanglements of the world and sing the praises of God.”

If we will not listen to the grieving ones who have been separated from their dear ones, then they will get upset at us. If we will cry in front of the departed ones and mourn their death, we would only be increasing their pain. So instead of doing all these things, why not lovingly tell them and inspire them to accept the Will of God and have patience in His Will?

QUESTION: How and when did You happen to get that star on Your hand? The tattoo on Your hand?

SANT JI: I am sorry that even though a lot has been written about this in Sant Bani Magazine, the parents do not read the magazine that well, and they do not tell their children the story about this.

Often I have told this story about how in my childhood, something like boils or blisters were formed on my body. They were all over my body; there was not even one part of my body which was without those boils and blisters, and they all had pus in them. It was very difficult for me; the pus would come out from all the blisters and it was very difficult for me to bear that. I went to every place of pilgrimage, I tried every kind of medicine, but I could not get rid of those. In those days it was good for me to go to the places of pilgrimage, but when I realized that nobody liked me, that they did not want to stand near me. that they all hated me, then it became very difficult for me to bear that.

So because I was not getting cured of those blisters, my father brought me to Baba Bishan Das, and that was the first time that I met Baba Bishan Das. When my father brought me to Baba Bishan Das, he wept in front of Him and told Him, “Master, he is our only child, and we cannot do without him. But what can we do about the people? They don’t allow him to stand near them because he has all these boils on his body. We have tried everything, but nothing has changed.”

At that time, Baba Bishan Das Ji said “Nature wants to put some stains, some signs on his body, that is why he has all this.” So He wanted to put a sign on my forehead, but my father again wept, and said, “No, Master, it will not look good on his forehead.” So Baba Bishan Das said, “If you take him on pilgrimage to the place whose name is Taktupara, then maybe over there I can give you some suggestions.”

You know that Sant Satgurus have Their own way of curing things. It is Their grace which cures the diseases, but They have to do certain things outwardly also. So they took me to that place of pilgrimage, and there they put some signs on my body. And after that, from Taktupara, I went to a village called Sehtongai, which was about four miles. I walked all that distance, and this is true, that without using any medicine, without doing any kind of other treatment, all the blisters and boils went away. It was only because of

the grace of Baba Bishan Das that this body is sitting in front of you without any other stain or sign.

Taktupara is the place where Guru Nanak Sahib had done the meditation for some time, sitting underground. My parents had given me the name Sadara Singh and it was on that day that Baba Bishan Das gave me the name Ajaib Singh, because He said, "The name Sadara Singh does not have any significance or importance." Even now in the [deeds to the] property which I have in Punjab, my name is written as Sadara Singh. But Baba Bishan Das changed my name to Ajaib Singh. He said, "The Sadara Singh name does not have any significance; it is a useless name." He said, "Today he has become a beautiful Singh; he has become beautiful." So that is why He gave that name Ajaib Singh to me on that day.

It was quite a long time ago that my name was changed to Ajaib Singh, and now I am in the habit of signing my name as Ajaib Singh. Recently some of my property was taken away by the army for their cantonment, so they had to give me some compensation. So when they called me to give me that money I had to write the name Sadara Singh on my other hand just to remind me that I had to sign Sadara Singh and not Ajaib Singh. I was afraid that if I signed Ajaib Singh they would think that I was not the person who should be given the money. I mean to say that Sant Satgurus always shower Their grace and mercy on their children, but They do not show that They have showered grace on them.

QUESTION: Can a Master be requested to take good care of Himself?

SANT JI: This is up to the disciple. It is in the hands of the disciple what kind of parshad he gives to the Master – whether he gives Him the parshad of his Bhajan and Simran, his meditation, or whether he is giving Him the parshad of such suggestions and the other difficulties. So everything is in the hands of the disciple. I thank those dear ones who have suggested this to me.

[pause]

Because they themselves are very careless about their own health. [laughter]

QUESTION: The story You told about Your father – he didn't sit passively by when You had sores on Your body; he did something about it. Will You comment on when it is time to accept things as the Will of God, and when it is time to do something so that God can help us?

SANT JI: We need to understand this: we do not know when we came onto this physical plane, we do not know how many times we were born in this world, we do not know how many times we became the husbands, how many times we became the wives, or how many times we became the children.

We do not even have the complete knowledge of the karmas which we are doing in this lifetime. We do not even know if what we are doing is a sin or whether we are doing a good deed. I am telling you that if we knew that we were doing the bad karmas, if we realized that the thing which we were doing was a sin, we would never sin.

The jiva cannot live without doing the karmas in any life. When we have done the good karmas in our past lifetime, right from the beginning of our childhood, we get the desire of coming to the Saints and Mahatmas, to the Master. And when we get the reward of the

good karmas which we have done in our past lifetime, then we are brought in the company of the Master. If we carefully examine how we came to the Master, how all these things happened, then we will be convinced – then we will know – that it was all the grace of the Master, it was all the grace of God Almighty, and He Himself has planned and has brought us to the Master.

We get the good and bad company according to our own karmas which we have done in our past lifetime. If we have done bad karmas in our past lifetime, our intellect in this lifetime will not be good, and we will not like to go in the company of the good people. Even if by mistake we go in the company of the good people, we will not like it there, and we will not like to stay there in the company of the good people. But if we have done good karmas in our past lifetime, then our intellect and our thinking will be good, and we will easily go in the company of the good people. Even if we go in the company of the bad people, if we have done good karmas in our past lifetime, we will not like to stay in the bad people's company, and we will go and spend all our time in good company.

Dear Ones, we can even look at the animals and see that the creatures who eat flesh cannot eat grass, and the creatures who eat grass cannot eat flesh. It is seen in animals with whom we have dealings, like the pet animals which we have in our homes – some pet animals do not even like to drink water which another animal has contaminated. They always want to drink fresh water. You may also have come across such animals who do not make the place where they live dirty, they always go to some other place to attend to the call of nature. You may also have seen such animals who just turn their back to the place where they have eaten their food to attend the call of nature; so you have seen them doing all these things.

This is an incident which happened in the village where I lived before coming to the place where I am now living. There was a person who had a dog and somebody else shot that dog in his back. When that dog was shot he did not die. At that time, with his wounded body, he came to his owner, but the owner also did not pay any attention to him. He did not give him any water or take care of him. He did not accept him, because he knew that he was going to die soon. So after that, that dog spent a whole day without any care, without getting any water to drink. After spending the whole day in that condition, somehow he started coming toward my ashram, because my ashram was not far from the place where that dog was shot. About one hundred yards away from the ashram that dog stopped because he had no strength to continue.

One dear one used to come to see me every night at my ashram, and when he was going back to his home he saw that there was a dog lying there. He thought that maybe somebody had left the dog there, so he came back to the ashram and he told me that there was a dog lying near my ashram. We went there, thinking that we should try to see the footprints of the person who had left him there, so that we would know who had left him. But we did not find any footprints; it was the dog himself who had come there. I looked at him and saw that he was not dead.

Through his eyes he said, he conveyed, "Please take care of me; give me some water." So at once we went back to the ashram and brought him some water. All day long he had not had any water to drink, so when that water went into his stomach, life also started coming back into him, and then he started responding. After that we carried him to our ashram,

and we gave him ghee and milk. (Usually when someone gets wounded we people give them milk and ghee, that helps in healing their wound.) So we gave him milk and ghee and after that we took care of him for a couple of months.

His wound got healed, but he did not heal completely. His rear legs did not work, so he could not move himself. But still he stayed with me in my room. He had such a habit that whenever he had to pass urine or do anything like that, he would not do it my room. In his own way he would tell us that he wanted to go out, and then we would carry him outside that room, and over there he would do his things. He never made my room dirty and he always remained clean. We took care of him for eight or ten months, and after that he became all right, but still he could not walk, we always had to carry him outside.

Sunder Das, an initiate of Baba Sawan Singh, used to live with me and he helped me in taking care of that dog. We understood him as the present given to us by Baba Sawan Singh. You can very well imagine who was the one who guided him to my place? Who told him, "You should go to this place where you will be taken care of; over there the people will serve you." It was God Himself, and when his time had come, he got the inspiration from God Himself to come toward the ashram. If he had gone to some other place, nobody would have taken care of him, and he would have died in that condition.

Satsangis should always remember that whenever a good thought is coming into their mind, whenever they are inspired to do good things, it is the Master Who is showering grace on them, because the good thoughts always come from the Master. Whenever we have any bad thought, or we have thoughts of not doing meditation, at that time you should know that that is coming from the Negative Power, because the Negative Power never allows us to have good thoughts, he never showers grace on us.

QUESTION: When a dear one has a drinking habit, what can we tell him, or what can we do to help change his habit?

SANT JI: You should lovingly advise him, you should lovingly make him realize the condition of those who are addicted to such intoxicants. Usually you would have seen in the people who are addicted to drinking or smoking marijuana or using other drugs, how after some time their lungs stop functioning, and how it has a bad affect on their brain and their mind. They even lose their power of thinking. Nowadays in the shops where they sell wine in India, on the bottles of wine it is written that it is poison. Even after reading that it is a poison, it is up to the person whether he should drink that poison or not.

When I passed the "gyani" grade in the state high school in Sangroor, over there I had a teacher who was very much against drinking. He had made a cartoon drawing of a tree which he called the tree of the sins. On the root of that tree he showed a bottle of wine. He showed that the tree of sins was getting the nourishment from wine, and he named the fruits which were on that tree: "the loss of money," "the loss of honor," and other fruits were called "the cause of starving," "the cause of poverty." In India we often see that the people who are drinking, the drunks, they drink so much that they vomit. And the dogs eat up that vomited stuff and after eating up that stuff they go and lick the face of the person who is lying there drunk. After seeing such a condition of the drunkards, who would like to drink?

Guru Nanak Sahib says, “After killing all our good intellect the wine makes one a donkey. He doesn’t have a tail or long ears, but there is no difference between the donkey and the one who is drinking.”

Guru Nanak Sahib has referred to this wine as blood in His writings. He says, “If we get a drop of blood on our clothes, they become dirty. What is the condition within those who always drink this blood? How can they remain pure?” In the present time we are forgetting the teachings of the Saints and Mahatmas. Guru Gobind Singh has written, “Those who are in the habit of drinking, their seven generations are destroyed.” Because one generation after another gets the habit of drinking, and in the end everyone in the family starts drinking.

Once someone asked Kabir Sahib to throw some light upon the use of intoxicants. “Why is it bad, and what happens if someone is using intoxicants?” Kabir Sahib said, “Why should I tell you about so many intoxicants, I will tell you the quality of just one intoxicant – wine.” He said, “I am telling you the quality of wine, listen all of you who are wise men, from a man the wine changes you into an animal, and it also takes away the money from your pocket.”

Nowadays the governments have taken strict steps and have imposed strict laws, rules, and regulations that those who are caught dealing in drugs and intoxicants are given very severe punishments.

Dhamdama is a place of pilgrimage in Punjab. When I was in the army, I was posted there and we had been given the duty of arresting the drunkards, because they used to harass the pilgrims who went there. So we would arrest the drunkards and then in order to teach them a lesson and show it to the other pilgrims we would hold them by their legs and make them walk using their hands. And we would take them all around the city and in that way we would show the other pilgrims: “this is the punishment that you will get if you are drinking in this holy place.” So you see the condition of those people. Nobody bothered the pilgrims who were not drinking, and they did not get any punishment. But the drunkards had lost the money from their pockets – they had used their money to drink – and afterwards they were getting this kind of punishment all day long. In the end after losing their money and their honor, they would go back to their homes.

I would say that those who are addicted to the intoxicants, in fact, they are getting the punishment for the bad karmas of their past lifetime, because their relations with their family members do not remain normal; they always have fights with their relatives. Their health does not remain good, they cannot think clearly, and also they lose a lot of their money. Those who do not have this habit, who are not addicted to any intoxicants or drugs, they have their good health, they are honored, they are popular among their family, and even in their neighborhood they are glorified.

Last time I went to London I saw a poster there which talked about a person who had come from India. He drank wine day and night, so much that his lungs were destroyed. His name was Jagat Singh, so in that poster the heading was:

“After drinking the wine so much, now Jagat Singh has surrendered to the wine.” So if you have any relatives, any brother or sister who has this bad habit, you do not have to fight with them. When they are not intoxicated, when they are in a normal state, at that

time you should lovingly tell them the bad qualities and the consequences of being addicted to these intoxicants. You should tell them lovingly.

If you will oppose them at the time when they are drunk, or when they are intoxicated with drugs, at that time they will not listen to you. They will oppose you more.

Guru Nanak Sahib says, "You should abstain from that thing, drinking which you lose your intellect, and which creates the gap between you and Him. You should abstain from such kind of intoxicants."

Guru Nanak Sahib says, "Those who drink that wine which spoils your intellect and which takes you away from Him, they always remain addicted to it. But Nanak says those who are addicted to that wine of Naam, it always keeps you alive and always keeps you fresh."

No Mahatma has ever inspired us and given us the teachings to use intoxicants and drugs and things like that. All the Mahatmas have always inspired us to abstain from intoxicants.[14]

QUESTION: Master, recently I dropped a job, because I didn't know that in accepting it I would be under constant pressure to make compromises. After having left it I was wondering if I should not have stood firmer and tried to show that one can do things in a different way, if I should have accepted the test?

SANT JI: If some part of your mind is still thinking about that job, that work, then you should, with all your strength, accept that job and you should do it. Sometimes when we see the challenges and difficulties in some job, at that time we refuse to accept it, but afterwards when our mind makes us realize that we should have been stronger, then if we do not do it our mind creates difficulties for us.

Master Sawan Singh Ji used to say that it is never too late to mend. Sometimes it happens with the dear ones that they make a decision in a way that is not good; they do it in a hurry. And that is why they leave a job, but afterwards their mind makes them think that they have made a mistake, and if that happens then they should go back and get that job. They should not worry about what people will say or what will happen. They should not worry about anything like that, they should not let their mind create difficulties in them, they should go back to that job and try to get it and do it.

Once there was a person who had some fight at home and he left his home. He walked for ten or twelve miles away from his village and came to my village. I was very young at that time; I was a child. When he saw me, he asked me, "Tell me, dear son, what should one do if he has had a fight in his home and has left his home? Even though you are a child, I am asking this advice from you, because it is said that one should seek advice, even from the wall, if no one else is available. But at least you are a man, and I am asking this from you. So what should I do?"

I told him, "If someone has left his home after fighting, he should go back to his home." So taking my advice, he went back to his home. He met me many times after that, and he always used to say, "You are my teacher, you gave me the right direction."

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[14] See also Sant Ji's comments "Give Up the False Intoxicants," in the October 1991 issue.

[Sant Ji laughs heartily.]

1991 November: With Yearning in our Heart

Session Date: January 29, 1981

This question and answer session was given on January 29, 1981, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Today, in this afternoon's meditation, as soon as I shut my eyes, the sound came very loud from the left side and I didn't know what to do, whether I should stop and put my thumbs in my ears, just keep doing Simran, or what I should do?

SANT JI: When such things happen, that you start hearing the sound from the left side, you should try to ignore it. At that time you can try to do the Simran or you can even postpone the meditation for a couple of minutes and then again start doing it.

QUESTION: How is it possible, how does one do it, to distinguish between the inner sound of the Master and the voice of the mind?

SANT JI: Mind will never give you any good advice; it will always bring bad thoughts within you and it will always inspire you to do the bad things. But the Master will always inspire you to do meditation, He will always bring good feelings and good thoughts within you. This struggle always goes on within the disciple – one part of his within tells him to do bad things, inspires him to do bad things, whereas the other part always brings him good feelings, thoughts and advice, or inspires him to do meditation. It is the mind of the disciple which inspires him to do bad things whereas it is the Master of the disciple who inspires him to do good things.

When such a thing happens then the disciple should have his Master on one side and the mind on the other side. If he obeys his mind and does the bad things and does not meditate, it means that he became the disciple of his mind but if he does not obey his mind and he listens to his Master and meditates, then we can say that he became the disciple of the Master.

QUESTION: Can you say something about the value of bhajan singing?

SANT JI: Singing bhajans creates yearning and longing within us. There is a lot of love for the Master in these bhajans. Guru Nanak Sahib called it bhajan mungli. He says, "When a group of people get together, they should sing bhajans in such a way that—even if the Master is not physically present there – all of them should feel and understand that they are singing every single line of the bhajan to the Master directly."

These bhajans have come out from the hearts of the Param Sants. They are the voice of the soul of those Mahatmas who became one with God, and they have a lot of charging of those Mahatmas. So that is why we should always sing the bhajans written by the Param Sants because by singing Their bhajans we also get that devotion for the Master, that love for the Master, and the charging which those Masters have.

QUESTION: Would we get more benefit from them if we understood more of the language or is the charging there irrespective of that?

SANT JI: You should try to understand when you are singing; try to understand what this particular line is saying.

QUESTION: Master, is it possible for us to derive the same benefit and receptivity when we return to our homes as we do when we are with You right now?

SANT JI: Yes, it does not make any difference for the Master whether the disciple is far or near, provided our inner veil is lifted. Right now we have just entered into the school of spirituality and up until now our contemplation, Simran and Bhajan, have not been perfected. So that is why sometimes we develop faith in the Master and sometimes our faith is shaken. But when we perfect our contemplation, Simran and Bhajan, then it does not make any difference where we live or where we go.

Mahatmas say that once we get the certificate that we have passed the examination, then you don't need to go to the school. But the school of spirituality is quite opposite to the worldly schools because in the school of spirituality when we come closer to passing our examination, when we come closer to getting our degree, then our love for the Master is awakened, and our yearning for the Master increases more and more.

After that our condition becomes like this "O my beloved I wish that You may always sit with me and I may go on looking at you."

Guru Arjan Dev Ji Maharaj says, "The beautiful Form of the Master is always in front of me, whenever I look at Him I am content, when I don't see Him I wander here and there like a mad man."

Kabir Sahib said, "One should have the darshan of the Master many times a day." Then He said, "If you cannot have the darshan of the Master many times a day, at least you should have His darshan once a day." Then He said, "If you cannot have the darshan of the Master once a day at least you should have the darshan once in two days."

After that He went on saying, "You should have the darshan once in fifteen days," "once in a month," "once in two months" and so on. Then He said, "One should have the darshan of the Master at least once in six months." Then He said, "If you cannot have the darshan of the Master once in six months, at least you should have His darshan once a year."

Because if you do not have the darshan of your beloved once a year then, in a way, the relation between the disciple and the Master gets broken. Master does not break the relation, but the disciple gets so much dryness because He has not had the darshan of the Master for such a long time, that he, in a way. breaks the relationship with the Master.

QUESTION: What will become of us, Sant Ji, if there comes a time in this world when we can no longer have Your darshan once a year – if we can 't come to India and You can't come to see us – what will become of us?

SANT JI: Our Satguru Maharaj Kirpal Singh Ji used to say, "It is the law of Nature that there is food for the hungry and water for the thirsty." So if it is our real desire then definitely God will arrange for us.

Many times I have said this: in my childhood I used to have thoughts of the ten Sikh Gurus. I used to wonder how would it be for those disciples who had the Masters like Guru Nanak, Guru Angad, Guru Amardas, Guru Ramdas, Guru Arjan? How did they feel

when they were sitting in front of their Master? Will there be someone in my life at whose Feet I will sit? Will I also get some Master like them?

So Hazur Kirpal traveled four or five hundred kilometers and came to my home in order to quench the thirst which I had for Him from my childhood. He came, and He satisfied the yearning I had for Him; He quenched my thirst. In India there is a tribe called Dhum, they are even called Marasees; they are like beggars. They are very low caste people and when they go to beg things from the people, even though the householder may try to turn them out and may rebuke them, still they will not leave without getting something from them. They are very obstinate.

Bulleh Shah says, "When we go to the courtyard of our beloved we should become like the Dhum. Our beloved is our friend but we are misers of doing the seva."

He says that when we go to the Master we should have the qualities of the Dhum, even if we are kicked and knocked by the Master, even if we are turned away by the Master still we should not leave His door without getting grace from Him. Our beloved is our friend, He is very gracious on us because He has come into this world only to shower grace on us, but the pity is that we have become the misers of doing the seva. This means that we have become the misers of doing the meditation. We think that Master has given us the Naam only to keep it with us and not for doing the meditation. We do not use the Naam which has been given to us; we do not meditate. Instead we just keep it and we become like a miser who does not spend his money for his own cause, moreover he does not spend it for other people's benefit. All day long he goes on counting what he has and he never increases it or decreases it, he just goes on counting it. In the same way we have also become like that miser, we do not use that Naam for the purpose for which it has been given to us. No doubt we have been given the grace of the Master; He has given us Initiation, but we do not use it, we do not meditate.

In our heart we should have total yearning and determination that: "I have to go for the darshan." If we have the real desire then definitely Almighty God fulfills our desire.

The reason I always say, that before sitting for meditation, you should make your mind quiet, you should make it empty, you should not have any worldly thoughts in it – if you sit with all this determination – if you are determined to have the darshan of the Master, you will definitely get help. The more determined you are, the more progress you can get. Just now you people sang this bhajan in which it was said, "O Lord, You have been listening to the requests from the very beginning. You took the ship of Makhan Shah Lubana across."

Makhan Lubana was a trader. Makhan was his name and Lubana was his surname, or his family name. In those days he was a very rich merchant, he used to have his ships going back and forth across the ocean. And you know that the ships in those days were not as big and not as seaworthy as they are now.

Once when Makhan Lubana was coming back after doing his business, his ship got caught in a storm and there was no chance of saving it. When he saw that there was no way out, he asked the people on deck, "Is there any way to protect ourselves from this calamity?" There was one Satsangi of Guru Nanak sitting in that ship. He said, "Yes, there is only one way out and that is prayer." He said, "After Guru Nanak there have been

many great Saints on his gaddi and if you sincerely pray to Them, I am sure that definitely They will rescue you and They will help you."

So then Makhan Shah Lubana prayed and he promised five hundred gold coins for the langar of the Master. He said, "O Master, if you will save my ship I will give five hundred gold coins in your langar for the Sangat."

So then his ship was saved and he went across. After that he asked people, "Who is the Guru sitting on the gaddi of Guru Nanak?" People told him that Guru Hari Krishan had been in Delhi and before He left His body in his childhood,[15] he said, "The next Master is at Baba Bakala." Baba Bakala is the name of a place.

So Makhan Shah Lubana went to Baba Bakala where he saw that twenty-two people were claiming to be Guru. They belonged to the same family as that of Guru Teg Bahadur and they all had their own followers, people who were saying, "He is the true Master and the others are false."

When Makhan Shah saw those twenty-two people, he thought, "There are so many 'gurus' here how can I find out who is the one who saved me?" Instead of five hundred gold coins he went to each and bowed down to them and he gave five gold coins to each. He thought, "The real Guru will speak out and then I will have no difficulty in finding them out."

So after giving five coins to each one of those twenty-two people, he asked if there was anyone else who anyone considered to be the Guru. Someone replied that there is some person sitting underground called Tega, but he is also called mad because he always remains there and meditates.

From the very beginning Guru Teg Bahadur had spent time in meditation and in that underground room he meditated a lot. I had the privilege of having the darshan of that place. So He was meditating there and when Makhan Shah found that there was someone else, he went to the underground room and just as he did with the others, he also put five gold coins in front of Guru Teg Bahadur.

When Guru Teg Bahadur saw only five coins he took off his shirt and showed Makhan Shah the place where the nails had pierced His body. He told him, "Look here, dear one, my body suffered a lot in saving your ship. You promised five hundred gold coins, but now you are only giving me five, where are the other four hundred and ninety-five?"

So when Makhan Shah met the true Master, he left the coins there and he climbed on the roof top and he waved a piece of cloth, shouting, "I have found the Guru! I have found the Guru!"

When the other twenty-two claimants saw this they packed up their things and they left that place. But they were so envious of Guru Teg Bahadur that when Makhan Shah brought Him out for the first time to do the Satsang, one of them even shot at Guru Teg

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[15] Guru Hari Krishan began His mission at the age of five. He left the body only a few years later. See Servants of God, by Jon Engle.

Bahadur. Fortunately He was not hit; the bullet hit the wall – that wall still exists and I have seen that also.

So because of this family problem Guru Teg Bahadur was not able to do Satsang there and He left that place and He went to Assam which is in the east of India and after that He went to Anandpur Sahib in Punjab and He bought some land there and settled down. By telling this long story I only mean to say this: that at that time, even though Guru Teg Bahadur was not called Guru, still when Makhan Shah prayed to Him with all sincerity and truth in his heart Guru Teg Bahadur went there and saved his ship.

In the same way if we have the real desire for anything, for the darshan of the Master, then definitely Master will arrange for us.

Bakala is the name of the village where Guru Teg Bahadur had done His meditation and when Guru Hari Krishan, the eighth Guru of the Sikhs was going to leave the body the Sangat asked Him, "Who is going to take care of the Sangat after you leave? And Who will liberate the souls?"

Then Guru Hari Krishan said, "Baba Bakala" – the Baba is in Bakala. Baba means one of the grandfathers and Guru Teg Bahadur was like a grandfather to Guru Hari Krishan, they had some family relation. So He said, "Baba Bakala" and when He uttered those words, "Baba Bakala," there were so many people claiming themselves to be the Guru in the village of Bakala. As Master Kirpal used to say, "Always there is the imitation of the real one." So there were so many imitators, so many false ones.

1991 December: Only a Lover Surrenders Everything

Session Date: August 22, 1977

[EDITOR'S NOTE: At the end of Sant Ji's first tour, on August 22, 1977, all the dear ones at Sant Bani Ashram were allowed to have one final group darshan. Because of the large number of people and the size of the satsang hall – this was before it was enlarged – six smaller groups went in to sit with Sant Ji for about thirty minutes each. This is the transcript of the first three sessions.]

QUESTION: [a question about Simran] . . . two ways, one is that I hear my own voice saying it in my mind, and the other way is that I hear Kirpal's voice saying it in my mind. I was wondering which way was more beneficial?

SANT JI: You should catch one of them, not both. This is also a deception of your mind. There is always one Simran going on, in one way. There are no different parts of the Simran, or different ways of doing the Simran, because there is only one tongue of thought, there is only one mind, and there is only one power of thinking.

QUESTION: In meditation I have eye-strain at times; during the listening, the eyes will go towards [the light] and cause me to break my concentration, and cause a strain. Can You help me? [Pappu: When you are listening?] Yes, also watching.

SANT JI: You should not put any pressure on the eyebrows, when you are closing your eyes, just gently close them and don't put any pressure on them. Those who have the problem of eye-strain, that is only because when they close their eyes, they put a lot of pressure; they should not put any pressure on their eyebrows.

QUESTION: I would just like to thank Sant Ji for coming. It has been a great benefit to help me and my family.

SANT JI: I appreciate your love. I thank everybody, all those who cooperated in this visit.

QUESTION: When we go through the Astral and Causal planes, will we know this? And what happens to our mind when we go through these two planes?

SANT JI: Wherever you will go, you will always see where you are going, and you will always know it. Just as now, wherever your physical body is going, you know where it is going – you are sitting here and you know that – after this darshan you will get up and go to the langar and you will know that also. So wherever you go, you will know about that.

QUESTION: When a child meditates with a parent and the child is not fully initiated, and then that child, after he meditates, comes and tells his parents his experiences, what should we tell the child?

SANT JI: Try to tell him that he should not tell his experience to anybody. If he is telling that to other people, his experience will go away.

There was a child of seven or eight years, and looking at his parents he also started sitting for meditation, and he started seeing the form of our Master. Because he was getting much interest in meditation, even though he was not initiated, he kept on sitting and he went on increasing the time for meditation. His parents would always ask him, "What are you seeing?" and "Why are you sitting?" But he would always say, "No, I am just sitting," because he didn't want to tell them. But once it so happened that the parents asked him forcibly and he told them, "I am seeing the Master's Form." After that he never had the darshan of the Master.

You should neither tell them how to meditate, nor should you take them away from the meditation. You should not teach them to meditate, and moreover you should not tell them not to meditate, because children are innocent and sometimes they can get the inner contact also very soon. Their thoughts are not scattered very much in the world.

QUESTION: [inaudible question] . . . courage to make time . . . Simran.

SANT JI: Not to surrender to your mind is courage. Because it is worse to surrender than to be defeated. Try not to bring any confusion in your life. If you will invite the confusions to come into your life, you will not succeed in any of the affairs of life.

QUESTION: I'd like to ask – the other day You said that if we have inner experience and we don't fully digest it, that affects the mind. Could You please explain that?

SANT JI: [Sant Ji laughs] It doesn't really have a bad effect on the mind, but the thing is that some people have the habit of not digesting that. They don't have the strength to digest. Just like that person Vir Babaru. I told his story.

Some people hold many secrets of the world and nothing happens to them. Their stomach is not increasing and they do not have any effect on their mind. But Vir Babaru and people like him, they can't even hold a little bit and that [comment] is only for them.

Not everybody is like that, but Saints tell us – Wari Shah, He was a Saint – He said, "Don't open the lock of your body and give out the secret of the spirituality which you

have within you until it is important to do that. No matter if you leave the body, still you shouldn't open the box of your body so that people may see the secret of your spirituality." By doing the meditation Saints have made Their hearts so wide, and They have kept so great a secret. About Their secrecy Baba Farid says, "Saints are near to God, and They are One with God, but still They never say that They are God. They hold that secret very much. They always say, 'We are your servants; we are your slaves.' They do not give out the real secret that They are near God.

There are a few people who become very heavy when they have to hold anything in their within. Until they talk about it they can't feel any lightness. And that [comment] was only for them. In the army there was a man named Utam Singh who also had the same habit. In the army there was a rule that after 10:15 p.m. no one could come out from their place and everyone had to sleep. One night after 10:15, when the lights were turned off, he got some thought, but at that time everybody was asleep so he couldn't find anyone to whom he could talk. Finally he came to me because he knew that I would be able to hear him. So he came to me and he told me, "I have a very interesting thing that I want to tell you." But I knew his habit and I told him, "No. I don't want to hear anything from you." He got upset with me. So after that, until he told me that thing, his anger wouldn't go away. So a few people have this habit, not everybody.

You see, we eat food two or three times a day, and we digest that. So in the same way it is not difficult to digest the experiences or other things.

QUESTION: I'm not initiated; I've attempted to meditate many times, and it never seems to lead me anywhere. Is it that I have to wait until I've been initiated before I can experience any success in my meditations?

SANT JI: Without initiation you can't see anything. And you should try to prepare yourself for getting initiation. Kabir Sahib says, "If anyone who does not have the protection of the Master is doing the repetition of the Simran for a thousand times a day, still that Simran will not bear any fruit." In India, many years ago, there was the very bad practice of Sati. When the husband died the loyal wife would burn herself on the funeral pyre of her husband, and she was called a sati. So Kabir Sahib says, "A person who does not have the protection of the Master, no matter if he does Simran a thousand times a day, still he will not get any benefit. It is impossible to get benefit from that, just as it is impossible for a prostitute to become a sati."

QUESTION: Is it okay to laugh or chuckle in the presence of the Master if He does so?

SANT JI: [Sant Ji laughs; then everyone laughs.]

QUESTION: If one is unhappy in their situation, their circumstances, should they continue to stay in it and do the Simran and meditate, or leave, make a change in their life? How do you know?

SANT JI: If we can bring about a change we should do that. But in any case we have to keep doing our meditations. Suppose we are walking and suddenly we step on a nail, and it sticks in our foot. If we sit there doing the Simran, nobody will come to take out the nail. It is up to us, because we have a brain and we know how to bring about change in that situation. And we remove that nail. In the same way, if we can bring a change in our life which can make the situation easy, then we should do that.

In any case one has to do the meditation. If he can bring about a change, he should do the meditation along with that; if he can't bring about a change, he should still do the meditation – because meditation and worldly life are two different paths and we have to do both at the same time. Meditation is the only thing which will help us in the next journey, and because we are in this world, we have to carry out the worldly responsibilities also.

The dear ones who are initiated should never miss their meditations. They should do that daily and whatever opportunity you have – very good health – you should not misuse it, you should devote more time in meditation and always keep yourself in the Satsang.

[This ended the first session.]

SANT JI: Yes, please. If anybody wants to ask any questions.

QUESTION: Is Sant Ji feeling better today?

SANT JI: Yes. Yesterday also my body was fine, but yesterday was the day when our beloved Master changed His body in this physical plane, that's why I was very sad. And many times, remembering Him I felt like weeping and I wept also. And for that reason I was very sad and I didn't eat food very well.

I understand this day as the most sorrowful day of my life.

QUESTION: If I hear a lot of sound in the left ear, is it all right to hold my watch against the left ear to drown out the sound so I can meditate? [Pappu: "hold your watch?"] Yes, so it makes a noise next to the ear, so that my attention won't go to the sound in the body. [Pappu: "when you are doing meditation? At that time?"] Yes. [Russell: "during Bhajan?"] Simran or Bhajan, either one.

SANT JI: You have to ignore the sound coming from the left; you are not to listen there. It doesn't matter whatever means or way you take to avoid listening there.

If still you can't get rid of the sound coming from the left, you should postpone your meditation for a few minutes, but you should never listen to the sound coming from the left.

QUESTION: Sometimes when I meditate, and it doesn't seem like I've meditated long enough, I feel guilt or something like that. Is it necessary to feel that guilt, or should I just acknowledge that I didn't meditate long enough and put in more time the next time.

SANT JI: The point is, when we are feeling that we are the guilty ones and we have not done the work which we were supposed to do, then with the same devotion we should meditate very much next time. It is not enough just to feel guilt and not do anything about it. You should remove that guilt also.

Even though the Saints are completely innocent, there is no stain in Their soul, when Their soul becomes very pure and high and They get to Sach Khand, then also They always say to Their Masters, "I am Your guilty one, and I don't have any good qualities of my own."

It doesn't mean that They are full of guilt, or full of faults. This is Their humility and They show that humility to us so that we may also learn how much humility we need to develop in order to practice this Path.

If all day we go on saying, "We are Your guilty ones, we are Your guilty ones" – and if we do not give up the cause of that guilt, what is the use of saying that?

Guru Nanak did the seva of Sat Sangat very much; for eleven years He sat on a cushion made of pebbles and in that way He did the meditation on Naam. After that He walked long distances to teach Naam and to improve the lives of the people. In that way He did a great service to mankind. But still He has written in His writings, "O Lord, I didn't do any repetition, any austerities; I didn't do any work. I am full of faults and I made many bad karmas; but because I have taken refuge in You, You should take my care. Because I am depending on You, that's why You should liberate me."

It is not true that Guru Nanak Sahib had any fault, or that He was the guilty one, or that He didn't do the seva of the Sangat, or that He didn't do the meditation. He did everything, He said this only because of His humility. Then also in front of His Satguru, after achieving everything He said, "I am Your guilty one. But still You are the great forgiver, and because I have taken refuge in You, You please liberate me."

Swami Ji Maharaj, Who started this Path in modern times, said about Himself, "O Master, I am the greatest sinner among all the sinners." Even though He had attained the highest status – He had reached Sach Khand – still He was saying, "I am the greatest of all sinners." Kabir Sahib was the incarnation of Sat Purush. He came into this world to preach the Naam in all the Four Ages. He was the first Saint to come into this world and to teach people the Path of Naam. He said, "O Kabir, when I started searching for the bad ones, I couldn't find any other bad ones; but when I looked within, I realized that there was no one else worse than me." This does not mean that He was bad or that He was worse than other people.

When we are doing the bad deeds and are not giving up those things, what is the use of even feeling guilty if we are not leaving them. If we don't have guilt, even a little bit, in our within, if we do not fail the Master even for one time, and if we are completely pure from within and without, then it is appropriate for us to feel that we are the guilty ones of the Master.

QUESTION: I feel so happy since I'm here near You – I feel like I'm seeing Kirpal in You, and You in Kirpal – that I forgot to put in my diary everyday to see if I could start all over again, and I haven't been doing as much meditation as I should do because – as this boy was telling – I feel guilt. I just didn't do enough. I could start all over the diary.

SANT JI: Try to keep the diary, and you should try never to miss the meditation. Many times I have talked about the diary. I have always said that only to keep the diary is not enough. Master has given us this technique not just to keep it, and record in it, and worship the diary. We should never repeat the sin which we have recorded in the diary once.

QUESTION: I pray, next trip, God willing, that You will come to Miami.

SANT JI: I was very pleased to see the love of the people from Miami. People came from far and near to the airport, and they arranged for the other people. I am very grateful for that.

QUESTION: Lately I've been working two jobs and I've been getting to bed about eleven o'clock at night. Before that I used to meditate from three to six in the morning.

But lately I find that when I get up at three, I can only last about an hour and a half or two hours, then I fall right to sleep and lose my meditation. Should I get up a little later, maybe four or five, and meditate maybe for two hours more accurately, than to try to get up at three and do three hours?

SANT JI: You should divide all the time which you are getting and should make a definite schedule. You should know what is the time for eating, what is the time for sleeping, and how much time you need to sleep, how many hours. And after that when you should get up and do the meditation. In that way you should make a definite schedule and you should work according to that schedule.

QUESTION: I really don't know how I'm going to face tomorrow. I feel like it's an impending doom, knowing that You are leaving. I'd like You to offer some words of solace to keep us in stead, after You are gone. [Pappu: "what is 'impending doom'?"] [much general laughter] [Russell: "he feel's like it's the day of his death, or something like that. I also feel the same way."] [more laughter] [Pappu: "okay, just let me talk with Him first."]

SANT JI: Don't think like that. I and my best wishes are always with everybody; nobody should think like that.

Yesterday Russell Perkins read out that article in which I have said that distance doesn't matter, distance doesn't make any difference between the lover disciples and the Master. No matter if the Master is living across the ocean, but if the disciple is having love, He is always near him.

QUESTION: [long pause, then a child says:] Sant Ji, I don't think I'll get initiated because I don't think I can be a good meditator and live up to the Path.

SANT JI: Everybody is afraid of doing the meditation, you should know that. And everybody is afraid of getting the initiation also because of that. But what can be done? If it is written in your fate, you will get that. Everybody has to get that if it is written in their fate.

This is not you who is afraid of getting the initiation; there is one Power which is residing within you, and that is called Mind. He is afraid because when you will get initiation it means that you will get the way through which you can control the mind and that is why he is afraid.

Paltu Sahib says that for a man to drink Sat Naam is a very difficult thing. The name Sat Naam is very bitter. Paltu Sahib says people feel as though they are going to die when they will drink the Naam. They are ready to drink the bitter neem, the drink of the neem tree, but they are not ready to drink the bitter drink of Naam because they feel that they are going to die.

Only they drink the cup of Naam, those who are preparing themselves for death. They close their eyes and without any hesitation they drink it.

Those who are initiated they already have the way to approach to the Naam and to get that, but how to get to that and how to drink that cup of Naam – nobody tries in that direction.

Now we are sitting on the Path and we are understanding that this is our goal, but that is not true. Our goal is Sach Khand and our journey will end when we get to Sach Khand. Swami Ji Maharaj also says, "Up to the third plane the Negative Power exists, but after that in the fourth plane the Dayal Power, the Positive Power is there."

Naam is residing in the fourth plane and above in Sach Khand, but we people are searching for that Naam in these three worlds. We can't get that because in these three worlds there is the Negative Power. Naam has created this world but we are searching for that Naam in this world and we can't get that because Naam is in Sach Khand.

Saints come to help us realize and to achieve that Naam. Without taking anything from us, They help us in doing so. Because They are the experienced men and the fortunate ones come in contact with Them, and take advantage of Their experience.

Everybody should attend the Satsangs and those who are initiated should never miss their meditation. Master used to say, "Give up hundreds of works to attend Satsang and thousands of works to sit for meditation." My best wishes are always with you. You should never miss your meditation.

[This ended the second session.]

SANT JI: Yes, now anybody can ask any questions.

QUESTION: Master, do You want me to come to India this year and see You, or should I wait?

SANT JI: You should wait here.

QUESTION: I should wait here? That's what I thought.

[a child asks:] Are You planning to come back?

SANT JI: Yes.

QUESTION: Good.

SANT JI: [Sant Ji laughs and everyone laughs.]

QUESTION: When you feel in your heart that you want to see the Master, and you run into opposition, how do you know that you're doing the right thing? How do you know if you 're doing the right thing, if you press to see Him? or if you choose not to? [to Pappu: Do you understand? "No."] Yesterday I felt in my heart that I wanted to see Sant Ji, and I went down to the bridge. There weren't many people there, and one person had said I could go with him to see Sant Ji, but down there I was told that I'd be doing the wrong thing if I did that. I sort of felt like if I [went ahead] I'd be a horrible person, so I decided at the last minute not to go see Sant Ji. I felt really bad, but I felt that maybe I'd be imposing on Sant Ji if I had gone ahead. How do we know what is right?

SANT JI: A lover should always have the desire to see the Master for twenty-four hours a day. I don't call that a "desire to see the Master" if for a few days or a few minutes someone has that desire, and after that, it goes away without being fulfilled – then that was not desire.

Mahatma Chattardas Ji said, "Always, twenty-four hours a day, I have the desire to see my Master. Why am I not going to see Him? I should go, even crossing the river, to see Him. No matter what obstacles come in between, still I will go and see Him."

If we will remember Him twenty-fours hours a day, and have the desire to see Him, at least for one moment in that twenty-four hours He will also remember us and He will also think about us. So that is the best time.

This is my personal experience, that you don't need to go to the Master and say, "I have the desire to see You, that's why I have come here." No matter how far away from Him you are sitting, if you have the desire, that Power will know. And maybe sometime that Power will come by Himself to give you His glance.

No matter if we are sitting in the dark night, in a dark room which is closed from all four sides, and if a storm is blowing – there is no way to come into the room – then also, if we have the yearning to see that Almighty Power, that Almighty Power can appear there and in that way He can quench our thirst.

But the problem is that our mind does not allow us to understand and believe in this thing. Our mind is always understanding the Master as the body.

QUESTION: I'm wondering about working in the world – whether one should work many hours and save money so that we can come to see You in India, or should we work less and put more time in meditation so we can see You inside and wait for You to come back.

SANT JI: Yes, you should work for your livelihood, whatever is important, and after that you should meditate more and wait here, no need to come to India.

QUESTION: When I am meditating, sometimes I'm very alert and doing Simran all the time; sometimes I slip into a state of consciousness that seems not really sleepy – but I'm not aware of where I am. Sometimes I remember doing Simran, sometimes I think I may have forgotten it and may have been somewhere were I shouldn't have been. But when you're meditating and doing Simran constantly does it change? If you're doing it correctly are you supposed to be very alert and then see things within or does our consciousness change and become unaware and yet you're doing Simran? It's confusing to me, because I don 't know where I go.

SANT JI: Up until now you have not reached to that state of consciousness in which you will forget all about the body, about the world; in that state you will not even be aware whether you are doing the Simran or not. You will be lost in the inner things. This state comes only when within us the Simran is going on just like the thoughts are going on within us right now. In the same way, if we perfect our Simran, then such a state of consciousness comes. That's why I am emphasizing this for everybody – I am telling all the Satsangis – to do more Simran, because we people lack in Simran very much. Ever since we were separated from God, birth after birth, we've been in the habit of doing the simran of the world. And in that way we have become the form of the simran of this world. That's why Masters give us the Simran, because only Simran can cut the other simran.

QUESTION: Sant Ji says to do Simran twenty-four hours a day, even while we are sleeping. I can't sleep when I do Simran. Is there some little trick?

SANT JI: Sleep is a very great wrestler and when she will attack, your Simran will go away and you will sleep. So from your side you should always go on doing the Simran, if sleep comes and if you are sleepy, it's all right. But up till your last minute you should go on doing the Simran. But experiences of the people show that when you are doing Simran, at that time Sleep also works, because it is the duty of Sleep to come and disturb you in your Simran. So when you are doing Simran, you will feel sleepy very quickly, more quickly than usual.

QUESTION: Sant Ji talks about being in love with God, and for one being intensely in love with God there is no problem with sleep. I can understand that, however reaching that is another thing. Intellectually I can understand that and insist that if I stay up studying I can become a good student. If I stay up meditating then perhaps I can advance on the Path to some point, however, if I do that long enough I start running myself down physically, if I deny myself the sleep. And at other times sleep completely takes over. There seems to be a difference between having love which then makes you stay up meditating and just having an understanding which makes you stay up meditating. I'm wondering how to get from one to the other.

SANT JI: You see the thing is how can we succeed if we are afraid of our body and all these things from the very beginning? If right from the beginning we have the fear of the body and its health, then how can we succeed? This is not the way of lovers; lovers never care about the body or anything.

Baba Farid performed many austerities trying to realize God. One of his practices was that he hanged himself in a well with an iron chain and in that way he was doing some type of practices.[16] Once a shepherd came to that well to drink the water and asked Farid, "O Man, what are you doing here?" Farid said, "I am doing the practices." The shepherd said, "For what?" He replied, "To realize God." So that shepherd asked Baba Farid, "Is it possible to realize God just by hanging oneself in the well as you are doing?" Baba Farid said, "Yes, somebody has told me that it is; that's why I am doing it."

That shepherd was very innocent and he had a real yearning to realize God, so he got some rope and he hanged himself with that rope and he also went into the well.

God, Who was looking at all this, thought, "This shepherd is very innocent, and he doesn't know what is the secret behind this. Baba Farid has hanged himself only to show the people that he is doing the devotion, so that people will praise him saying, 'He is a very good devotee; he is doing this and that.' This shepherd is very innocent, and in an innocent mood he has started doing the devotion; and he has not prepared himself for death. Baba Farid has an iron chain which will never break, but the shepherd has only a rope and maybe today or tomorrow that will break."

God thought like that. God was concerned about him and at once He appeared there, gave the shepherd His darshan, and told him, "Now your devotion is completed."

Baba Farid, seeing that the shepherd, in only one day, had already realized God, thought, "I have been doing this for twelve years, and God didn't come to me." When he saw God talking with that shepherd he requested Him, "O God, shower Your mercy on this side

[16] In other versions the story says Baba Farid hanged himself upside down, i.e., by his feet. This symbolizes the need to put our mind below everything else in order to realize God.

also, because on this side I am your man, and I am waiting here; just give me Your hand." God smiled and said, "No man, you have prepared a lot, so I am not concerned about you. You are not going to fall down in the well, so why should I give my hand to you?" After that Baba Farid realized that there was nothing to be gained in hanging himself like that, and that this was not the way of a lover to protect himself from all the dangers. Only he is a lover who surrenders everything to the Master without caring about his body or anything.

1992

1992 January/February: The Importance Of Ashrams

Session Date: February 26, 1980

This walk talk was given on February 26, 1980, at Sant Jib former ashram at Village 77 RB, Rajasthan, India.

QUESTION: Sant Ji, in one of the Sant Bani's there is a place where it says that if we we had enough surrender and faith we could go to Such Khand within a year. How do we maintain that faith?

SANT JI: Doing more meditation is the only way by which we can make our faith constant in Master.

QUESTION: Can you say something about how we can weed out imperfections?

SANT JI: Only by doing more meditation. Because we are not doing enough Bhajan and Simran it is very difficult for us to weed out our imperfections and weed out our bad qualities, but when we meditate more and manifest that Naam within us, then we don't have the problem of the imperfections. Then we will become perfect; then it will become very difficult for us to have any bad quality. As now it is difficult for you to maintain the good qualities, in the same way later on it will become difficult for you to bring even one bad quality within you. Guru Nanak Sahib says, "When that sweet taste of Naam comes, then the taste of the worldly things do not find any place in our within." So only by doing more meditation can you weed out your imperfections and become perfect."

As long as one has no wealth and is poor he is called a beggar when he goes and begs from other people. But when he gets many pounds or dollars then he doesn't need to beg from other people because then he understands himself as the rich man and his habit of begging goes away by itself.

In the same way as long as we are stuck in and are involved in the worldly things we have problems. We are imperfect in respect to God, because we are not meditating and because we are attached to the world. This world is imperfect that is why we also are imperfect. But when we become detached from this world, when day and night we meditate on Shabd Naam and manifest that Naam within us, then we don't have any problem like that, because when we become one with the Perfect Naam then we also become perfect.

If an addict does not get the thing to which he is addicted he feels as if his body is going to break down; until he takes that thing to which he is addicted he cannot find any peace. Even though he knows that thing to which he is addicted is bad, and other people tell him that he should stop using it, he understands but still he cannot stop using it. He is addicted to it and he is compelled to use that intoxicant no matter what happens. Any day that he doesn't get that thing he feels that his body is having a lot of pain and that pain goes away only when he takes that thing.

In the same way, in the beginning it is difficult for us to meditate. But we become strong in meditation if we don't pay any attention to our mind, if we don't entertain our mind, but

instead of that we ignore our mind. If we go on meditating and if we make meditation a part of our life then later on it will become difficult for us to leave off our meditation even for one day. When the meditator becomes a perfect meditator, when the initiate becomes a perfect meditator, for him to skip the meditation even for one day becomes very painful. If he doesn't meditate for even one day he feels that his body is becoming very heavy and painful. He feels as though he is going to die if he doesn't sit for meditation.

So it becomes very difficult for him to give up his meditation and until he meditates he doesn't find any rest. That is why Guru Nanak Sahib says, "As the addict lives on the addiction, in the same way the beloveds of God live on the meditation of Naam." As the addict cannot find any peace unless he uses the intoxicant to which he is addicted, in the same way the beloveds of God, the devotees of God, cannot find any peace until they sit in the remembrance of God.

In His bani Sheik Farid writes, "Tonight I didn't sleep with my beloved husband and my body is paining me very much. Let me go and ask them who have no husband how they are passing their nights?"

He says, "The souls who are married to their beloved God, to their beloved Master, if they don't sleep with their beloved Master for even one night – if they don't meditate for even one night – their body starts aching. They ask those souls who have not gotten Initiation from the Master how they are passing the night of their life?"

Satsangis should maintain regularity in meditation because in regularity lies the prosperity. What is our condition now? We meditate for a few weeks or a few months, then we give it up for many days or months and again we start over – this is not a good thing. Many people leave their Simran during the daytime and after many hours they remember that they are supposed to do the Simran; in that way, when their link is broken it becomes very difficult for them to rise above in the meditation. That is why it is very important to maintain regularity in meditation.

QUESTION: Sant Ji, could you say something about the importance of ashrams?

SANT JI: When we are living with our families sometimes it is very difficult for us to do the devotion of God. In the world it is very difficult to stop worrying about our problems and meditate on Naam. That is why ashrams are made; they are made for the purpose of meditation. The meditation which we cannot do while living with our family we can easily do when we go to the ashram for that purpose. When we are living with our families we have to think about many things and we have to face many problems; while doing all those things it is difficult for us to spare much time for meditation. But if we go to the ashram, just for the purpose of meditating, after a certain period of time we can gain a lot of benefit from that.

And those who are living in the ashram are the most fortunate ones because not only are they meditating, but they are also helping others who come to the ashram to meditate. They understand their responsibility of doing more meditation there and moreover they take care of the dear ones who come to the ashram for the benefit of their souls. The people who live in the ashrams get the opportunity of serving other people and that is a helping factor also. They are more fortunate than the people who visit the ashram. So the

ashram is very important if you understand that meditation is very important for your soul. In the same way, in order to do more meditation it is very important for us to go to the ashram.

Many times those who have Satsang in their homes postpone it because of laziness, and many times they even postpone their meditations. But when they go to the ashram to meditate or to attend Satsang, they cannot do that. Two or three days before the scheduled time they start thinking about going to the ashram on that certain day for meditation and Satsang. And whether they have to drive for seven hours, or an hour and a half, all the time they spend traveling to the ashram they always remember where they are going and for what purpose they are going; all that time is also counted in the remembrance of the Master. So going to the ashram brings many benefits for the Satsangis.

As the melon changes it's color looking at the other melons, or in the company of the other melons, in the same way, when we sit in the ashram in the company of other people who are meditating our mind also gets the inspiration to meditate. At our homes we do not get inspired to meditate and we become lazy. But when we come to the ashram and we see that other people are meditating, we also feel like sitting down to meditate. At the ashram we spend a couple of days doing meditation, whereas in our homes we cannot even spend a couple of hours in meditation.

Moreover, if there is any ashram and people are visiting the ashram, many people get the opportunity to do physical seva, many people get the opportunity to do the mental seva – that is doing the Simran – and many people get the opportunity to help the ashram with money. Many people get the opportunity to do the seva which they can do by doing meditation.

Master Sawan Singh had made a very big Satsang hall and He used to say, "Those who have contributed in making this hall, whether physically, mentally, or financially, no matter if they have left this world, but still they will get the benefit of the service in making this hall, because they will get a share of the meditation of the people who will be wing the hall for it."

Saints do not make the ashrams for Their own benefit nor do They make the ashrams for Their children or Their relatives; They make the ashrams for the benefit of the Sangat. They do not accept any money from the Sangat for Their own use; whatever donations They get They spend for making the ashram for the Sangat. For Their own needs either They do farming, or work somewhere, or have a shop or something like that. They earn Their own livelihood and moreover from Their own income They contribute also to the making of the ashram.

Whenever we go to any ashram we should spend the maximum time in doing more Bhajan and Simran, and we should always remain in the discipline when we go to the ashram. Remaining in the discipline means that we should spend maximum time in meditation and not waste our time in gossiping and just taking about useless things. We should have respect for the ashram in our heart, and we should do more meditation there so that only the fragrance of meditation will come out from that place. And we should always maintain the purity of the ashram.

This is a fact that the Saints are never attached to any of the ashrams because They are attached only with God or They are attached to the Sangat whom They have initiated. They always look forward to the day when the initiates will understand Their message and will go back to their Real Home.

There is not even one moment when the Masters are not thinking about the benefit of Their disciples. They are always waiting for the disciples to come back to Them and They are always waiting for the disciples to obey Their commandments. As a mother is always thinking about the welfare of her children – she is always worrying about her child and she is always taking care that her child does not put his hand in the dirt or put his hand in the fire. Or if the child makes any mistake, if the child gets into any trouble and it cries for help, or even if he doesn't cry for help, but when the mother sees that the child is in trouble she leaves off all the works she is doing and at once she goes and helps her child.

In the same way Master's attention towards the disciple is constant. He is always watching what the disciple is doing. If the disciple creates any problem for himself, and if the disciple cries for help, Master always goes there, and from behind the veil, He always helps the disciple. The disciple may not be aware that he is getting help from the Master but Master always helps him.

Saints are not interested in running big langars (free kitchens), and They are not even interested in making big buildings. They do that only because They want to utilize the money of the dear ones in the right place for the right purpose. Master Sawan Singh Ji used to say, "In the langars of the Master the rich people donate from their earnings which is distributed among the poor and rich equally and in that way the earnings of the rich people become successful if used at the right place."

Swami Ji Maharaj also said, "Master is not hungry for your wealth but He is doing it for your benefit. He is using your money for the benefit of the hungry and thirsty. He is feeding the hungry and thirsty with your money and in that way He is utilizing your money in the right place. And in that way, when you are giving money to Him which He gives to the poor and needy people, you are gaining His pleasure without paying anything and when He is pleased Sat Purush is pleased."

Kabir Sahib says, "Those who move the rosary without the guidance of the Master and those who give the donations without the guidance of the Master all their efforts are useless, because only the Master knows what place or what practice will bring the benefit for the dear ones." They know which is the right place that Their disciples should donate the money, that is why when the money is donated under the guidance of the Master only then does it bring good fruit to us.

My personal experience is that many people wanted to give money to Master but only the fortunate ones were allowed to do that. Many other people who had money and wanted to give it to the Master were not allowed.

Master Sawan Singh Ji used to tell one very beautiful story about a mahatma who would only eat food at the house of a person who was earning his livelihood righteously and honestly. Once it so happened that he went into one village and asked some people there,

"Who is the person in this village who is earning his living honestly and who is feeding the sadhus, the mahatmas?" So they told him that there was one trader in that village who was a very righteous man and who was earning his livelihood honestly and he was always interested in serving the dear ones of God.

So the mahatma asked them how much property he had and how many children he had. So he was told that, "He has four sons and he has about a hundred thousand rupees."

When the mahatma went to that trader he welcomed him with very much respect and honor, and the mahatma told him, "I want to eat food in your home."

The trader replied, "Yes, have a seat and wait, I will tell my family to make the food for you."

While the food was being prepared the mahatma asked the trader, "How many children do you have?" and "How much wealth have you collected?"

The trader replied, "I have only one son, and I have collected only fifty thousand rupees."

The mahatma got very upset and he started to leave that place without eating any food. So the trader asked him what was the reason why he was not sitting and waiting for the food, and why was he so upset?

The mahatma replied, "I have heard that you have collected a hundred thousand rupees and you have four sons, but here you are lying, so it shows that you are not an honest man; I do not want to eat in your home." That trader said, "Well Mahatma Ji, sit down, let me explain to you. Whatever you have heard is correct: I do have four sons. But only one of them is helping me in the path of spirituality, so I call only that son as my own. The other three sons who are not helping me in the spirituality, who are not helping me in realizing God, how can I count on them? How can I say that they are my very own when they are not practicing the path that I am practicing?

"About the money: no doubt I have a hundred thousand rupees, but I have kept fifty thousand rupees separate. I have spent fifty thousand rupees in the path of spirituality; I have given that money for the needy people. I used that for the cause of the Master and I am sure that I will get the benefit of that money. I don't know about the balance, fifty thousand rupees, what will happen to them, whether that will be given to the lawyers or the doctors. Where I will spend that money I don't know, so for that money, which I don't know where I will spend it, how can I say that money is my own? Only that money which I have spent in the cause of the Master is my own, because I will get the benefit of it." When that trader gave such an explanation, the mahatma was satisfied and he ate the food.

So whatever money or whatever belongings we spend or we use in the Path of the Master only that can be called as our very own. Who knows what will happen to the money which we have not spent in the cause of the Master? It may be spent in settling our lawsuits; who knows what will happen to it? But whatever we have spent in the cause of Master, we will definitely get the benefit of it.

Suthra Shah, one fearless fakir, has said, "We should serve the Master with our hands, and we will get the benefit of only that service. We should donate with our own hands, and only that donation will bring benefit to us. Who knows whether money we leave in

this world will give us any benefit or not? Who knows where that money will be spent?" So whatever we do with our own hands, whether it is the service to the Master, or if it is donations, we get the benefit only of that.

Master Sawan Singh Ji used to say, "After donating we should not feel proud of it." He used to say, "We should be very grateful to God that He has given us the opportunity to help other people." Moreover He used to say, "We should donate in such a way that if we are using our right hand in donating not even our left hand should know that we have done so."

Guru Nanak Sahib also said, "Those who visit the places of pilgrimage and those who keep fasts and give donations and who, after doing all those things, become proud of it – all the benefit which they have gained by doing those virtuous deeds will become useless, just as the bathing of an elephant is useless."

In India it is very expensive to get a daughter married, that is why, when a baby girl is born in a family, the people are not very pleased. It becomes a problem for them to find a groom and they have to spend a lot of money in getting her married. That is why, in India, if anyone helps in getting a daughter married that is considered as a very high and virtuous deed.

When I was in the army and I would go to see Baba Bishan Das, He used all the money which I was paid from the army in getting people's daughters married. He used to tell me, "You should not remember whose daughter has been married using your money." Whatever money He used to take from me He never kept that for His own expenses, for His own purposes, instead He always used that money in getting other people's daughters married.

QUESTION: [inaudible . . .] there is a lot of pain and guilt for them and I am wondering why is it happening, and what they have to do about it to become good fathers and mothers and also to work through that problem?

SANT JI: First of all it is the responsibility of the parents to take care of the children whom they have brought into this world. When the children grow old, when the children are able to support themselves, only then should the parents think about going into the solitude and living a life like that.

People should think about going into a secluded life, going in solitude, before getting married. Before getting married they should think what they really want? If they want to go in the solitude they should not get married and they should not produce any children. But once they have gotten married and produced children, then it is their responsibility to take care of them until the children have grown up. Until they can take care of themselves, the parents should not run away from their responsibilities.

Before getting married everyone should think whether they will be able to attend to the responsibilities which will come to them after the marriage. We should get married only if we are ready to attend to the responsibilities which will come after the marriage. What is the use of getting married and then running away from our responsibilities? Only those who want to run away from the responsibilities think about going in the solitude, in the secluded life, after getting married. And that is not a good thing. Just think, if you run away from your family responsibilities, if you don't take care of your wife and your

children, and leaving them alone to fight with the problems of this world, if you go into the solitude, even for doing the devotion of God, that will not bring you any good because you are not doing the correct thing, you are running away from the responsibilities.

Baba Farid said "People are excited about getting married as long as they are not married. But when they get married and have to face the problems then they repent; they think that if they had not gotten married it would have been better for them."

Once someone is married then how can he become unmarried again?

When I was young I always kept one writing of one Muslim Saint in front of me; His disciple was called Raja. When that disciple was about to get married he dressed himself as the groom and went to his Master to get His blessings. But when he came to his Master, his Master said, "O Raja, you have done a very foolish thing; you came into this world for realizing God but now you are preparing yourself to go into hell."

So I had this writing in front of me so that I might always remember that I didn't have to do that.

Saints don't say that you shouldn't get married. I don't mean to say that you should not get married. Moreover, They don't ever say that you should get married. I say that before getting married, before getting into this thing, you should think about whether you can carry the responsibilities after getting married, or whether you can maintain purity in your life if you remain unmarried. If you cannot maintain the purity without getting married then it is better to get married. But if you cannot carry the responsibilities of the married life, then it is not a good thing to get married.

1992 January/February: On Prayer: Listen to God's Answer

Session Date: January 11, 1992

This question and answer session was given in Bombay, India, on January 11, 1992.

QUESTION: Master, what would you advise someone if their companion doesn't follow the Path and their children receive two different points of view about You and the existence of the Path? What can be done so the children won't be confused about what to believe and even which diet they should follow?

SANT JI: First of all, I would like to offer my salutations to the Feet of Gods Sawan and Kirpal Who have graciously given us this opportunity to sit in Their remembrance. It is a very good question because often in families we do have such problems. In some families the husband is initiated and the wife is not; in other families the wife is initiated or the children are initiated and the other people are not. So in the families where not everyone is initiated, such problems, such questions, usually are created.

Satsangis should read my history because in my childhood my father did not like and appreciate my sitting with my closed eyes, whereas my mother was very devoted. She had very good thoughts of doing the devotion of God. No doubt my father was also a very good person, but he did not like it when I would sit down with my eyes closed.

Often I have said that if a Satsangi remains strong in his devotion to the Master, then the Master definitely showers His grace on the members of his family. Since I remained strong in my devotion, and my mother supported me in it, that is why my father received the benefit and the grace of my Master. You would read in my history how three days before my father left the body, he started having the darshan of the Masters and he received Their grace. He sent me a telegram three days before he left the body. At that time I was living in Sri Ganganagar, Rajasthan, and my father used to live in the Punjab. My father told me how he was having the darshan of two old men in white clothes with white beards. Even though he was not an initiate, but because of the strength of the Satsangi in his family, he received the grace of the Master. He even patted me on my back when he had the darshan of my Master and he said, "Today I have come to realize the strength of your devotion and I realize that you are on the right path."

Now I will come back to your question. It doesn't matter if just one person in the family is initiated. It doesn't matter if just the husband or the wife or the children are initiated in the family. Their life should be a life of example for others. They should not get into any kind of argument, saying, "The Path which I am following is the right one and the one which you are on is not a good one." They should remain strong in their faith and devotion to the Master. They should do so much meditation that the fragrance of Naam should come out from within them. So if they live a life of example for others, then a day will come when the rest of the family members also will be attracted to and will follow the Path. In this group itself there is an elderly Satsangi lady whose husband is a lawyer by profession. He doesn't believe in this Path; he may be following some other path. He came to see me while I was at Sant Bani Ashram on one of the tours. When he came to see me he said, "I don't believe you. I don't believe anybody like you, and I don't forgive anyone." When I saw Pappu's hesitation in translating, I told him, "Come on dear son, tell me whatever he is saying." So Pappu told me that he was saying, "I don't forgive anyone and I will never forgive you."

I told him, "There is nothing wrong in that. It is all right, because how can one forgive others if forgiveness has not been put within him by God Almighty." So I told that dear one, "It doesn't matter if you don't believe in me, but I believe in you." He was so impressed that after that he stopped bothering his wife and now he sends his wife to India. He sends his wife to attend all the programs. During the last Hyderabad program he was very sick and still he sent his wife to attend the program. When she came here and told me about his sickness, I told her lovingly to go back to him and to serve him wholeheartedly and lovingly.

So a person who knows about the Path of the Masters is a wise person and he is like a person who can see. So he should use all his wisdom and he should maintain the peace in the home. He should maintain the love with his family. When a Satsangi will maintain a diary, when he will do his meditations every day and when he will make his life better, the other members of the family will imitate him.

QUESTION: Beloved Master, can you tell us more about praying for others. If someone you love is sick or someone has an important exam, can one offer one's meditation for them?

SANT JI: This question has been answered in detail and it has been published in Sant Bani Magazine.[17] So it would be much better if you could find that magazine and read that detailed reply. Still I will say something in regard to this question. You see there is nothing wrong in having good wishes and good feelings for the other people. Just as you want other people to have good wishes for you, in the same way you should always have good wishes and good feelings for others. There is nothing wrong in praying for others, but only if we are perfect beings and we pray for others, only then does that prayer get accepted. If we are not perfect ourselves – if our mind is still wavering, if we do not have enough faith – in that condition if we pray for others, that kind of prayer does not get accepted. Because in that kind of praying, even if you are praying for that person outwardly, in your within you may be having some different thoughts for him. So that kind of prayer does not get accepted. So the best thing would be to first become perfect and then pray for others.

When we pray for others we do not know whether this kind of praying is acceptable or not, whether it is good for us to make this kind of prayer. But since we are not going within and if those prayers do not get accepted, then we start having doubts.

Things in Indian culture are unique; they are strange, different. Usually in the western culture it is not the same. In India if anyone has a daughter, then they don't celebrate the birth of a daughter, they don't become happy. When I went on the first world tour some dear ones came to me and they expressed their happiness on having a daughter. I had the effect of the Indian culture where people don't celebrate with happiness if they have a daughter. So I did not know what to say to that person. When I asked Kent, he told me that in the West it doesn't matter whether one has a son or a daughter. So I gave them my best wishes and expressed my happiness.

In India there are many so-called babas, those who are always interested in eating halvah and good food like that. And they claim that if they go to somebody's house and pray for them, they will get a son for sure. This is an incident from the village where I am living now. There was a baba there who used to say that if people invited him to their homes and if he prayed for them, they would definitely get a son. So one couple invited him to their home and he did some prayers and things like that, but they did not have a son, they had a daughter. When they told him that they did not have a son, he said, "Well, this is because you did not have enough faith in me. So the next time you invite me we will do a non-stop recitation of Guru Granth Sahib and afterwards I will do the prayers for you and we will have a big feast and then you will definitely get a son."

So the second time he was invited, he came with some disciples and he even came to see me. I welcomed him and I respected him very much and I sang his praises saying, "You are a great benefactor to give sons to people and people are very happy with you." I

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[17] The following issues of the magazine have had questions about praying for others:

January 1985, "The Reality of the Saint," pg. 5- ". . . if other people have asked us to pray for them . . . when we're over here . . . what should we [say]?" May 1985, "Beyond Hell and Heaven," pg. 25- "People have asked me to pray for them. I don't know how to do that or if it's the right thing to do . . ." January 1989, "Simran Cuts the Simran," pg 29- "I have a question about praying for a soul that has left the body . . ."

controlled myself; I didn't want to say anything which would upset him so in that way I praised him very much.

After that he went to that family and did the prayers; they had invited thousands of people and they had a big feast. He made that couple spend a lot of money in doing all the ceremonies including the recitation of Guru Granth Sahib. Unfortunately, ten days after that, the woman who was expecting died. When she died, people started having doubts and questions, such as: "How could he make them spend so much money if she was going to die?" "What was the use of praying for her if she was going to die?" "Didn't he know that she was going to die in ten days?" "If he was perfect and if he had known that she was going to die then why did they do all this?" I mean to say that he was not perfect, so he did not know, and that is why he did all that. So we should pray for others only if we are perfect and only if we know that the prayer will be accepted. If we are praying for others without first being perfect ourselves, then we are in the deception and we are deceiving those for whom we are praying.

The biggest prayer which we can do for others is – if the person for whom we are praying is a Satsangi – remind him of the Simran, ask him if he remembers the Simran. Sit with him and do the Simran. The thing is that since we have come into this land of karmas we should leave everything in the hands of God. We should do the treatment, the medical treatment, but as far as the result of that is concerned, we should leave everything in the hands of God. God Almighty, with whom the Satsangis are attached, is not someone unwise or someone unknown, that He will know things only if we tell Him. He knows everything; even before our telling Him things He knows everything.

I often say that we people sit in the meditation just by mistake. But when it comes to doing the prayers, we spend hours praying to the Master. We pray to Him for the well-being of our children. We pray to Him if we are involved in any kind of lawsuit, we ask Him to make us successful in that. We pray to Him for all sorts of worldly things. Now you know that all these desires and all these things of a worldly nature are created by our mind and we want our Master to fulfill our desires and to do those things for us. So obeying our mind we are advising our Master to do things for us. So whose devotion are we doing? Are we doing the devotion of our mind or are we devoted to our Master?

In Sant Mat, the Path of the Masters, always we are taught to live in the Will of God. We are also taught to make efforts but more emphasis is laid on remaining in the Will of God. There is an incident from the life of Baba Sawan Singh. He had a son who was thirty-two years old who was working as an overseer. He became very sick and when he was about to leave the body, he was on his way to Beas. Master Sawan Singh Ji used to say that, at that time, He thought that if He took His son to His Master, Baba Jaimal Singh, it was possible that Bibi Rukho, who at that time was in the seva of Baba Jaimal Singh, would request the Master to keep Sawan Singh's son in this world. It would be a very difficult karma for Baba Jaimal Singh to carry and Sawan Singh did not want Baba Jaimal Singh to carry that karma. So He used to say, "I made him breathe his last at the train station itself, and only after that I went to Baba Jaimal Singh."

Master Sawan Singh Ji said, "At that time I looked in my within, I neither had any unhappiness, any grief, nor had I any happiness. So whose Grace was that? It was the Grace of Baba Jaimal Singh Who let me remain unchanged in the Will of God." So even

after becoming the Gurumukh, He was able to accept the Will of God with the Grace of His Master.

So just imagine if you have a thirty-two year old son in the prime of his youth and on top of that he is an overseer, holding a very good job. It is very difficult to let him go like that. Just imagine if we were in His place, how difficult it would be for us to let it happen. But that great Master, He lived a life of example. He set an example for others.

So the Saints live a life of example. I often say that Saints are not greater or bigger than God Almighty. But still They have God Almighty in Their control. Only because They remain in the Will of God with Their love They keep God in Their control.

It is my personal experience that at that time that Master Sawan Singh's son was leaving the body, Master Sawan Singh did not need to do any prayer. If He wanted, He just needed to have a thought and that would have been enough to save the life of His son. Guru Nanak Dev Ji Maharaj says, "Whatever a Perfect Satguru says, God Almighty hears that."

You know what the purpose of the Masters' coming into this world is, but if They keep listening to all our worldly prayers, not even in millions of years, will They be able to take us back home. That is why it is better for us to accept the Will of God. In this context, often I have told you a story which Baba Sawan Singh used to tell. Once there was a person who was riding a horse and his horse became thirsty. So he went to a farmer who was watering his field, taking water out from the well with a water wheel being run by a pair of bullocks. When the bullocks would move, the water would come out, but the water wheel would make a noise and the horse would be frightened and he would shy away and not drink the water. So the rider told the farmer to stop the noise because the horse would not stay to drink the water. The farmer said, "If I stop that then there will be no water. So if your horse wants to drink the water, he will have to do it amidst this noise."

So in the same way, since we have come into this world, if we want to leave this world, we will have to live with all the sufferings and all the pains and problems of this world. So we should learn to live in the Will of God. If we are in a situation where we feel that we need to pray, at that time .we should explain to our mind that we will have to live in the Will of God and this is the way He works in the world. We should always be very happy and we should accept the Will of God gladly.

Bhagat Namdev Dev Ji says, "Our doing doesn't yield anything. Whatever God wants, whatever He does, only that can happen." Satsangis should meditate and by meditating they should become perfect. Only after we become perfect can we know what kind of prayers we should do and what kind of prayers we should not offer. Because by meditating, the intellect of discrimination is created within us and then we can easily differentiate between the true and the false and we can easily figure out what kind of prayers we should make.

Dear ones, I do not mean to say that it is a bad thing to pray. You can pray very gladly, no problem in doing that. But you should also be able to listen to the answer which God Almighty is giving to you, to your prayers. When you are praying to God Almighty, He is answering your prayers but you are not able to hear that. So listen to the answers which

God Almighty has given to you, to your prayers, and see whether your prayer was perfect, whether He has accepted your prayer or not.

When a Satsangi goes within, only then does he realize what he should be asking from the Master and what he should not be asking from the Master. Only after going within does he realize what happiness or what pain there is behind the thing which he is asking from the Master.

Dear ones, the reality is that in the Path of the Masters, in Sant Mat, the Master does not teach us only to sit with our eyes closed. He even teaches us to talk to the Master inside. The inside is more clear than the outside. If we read the inner book, that is more clear and explains more than the outer. We don't enjoy weeping until there is someone to console us. In the same way, we don't enjoy praying until we know, or are able to get, the answers to our prayers, or until we know that our prayer is being heard. The Master Who is within us is listening to all; He hears all our prayers and He is willing to answer and He is answering all our prayers. We are not yet ready to listen to His answers.

So we should have sympathy with all our dear ones, with all those whom we love. We should have good wishes and good thoughts for them. But as far as praying is concerned, first we should become perfect, we should become the ones who are able to pray for others. We should become those who are able to hear the answer to our prayers.

You could have read the message which I gave on my return from my first world tour; in that I said that for a Saint it is not a very big thing to be able to talk to a dear one in his language. It is a very simple thing, a very small thing for a Saint to do, but They do not do that. They remain in the Will of God. But in the place where our soul has to go and meet the Shabd, and talk to the Shabd, there is no barrier of language. There is no difficulty for the Master to talk with the disciple in his language because over there no language is needed. I said that when your soul will go inside and meet and talk to the Shabd, no Pappu, no translator will be needed there. You will be able to talk to the Master in your own language. This is not something which I have made up. Many letters, many dear ones, not hundreds but thousands of people, who come here tell me how they were able to talk to the Master within in their own language.

Dear ones, I am telling you in very simple words that this is the Path of doing; this is not the path of reasoning or using your mind and intellect.

1992 March: The Foundation of Good Health

Session Date: January 15, 1992

This question and answer session was given January 15, 1992, in Bombay, India.

QUESTION: Beloved Master, much has been printed in Sant Bani Magazine regarding how the dear ones can better care for their health. So many of the dear ones struggle with their health, any more secrets regarding our health which the Master would share with us would be wonderful.

SANT JI: I am very happy to know that the dear ones read Sant Bani Magazine, that they appreciate it, and many of them take benefit from it.

Many times I suggest that if you read Sant Bani Magazine with much love, appreciation, and with all your wisdom, most of your questions will be answered just by reading the magazine.

Many dear ones tell me in the interview how they were being bothered by some question, some problem, and when they read Sant Bani Magazine their question or problem was solved by reading the magazine. But there are other dear ones who subscribe to the magazine but they do not read it and they do not pay much attention to the reading of the magazine. Most of your questions are discussed and answered in the magazine.

Dear ones this human life which we have got is very precious. God Almighty has given us this precious human life and we have been told how to maintain our health by the rishis and munis who came into this world in the form of the doctors and the healers.

If we want to plant any orchard or if we want to grow some grains in the fields, first we need to prepare the ground, we need to prepare the land. The person who prepares the ground, who sows the seeds, and who works hard in that, he is the one who will reap the fruit. He will be the one who will enjoy the fruit which those trees produce and by selling those fruits in the market he will improve his financial condition.

The information which the rishis and munis have given to us about how to maintain good health-we keep those teachings aside and we present them to the other people in our own way.

Their teachings say that God Almighty has sent us into this world in the form of the couples, in the form of male and female. Both the birds and animals, and the human beings, we all are sent into this world in the form of the couples. When we grow up and the time comes to get married and have children, that is the turning point when we can make our ground, when we can prepare ourselves for a healthy life. Their teachings say that right from the beginning until we get married we must maintain chastity. They say that we should have pure and holy thoughts until we are married. Even after we are married we should indulge with our companion only to get children, otherwise we should always maintain chastity, we should always maintain the purity and the holiness of the thoughts.

They also say that after the wife conceives the husband should not go near the wife [to indulge in lust].

The husband and wife do have the children, but they do not think about what kind of children they should have. Should they have a child who has a nature like that of a mahatma, or a fakir, or a warrior? They never pay any attention to what kind of children they should have.

Also we do not pay any attention to this very important thing when we are together for having a child: what kind of thoughts we are having at that time. We should always have good thoughts [at the time of trying to conceive a child] so that it will have a good effect on the coming soul.

The Hindu Shastras have not left any room to say anything more. They say that when a wife becomes pregnant after that the relationship between a husband and wife should be very pure and holy like that of a brother and sister.

Master Sawan Singh Ji used to say, "As are the parents, so are the children." The children we get are like the thoughts we have.

Master Sawan Singh Ji used to give an example of a Muslim fakir, a Muslim mahatma. He used to say, "He had five children in his life and went to his wife only five times in his whole life."

When the health of the parents is not good, when day and night they remain sick, when day and night they live on the support of the medicines and the doctors, when their thoughts are not pure and holy, how can the children remain in good health?

Farid Singh Nabha was the general in the army of the King Ranjit Singh. He was a very brave warrior who had won the northwest frontier for King Ranjit Singh in the battle with the Pathans. There was one Pathani woman who saw the bravery of Farid Singh Nabha and she thought that it would be very good for her to have a child by Farid Singh Nabha because he was a great warrior. In those days they used to fight with the swords so one could easily see and find out who was a mighty one, who was a brave one. So she wanted to have a child by Farid Singh Nabha.

So one day she went into the tent of Farid Singh Nabha and expressed her desire. At once Farid Singh Nabha behaved as if he was her son and he said, "Why don't you consider me as your son?"

You see who can do this? only a brave one. And how can one become a brave one? Only if he has risen above lust, anger and the other passions. Imagine the parents of Farid Singh Nabha, they must have been very good, that is why he got this quality. Ego had risen above all his passion, so that when the Pathani woman came to him expressing her desire to have a child from him, he at once said, "Consider me as your child."

Children get to learn a lot from their parents. Whatever kind of life the parents are having, the children's lives also become the same. But we people do not tell them good stories, we do not set good examples for them, because we ourselves have not been given that. Our health is not good so how can we pass it on to our children?

Kabir Sahib said, "Maintaining chastity does not mean only the control of the organ of lust. (Because he has described lust as that of ten different kinds.) He says, "Everyone talks about the lust but no one knows what lust really is. All the fantasies of your mind are also lust."

When our attention, our thoughts are not stable, then how can we say that we are maintaining chastity? What kind of chastity are we maintaining if our thoughts are all over and we are thinking about the world and the worldly things?

The older people do have to live on the support of medicines, but nowadays even young people take so many medicines and pills, so many things to live their life. In the past they did not use so many medicines to live their lives.

Nowadays, even if we see someone who may seem to be a very healthy person, still he is not healthy, because his thoughts are wandering here and there; he cannot fix his attention, and he does not feel like doing anything. It is only because he does not have good health, that his thoughts are not stable. He is not able to fix his attention, he is not

able to do anything, he is not able to sit for long hours only because his health is not good.

So dear ones, if the foundation is strong, the house will be very strong. Right from the beginning, in everyone's life, you have to make them strong right from their childhood. You should make them do the basic things which are necessary to maintain good health: they should be made to do the exercises, to run and do the basic exercises for good health. Only that much food should be eaten which is necessary, which is required for good health. Also one should be very careful when the seasons change; whatever amount of heat or whatever amount of coolness our body requires, it is very important for us to give that amount of heat and coolness to the body. Just by paying a little bit of attention to our health we can easily maintain our health.

Up to the age of sixty years I never had any vitamins, I never went to any doctor, I have always enjoyed good health. I have always done those basic things which are necessary for maintaining good health.

In almost all of those sixty years of my life I always said that I felt as if there was some kind of spring in my body and I was always inspired to go running.

In 1984, when that storm of violence raged in Delhi, and people killed each other first and then they killed the animals, at that time without any sickness or disease I lost a lot of blood from my body. Since then I feel weak in my body. I don't have any sickness or disease but without any disease I am feeling weak.

I have to serve the Sangat by way of talking; almost constantly I have to talk. I am not complaining, but I do feel tired by talking.

What I mean to say, in answer to this question, is that if we have made our house dirty and we have spoiled it from the beginning, then no matter how much we try, still we will not be able to make it as good as we should have made it. If we had made our health good right from the beginning then we would not have to spend so much energy on it now. In the same way, if the parents would pay attention to the lives of their children, right from the beginning of their life, if their health is made good, if their thoughts are made good, then when they grow up they will not have to go to the doctor or seek the support of medicine because their thoughts and bodies will be good.

What I have explained to you is all according to the teachings of Sant Mat or whatever I have learned in the Ayurvedic medicine, how much the health of the children is affected by the way their parents are.

QUESTION: Master, I have heard that I lose all the meditation I have done if I go to sleep after meditating. Please give me more details about how and why this happens.

SANT JI: The best thing would be to understand the greatness of the Naam which we have been given by the Master. You see that when we first get the Initiation we have so much yearning, longing and appreciation for the Naam that we put in more time for meditation. So if we maintain that feeling it would be much easier for us to remain at the Eye Center and do our meditation. We should try to rise above our body and above the Eye Center a n d after crossing the stars, sun, and moon, we should reach the Radiant Form of the Master. After we have crossed all these things and we have reached the Form of the Master within, the true awakening comes in our soul. When the Form of the Master

gets manifested within us, after that only our body sleeps, our soul never sleeps. Sleep is a very good system through which we can give some rest to our body.

Now what happens is this, that unless we have reached the Radiant Form of the Master, our soul remains at the Eye Center. Unless we see the Radiant Form of the Master, if we go to sleep, our soul or our attention falls down into our body. If we have not been able to go up in the within then our soul falls down into the throat center when we sleep. Further it drops down into the navel center if we are sleeping in a deep sleep. Down then: we do not remember anything [of the inner planes] and in that condition, since we do not remember anything, we get all kinds of worldly dreams. So it is suggested that you should not go to sleep after meditation, because if you have tried to come up to the Eye Center in your meditation and then you go to sleep-if your soul drops down into the body-if you have bad dreams-then you feel bad about it. So it is suggested that you do not go to sleep after meditation.

Guru Nanak Sahib says, "A meditator sleeps from outside but from within his soul remains awake."

Kabir Sahib says, "Remaining awake while sleeping, only rare ones do. The whole world is sleeping in the state of awakenedness."

If we have not yet perfected ourselves in meditation, and if we sleep after meditating, and if our soul drops down to the navel center and as a result if we get bad dreams, then all day long we continue feeling bad as though we have lost all what we had gained in the meditation.

If by meditating every day the disciple is able to get into the habit of keeping his attention at the Eye Center then if he goes to sleep suppose in the night time before going to bed he has done the meditation and he is able to keep his attention at the Eye Center – then graciously Master pulls his soul up. In that state Master gives him very beautiful visions and many times in that state of dream or visions Master even helps him to pay off many karmas.

After the day when we get the darshan of the Master, which we call the dream, we wish to have such a kind of darshan again. It leaves the happiness and intoxication for many days and we wish to have that kind of vision or darshan once again.

You know that we always get the worldly dreams. It is because when we go to sleep our soul drops down to the navel center and according to the thoughts which we have had during the day we get those worldly dreams. Rarely do we get the darshan or the dreams of the Master because we only get the darshan of the Master when our soul either remains at the Eye Center or is pulled up with the grace of the Master. The purest form of the Shabd does not come into the lower centers of our body and that is why we do not get darshan of the Master in the dreams very often.

So when the dear ones tell me that they have had a dream of the Master, that they went with the Master from one place to another in their dream, or that the Master said something to them in their dream, I tell them, "Dear one, that was not a dream, that was reality, because we cannot go to that place, we cannot have the dream of the Master with our own efforts. It is only the grace of the Master which pulls our soul up, and He has

showered grace upon you. That was not a dream, it was the reality, it was the grace of the Master."

I have seen and heard of this in the time of Master Sawan Singh; when Master Sawan Singh would go near the dear ones they would say, "Master, as You appeared in our within before, please come again."

Also in the time of Master Kirpal Singh many people used to request Master to come back into their dreams because it was so intoxicating, they would feel so very happy. Even now many dear ones in India and also in the west, who get such grace of the Master, request to have such a dream, such a vision again.

So I tell them lovingly, "Dear one, don't understand this as a dream, this is the reality, the grace of the Master."

I tell them that they should do their Bhajan and Simran, rise to the Eye Center so that they can have such grace of the Master again.

Kabir Sahib says, "It is better to have the dream in which the beloved Lord is with you than to remain awake."

So dear ones, if the Master appears within us even in the state of dreams and if we get to spend a moment with Him that is the most fortunate moment.

Kabir Sahib says, "If anyone utters the name of the Master even in the state of dreams, I am prepared to use my skin to make shoes for his feet."

So sleep affects you in both of the ways I have explained to you: if you go to sleep after doing a little bit of meditation and your soul drops down to the navel center and you get the bad dreams, then all day long you go on thinking that you have lost the benefit of the meditation. On the other hand if you will develop the concentration, if you make a habit of keeping your attention at the Eye Center and going up, then your soul will go up and she will enjoy the grace of the Master there.

The purpose of advising the dear ones to do the Simran all the time, whether they are sleeping or awake, whether they are walking, talking, or doing a n y t h g such strong advice for doing non-stop Simran – the purpose is that the dear ones should do so much Simran that in every single breath the remembrance of the Master dwells. In that way, whatever question we ask of the Master – because He is replying to all of our questions – you will be able to hear and understand the answer.

Master Sawan Singh Ji used to tell about a potter who had to go to the palace of a king. When he was taking his asses with him he would say, "Come on dear mother, come on dear sister, let's go." Somebody who heard that asked him, "They are asses, they are donkeys, why are you calling them mothers and sisters?" He said, "Well, you didn't understand my point, because I have to go to the palace and I live in the open place, I live in the forest, and we use slang language. Now I am practicing so that when I go to the palace I may not say any slang word." So this is what the Saints make us do, They make us do the practice, because we have to go within, that is why They always advise us to do Simran.

We also have to go to the court of our beloved Lord and that is why we need to do this practice. Masters make us do this practice lest we may be thrown out of the court of Lord.

This morning after the meditation you sang this bhajan in which Guru Nanak said, "Nanak says, O Lord, we have come with the Saints."

You see that even after reaching Sach Khand the Masters say, "We have come with the Master; don't throw us out."

1992 April: The Example of the Birds

Session Date: February 29, 1980

This article is from a "walk talk" given February 29, 1980, in Rajasthan.

QUESTION: Now that I am trying to learn a bhajan I find that it floats around in my head instead of Simran sometimes, and I can't say them both; so is that all right, to have a bhajan in your head instead of Simran?

SANT JI: It's all right. That also shows your love for the Master.

QUESTION: Could you talk today about the man's responsibility as a householder?

SANT JI: Yesterday I talked about the responsibilities of the women; the men also have responsibilities in the household and many of the responsibilities are similar for both. The main responsibility of the man in the household life is that he should earn his livelihood honestly and he should earn enough to support his family; and after taking care of his family's needs he should contribute something to the needy people also.[18] He should give some of the money that he has earned honestly to the charitable things also.

This is very important and when we have taken up the household life no matter what problems come to us, no matter how much we have to suffer in that, we should never run away from the responsibilities which we have taken, we should always be content in whatever we have to do and in whatever we are given. We should never turn our face away from the responsibilities of the household. A person living in the household life can easily fulfill all the desires he has whereas in a life of renunciation he cannot do that.

Sadhus wake up day and night and do the meditation and in that way they earn the devotion of God, whereas the householders cannot devote or sacrifice as much time. But by serving the sadhus and by contributing from their honestly earned money the householders can get the benefit of the devotion of God from them.

Once there was a dear one of Guru Gobind Singh whose name was Bhai Nand Singh. He was the only son of his parents and because he was in the company of Guru Gobind Singh he felt like giving up the family and the world and becoming a renunciate Sadhu. But the parents didn't want that because they were afraid there would be no one to take care of their property after they would leave because he was the only child in the family.

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[18] This should not be construed as a bias in favor of a "traditional family" where the woman works in the home and the man works outside, rather it emphasizes the need of honesty in earning and responsibility in spending the earnings, a responsibility primarily to one's family, but also to the needy ones in our area. The person working outside the household can just as well be the woman; the point is to co-operate for the betterment of all. As Sant Ji says later in this talk, after taking up the responsibility of household life, "our life doesn't remain ours, as our [family] also shares in that."

So they came to Guru Gobind Singh and requested Him to advise their son so that he would not become a sadhu.

So Guru Gobind Singh asked him, "Bhai Nand Singh, tell me, why do you want to become a sadhu? Why don't you want to continue as a householder?" So Bhai Nand Singh replied, "Because there are many responsibilities that one has to attend to in the household life and moreover there is no happiness, there are many problems and that is why I don't want to remain a householder I want to become a sadhu. It is better to renounce the world and go into seclusion and do the devotion of God; because we know that one day we all have to leave this world and go back to God. So I think it is better that we should start leaving this world right now, go into seclusion, and do the devotion of God."

Guru Gobind Singh told him, "Well, I will tell you two stories and then you should decide whether you should become a sadhu or remain a householder." He said, "I will tell you one story of a sadhu and another story of a householder. If you are able to be a sadhu like the one I will mention in the story then you should become a sadhu. But if you cannot do that then you should become a householder of the type which I will mention in the other story."

The first story He told was about a sadhu who lived outside a village and he had a principle that he would never go into the village to ask for food. If the villagers came there with food he would accept that and whatever he got he ate with no complaints, but he would never go and ask for more.

Once God thought, "This sadhu has made this principle that he will never go into the village and he will never beg for food; whatever people give him he eats, but he never asks for more, and he never complains no matter what quality of food he gets. Let me see how much patience he has and how much faith in God he has."

So God did not inspire people in the village to bring food to him and in that way two days passed that the sadhu didn't have any food to eat. The sadhu thought that maybe the villagers had forgotten that he was there and that was why they had not brought any food. He thought, "Let me go and visit the village; the people will see me and they will remember, and then they will give me some food."

So he went to the village and there was a big wedding ceremony going on in the home of an important trader. You know that in a wedding ceremony everybody is busy in their work and nobody pays attention to the poor people. Since that sadhu was a poor man no one paid any attention to him and nobody gave him any food. He was following his principle of not asking, so he did not ask for food and he did not get any. So understanding that as the Will of God and without any complaints and without cursing them he went back to his hut. He thought, "It is all in the Will of God that people are not getting inspiration to give me food." He didn't think that there was any fault in the villagers; he thought, "It is all in the hands of God so nobody should be blamed."

When God saw this He was very impressed and he sent two of His servants to test him further. God thought, "Let me see how much more patience he has and how much faith in God he has." So He sent two servants who went to the sadhu's hut and told him, "God couldn't bear the insult which you received when you went to the village; nobody paid

any attention to you and they didn't even give you food for the last four days. God wants you to know that if you want He can burn this whole village and punish them since they didn't respect you." But that sadhu was the abode of peace and he said, "Well, it was not the fault of the villagers that they didn't give me any food; I think that it is all in the hands of God. Since He didn't inspire them to give me food, they didn't give me food. If God had inspired them to give me food they would have brought food to me, as they were bringing it before; so I think that you should go and tell God that it is His job to bring me food, not the job of the villagers. If He wants me to have food He should inspire the villagers to bring food to me. If He doesn't want me to have food then He may continue to inspire the villagers not to bring food to me."

When both of the servants of God heard that they were also very much impressed. They brought that message back to God and God became so pleased with him that He gave him His darshan. He appreciated the way of life that the sadhu was living.

So Guru Gobind Singh told Bhai Nand Singh, "If you want to become a sadhu and give up the responsibilities of the household, you should become a sadhu like this one. If you are sure that you are able to do that, only then should you become a sadhu, otherwise not. If you are ready to remain content in whatever God gives you – whether He gives you praise, whether He gives you insult, whether He gives you pain or happiness – if you are determined to accept everything in the Will of God, only then should you think about becoming a sadhu, otherwise not."

Then Guru Gobind Singh said, "I will tell you another story of some householders."

A male and female pigeon were both living in a forest and once a man, while hunting in the forest, lost his way. In the evening he came and rested under the tree where those pigeons were living. He had lost his way and moreover it was a very cold night. He couldn't go anywhere so he thought of spending the night there, but he was shivering because it was very cold. So both pigeons started talking to each other, "Look at this, tonight we have a guest in our home, but it is a pity that we cannot take care of him, we cannot give him anything. We have heard how people are understanding the guest as God and how they sacrifice their everything for giving comfort and food to their guests but since we are birds and cannot bring a good amount of food for this man, it is very bad. God will not be pleased with us because we are not maintaining our religion of serving the guests."

Then the male pigeon said, "Let me leave the forest and find some fire so that this man may have some fire to remove his cold."

So he went into the village and got a piece of burning wood. It was very hard for him to carry that in his beak but still he brought it and dropped it from the tree in front of that man. When that man saw that there was a piece of burning wood he was very happy because that was what he wanted. But there was no firewood there and there was no dry hay or anything like that to burn in the fire so both the pigeons decided to break their nest. So they broke their nest and threw that dry hay and some things from the tree. So that hunter collected some pieces of wood and using that dry hay, that broken nest of the pigeons, he made a fire and in that way he removed his cold.

Now he was hungry, so both the pigeons thought, "What should be done for him for food?" There was no food around so the female pigeon said, "There is no life for a wife without the husband but if a husband wants, he can live without the wife. Let me go and sacrifice myself for this guest; I will go and burn myself in the fire so he can eat me and you take care of yourself and the children."

But the male pigeon said, "No, that can never happen, I don't have any experience of taking care of the children so you should remain and I will go and sacrifice myself for this guest." Ever since that hunter went and sat under that tree he had heard some discussion going on between those two pigeons. Even though he was not able to understand what they were saying, still he realized that they were discussing something very seriously. Later when the fire came and they broke their nest it was not hard for him to understand that they were doing all this for his comfort.

Then the hunter realized that they were again discussing something very seriously. The male pigeon said, "I should go," and the female pigeon said, "No, I should go." Both were discussing and fighting because each of them wanted to sacrifice themselves for the hunter. Finally the male pigeon jumped in the fire and lost his life. The female pigeon also did not take any time and she also jumped in the fire saying, "O God, now You are the protector of the children, because for me now there is no life since my husband has left." They both sacrificed their lives for serving the guest and they had so much love for each other that they couldn't live in this world without each other.

So Guru Gobind Singh said to Bhai Nand Singh, "If you want to become a sadhu, you should become like the sadhu I mentioned in my first story; but if you want to remain in the household life you should live like these householders. Even though they were birds, but still they maintained their household and the responsibilities which they had towards each other. See how cleverly they did that and moreover they sacrificed themselves in the service of their guest." So that is why in the household life we should always keep our self ready to sacrifice our self for our partner. And only in that way, when we have love and respect for our other partner, only then will we be able to maintain our household life throughout our life.

Saints maintain the langar only for the sake of the householders. Since the householders cannot devote as much time in meditation still they should get some benefit of the meditation of the other people. That is why They have maintained this langar in which They make the earnings of the householders successful. If the householders do not make their earnings successful they cannot get the benefit of the others' meditation. In the langar of the Saints They never ask anything for Their own self, but for the benefit of the other disciples They have maintained that langar. That is why Kabir Sahib said, "I would die rather than to ask for myself but for the sake of other people I will not be ashamed."

The meaning of telling the story of those pigeons was that even the birds have the love for their partners. When they are taking care of their children, both the male and female bird bring food in their beaks. They both work very hard and equally to make their home and to take care of the children. They have so much love for each other that they leave each other only when they die. If one of them dies earlier than the other then the remaining partner doesn't feel comfortable living alone and he also dies sooner or later in the separation from the other partner.

As the male and female bird work equally to make their home and to take care of their children, in the same way [for humans] both the husband and wife are equally responsible for making their home good. As the male and female birds are both bringing things to make their nest, in the same way both husband and wife are equally responsible in making their household successful. As far as taking care of the children is concerned, just as both the male and female bird equally bring food and give that to their children, in the same way both husband and wife are equally responsible for bringing up the children. Moreover both of them should work equally hard to earn their livelihood and to maintain the home. Both of them should work equally for making their home a heaven.

Once at 16PS, for an experiment, I put a mark on one male and one female bird because I always saw them together. For three years continuously I saw them together. They were living together and making babies and working together to bring up the babies. After three years the female bird died, then that male bird went with some other female bird. When that female bird sat there in the nest, at that time there were some eggs and the babies were not yet born. But when the baby birds were born that other female was so harsh with them, that she threw them out from the nest and she treated them very badly, so those newly born birds also died.

Looking at that I thought: this is what happens with man also. When the wife leaves the body, or suppose the wife leaves the husband, or the husband leaves the wife, if they go and get another partner and if they have the children, this is what the other partner will do with the children. If a wife leaves the husband and the children with the husband, and if because of the lust he goes with another woman and marries another woman that woman will do the same thing as that bird did. So that is why, when we have the children, we should always try to maintain our marriage. Moreover after we have children it is very important for us to maintain the marriage, because after we have children our life doesn't remain ours, as our children also share in that.

In the household life we should always work together, we should always help each other, we should always remain loyal to each other, and just as the woman has responsibilities in the household, in the same way the man also should understand his responsibilities and attend to them.

After that, no matter how much wealth, children, and name-and-fame God has given to us, we should never become proud of that we should always understand that these are the gifts of God and we should remain detached from them. Guru Nanak Sahib says, "Those who remain detached from the worldly things even when living in the household life – I am the slave of such people."

And a householder should meditate on Naam also. Guru Nanak Sahib says, 'Nanak says, when we have got the Perfect Master we can remain detached from the world even while living in the household and achieve liberation."

1992 May: The Bead Under the Teeth

Session Date: February 28, 1980

This talk was given on February 28, 1980, at Sant Bani Ashram, Village 77 RB, Rajasthan, India.[19]

QUESTION: Sant Ji, could you tell us how a woman could make her home a sanctuary for her family?

SANT JI: For that, in the beginning, a woman has to sacrifice a lot. She has to understand the nature and the qualities of the other members of the family. In the beginning she might have to bear criticism also. But gradually, when she makes her nature and mind according to the nature and minds of the other members of the family, then her purpose is solved and she is not criticized, but she is appreciated in the family.

In the family the woman or wife should always speak sweetly. The wife or woman has to do a lot of work in the family, it doesn't mean she should speak harshly or that she should use bitter words because she is doing a lot of work. While she is doing a lot of work in the family at the same time she should be very humble and very sweet in dealing with other people. She should not expect that her husband will do the work for her or the other members of the family will do the work. Whatever work is there in the family she should always make an effort to do all the work by herself, and when she will understand her responsibility the other members of the family will like that and they will also lend a helping hand to her and in that way a good sense of unity will be created in the family.

Farid Sahib Shah wrote one of His banis in which a married woman is telling a newly married woman what she should do so that she can please and control her husband. She said, "O Sister, if you will adopt these three qualities only then will you be able to please your husband and he will be in your control, he will do what you want him to do." What are the three qualities? First is humility. She said the wife should always have humility; no matter what happens in the family she should not give up her humility. The other thing is that whatever she gets, whatever her husband is able to provide her with, she should always remain content with that and she should always understand her duty, she should always understand that serving her husband and her children are her duties and she has to do that. The third thing is always to speak sweetly. If you adopt these three qualities then your husband will come under your control. Once in Sant Bani Magazine a letter to a dear one was published in which it was written very clearly that how both husband and wife should live in the family so that they can make their home an abode of happiness.[20] Because if the husband does not cooperate with the wife what can the poor wife do?

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[19] Editor's note: This talk was given the day before the one which appeared in last month's magazine. As in that article, the family set-up described by Sant Ji is based upon a rural, Indian, model. In these marriages, the man and woman do not choose each other, the marriage is arranged. Further, what He is describing is a reality for many women. The expectations of the other family members create the conditions of the woman's life. His advice is meant to show how to improve the relationships between family members, not that families should follow a particular cultural pattern.

[20] see "In Our Dear Father's Love," December 1977

You know that you cannot clap with only your one hand, if you want to clap you have to use both your hands. In the same way if you want to pull the cart of the household, if you want to pull your worldly cart, both the wheels of it, both the husband and wife, should cooperate with each other, and only then can they develop happiness, only then can they have happiness in their family.

In India the girls are taught to take their husbands as God. They are taught that after the marriage they should eat food only after the husband has eaten his food otherwise it is not in their religion, it is not in their dharma that they should eat food. Also they are prepared for the service of the husband. They are taught to make the husband bathe in the morning and after preparing him for his job only then she should do her work. First she should dedicate herself to the husband and then to the other work. If the husband is cooperating with her then that house becomes not less than a heaven. But suppose someone is a drunkard and he comes in late at night after drinking a lot, the wife is waiting for him to eat food so that she can eat food, but instead of eating, if he is drunk, if he starts beating the wife how can the wife do anything to make that family like heaven? She cannot do anything. That is why *it is very important for both husband and wife to cooperate with each other* if they want to make their home an abode of happiness.

Tulsi Sahib has said that if both the husband and wife have the same type of desires, if they like to eat the same type of food, and if they have a similar liking for clothing, if they worship God in the same manner, and if they have the same Master, then that husband and wife can make their home like heaven. Because if they have equal liking for food they will never fight for which type of food is prepared in the home, whatever will be prepared in the house they will eat that without making any complaints. Regarding the clothing also if both of them will have similar taste then there will be no conflicts. If they have the same Master they will devote themselves to God in the same way, then also they will never have any conflicts. It means that both of them will have many things in common and when they will be doing the devotion to the same Master then that feeling of oneness will come in them and when both of them will feel that they are both one and the same thing, then that home will become like heaven.

Many women have many good qualities and they maintain good discipline in the family and they do a lot of work in the family but many of them have the habit of expecting praise and thanks from the husband. When they don't get what they expect from the husband, then they get upset, and that is also not a good thing. After working in the family and after doing the good things, one should never expect thanks and praise from the husband. It is up to the husband whether to praise her, whether to thank her or not, but she should always go on doing her work understanding it as her duty. The teachings of the Masters say that both the husband and wife are equally responsible in making their home heaven. Because in the household life, in the married life both husband and wife should cooperate with each other.

Master Sawan Singh Ji used to say that, like women, many men also have the habit that when they do some work in the family then they expect that it should be recognized and that the wife should praise and thank him. If they don't get praise and get thanked they get upset; they make up their mind that they will not do it again because it was not recognized. But that is not the correct attitude, the men should also understand their

responsibility in the family and they should also do the work which they are supposed to do.

Kabir Sahib also has said, “You should give up becoming proud of the works which you are doing, because pride is such a thing that it can finish us.”

A man may renounce wealth, he may even renounce his family, his woman and everything, but it is very difficult for him to renounce his feeling of pride. Kabir Sahib says, “What is the use of renouncing maya, the worldly things, if one has not given up ego? Ego is such a thing which has finished up many munis and great meditators. They all were doomed to death by the ego.”

Master Sawan Singh Ji used to say, “Whatever we have accomplished that all goes astray when the ego comes.” I have seen that a lot of dear ones de a lot of meditation and moreover, they do a lot of seva also, but when they are praised by a few people they are caught up in that praise and that ego and in that way they are plundered by them and they lose all.

That is why whatever works we arc doing we should do them understanding them as our duty.

The husbands and wives who would make their homes a sanctuary, only they will be able to devote maximum time to the devotion of Naam, only they will be able to come nearer to God. Because only if there is peace in the family can one devote much time in meditation.

There are only a few couples who think about making their home a heaven, otherwise you see that many people are married, but there are only a f e couples who work in this direction. In Rajasthan there is a saying, “Few are the couples who will work for making their home heaven, otherwise all other married couples are just pushed together because they don’t make their home heaven.”

I have seen in my parents that my mother was having all the qualities that a loyal wife should have. She used to serve my father a lot, she used to bathe, wash him in the mornings and then do her work. She used to first feed him and then later on she would eat food and like that. She did all the works that a good wife should do. But on the contrary my father was such a man that even when he became very old, when he couldn’t even move his body on his death bed, at that time from the bed also he would fight with my mother, even when he couldn’t move his body. He always used to pollute the atmosphere, whereas my mother always used to bring peace into the room.

Once in the hospital when my father was very sick, all night my mother gave a massage to him and he was not aware who was massaging him. Whenever he would come into his senses he would use obscene words, bad words, for my mother. But my mother never complained. All night long my mother gave a massage to him and the next morning he again started using bad words. He had that type of mind that he was always angry and always upset at the people around him. It was his habit, but my mother was so patient that she didn’t complain, instead she said, “It’s all right, whatever you call me is all right. I don’t mind because my liberation is in your hands.”

There was one woman there at the same hospital who saw all this drama. When my father recovered she went to him and said, “O old man, if you had married me I would have

taught you how one should speak with his wife." I still remember how that woman went to my father and told him that he was not behaving well with his wife.

I lived with my parents for some time and I have seen that my mother never spoke loudly, she never got upset at my father, and moreover first she would prepare food for my father and only then she would eat. When my father got sick she would help him day and night, not caring for herself she would always worry about him. When my mother would get sick, my father would never go in the room where she was resting. He would say, "I feel the bad smell from the room and I don't want to go." He would never even go to see my mother when she was sick, but my mother didn't mind that, she always used to serve him when she was well.

My mother had a renunciate guru and once she asked him, "My husband always gets upset with me, what should I do?" That guru gave her one bead of a rosary and told her to keep it between her teeth whenever her husband got upset and in that way he would cool down. Whenever my father would get upset she would not speak even a single word. She put that bead in her teeth and she was afraid to speak anything, because then that rosary bead would come out. When my father saw that my mother was not responding he would calm down. My mother thought that there was some miracle in that rosary bead but the fact was that because she was not responding in anger that is why my father cooled down by himself. So if one partner gets upset the other one should have that type of thing in their mouth. The other one should not respond in anger and in that way that anger will not be diffused everywhere.

If you want to make your home like heaven then you should also have some kind of rosary bead and you may have faith that the rosary bead will work for you as it worked for my mother. For my mother there was no miracle in that, there was no blessing in that, it was only because that guru had said not to lose it, you should always keep this under your teeth whenever your husband gets angry. She was afraid if she would open her mouth to speak anything she would be displeasing the master. In the same way, if you want to create harmony in the family, if your husband is always upset and finding faults in you, the better way to remove that problem is that you keep some rosary bead always with you and whenever your husband gets upset, keep that under your teeth so you will not speak. When you will not respond, after a few days, your husband will leave off the habit of getting upset. Or have some sweets in your house, whenever the husband or wife gets upset, the other partner should at once put the sweets in the mouth of that partner and in that way he will forget his anger.

The lesson we have to learn from the story of my mother is that we should have faith in our Master and we should always think that our Master is great. Even though my mother did not have a master who was the Form of Shabd or who was doing the meditation of Shabd Naam and even though she was liberated only by the grace of my Satguru Kirpal but still because she had faith in her master, and in the rosary bead given to her by her master that is why she always made peace in the family.

Meditation also can help you a lot in creating harmony in the family. Whenever you are preparing food, you should throw out all the worldly thoughts and instead you should have only Simran going on in your mind while you are preparing food. If you will

prepare food with the Simran then that food will have a good effect on those who eat it and they will also change for the better.

1992 May: Always Appreciate The Time

Session Date: March 1, 1980

This talk was given on March 1, 1980, at Sant Bani Ashram, Village 77 RB, Rajasthan, India

QUESTION: Sant Ji, I have a question about truthfulness, in body, mind and soul; it seems so far away that I can't even get an idea of what it would mean inside myself.

SANT JI: Both the good and bad things are in our within and we have to choose which path we will follow. It is up to us whether to go on the path of goodness or to adopt the path of badness. Many people have spoiled their habits; it is just a matter of habit. Otherwise truth is not far from us, truth is within us just as the other things are. People have spoiled their habits and that is why just for unnecessary things they start giving up the truth and they start lying, criticizing and they don't consider whether it is good for them or bad for them. They don't look within themselves to see how it is affecting them. It is up to us; we choose what we want to do. We should always remember our goal and if we want to achieve our goal we should always remain stuck to the truth.

No doubt speaking truth is an outer example of being truthful, but it also helps us very much in realizing that Inner Truth, in our within, Whom we call God.

In the beginning it is difficult to manifest truthfulness in our within because of our spoiled habits, but if we are determined to manifest that truthfulness then it doesn't take much effort and time to do that. And when that is done then it becomes very difficult for us to give up our good habits. As long as we have not manifested that truth within us we criticize and think evil of others. But when we manifest that truthfulness, manifest truth, in ow within then for us there is no problem.

We should always first weigh our words and then bring them out. The wise people have always said that before speaking anything first you should look in your mind, look in your within and see what effect that will have on the other person. To manifest truthfulness is very important and constant meditation also helps in doing that. Truth is in your within and you know the practice of how you can go within and how you can manifest the valuable riches which are there.

Not having truthfulness within is a lacking of our mind. Those who don't have truthfulness, their friends and relatives give up their company and leave them one by one. Their condition becomes like the mad dogs to whom nobody pays any attention. Nobody believes the ones who don't speak truth and those who do not have truthfulness.

Truth is always truth that is why one should always be truthful. Guru Nanak Sahib said that, "Truth is above all but true living is above the truth."

QUESTION: Sant Ji, could you say something about schedules? I always enjoy making them up but it seems awfully hard to stick by them.

SANT JI: As you are enthusiastic about making the schedules you should also have the enthusiasm to follow them.

Making up a schedule means that we have to divide our time among the things in which we are involved. When we make a schedule we know at what time we have to go to work, and how much time it takes to reach the place where we work, how long we work there; how much time it takes to make the food, and how much time it takes to eat; how much time we devote to sleep; and how much time we are meditating.

When you have made up such a schedule it is very important not to miss the programs which are in the schedule. If you have the habit of missing the items in that schedule no matter what the part is, whether it is your work or it is your meditation there is no use in making such a schedule.

Because we do not follow our schedules that is why we always have t+o face the troubles. You see because S—— missed the flight of the group of people coming here, that is why he had so many problems when he had to come alone.

That is why whenever we miss any part of the schedule we always have to face the troubles. It is very important for us to stick to the schedule we have made.

You see that the flights operate on time and the trains are also moving on time. All the things of the government happen on an exact schedule, because they are always trying to maintain the schedules. This is because they have made those schedules and if they are not timely that causes problems to many people.

Once there was one soldier in our army who went on leave to visit his family and on the way back he was delayed by a couple of hours. When he was asked why he came late he said, "I was not late, the train was delayed."

So he was asked, "When does the train come to the station where you have to depart?"

He said, "Twelve o'clock."

Then he was asked, "When did you reach the train station?"

He replied, "At one o'clock."

So then he was asked, "Then how can you say that the train was delayed? In fact you delayed, you were late. How can you say that the train was late?"

He said, "No, I came there at the time, I came at one o'clock but I missed the train that left at twelve o'clock so I had to take another train that came at two o'clock, that is why I was delayed in the train."

Many times we take it very lightly; we don't take the time very seriously. But we should know that God has given us this measure time. All time is predestined, we have got the exact numbers of breaths and we cannot make any alteration in that. We can neither add any number of breaths nor can we reduce any number of breaths. God has made a perfect schedule of how much time we have to live in this world and how many breaths we have to take, and there will be no addition or subtraction in that.

Whatever God has made He will stick to that schedule, that is why we should always appreciate the time. We should never miss our schedule and we should always make the

best use of our time, because God has given us a limited time in this world and we must do our work in that limited time. We may make the habit of missing the schedules and not sticking to the schedules, but God is not going to do that. He is perfect on His schedule and as soon as our time is up He will take us back. So that is why before the time runs short we should make the best use of it and we should take advantage of our being here.

We know that God makes a schedule for every soul and how perfectly that schedule works. Even while that soul is in the body of the mother at the appropriate time he has the food and the quantity is exactly what that soul or what that baby wants. Because of His perfection in the schedule, the birth of a baby happens at the exact time. It is not in the hands of a man to alter that schedule; whatever schedule God has made for that particular soul, the soul will have to work according to that.

That baby is born according to the schedule which is made by God, after a certain time that baby grows into a youth. Everything happens in this world with that child, with that soul, according to God's schedule. In the end when that man has to die at that time, no matter how many doctors he has to give him the medicine, no matter how many people pray that he should not leave when the time of his death comes, according to the schedule which is made by God, it doesn't take even one moment for him to leave this world. God does not wait for anyone, God does not alter that schedule which He has made.

In the same way God has made a schedule for the weather, for the seasons to happen and He has made a schedule for the suns, moons and stars. You see the sun always rises at the exact time and in the same way the moon also rises at the exact time.

First of all God is the One Who made the people of this world understand how they have to make the schedules. Because the schedule of God is perfect and every natural thing is happening according to the perfect schedule, so looking at that perfection people got the understanding of making the schedules.

In the earlier days when people had not invented the calendar of days and months and all those things, they counted the days according to the increase and decrease in the moon. You know that for fifteen days the moon decreases and for the next fifteen days the moon increases and then becomes the full moon. So looking at that people were counting the days using the moon and sun, they were counting the months and then the seasons 'Wow it is cold, now it is winter, now it is summer, now it is spring," and like that. This is only because God made the schedule first and because He is perfect in the schedule. He doesn't miss any program in the schedule. You see if He missed even one program in the schedule which He has made how very difficult it would be for people in the world to bear with it.

So we should learn a lesson from God, since we are children of God and we are all trying to achieve Him we should learn a lesson from Him of maintaining our schedules. As He doesn't miss any program in His schedule, in the same way we should not miss any part of the schedule which we have made. And we should definitely make a schedule of our day to day life so that we may progress to Him easily.

QUESTION: Sant Ji, an article in Sant Bani Magazine mentioned that You would like people to learn Hindi or Punjabi and I was wondering which You would prefer us to learn?

SANT JI: I don't impose this thing on anyone, that everyone should definitely learn this language, but it is not a bad thing to learn any language if one can.

But it is better to learn Hindi than Punjabi, because Hindi is the language which many people speak. Almost everyone speaks it in India, and in the West also you will find many people who speak Hindi. You will find less people who speak Punjabi, because Punjabi is a regional language; it is spoken only in a little area of the country.

Saints do not mean to impose any particular language on the people, Their main purpose is that the devotees should do the meditation on Shabd Naam.

Many Saints even know the languages and They talk with the people in the language they speak. But many times when the Saints don't speak the language of the people, because there are many languages, then also it doesn't make any difference. Their main purpose is to teach us how to do the devotion of Shabd Naam and how to meditate on it and They teach us by using one or another means.

When we do not speak the language of the place where we are going, no doubt, it creates some inconvenience, and we feel and wish that we could know the language of that place. Some people feel it very much, whereas some people don't feel it very much, and they don't even mind. When we were in Colombia, Russell Perkins, since he didn't know the language of Colombia, he felt very bad and left out, because he couldn't talk to the people directly. So he told me that he was feeling very bad, and he wondered how we were dealing with this language problem. Every day we had to face the language problem, because I couldn't speak directly to anyone on the Tour.

So it happens when we don't speak the language of the country or the place where we are going, some people feel it very much, some people feel it less and some people don't mind. Saints never mind when They don't speak any language or when They can't understand any language because Their purpose is to make the souls do the devotion, and They read the heart and soul of the disciple just by looking into the eyes. They use the eyes for communicating and that is why it doesn't make any difference if They speak the language of any place or not.

If anyone wants to learn a language he should learn that language correctly. It is better not to learn a language than to learn it halfway. One should learn a language in such a way that he can communicate well with a person and he can be of use. When I went to Canada I met one Indian who had forgotten some of his Punjabi and moreover he had not learned a lot of English so whenever he was talking with me he would use half English and half Punjabi, at the end of every sentence he would say, "Yes, good, kita." Instead of saying, "Well done," he would say, "Good, kita" since he didn't know the word for kita which is a Punjabi word. So now whenever I remember that man I feel like laughing because that person was not able to communicate well.

Once we had one lady here from France and she couldn't speak English, but since Mildred knows very good French she was able to translate the initiation instructions, because she knows the language perfectly. So that is why I would say if anyone wants to

learn the language he should learn it perfectly so that he can communicate well, otherwise it is better not to learn.

If anyone has time and anyone can do that I would not say that he should not learn the language, but I will not say that you should definitely learn the language.

1992 June: The Saints Work Day and Night

Session Date: February 27, 1980

This walk talk was given February 27, 1980, at Sant Bani Ashram, village 77RB, in Rajasthan, India.

QUESTION: In singing the bhajans to the Master I have noticed at least in myself that there is a tendency for the ego to get in the way and decide I am singing well or I am singing poorly. What I would like to know is what is the best attitude to have when singing a bhajan to the Master?

SANT JI: This question has been asked many times and maybe it was printed in Sant Bani Magazine also – when we are singing bhajans to the Master we should have only love and affection for the Master in our within. No other thought should come there when we are singing a bhajan to the Master, because singing bhajans to the Master has a lot of importance. Guru Nanak Sahib calls a group of people who are singing bhajans to the Master the devotees of the Master. Because when a group of people are singing a bhajan to the Master, if they have love and humility within them, the love of all the people is directed towards the One Who is sitting in front of them in the physical form and He is the very personality for Whom they are searching in their within.

When they are lovingly and humbly singing the bhajans to the Master, Master also feels that love and He equally responds with love. So at that time the love is multiplied and in that way love is communicated between the Master and the disciples.

That is why whenever we are singing bhajans to the Master we should not let our ego come there and we should not even think whether what we are singing is correct or not. We should not go beyond the quality of our singing. The main thing required is our humility and the love which we should have for the Master when we are singing bhajans. If we are singing the bhajan to Master with love and humility then many of our sins are removed just by singing the bhajan to the Master and we become much more receptive to His grace.

So whenever we sing bhajans to the Master we should not remember anything except the Master Who is sitting in front of us. Whenever I used to sing bhajans to my beloved Master Kirpal I always had only love and humility and I never remembered any other thing except the beautiful form of my Master in front of me; I used to absorb myself in that singing so much that I was not even aware how many people were singing with me.

Whenever you sing bhajans to the Master you should be completely absorbed in that and you should not remain aware of any other thing. And the other people who are singing the chorus or joining in singing the bhajan, they all should join in singing because when everyone is singing to the Master with love and humility it charges the atmosphere and makes you all receptive.

If a patient goes to a doctor and if he doesn't pray to or if he doesn't request the doctor, "Please give me the medicine," he will not feel contented. No matter how much sympathy the doctor has for the patient, but until that patient makes that prayer, or that request, he cannot be contented. In the same way, we are also the patients because we have the burden of many karmas and we are suffering from those karmas of our past lives. So whenever we come to the Master and we get the opportunity to sing to Him then we should always make a prayer as Guru Nanak Sahib does in one of His bhajans, "We are the dirty ones and You are the One who will purify us. We don't have any qualities in us but You are the abode of qualities." We should make prayers like this when we sing the bhajans to the Master. Truly speaking all the bhajans are like a prayer which the disciple makes to the Master.

When Master first came to my ashram I sang a bhajan to Him which said, "Today is the auspicious day and it has come with a great fortune because today I am having the darshan of my beloved Satguru."[21] I sang that bhajan because that was the fact of my life, it was the truth in my life. I had never seen such an auspicious day before and moreover I was not sure whether I would have that opportunity again or not. That is why I called that as the most auspicious day and I sang that bhajan to Him. On the same day I sang the song that says, "God has come in the form of man,"[22] and that was also true. Master listened to those bhajans and He paid a lot of attention to them.

Whenever we are singing bhajans to the Master don't think that Master is not paying any attention or that you are not getting any extra benefit from singing the bhajan to Him. If we are receptive, if our vessel is made, then we can easily feel and see how much we have received just by pleasing the Master by singing the bhajans to Him. Whenever we sing bhajans to the Master, He always showers extra grace on us which we can feel if we are receptive.

During that time when I was singing to my Master He gave me His darshan the way Kabir Sahib gave His darshan to Dharam Das, His disciple.

Dharam Das was called Dhani Dharam Das which means wealthy Dharam Das because he had a lot of wealth. He was the owner of fourteen krores of rupees and that is why he was called wealthy Dharam Das. Because he had the desire to realize God, Kabir Sahib appeared in the form of a sadhu in front of Dharam Das and told him that He had come to give him something. Dharam Das was involved in worshipping idols when Kabir Sahib appeared, so He said, "Dharam Das, what are you doing? Don't worship the idols." At that time Dhani Dharam Das' wife was with him also and his wife didn't like that someone should criticize her husband, so she got upset at that sadhu, who in fact was Kabir Sahib and said, "Why have you come here? Go away from here!" So Kabir Sahib disappeared from there.

Later when Dharam Das was washing the firewood – in those days people believed very strongly in the "untouchability" and "impurity" and things like that – so he was making sure that he was not burning any impure firewood. While he was doing that Kabir Sahib

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[21] "Aj Shub Diharda E," Songs of the Masters, page 32.

[22] "Banda Banke Aaya, page 34.

appeared in the form of the same sadhu again and said, “Dharam Das you are a great sinner because you are killing many insects in that firewood.”

At that time also Dhani Dharam Das’ wife was there and she couldn’t bear that someone should criticize her husband, so again she got upset and said, “O sadhu, you go away from here, my husband is not a sinner; you are a sinner.” So Kabir Sahib disappeared from there.

Then Dharam Das realized that it was the same sadhu who had come to him twice, and both times because of his wife he had not been able to talk with or to get any knowledge from him. Dharam Das realized that the sadhu was great because on two different occasions and at two different places that sadhu had appeared and disappeared by himself. And he knew that there must be some power of God who was working behind this.

So Dharam Das rebuked his wife, “Why did you do that? If you would not have got upset with him I could have asked from him something about God, because he looks like a great sadhu.” Because Dharam Das’ wife was not aware and did not know who Kabir Sahib was, she said, “Well, he was just an ordinary sadhu, you perform some yajna, some austerity, and invite all the sadhus to come and have food. As there are many flies when you display any sugar or sweets, in the same way, when you announce that there is some great austerity going on in which the sadhus will be fed, many sadhus will come and among them will be your sadhu for whom you are rebuking me.” Dharam Das first performed a yajna in Kashi and he spent a lot of money but the sadhu for whom he was searching did not come; Kabir Sahib did not come to attend that yajna or to eat the food. Many other sadhus came but not Kabir Sahib.

Dharam Das was disappointed, so he went to Matra, and there he performed a bigger yajna for which he spent even more money. But Kabir Sahib was not a fly, and He did not go there. Other sadhus came to the yajna, but Kabir Sahib did not. So Dharam Das was again disappointed.

After that Dharam Das spent all the money he had left performing a big yajna on the bank of River Ganges; he was hoping that Kabir Sahib would come there but Kabir Sahib never came. When Dharam Das spent all his money He thought, “Well I have lost all my money, moreover I have not met the sadhu, so what is the point of living? What is the use of living? Now I should commit suicide; I should jump in the River Ganges and bring an end to my life. There is no reason to live now, because I have not met that sadhu, and now I have spent all my wealth.”

But then he thought, “If I jump in the River Ganges in front of all the people, they will say that because I have lost all of the money I have gone insane and that is why I am committing suicide. But that is not the reason, so I should go to some secluded place where no one can see me and I can jump in the water of the Ganges so that no one will know what happened to me.”

So Dharam Das left that crowded place and went into seclusion and when he was about to jump in the water of the Ganges he saw the same sadhu. Kabir Sahib was sitting there in meditation. Dharam Das became very happy, but on the other hand he was sad also, because now he didn’t have any money. He told Kabir Sahib, “Master, You have met me

now; had You met me earlier I would have served You with all my wealth and with all my belongings, but I am sorry that now I do not have any money to serve You. So that is why I was going to commit suicide, because I did not get You."

Kabir Sahib said, "Well, Dharam Das, it was in the Will of God that you would come in contact with me only after losing all your wealth, because if you had come with all your wealth you would not have been able to get any knowledge from me. Moreover, you would have not been able to progress on the Path on which I want you to." So then Kabir Sahib became very pleased with him and started giving him Initiation. Because Dharam Das had received the Initiation after such a long time and after such a long yearning, giving up all his worldly belongings, he was fully prepared to go to Sach Khand right from the time of Initiation. So as Kabir Sahib was giving him Initiation his soul started ascending on the inner planes and finally, before the Initiation came to an end, he was in Sach Khand. It means he was made perfect right from the day of his Initiation.

When Dharam Das realized the greatness of Kabir Sahib, when he saw that Kabir and Sat Purush were one and the same, he thought that his family members should also get benefit from Kabir Sahib. So he sent a message to his son (whose name was Narayan Das and who was blind) that he should come and get Initiation from this great Master Who is Almighty and the All Owner of creation.

But Narayan Das did not come because Narayan Das was an incarnation of Kal. He was born in the family of Dharam Das just to delude the souls, and he was the Negative Power Himself. It was the plan of the Negative Power to delude the souls after Dharam Das left the body. So that is why Narayan Das was the form of the Negative Power. He didn't come to meet Kabir Sahib and get Initiation. So then Dharam Das himself went to his home and brought Narayan Das, but because Narayan Das was the form of the Negative Power he did not respect Kabir Sahib. He started speaking bad things, saying, "You are condemning the reading of vedas and shastras which are the very root of the religion," and "how can we worship a living man?" And he started saying all kinds of rubbish which didn't please Dharam Das.

Kabir Sahib said, "Dharam Das, don't get upset at him, because you don't know his inner secret, but I know that he will never get the Initiation." Then Dharam Das felt very sad for his family, for his son, so Kabir Sahib gave him the inner darshan. Kabir told him how long He had been after Dharam Das and about his previous births, and how each time Kabir Sahib came to take him, how the Negative Power played a trick and he was not able to come into contact with the Sat Purush. Kabir Sahib told him the story of his many previous births and then Dharam Das was content. He was satisfied that Narayan Das was not going to get Initiation because Narayan Das always had the Negative Power behind him and Kal was always keeping him away from Kabir Sahib in his previous births. Then he realized, "It is not in God's Will for Narayan Das to get Initiation." Then he stopped requesting for Narayan Das and he became very grateful to Kabir Sahib because He had been trying for many births to liberate him.

So Kabir Sahib gave the inner darshan to Dharam Das and made him realize that He was always trying to get Dharam Das to Sach Khand in his previous births and at last in this birth it happened that he had come to Kabir Sahib and got the Initiation.

In the same way when Master Kirpal met me He showed me very clearly that He was looking for me and that He was waiting for me to come to Him to get Initiation and go up. So that is why when Master Kirpal came to my ashram I sang those two songs which I mentioned earlier. He liked those bhajans, and when a lot of Satsangis were sitting in front of Him I said, "Master, at least for today You should give Your darshan openly to all the dear ones so we will not have to struggle day and night for Your inner darshan. If You don't want to give us this blessing daily, at least for today, because today is the most auspicious day in my life. You should give Your inner darshan to me and to all the people so that everyone will know that God is only One, and He neither resides in the temple nor in any mosque or any church; He resides in the heart of all the devotees."

I told Him, "Give us Your darshan openly so that the priests in the temple as well as the mullahs in the mosque may all realize that God does not reside with them in their buildings, but He resides within us, within the devotees of God."

The story I just told about Dharam Das and Kabir Sahib is from the book the *Anarag Sagar* on which Russell Perkins has written an article. It was in the last Sant Bani Magazine [January 1980]. In the book Kabir Sahib tells Dharam Das about previous births in which He came there to liberate him, why Dharam Das did not come to Him, and how all those things happened. Those who meditate can easily find out about their previous births – before coming into this human form – where they were born, in which type of body they were born, what karmas they had to suffer, and because of which good deed they got this human body, and what is their position in the inner planes. They can learn all these things by themselves. By reading the *Anarag Sagar* you will be able to know from which body you came into this body, and moreover, what your condition is now.

Then you will realize how the Saints are working for the disciples day and night. And when one becomes an initiate of the Perfect Master and does the meditation, no matter if his parents are initiated or not, the Master works for the parents of the initiate, that also is very well explained in the *Anarag Sagar*. When we do the meditation we can easily see our Master functioning for our parents, for our family, and for our own selves, and we can see how Master, even though He is criticized and blamed and not treated well by the other people, how He still has sympathy and best wishes for His critics also.

Those who meditate on Shabd Naam and go to Sach Khand and become one with Him only they have the real appreciation for the Saints in their within. Otherwise we the worldly people don't have that much appreciation for the Masters. Only the souls who have reached Sach Khand have the real appreciation for the Master.

History says that Guru Nanak was not treated well by His parents, and His in-laws also did not understand that He was a great soul. They all thought that he was only wandering here and there and not doing his worldly work, and he was not taken as a good man. Only Bhai Lena who was later Guru Angad had the real appreciation for Guru Nanak. He got the Initiation from Him and did the meditation and he became one with Him later on. He was the only person who had the appreciation for Him; only he knew how great Guru Nanak Sahib was.

Once it so happened that Guru Nanak Sahib and Bhai Lena were walking and one of Bhai Lena's hands went beyond the body of Guru Nanak. Bhai Lena felt that his hand had

insulted the Master so for one year he tied his hand to his body and he never moved that hand. This shows how much appreciation and respect Bhai Lena had for Guru Nanak.

If you want to know about the pain you should go and ask the suffering one. If you want to know the value of the doctor go and ask one who has gotten comfort from the doctor, go and ask the suffering man who is being treated by the doctor.

In same way, if you want to know the value of the bread go and ask the one who is hungry.

In the same way, if you want to know the value of the Master go and ask someone who knows the value of the Master and who has taken his soul up to the Eternal Home. Only he will be able to tell you what Power the Master is and what qualities the Master has and how much we should respect and appreciate the Master. Only he will be able to tell you because he knows the real glory of the Master.

So whenever we are singing the bhajans to the Master we should have only love and humility in our within so that every single line which we sing to Him may become like our prayer to Him.

Many times I sing this bhajan which means, “Now the New Year has come and without Simran, O man, you will repent in the end. Even if you live for billions of years, in the end you will have to die, and if you have not done the devotion of God you will repent. You will become free from the noose of Yama only if you will sing the bhajans to the Master.

If you will forget the Naam you will get much suffering, you will be de-skinned and you will have many problems.

When will you bring your sinner mind back after making him understand the reality?

When will you request to your Master and ask for forgiveness?

Ajaib says, "Meditate on the Naam of Kirpal, otherwise in the end you will repent."[23]

So that is why when we are singing the bhajans to the Master the mind should overflow in us.

1992 July: He Comes Only to Give

Session Date: February 6, 1982

This question & answer talk was given February 6, 1982, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Master, what is in the heart of a true disciple and how is it one can develop such a heart?

SANT JI: In the heart of the true disciple there is only Master and nothing else. He does not have any interest in his heart. He asks only Master from the Master, he does not ask for any worldly thing. In fact he says, “O Lord, to ask anything from You except You is

[23] See "Chade Chet, Har Chet Parani," page 46, in Songs of the Masters.

like asking for the pains, kindly give me the Naam so that all my hunger can be satisfied and I can be content."

The true disciple of the Master understands the Master as the All Owner, he does not understand Him as the human being, as the body, he understands Him as Almighty God.

The true disciple of the Master knows his Master is the Creator. His Master is the One who made this toy, this world, and the birth and death of the disciple is in the hands of the Master. Whatever Master wants, He can do. He fills up the empty vessels.

Bulleh Shah has said that whatever Master wants, He can do that. If anyone goes to him with an empty vessel He can fill it.

Dharam Das told his Master, "O Master, I swear by You that not even in the dreams do I have any desire of the world. Wherever I look I see You whether it is inside or outside, wherever I look I always see You."

The true disciple of the Master does not have the enmity to which all the people of the world are attached. He sees the Master in the enemy as well as in the friends. He sees that his Master is residing in both of them equally. He knows that it is up to the Master – if Master wants He can make people praise him; if Master wants He can make people criticize him. But he does not have any enmity for anyone.

The true disciple absorbs all the qualities which the Master has, and in fact there is no difference between the Master and such a true disciple. There is no difference between them because that true disciple has to carry on the mission of the Master and because the true disciple also comes from the same plane from where that high soul has come. There is difference only as long as the true disciple is separated from the Master. When that true disciple comes to the feet of the Master then he realizes, "I am made from the same substance, from the same thing, from which Almighty Lord is made, and there is no difference between the souls of the Master and the disciple, since they both come from the same plane." When such a disciple comes to the feet of the Master, the Master at once realizes, "This is my soul who was separated from me." And the disciple also realizes, "I was separated from this Power, not in this lifetime but from ages and ages, and now I have come to His Feet."

Mahatma Chattardas has said, "When the disciple came to the Master the Master embraced the disciple in such a way that there was no distance left between them, they both merged into each other as the sugar dissolves into the water." Only he is the true disciple who does not know how the people live in this world, because his soul, mind and body are all in the control of the Master and he does not have any free will of his own. He leaves everything for the Master, in the will of the Master.

We all understand ourselves, at our own places, as the true disciple of the Master, but we should look in our within and see what is the difference between us and the true disciples.

Bulleh Shah said, "Our heart is weak and we are stuck in this world but still we say that we are the lovers. By talking we seek the enjoyment of love but we are not ready to sacrifice ourselves." The true disciple of the Master does not forget Him even for a moment. The true disciple of the Master does not forsake the Master even for a moment. Whenever he is awake his Master is in front of him, whenever he goes to bed he sleeps with the Master, and when he gets up his Master is in front of him. Guru Arjan Dev Ji

says, "O my mind, go on repeating 'Master, Master,' because without Master I am nothing."

The praise of the true disciple cannot be described in words.

QUESTION: Hazur Kirpal was fortunate to find in Ajaib the true disciple. Has Ajaib the good fortune of a true disciple and if so has He put him in hiding to grow?

SANT JI: [Sant Ji laughs] Usually I say that as it is a matter of great fortune to get the perfect Master, in the same way, it is a matter of great fortune for the Master to get a real disciple.

Master travels a lot and goes through a lot of difficulty in search of the real disciple and He is ready to sacrifice anything for the true disciple, because within that true disciple the Master has to sit with all His Powers.

Only time will tell us who is the selection of the Master. We people are of such nature that if the Master tells a person in front of us, "I am giving you this Power, you will be working after me." How much jealousy and enmity will we have for that person, even if Master tells us that he is going to be His successor?

Guru Gobind Singh Ji Maharaj traveled a lot, from the Punjab He traveled to the south to Avichal Nagar because there He had to choose Baba Banda Bahadur and He was going to give him some Powers there. So when Guru Gobind Singh came there in front of all the Sangat He gave him that little sword which is called *kirpan*.[24] But the other people who were there with Guru Gobind Singh did not like that and they at once removed that kirpan from Banda Bahadur and said, "Well Master, you have met him just today, we have been living with you such a long time." They were very jealous of Banda Bahadur.

Guru Gobind Singh did not say anything over there. He kept quiet but internally He gave Banda Bahadur the Inner Powers and inspired him to go to the Punjab and carry out the work there. You would have heard the story of Bhai Bela who was a disciple of Guru Gobind Singh. When he came to Guru Gobind Singh, Guru Gobind Singh asked him, "Do you have any type of skill; do you know how to read or write?" He replied, "Master, I am an illiterate farmer and I don't know anything except taking good care of the horses; if You will let me I will take very good care of Your horses."

So Guru Gobind Singh became very pleased with him and gave him the seva of taking care of the horses. Also Guru Gobind Singh said, "I will give you one sentence daily which you can learn, and in that way you will also become a learned man."

Guru Gobind Singh had taken up the job of fighting on the battlefield because He was opposing the tyranny of the Mogul emperors. Once when He was going to the battlefield and it was getting late, suddenly Bhai Bela came and requested Him to give him the sentence of that day. Guru Gobind Singh smiled and He thought, "Look at this man! He does not even know where I am going and what is the occasion; he is worrying about his sentence." So He simply uttered these words, "O Bhai Bela, take heed of the time and the occasion."

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[24] One of the five symbols of the Khalsa, the brotherhood of pure souls started by Guru Gobind Singh, later formalized in the Sikh religion. The others are *kara*, the bracelet; *kangha*, the comb; *kesh*, the uncut hair; and *kachha*, the drawers.

Bhai Bela thought that whatever the Master had said, that was the sentence of that day so he went on repeating that sentence with full love and devotion for the Master. When the other people who had been living with Guru Gobind Singh for a long time saw that Bhai Bela was repeating that sentence with all love and devotion, thinking that it was the sentence given by the Master, they laughed at him. But he was not bothered, he went on repeating that sentence understanding it as the Master's commandment. In the evening when Guru Gobind Singh came back, those who were there, the chanters, asked Guru Gobind Singh if He had given any sentence to Bhai Bela to repeat.

Guru Gobind Singh said, "No, I did not give any sentence to him. Whatever I said was just to get rid of him, because at that time it was getting late and I had to go to the battlefield."

So the chanters replied, "But Master he has been repeating these words since this morning taken as a sentence given by You, he is saying, 'Bhai Bela, take heed of the time and the occasion.'" Guru Gobind Singh said, "Yes, that is true, in this Path those who do not care for the time and the occasion, and do the devotion of God, only they become successful."

Guru Gobind Singh became very pleased with the devotion and love of Bhai Bela and gave His attention to him and took his soul up.

When the other people saw that Bhai Bela was remaining in deep meditation for twenty-four hours a day – his soul was always going up – they all became jealous toward him and started complaining to Guru Gobind Singh that in His court there was no justice. They all said, "Bhai Bela came just recently and you have showered so much grace on him, but we have been living with you for many years back. We have been taking care of Your place and we have been sweeping and doing many other things like that, but still up until now we have not been given that grace. You have never taken our soul up; so it means that in Your court there is no justice."

Then Guru Gobind Singh told them to bring some hemp plant and make a drink out of it. When the drink was made Guru Gobind Singh told them to take it in their mouth, but that no one should swallow it. Everybody obeyed Guru Gobind Singh and then Guru Gobind Singh asked if anyone got any intoxication. They all replied, "Master, if we had swallowed it only then could we have got some intoxication. Since You told us not to swallow it, that is why we did not get any intoxication."

So Guru Gobind Singh replied, "That is the answer to your question. You people hear the Satsang and hear the words of the Master from one ear and take it out from the other ear. You do not absorb them, you do not mold your life according to the teachings of the Master; that is why you are not getting the grace of the Master and your soul is not going up. Bhai Bela came just a couple of days ago, but whatever I told him he took all my words as my commandment and he went on repeating them with love and devotion. That is why he has been given such grace of the Master."

The meaning of saying this is that it does not take much time for the Masters to prepare Their true disciples. The coming of the true disciple near the Master is just like bringing the dry gunpowder in contact with fire. You know that as soon as the dry gunpowder comes in contact with fire it at once explodes, but if the gunpowder is wet it will take

some time. First it will become dry and then it will explode. In the same way, we people are like that wet gunpowder. We are becoming dry by attending the Satsang and trying hard and when our time comes we will also explode; we will become the true disciple. But when the true disciple – who is like dry gun powder – comes it does not take much time for the Master to put whatever He wants within him. In the Path of the Masters time does not make any difference; whenever They see anyone true and receptive to Their grace, They at once put all the things which They want to put within that soul.

Master does not become deceived when He chooses His successor. He does not give His whole Sangat to a blind one, He does not fall under any deception.

You may have read the story of Guru Teg Bahadur, how He did His meditation right from childhood, sitting underground. And when Guru Har Krishan left the body, He said only these words, "Baba Bakala." He meant that the next Master will be in a place called Baba Bakala.

There were twenty-two claimants sitting in Baba Bakala, they were all claiming to be the perfect Master, the successor to Guru Har Krishan. At that time Makhan Shah the trader was having some difficulty with his ship, and his ship was drowning. So he prayed, "If there is any perfect Master at this time on the gaddi of Guru Nanak, if there is any Pir, any Fakir, or any Saint, I promise to donate five hundred coins in His langar if He will help me across this ocean, and take the ship to the shore." So his prayer was heard and when he came safely to the shore he asked people about the successor, the Saint who was on the throne, on the gaddi, of Guru Nanak.

People told him that Guru Har Krishan had left the body and before leaving He had said, "Baba Bakala," so Makhan Shah went to Baba Bakala. But there were all those twenty-two claimants in Baba Bakala, all saying that they were the successor to Guru Har Krishan. Makhan Shah didn't know who to believe, so he started offering five coins to each of them, thinking, "Whoever is the True One will speak up Himself." So he went on giving five coins to everyone. All the ones who were sitting there had become the Master by the support of their party, and every party was saying that only their Master was the Perfect One and that Guru Har Krishan had given Him the authority to give Initiation, etc.

So Makhan Shah went on offering five coins to every one of them, and finally he asked if there was anyone else? The people said, "Yes, there is one madman here, sitting underground doing his meditation, and his name is Tega." So Makhan Shah went there and as he had done with the others, offered five coins to Guru Teg Bahadur also. Even though the Masters do not perform any miracles, but since They do not want to keep the Sangat in the deception and when They have to let the truth be known to the people that is why sometimes They do this: Guru Teg Bahadur at once ripped off His shirt and said, "Dear one, you promised to give five hundred coins and now you are giving only five coins? You just look at my body, in order to help your ship even the nails of your ship pierced through my body and what are you doing? You are giving me only five coins?"

At once Makhan Shah realized that Guru Teg Bahadur was the Real One. He went on the roof top and started shouting, "I have found the Master! I have found the Master!"

When the other people who were claiming to be the Master heard about that they became very afraid, they thought that when the True One has come out it would affect their business, because such people become the Master only for the business purposes. So with the help of Dhir Mal and other people they tried to shoot Guru Teg Bahadur. The place where they tried to shoot Guru Teg Bahadur is still preserved and I have seen that place with my own eyes. So after that those who were given the glimpses of the truth started following Guru Teg Bahadur and took advantage of Him. The other people like Dhir Mal and those who had become the false Masters, not many people followed them. So I mean to say that when the Master has to make any selection it does not take much time for Him, and whenever He leaves He does not leave in such a way that after Him nobody will know about it.

Remember that no one can reach the status of Param Sant without doing the meditation; and you should never think that Master will let anyone who has not done the meditation guide the Sangat. I have always said that before following any Saint you should lovingly read his history and find out whether he has done any meditation for ten years, for twenty years, whether he has done any sacrifice in becoming successful in Sant Mat.

Kabir Sahib says, “Those who do not practice themselves, but advise others, sand will fall in their mouth and while they are taking care of other people’s courtyards their own house will be on fire.”

Guru Nanak Sahib says, “If the scorpion becomes the minister and goes to debate with the snake, he will be killing his own self.”

Master knows about everyone. He knows which body is ready, no matter if he is not in the contact with the Master but still Master knows about everyone who does the meditation and in whom He has to put His Powers.

It is not only now, but always that the truth has been imitated. Paltu Sahib says, “He who has ten or twenty people following him is called a Mahant.”

That is why first of all we should do the meditation, because the Path of the Masters, Sant Mat, gives us the key to the Shabd. It demands a lot of hard work and effort and it is a slippery Path. If we miss even one step we can fall down and if we have even one bad thought it brings our soul out and we have to start all over again. So it needs a lot of hard work; it needs a lot of hard work for many many years. So that is why we have to mold our lives according to the teaching of Sant Mat and work hard in the meditation. After going within we should see because once we go within the Path becomes open to us like an open book and there remains no deception.

QUESTION: Did Sant Ji ever have anybody who was so thoughtful and loving when He was meditating as He is with us?

SANT JI: Truly speaking the love which my God Kirpal gave to me and the sympathy which He had for me is bothering me now because now I am separated from Him. Now also He is with me as He was before and now also He is giving me so much love and the same thing is bothering me.

That is why, in the separation from beloved Master Kirpal I always say that, “If I ever find anyone who is as unhappy as I am I may tell him about my pains. Because those who have not experienced any pain how can they value the pain? Those who have always

been happy how can they know about the pain? The *hafids* or the learned people do not know what is really written in the Koran and the eunuchs cannot know the pleasure of indulgence. What words can relay the suffering if Master leaves the body before the disciple? Ajaib Singh you know this because you are going through all this."

Dear ones don't ask me about my pains and sufferings because I have become like a madman. Kirpal Singh gave me this separation and He left me unattended with all the wounds.

The teacher will be attentive to the student who is working hard and studying. You should never think that if you will meditate and be loving towards the Master He will not pay any attention to you. He will definitely be attentive to you with all His love. If there is anyone in this world who has real love for us and real sympathy for us that is our Master.

Because in the love of the world self-interest is hidden whereas the love of the Master is selfless.

I cannot be grateful enough to my Master for all the love He gave to me. I can only say that I thank Him for all the love. Only he who goes within can thank the Master. He gave me all the love and He made me obey His commandments. I cannot even say that I obeyed His commandments, it was not within my reach; it was His grace, His mercy, that He made me obey His commandments and He made mc do all the things which He did.

In the Iron Age the souls are burning and the Master showers the rain of Naam and cools down the burning ones. How can we sing the importance of the praise of such a Master?

I could only sing in front of my Master, "After coming He cooled the heated hearts by showering the rain of Naam. The True Satguru has come to remove the pains of the suffering ones."

I hope that all of you will do your Bhajan and Simran wholeheartedly and will make your life successful. You should try to obey the commandments of the Master, because the Master has come into this world only to give and in fact He becomes very happy when He is able to give something to His children. He is always wishing to give the things to His children.

1992 August/September: Born in the Home of the Satguru

Session Date: March 6, 1992

This question and answer session was given in Jaipur, India, on March 6, 1992.

QUESTION: Could you explain how much we lose when we talk about the gifts you give us in dreams or in meditation, do we lose all of it or a little? If we do talk about it can we again have such an experience or is it lost forever? How does it affect meditation?

SANT JI: It is a very good question but it has been asked so many different times in different forms and different aspects and it has been answered so many times. Many times it has been published in Sant Bani Magazine, so if you make the habit of reading the magazine, if not in one issue, in another issue you will find the answer to such questions which are confusing you.

Usually dreams are created from our day-to-day thinking – the work which we do during the day or the thoughts which we think during the day – the dreams are created from those thoughts.

When we are awake our consciousness remains at the Eye Center, but when we go to sleep it drops down and goes to the throat center. When our soul is at the throat center we start having visions or dreams in the state of sleep. When we are in a deeper sleep our attention, our consciousness, falls down even further to the navel center. We are not able to do the things which we are thinking when our consciousness has reached the navel center, that is why the dreams which we have when our consciousness has dropped down to the navel center do not have any complete meaning. The dreams which we have when the consciousness is at the navel center sometimes will have one part correct and another part not correct; it will be in pieces and that is why we cannot figure out what is happening there.

In the dreams which we have when our consciousness has dropped down to the navel center, sometimes we run a lot, but we never get anywhere. Or we try to get somewhere, or we try to get something, and we cannot get it. Sometimes the dreams which we have in our deep sleep are very horrible, and we are very confused by such dreams. That is why in the Satsang it is always said that we do not have any peace either while remaining awake or in the state of sleep.

I will answer this question in two parts and then it will be easier to understand. One is about the worldly dreams which I have already told you and the second part I will tell you now. The second part is regarding what you have asked about the dream or the experience of the Master – should that be told to people?

Always it is said that Satguru is such a pure vessel Who has become the Form of the Naam. Below the eyes it is all the organs of senses and the pleasures of the world. It is all dirt. And since Satguru is a very pure and holy being, He never goes below the Eye Center, below the eyes. The thing is we people do not do enough meditation, that is why we do not know the greatness of the Master. But this is true, that the Master Who is the purest being will never go below the eyes. Those who meditate know that sometimes when our mind becomes quiet and peaceful then, showering His grace on us with His gracious Sight or through the gracious hook of love, Master pulls our soul up, brings it to the Eye Center, and gives us His darshan there.

Mind is our greatest enemy. He is the agent of Negative Power and it is his duty to keep the souls away from the Master. First of all he is told that his duty is to check that no soul should be allowed to come to the Master. If the soul is able to come to the Master, he should not get the Initiation; and if he gets the Initiation, he should not be able to meditate; and if he is able to meditate, he should not have faith in the Master.

Mind does not want to lose any opportunity. When I went to Nanaimo, over there an Initiation took place and many dear ones got very good experiences during the Initiation. They told me about their beautiful experiences, but also this question was asked, “Master, will we be able to see the same things when we return home?”

So I laughed and lovingly told them, “Whatever you have been given here, there is no way you can decrease it, even if you want; and you have to increase this. No one can take away the grace or the experience that you have been given here.”

When the mind can delude us even after we see the things with our own eyes, then it is very easy for him to convince us, it is very easy for him to delude us, about the things which we have seen in the form of dreams.

Once a woman Satsangi told Baba Sawan Singh, “Master, I used to have very good meditations, but I told someone about my meditations, and now what I had has been lost.”

Master Sawan Singh Ji said “You see, what is the fault of Master in this? Suppose you have a precious diamond, will you go on showing it to the other people? Will you go on telling other people about the diamond you have? If you will go on showing the diamond to the other people, if you will give the secret to the other people about the diamond you have, will they not try to rob it? So when you tell other people about the experiences which you have had then they envy you and the effect of their bad karmas affects your meditation.”

In the same way, in the town of Abohar there used to live one executive engineer, an initiate of Master Kirpal Singh, who used to see many things in his meditation, and he told someone about the lights and things which he was seeing. So when he told the other person about the lights which he was seeing, all the lights were stopped. So he repented and came to my ashram and he told Master Kirpal Singh that he had lost all that he was having. Master Kirpal Singh Ji loving told him, “Suppose you show a mirror to an ugly person, who does not like to look at his own face, and if he breaks that mirror, whose fault is that?”

In the same way, about two years ago, a dear one came from Punjab to 16PS to get Initiation. When he returned to his village he started talking about the beautiful experiences he had at the time of Initiation. There are many Satsangis in his village who have been on this Path, who have been initiated, for ten or twelve years, so when they heard all the experiences that he was talking about, they felt very envious. They thought, “What is this? We have been initiated for ten or twelve years, and we have not had any experience; this person has just got the Initiation and is talking about such high experiences?” So they felt very envious and they even wrote to me about their envy.

There was an initiate who had been initiated for twenty years, so he and the other people wrote to me, “What is this? That person got so many good experiences. And even though we have been on this Path and meditating for so many years, but still we have not gotten any experience?” So they were jealous and they complained to me about him. So I wrote them back saying lovingly, “Dear ones, you should not worry, now he will not be able to tell about his experiences to you, it was only for a few days that he got those experiences.”

So he stopped getting the experiences and now he is suffering a lot. He cannot give up the Satsang, he comes to the Satsang every month but as far as the experiences are concerned he is not getting anything, and he cries in front of me, and he tells me to give him the

experiences. I tell him, "Dear one, that was the grace of the Master. Now you have to work hard; you have to make the efforts to get the same experiences."

Master Kirpal Singh used to say, "If graciously Master has given you good experiences in the meditation, you should not go on telling people about it. If you will go on telling people about your experiences then the grace of the Master will stop." It is not good to go on rattling the shells, and go on telling other people about your experiences. If you have them with the grace of the Master, you should absorb them, and you should enjoy and keep it to yourself. Because when you tell another person about your experiences and dreams, he does not gain anything from that, and you do lose a lot."

Master Sawan Singh used to say, "If you have been given any grace of the Master you should keep it to yourself in such a way that not even a little bit of smoke may come out from your within; no one should know anything about what you have been given."

We get the worldly dreams without thinking about them, without making any effort for them, but no matter how much effort we make to have the dream of the Master, we cannot have that until Master Himself showers grace on us. Many dear ones pray to the Master, they even get on their knees and pray to the Master, that at least in the state of dream He should give them His darshan. But that does not happen, it happens only when the mind of the dear one is quiet; because we never have a dream of the Master, it is the grace of the Master when we see Him in our within. Master never goes below the eyes, because it is all dirt over there, and we get the dreams only when our consciousness drops down below the Eye Center. So whenever the Master is gracious on us, whenever the mind is quiet, and He pulls our soul up, and brings it to the Eye Center, over there He gives us His vision, or His experience.

What should we do if we get such grace of the Master? We should keep it to ourselves; and keeping that beautiful, Radiant Form in front of our eyes all the time, we should go on doing the meditation.

Sant Mat is not a fairy tale. It is a Path of practice and doing. It doesn't matter who does it. Be it a man, a woman, a child, an old person, whoever does the practice can get the results. It is not a path of mind and intellect, it is a path of practice.

Kabir Sahib says, "You can find many people who talk about things, and those who have many 'arrows of the talks' and they will talk and debate about everything, but rare are the ones who churn out the essence and who really do what they talk about." Guru Nanak Sahib also said, "No one has realized Him just by talking."

So it is not a matter of talking, it is a matter of doing. In the bhajan *Eh Manas Jame Nu Sohnya* you would have read that "this is not a matter of talking; this is a matter of practice. Anyone who does it can see."

So I hope that by now you would have easily understood that the worldly dreams do not give us any peace or happiness. And the vision or the experience which we have of the Master is not a dream, it is the Reality, it is the grace of the Master. When we have such a vision or experience of the Master our heart remains full of happiness and it blooms like the lotus all day long, and for many days that happiness remains there. So do not think that is a dream. It is the grace of the Master, and keeping that beautiful Form of the Master in front of you, you should do your meditation and progress spiritually.

QUESTION: Once we die our spirit goes up. Does it go back to the same place, to our Father from whom we came? Do we ever come back to earth? Where do we incarnate again?

SANT JI: It is a very interesting question; understand this, pay full attention. Once someone asked Baba Jaimal Singh, "Master, all the rites and rituals that we used to do before we came to you, before we got the Initiation" – because you know that in India after someone dies people do lots of rites and rituals in his name or for him, so they asked Baba Jaimal Singh, "Master, since now we have become Satsangis should we continue doing the same rites and rituals which we did before, or should we stop?"

In Bogota I did some Satsangs based on the book *Ratan Sagar* written by Tulsi Sahib. If you read those Satsangs you can understand the answer to this question very clearly, but I will try and answer it here also.

When the Satguru gives us the holy Initiation He sits within us in the Form of the Holy Shabd and He does not leave us until He takes us to our eternal home, Sach Khand. In our within, on the right-hand side the Master is residing and on the left side the Negative Power is there. When we leave the body, first of all our feet become numb, then our knees become numb, and as the soul goes on withdrawing from the body finally it comes to the Eye Center. When the actual death happens, those who are not initiated are taken away by the Negative Power, and at that time the soul who has been taken away by the Negative Power is very confused. She becomes very nervous, because she is pressed under the teeth of the Negative Power.

Tulsi Sahib has also said, "When the soul goes under the teeth of the Negative Power, at that time she feels terrible pain and the tears come in her eyes." But this is the condition of those who do not have the perfect Master, who have not received Initiation from the perfect Master. But those who have been initiated by the perfect Master, as soon as they are withdrawn from their body, when they go behind the eyes, the Master, Who is present there all the time, at once takes care of that soul.

So Baba Jaimal Singh, in replying to the question which that dear one asked Him said, "When a Satsangi gets the Initiation from the perfect Master, he is born in the home of the Satguru; and all the rites and rituals which need to be done, they all get done just by getting the Initiation, because the disciple or the soul is born anew at that time in the home of the Satguru."

I got many blessed opportunities to sit at the feet of Baba Sawan Singh Ji. It was such a time when, in the Punjab, He was opposed very much. The people who would oppose Him would somehow find out the Five Holy Names and they would try to stop other people from going to Baba Sawan Singh. They would say, "Why are you going there? We can tell you what He will tell you there." So they would tell the holy Names to the people.

So when one person somehow got to know the Five Holy Names and he went on telling the other people about the Names, another dear Satsangi went to Baba Sawan Singh and reported that such and such a dear one had found out about the Simran and was telling other people. Master Sawan Singh said, "Giving Initiation is taking on the responsibility,

taking care of the soul, it is not just giving out the Five Words, it is taking responsibility for the soul."

Baba Sawan Singh also said, "Suppose if a dog passes through a cotton field, he cannot make a coat of it." He said "When the Master gives the Initiation, He sits within the disciple in the Form of the Shabd, and He does not leave that soul until that soul has been taken to the Eternal Home."

If we have to come back into this world again and again like the ghosts and the spirits then what is the use of going to the perfect Master?

So Satsangis should never think, not even in the state of forgetfulness, that they will have to be incarnated again. Because you have already been incarnated in the home of the Satguru and you don't have to come back into this world. Once you are born in the home of the Satguru then you don't have to come and go in this world.

The same question was asked by the sidhas to Guru Nanak, "Tell us how you have finished your cycle of coming and going?"

Guru Nanak Sahib replied, "By taking birth in the home of the Satguru, I have finished my coming and going in this world."

Often I have told you what Baba Sawan Singh Ji used to say about one potter who had to carry some clay to the royal palace. While he was taking his donkeys he would say, "Come on friends, come on sisters, come on daughters." He was calling his donkeys as sisters and friends and things like that. So someone who heard that said, "These are the donkeys; then why are you calling them as sisters and friends?" He said, "Well you didn't understand; I am just doing the practice. Because you know that I have a very loose tongue, I use the slang words, and I am going to the palace. What if a bad word comes out of my mouth? That is why I am trying to be polite; I am practicing the polite words." So dear ones, all the Bhajan and Simran which you do, all the Satsang and the requests and prayers which you make to the Master here, is like the practice which you are doing and which you should always do. You are making this prayer to the Master, "Now you should forgive us."

So it is our responsibility to do so much meditation that we may rise above the organs of senses and the mind, and while we are alive we rise above and go to that place, and see with our own eyes the place where we have to go and live after we leave this world so that we may not even have to ask this question about where we will be incarnated again. Guru Nanak Sahib says, "We should die while living. We should do such a practice that we may die while living." So while we are living in this life we should rise above the organs of senses and the mind, and we should see the place where we have to go and live after this life. We should be able to see that with our own eyes.

Dear ones, now we do not have much time, but my heart is full and I would have loved to say more about how my beloved Master has been showering grace on the people. It doesn't matter whether it is east or west, He is showering grace on the people in all the different parts of this world.

1992 October: Don't Be Attached to the Ashrams

Session Date: February 3, 1982

This question & answer talk was given February 3, 1982, at Sant Ji's new ashram, at Village 16 PS, Rajasthan.

QUESTION: Sant Ji, this is my first time to 16PS Ashram, I for one find great peace and beauty here, there are few places on earth like this where each brick has been put in place with such love. Yet I have heard you say that the one mistake which Saints make when They come into this world is to make the ashrams. I have lived in many ashrams and I know that in the life of my own Master, Baba Somanath Ji, His beautiful ashrams became an overwhelming burden to His disciples. With 77RB ashram now demolished and 16PS ashram now born is there some new [Will of God] whereby Ajaib's traveling ashram will become a boon to His disciples rather than a burden?

SANT JI: Well I am very happy that you have liked this ashram, and whatever I say, regarding the mistakes made by the Saints, it is not what I have said, these are the words of my beloved Master Kirpal; He said this.

The life of this ashram is also not very long because this is made of mud and wood, as you can see. Not much money has been spent in making this ashram, and we have not invested a lot of money in it. I have kept this very, very simple. I hope that you will like this place a lot.

In 77RB also a very simple ashram was made and that is why it took no time to demolish it.

When the Masters leave this world, the people forget Their teachings. They look at the ashrams and buildings which They have made and they get attached to them. They do not realize that the Master Who made that ashram also did not take the ashram with Him, yet they think that they will be able to take the ashram with them. So instead of remembering the real teachings of the Master, they get attached to the bricks. They forget what the Master's purpose was in making the ashram and those buildings.

Masters make the ashrams only for the convenience of the dear ones who come to see Them. They make them for the convenience of the people, so that they can meditate there. But after the Masters leave, the disciples always look at the property which the Masters have left; and everyone tries to move to the front, everyone tries to become noticed by the other people, desiring that they will get the property which the Master has left. They forget the teachings of the Masters, and instead of remaining attached to the teachings, they become attached to the property or the bricks that the Masters have left.

In my former village, before 77RB, in the Kunichuk ashram I had made a very beautiful building, I had invested a lot of money in making that, and since so many people used to come there, everyone would ask me, "You don't have any children, you don't have any family, who is going to take care of this property after you? In whose favor are you going to write the will?"

People used to come to me and bother me with questions like that. At that place I came in contact with beloved Master Kirpal. So when He came, looking at my condition, Master knew everything that was in my heart; He was All Conscious and All Knowing. So He

knew and that is why He said, “Even the Saints make one mistake on this earthly plane and that is of making the ashrams or the buildings.”

So when He came there He asked me how much land I had and how big the property was. I told Him to come with me onto the roof and I showed Him the boundary of my land which was fifty kilas or thirty-two American acres. I told Him that I owned all that property.

He said, “I am very happy that you have all this property; but I will tell you that you should leave this place and go to 16PS. Don’t take anything from here. Whatever animals, cows, and things like that you have, give them to the daughters of the other people. Don’t take even a little thing from this place; go to village 16PS and meditate.”

So I left there without taking anything from that place and I came here. And this is the place where my Master ordered me to go into full time meditation. He opened my eyes in respect to the inner world and He closed my eyes from the outer world.

When I left this place, it was because the pain of separation from my beloved Kirpal was so much that, remaining at this place, I was not able to bear it. So I left this place and went to 77RB. There I built a very simple, a very muddy ashram. When I made that ashram no one came asking me, “Who is going to be the owner of this property after You leave?” No one came to me asking me in whose favor I had written the will for that ashram.

So I mean to say that when the Masters make any ashram or any buildings for the convenience of the people, if it is very big, people come to know about it and then people start asking so many questions like this because they do not realize the purpose for which the Masters make the ashrams. They always get attached to the buildings and the ashrams made by the Masters.

The ashram that Baba Bishan Das made was paid for by my own earnings, and when Baba Bishan Das left the body there was no other successor to that. There was no other heir to that because Baba Bishan Das did not have any disciple other than me. So when that ashram, made from my earnings, became completed He told me, “Your job is not to get attached to this ashram; you should continue your search until the time when the One Who is to fill your bag will come to you by Himself. You should not get attached to this place, and you should not claim any possession of this place. You should not even look at this place.”

So when Baba Bishan Das left the body, the people of that village came to me, requesting that I should come and live in that place, but I said, “No this is not the order of my Master.”

Then they said that since there was no controversy there, there was no other disciple of Baba Bishan Das, they told me that I should nominate someone who could take care of that property.

But I said, “Well if I nominate anyone in my place, it is the same as if I was going and staying there. So I will not nominate anyone; it is up to you. You can decide whatever you want to do.”

So I did not go and get myself attached to that place; I did not even look at that place.

Since Baba Bishan Das gave me those orders I did not get attached to that place. That ashram is still existing in that village Chana in the state of Nahba in the Punjab. It was a very beautiful ashram, very great.

I mean to say that people always fight over the properties left by the Masters. When Master gave me the orders to leave the property of Kunichuk ashram and come here, on the worldly level it was very difficult to obey that order, because we people are attached to the properties and worldly things so much that we do not want to leave them. So when He gave me that order, outwardly it was very difficult to obey Him, and for once the heart felt it. But Master used to say that when a potter makes any pot, outwardly he hits the pot but from the inside he keeps a supportive hand. In the same way, Master put me through a very difficult test, and it was all by His grace and His own bravery that He made me pass that test. It was not my courage, not my bravery, that I was able to pass that test; He Himself put me to the test and He Himself made me pass that test.

I did not ask for any worldly thing from my Master, which does not mean that He did not give me any worldly thing, He gave me everything and still He is giving me a lot. Whatever I need, He gives me that. I had asked only Master from Him, and I had told Him, "I have an empty mind and an empty brain and my within is empty for You, so You please come and manifest Yourself within me."

He told me, "I have come from so far only looking at your emptiness and your mind."

The Path of the Masters, or the Way of the Saints, is not the way of talking; it is the Path in which we can improve ourselves. This is the Path in which we have to realize ourselves. We have to go within and we have to realize our self and realize God.

I spent many years searching. I went to many Sadhus and Mahtamas, I visited many organizations, sects and religions, and when I met my Master after that also I did not waste any time. When He told me to come to this place and meditate at 16 PS, I did not come out to see people, I did not meet anyone. I had only one sevadar attending me, otherwise I did not have anyone else with me.

Master had become very weak physically in His last years. When He told me to do the meditation, He told me, "I will come to see you myself You should not come to see me." So during His last days, with His weak old body He came here. You know that Masters also have some other body through which They can go to Their disciples whenever They want; no mountain and no ocean can stop them, because the love of the disciple is such that the Masters will be dragged there.

So when Master Kirpal came here, looking at the weakness or the condition of His body, my sevadar who was here told Him that He should not go downstairs to see me. When He came I had been in the deep samadhi for the last three days, and I was not coming out, so the sevadar requested Master that He should not go down, because His body was very old. But Master Kirpal replied, "No, where Ajaib can go, I can also go."

At that time Master said this: "Come on friends, let us go to see the battlefield. Let us go to the battlefield and see where the warriors are fighting; when they are fighting and getting killed they do not complain and they continue their fighting."

The disciple gets the Perfect Master only if he is the very fortunate one. But this is my personal experience, that if the Master is fortunate, only then He will get a real, a true disciple. It is not a little thing for a Master to get a true disciple in His lifetime.

Master used to say, "God is in search of man, when people become man then God Himself comes searching for him." Those who used to see me with my Master used to say, "Kirpal is fond of Ajaib."

You see that the disciple should be fond of the Master, not the Master should be fond of the disciple. But people who have seen me with Master used to say, "Kirpal loves Ajaib," because of the way He would treat me, the way He would love me in front of other people. Whenever I went to see Him, He would never let me sit in front of Him, He would never let me sit on the floor, He would always have me sit with Him. And as a father feeds his child, in the same way, He would feed me. He would give me so much love that many times I would weep, and I would ask, "How come You are giving me so much love? You are Sat Purush and I am just a worldly jiva, why are You showering so much grace on me?"

Whenever I would go to see Him at the place where He stayed in Gunganagar when He came on tour, when He would find out that my jeep had arrived He would at once come out of His room to greet me. After seeing Him, when I would go back, He would come out and see me off and wait there and keep standing there as long as He could see my jeep. I have seen this with my own eyes. I say this: that He was great, He was all truth and He came into this world, as He used to say, "Saints always come for giving." He came into this world to give and – He did not have a limited amount of grace to give to a limited amount of people – He had grace for everyone. People got from Him according to their receptivity, according to their vessels. If everyone would have become receptive to His grace, everyone would have gotten a lot of grace from Him because He brought a lot of grace in this world and people got according to their vessels, according to their receptivity.

Whenever Master would get ready to leave, after completing His tour, I would say, "One should never love the foreigner, no matter if He is very valuable, or if He is very good."

Then Master would reply, "In a way the foreigner is good because after he leaves, whenever you remember, you weep for him and that is good."

I know that Masters have a lot of love for the Sangat. The Saints always have a lot of love for Their dear ones, because They know that the Sangat is Their family and the Sangat is going to become the spiritual heir or the owner of the spiritual property of the Master. The physical family members may become the owner of the physical property but since the Masters love the Sangat so much and They know that the Sangat is going to become the owner of Their spiritual property, that is why They have so much love for them. In fact the Masters have more love than millions of worldly parents would have for their children.

Dear ones, I have not made this ashram so that after I leave people should fight over this ashram. I have made this ashram for the convenience of the dear ones, so that people may do the meditation here; and since it is made only of mud and temporary things, that is why it's life is not very long.

I do not have any connection with the members of my family. Never have I visited them and they have never come to see me.[25]

Hazur Kirpal showered a lot of grace on me and that is why my family members used to call me mad; they even wanted to take me to the [mental] doctors and get me the electric shock treatments. So I told them, "If you think that I am mad it is not good to keep connection with a mad man, and you should not come and see me." It was all Master Kirpal's grace that they stopped coming to see me, because they used to say that Kirpal had put something in my head and that had caused the madness to come to me. I would reply, "Yes, Kirpal has put a lot in me, He has taken over my soul; and I will lovingly tell you that remembering the name of Kirpal, many millions of sinners have got liberation. If you also remember Him lovingly, if you also do His devotion, you can also get the liberation."

Right from my childhood I always had this longing in my heart to see that hidden power which I had never seen. I always had this desire, I always had this wish, in my heart, "Will I get any Master like Nanak, or Kabir? Will I come across some Master Who is like Kabir and Nanak, Who will cool down my heated heart?"

So we all should work very hard, because Master is sitting within us. And when we will work hard, having a lot of faith and love for Him, since He is sitting within us, He will know about that; and He will at once open His door for us. He is not unjust. Whenever He sees the longing and yearning within us, He will at once open His door for us.

Masters become very happy when They are able to help Their disciples when They are able to pull Their disciple a little bit inward; and They become most happy when They are able to manifest the stream of Shabd within them.

Bulleh Shah said, "After coming to the Master's door we have become the misers. God and Master are our friends, but we have become misers as far as doing Their [devotion] is concerned."

We have become misers in doing the meditation; as the misers do not spend their money, in the same way, after we have gotten the Naam meditation from the Master we are not ready to use it, we are not ready to meditate on it. Master has not given us the Naam for keeping it, He has given us the Naam to meditate on it. That is why He always says, "You do the meditation and you struggle hard in your meditation. Struggling with the mind is what we call meditation."

Whatever amount of meditation Master made me do, during that time I never sat in meditation with the thought in my mind: "I will see this thing," or "I will have this experience," or "I wonder if my soul will withdraw from the body or not." I never had any thoughts like that. My job was to just sit in His remembrance and let Him do whatever He wanted to do.

We are like the beggars, and it is the work of the beggar to go to the people's place and beg. He should not put this condition, that I will beg only if he will give me something. His work is to go and beg, and then it is the work of the householder who is going to give the thing to decide whether he should give to him or not.

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[25] Since He became the Master – Editor

So in the same way, our work is to sit and beg from the Master. Our work is to sit at the door of the Master – and since the Master is not unjust – He is sitting within us and when He sees our longing and yearning, He will definitely give us whatever we need. You know that when the beggar comes to your place he does not say, "Only if you give me something, only then will I praise you, or say 'God bless you.'" Without knowing whether he will get anything or not, he starts blessing the people, saying, "God bless you" and when he does that, the people from whom he is begging are compelled to give him something. So in the same way, when we will sit at the door of the Master with longing and love for Him, when we will beg from Him, when we will request Him, then He will definitely give us whatever we need.

I will tell you that, up until now, no one who has worked very hard in this Path has gone empty-handed from this court. Those who have worked hard, having yearning and longing for the Master, have realized peace for their soul in this lifetime.

The eyes which have love for the Master get only love from the Eyes of the Master. And while they are working for the Master, they do not ask for any payment. His Eyes have the love for the dear ones, our eyes receive the love from the Beloved. The Eyes work for the eyes, and They do not make any excuses while working for the dear ones.[26]

Farid Sahib said, "As long as the girl is not married, she thinks about getting married; but when she gets married, then she wishes she was not married."

To give the Initiation to any soul is not an easy thing; you have to carry the burden of many karmas of ones whom you Initiate. I will tell you that if the disciple knew that by doing this job of giving the Initiation to the other souls he would have to carry the burden of them, he would not be willing to accept that commandment of His Master. He would tell the Master, "Master, when You are going to take us back to Sach Khand, what is the use of doing this seva?"

I mean to say that when you give Initiation to others, when you get this job of giving Initiation to others, you have to carry the burden of millions of karmas of the disciples.

Only those whose inner eyes are not open want to become the Master; but those whose inner eyes are open never want to become the Master, they always try to hide themselves.

This is true, that I tried my best to hide myself; and I made the plan in 77RB to make a small room and stay there, live there all my life without coming out. But when I was making these plans, people from across the oceans and from all over the world were pulled, were attracted, to this place. When people started coming here, those people whom I had told about my plan to stay inside and not come out, they started saying, "On one side, Sant Ji is saying that He does not want to come out, He will stay inside. But on the other side, people from across the ocean are being pulled here. People who used to live on the seashores, and in very comfortable places, how are they coming here to this land of sand? Why are they paying their homage to this land of sand? Whose grace is this? Whose power is this? This is all the grace of the meditation; this is all the power of the meditation."

So we should never become thieves of meditation. We should do our meditation.

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[26] See also Sant Ji's bhajans *O Akal Ke* and *Takle Mana Oe Kirpal Pyare Tai* for more on eyes

I hope that you have gotten the answer to your question. The purpose of my making this ashram is not that people should fight over this after I leave. This ashram is very simple, it is muddy. And I hope that you will understand the purpose of my making this and that you will do your meditation while you are here.

I myself never got attached to any ashram in my life, because I changed many ashrams, nor do I want my sangat to be attached to the ashrams.

In my life I have worked very hard, I have done the meditation and I have spent my life in that experience. That is why I tell my sangat, "You should work hard and do the meditation, because by doing meditation you will also get something."

Kabir Sahib said, "Happy are the people of the world, those who sleep and eat and enjoy. Unhappy is Kabir who stays up all night in the remembrance of the Almighty Lord."

This is because no one has achieved God by enjoying the world. If God could be achieved by enjoying the pleasures of the world then what was the use of suffering the pains.

"O Kabir, the meditation which you have done will not become useless; no matter if the seven oceans come in the way, but still Its fragrance, Its effect, will reach the other side."

Master replies to the questions of the dear ones, those who meditate. There are many dear ones who come here and tell me that before they came here they had so many questions, but during the meditation [program] they have gotten the answers to their questions and then they didn't need to ask those questions.

Thank you very much for preparing this very good question for many days.

1992 November: The Power of the Master is Always With Us

Session Date: October 11, 1992

This question & answer talk was given October 11, 1992, in Ahmedabad, India, during a session for Westerners.

SANT JI: Salutations unto the feet of my Gurudev Kirpal who was the Form of Sawan. He has showered Grace upon us and He has given us this opportunity to sit in His remembrance.

Today we will have a question and answer session, so you may ask your questions.

QUESTION: Dear Sant Ji, could You please tell us how to handle the moments when we feel discouraged about the difficulties of constant Simran, meditation and loving relationships?

SANT JI: At the time of Initiation it is explained about all this, but still I will try to explain to you and I will answer this question.

You know that we do not have any enemy outside in this world. Neither is any person our enemy, nor any community, nor any religion, nor is anything outside our enemy. Our enemy is within us. He doesn't come from outside; he always resides within us – our enemy is our mind.

All the Saints Who have come into this world have said that when the decision is made in Sach Khand about any particular soul – "Now this soul will be brought back to Sach Khand its Eternal Home – then that soul is brought into the company of the Master. Then that soul is brought into the Satsang and she is connected with the Naam which helps her to go back to her Real Home.

When that happens Kal, the owner of this land of karma, feels pain, because He got this soul after doing so much devotion, after working so hard. So when He learns that one more soul is going out of His hands, He feels pain, and through His forces He always makes efforts to create difficulties for that soul, for whom it was decided that now she should leave this land of karma and go back to Sach Khand.

I would like to give you a worldly example in order to make you understand this. No matter in what country of this world we live as long as we live according to the rules and regulations and laws of that country we do not have any difficulties. The authorities of that country where we are living are pleased with us and do not create any difficulties for us as long as we obey them. But when we try to become free from that country, when we try to give up that country and go to some other country, the authorities impose all sorts of restrictions and they create all kinds of difficulties for us. You can see this happening, in this present time, in many different countries.

So Kal, or the Negative Power, is the owner of these three worlds. Master is trying to make the Satsangis free from the bonds of the body and mind, but the Negative Power doesn't like it. So through His agent, mind, who is sitting within us, He does every possible thing to keep the souls in this world. He loses no second or minute, He always makes an effort to create difficulties for the Satsangis.

Master Kirpal Singh Ji told us to keep the diary. He told us to keep an account of every single second and minute of our life. The meaning of that is also the same: that we have to know for sure which minute or second we are spending in the devotion of God, or whether we are wasting the time obeying the dictates of our mind.

Many times it happens that even when we are sitting in meditation the mind rebels. Master Sawan Singh Ji used to say, "Many times the mind would prefer to stand in front of a cannon than to sit in meditation."

I have often told you about myself, that during the Second World War when they were taking people by force and making them join the army, I gladly gave my name to join the army.

At that time a lot of destruction was caused and many people were killed. People were so afraid of going to the war that they chose to go to prison for thirty years, but they did not want to go in the army. So at that time I not only joined the army gladly but I also offered myself to go and fight in the war.

But when Hazur showered grace upon me, He made that underground room for me and He told me to go within and meditate. He said, "You don't need to come out, I will come here to see you whenever I want." So when I was about to enter that room the mind came in front of me in the form of the tiger. He wouldn't let me go into that room. But if you have faith in the Master and if you think that the Power of the Master is always with you,

then it becomes easier. If you always think that Master's hand is always with you, His Power is always with you, then you can face any difficulty.

So at that time I made a prayer to my beloved Master. I said, "Master, the Negative Power is in full force and He is chasing me. My reputation is at stake and it is in Your hands to save my reputation."

Dear ones the Shabd Form of the Master is always within you. You just need to develop faith in Him, and you need to feel that He is always with you. If you will feel that the Shabd form of the Master is always with you and that He is helping you, then you will have no difficulty whatsoever.

Another incident that I have also told you is what happened after a few days. The Negative Power came again, this time in the form of a huge snake. Even though in our area it is very rare to find a snake, but there was a very big snake. He was so big that, when he was moving along the ground, the earth felt like it was shaking. He came into that underground room and at that time I was sitting in meditation. When he came, since he was making a lot of noise, many people who were around that place also came; but I was sitting in meditation and I did not feel that he was coming.

So when some people heard the noise they came with sticks and they called aloud to me and said, "There is a big snake in your room." (Many dear ones who have had the opportunity to see that place where I meditated, they can very well imagine how big the snake was that could enter that place.) But the snake was there and it was very big. Through his mouth he was making a noise just like a very big bull would make. When I would try to quiet down that snake he would make more noise and he would try to attack me.

When the people said that there was a big snake in my room I told them, "No, there is no one here." But when the snake heard that there were some people there who were ready to kill him, then he attacked them. At that time, even though it was a very scary experience, still I sat down in meditation, and I prayed to my beloved Master. I said, "O Lord, it is all Your play."

Master Kirpal Singh Ji used to say that if you have good feelings, even for the poisonous creatures, if you have good feelings then they will not attack you.

The Saints have love and affection for all the creatures, even for very dangerous animals, and that is why those animals come and sit quietly near the Masters.

Such incidents that I have just mentioned have great relevance to this question that was asked. Whenever you are in the moments of difficulty, when your mind tells you to get up from the meditation, or he becomes dry, you should lovingly explain to your mind.

If still you cannot make your mind quiet by talking to your mind like this, then you should make a prayer, you should pray to the Shabd Form of the Master Who is always with you. He is always within you and He will definitely help. In any case, you should not give up meditating.

In the Mahabharata it is written that Lord Krishna told Arjuna, "All these enemies that you are seeing, I will kill them, but they will be killed through you. You will become the

means of their death. You will win in this battle and you will be glorified, even though I will be doing the actual fighting."

In the same way, our Perfect Master Who is always with us, He fights with all these forces for us, but He is making us fight with them and He is giving us the glory. His Power is always with us and if we will always feel that His support is with us, that His Power is with us, then we will have no difficulty in fighting with these forces.

If the mind doesn't give up his habits, if he always keeps on bothering us with the thoughts, why should we give up our habit of doing the Simran? We should always go on doing the Simran, we should always go on feeling that the Power of the Master is with us, and always understanding and feeling the Presence of the Master with us we should go on doing our work of Simran.

Is there anyone who is spared by the mind? Read the holy books, read in the Bhagat Puran, and you will find out how many great rishis and munis, those who performed so many hard austerities, they were also deceived by the mind.

So a Satsangi should always be very careful in dealing with the mind. We should always remember what my beloved Master told me about the mind when I told Him about my shortcomings. When I told Him about my weaknesses, He said, "Dear one, when a bad person doesn't stop doing his bad deeds, why should a good person give up his good deeds?"

In the same way the mind is not stopping doing his deeds, if he is bringing the bad thoughts and the thoughts of dryness within you, why should you stop doing the Simran?

Consider this minutely; sometimes when the mind makes you rebel in the meditation, when he makes you give up your meditation, after some time the same mind makes you realize that you have done the mistake, and then again you start meditation.

So mind is playing with the Satsangi like a toy, in whatever way he wants, he makes the Satsangi dance to his tune. But the Satsangi should not listen to the tune, he should not dance to the tune of the mind, he should be strong and with all his strength he should do the Simran. If the mind creates any thought of losing faith or anything like that, at that time, do more Simran. Punish your mind and do more Simran. If you are used to sitting for one hour and if your mind is bothering you in that one hour, meditate for two hours on that day.

The thing is that the One Who is to help us is nowhere outside, He is also within us, the Master is the One Who helps us. He doesn't have to come from outside anywhere, He is within us. But what happens is that when the mind calls us we follow him and we give up meditation. We go far away from the One Who is there to help us. We give up meditation and we create all sorts of difficulties and problems for ourselves.

Many times when the Satsangi is sitting in meditation with all his strength and if nothing else works the mind again attacks that Satsangi and he brings the sleep. In sleep two or three hours go by and [sometimes] the Satsangi doesn't realize whether he was sleeping or sitting in meditation.

Even if the Satgsangi is able to fight with the sleep then the mind uses another trick. He brings thoughts within the Satsangis such that, "It has been many years that you have

been meditating, but still you have not reached Sach Khand, so what is the use of meditating? You should get up."

So there are many ways through which the mind can fool us and can make us give up meditation.

What I mean to say is that the mind will never accept any blame on himself. He will tell you that you have been initiated for the last ten years but you have not progressed. But he will not make us think about how many times, in these last ten years, we have meditated and how much we have risen above the passions and the other dirty things.

So that is why Swami Ji Maharaj said, "Give up sleep, give up laziness, and also give up this feeling of hurry which the mind creates within you."

A Satsangi should always be strong in doing his devotion. A Satsangi should always have these three things: he should always have the Simran on his lips, he should always be doing Simran; his attention should always be at his Eye Center and he should always remember the beautiful Form of the Master; his heart should always be devoted either to the Satsang or to the Master.

When the dear ones used to go to Rajasthan in the groups, many of dear ones would meditate a lot and they would tell me about their beautiful experiences. Even now in the city programs, those who concentrate, those who meditate, they go very high in meditation and they tell me about their experiences. I become very happy when they tell me about their progress.

In the last Bombay program one dear one from United States told me about his experiences in meditation. He told me how high he went in meditation and how beautiful it was for him to get that experience, and he was very pleased with that. He became very happy when he got that experience, but I also became very happy, because just to know that someone has concentrated in meditation and has gone up so high, gives me a great amount of pleasure.

God Kirpal used to say, "The truth is never destroyed completely, the seed of the truth is never destroyed completely, it always remains in this world."

People get the benefit, they get the experiences, according to their feelings and their efforts.

Swami Ji Maharaj has said, "I have taken up all your worries. Becoming worry-less you do your dhyan," or the meditation.

So dear ones, when we have gone to the Master, Master has taken all our worries, and He is there to worry for us. We should have only one worry and that is of meditating.

When we know that we have found someone who has taken all our worries, then we should do what He tells us to do, and we should only be worried about the meditation that He has told us to do. In doing so, if we have to face any difficulties, with all our strength, we should face them and we should keep doing the Simran, and we should always pray to Him for His grace.

In very simple words I have always said this: that all the dear ones who come here in this kind of program, or in the groups, I appreciate their coming here very much. And all of

you are written on my heart, because you people spend so much money, and you devote so much time to be able to come here, and I appreciate that very much. So when you people come here, I don't want you to go back from here empty-handed, I want you to carry a lot from here. But it all depends upon your receptivity, it all depends on how big of a vessel you have made of yourself and how much receptive you are to the grace.

I met with the Master, He showered grace upon me, and whatever He told me to do I did that. Whatever orders He gave me, I carried those out. It was all His grace that I was able to obey Him.

I have already answered the question in detail, but there is one more thing I would like to add to this, and it is: Suppose we are able to go past all these difficulties, all these problems, created by the mind and if we are somehow successful in meditating, we should keep a low profile. Many times it so happens that when we are meditating, and people come to know that we are meditating a lot, they come to us and we start talking about our meditations with them. When those people hear that we are doing so well in meditation, they start feeling jealous towards us and that affects our meditation.

So if, with the grace of the Master, you are able to fight with the mind and do the meditation, do not accept the praises of the people, and do not get upset if the people criticize you. Whatever you have been given in the meditation, just hold on to it, and understand it as the grace of the Master.

Sant Mat or the Path of the Masters is the Path of faith, love and making the efforts. He who has faith will also have love, and you know that love knows no burden. So if we have faith and love we will feel it is no burden in making the efforts. So this is the Path of faith, love and making the efforts.

1992 December: The Beauty of His Form

Session Date: October 14, 1992

This question and answer session was given in Ahmedabad, India, on October 14, 1992.

SANT JI: I thank Gods Sawan and Kirpal that They have showered grace on all of us and made us sit together. If They had not showered so much grace upon us we would have not been sitting here together.

Now you may ask your questions.

QUESTION: Is it possible to just sit here quietly and look into the eyes of the Master without talking?

SANT JI: It is a very good, a very interesting question. Many dear ones who come to see me in the private darshan sessions also have the same kind of request. They say that they have only come to look into the Eyes and have quiet darshan. Dear ones, when we rise above our body and mind and come to the Eye Center then all our questions get answered, all our questions go away. This has happened in the case of many disciples and the Master, that when they rise above and see the beautiful Form of the Master within, all their questions are answered, and then they wish to look into the Eyes of the Master, sitting quietly at His Feet.

I had a friend who was a malvi or Muslim priest; he used to tell me that a man cannot be God. He used to tell me that I was following the wrong Path. Since I had gotten the opportunity to study the translation of the holy book, the Koran, I told him, "Dear One, in your holy book, at many places it is written that you should go and seek refuge at the feet of the Prophets and the Masters. By not going to the feet of the Masters and the Prophets you are losing so much that you do not even know how much you are losing."

When he understood the reality, when beloved Master went there and looked into his eyes, all his questions were cleared up. Master used to say that when one rises above the mind and intellect only then the ABC of Spirituality starts.

I have had many incidents, many experiences in my life. Often I have said that I have never asked my beloved Master any question. But that does not mean that He did not give me what I wanted or that He didn't answer my questions. Dear ones, the Court from which all your questions get answered without asking, what is the use of asking any question there? It is our mind who asks the questions.

I would like to tell you that the dear ones who came to see me after that last question-and-answer session which we had here, they told me how all their questions were answered. Because usually the things which are talked about in the Satsang or the answers which are given to the questions are regarding those things which the dear ones have to face in their day-to-day life. Even though all the questions get answered but still as Guru Nanak Sahib says, "As long as we live in this world, we say something, we ask something."

Master Sawan Singh Ji had experiences with, or was acquainted with, all different religions and communities. He used to say, "The Punjabi people always keep doing something with their hands. They cannot sit idle; they always do something with their hands. In the same way the Westerners cannot sit idle as far as their minds are concerned; they always keep asking one or another thing."

When I met Russell Perkins for the first time I told him, "You people become very happy after asking questions."

And he said, "Yes, it is like that; we people like to ask questions." Then I believed more in what Master Sawan Singh had said regarding the Westerners.

When we come to realize that the Master is the All Conscious One, He knows what is in our heart, then all our questions-and-answers come to an end. Still I would like to ask Dr. David Copeland to say whatever more he has in his heart.

Yes, doctor?

QUESTION: I just sort of wanted to hear stories about Your meetings with Master Sawan Singh.

SANT JI: Almost all the stories regarding my meetings with Master Sawan Singh which I have told earlier are published in Sant Bani Magazine, but if the dear ones want to hear it once again I would be very happy to repeat it.

Master Sawan Singh physically was very beautiful, very handsome. His Face was very attractive.

My first meeting with Baba Sawan Singh was encouraged, when Baba Bishan Das, who had the knowledge up to the first two planes, told me, “Whatever knowledge I have, I have given it to you.”

I had been searching for Spirituality since my childhood and Baba Bishan Das told me that He had given me whatever He had with Himself When I went into the army, once I was posted in the cantonment of Nashera which is on the frontier near the borders of Pakistan and Afghanistan. That was the cantonment which had been built by Baba Sawan Singh Himself when He was in the service.

There was a tour of Master Sawan Singh in the area of the borders and the place where Master Sawan Singh went was called Peshawar which was very close to the cantonment of Nashera where I was posted. There were some Pathans, some tribal people, who used to come in our cantonment to sell the branches of a particular tree which people use to clean their teeth with. So they had the opportunity of having the darshan of Master Sawan Singh in Peshawar. There were two people and they were talking among themselves about the radiance and glory and beauty of Master Sawan Singh. Since I was interested, I heard them saying, “A Saint has come from Punjab and we do not know about His Inner Power, His Inner Glory; it is possible that He may be Guru Nanak. If He is not Guru Nanak we would say that He is not less than Guru Nanak.”

The commander of our army was very fond of visiting the Saints and Mahatmas. He would always be very happy whenever he could see a Sadhu or a Mahatma. Wherever our army was stationed he would always find some way to visit a Sadhu or a Mahatma nearby. So I told him about Baba Sawan Singh, I told him, “I have heard about a Mahatma who is in Peshawar now, and if you are interested we can go and see him.” So we collected more information from those Pathans who had seen Baba Sawan Singh in Peshawar and about twenty or twenty-five people, including the commander of our army post, all went to Peshawar to see Baba Sawan Singh.

Since Baba Sawan Singh Himself had served in the army, He knew how hard it was for army people to get time off their jobs, so whenever anyone serving in the army used to go to see Him, He would always give them the time and see them [for interviews].

I requested Him to give me the Naam Initiation. He replied, “You will get the Naam at the appropriate time, and He Who is supposed to give you the Naam Initiation will come to your home by Himself.”

That was the time when the yearning was created in my within, I started wondering about the Mahatma, about whom Baba Sawan Singh had said that He would come to my home and give me the Naam Himself.

I said, “Master, how will I be convinced that He is the same Mahatma about whom You have said that He will come to my home Himself? How will I know that He is that Mahatma, that He is that Master, whom You mean? How will I have faith in Him?”

Master Sawan Singh said, “He who is going to give you the faith will also come to you by Himself. He is within you and He will come to you by Himself. I have to make you do a lot of seva.”

Then I told Baba Sawan Singh about my Master, Baba Bishan Das, and Baba Sawan Singh told me the location of His Dera and He told me to bring Baba Bishan Das there.

When I went back to Punjab, I told Baba Bishan Das about Baba Sawan and at once He got ready and I took Baba Bishan Das to see Baba Sawan Singh.

Baba Sawan Singh became very pleased to see Baba Bishan Das, but He said, "Now you do not have much time, this is my promise: That I will take care of your soul in the within." That very thing happened; after some time, Baba Bishan Das left the body and He was taken care of by Baba Sawan Singh.

I had many meetings with Baba Sawan Singh, maybe more than a thousand. But once when Baba Sawan Singh was developing the land at Sirsa He was staying in the house of a Rajput Thakur, Madhu Singh; He stayed there for a long time. An army officer who was fond of seeing Baba Sawan Singh went there to have His darshan and I accompanied Him because I was his wireless operator. Over there I heard this bhajan which the dear ones were singing: *Chelo ni saiyo Sirsa nu chaliye*. I heard this bhajan at that time; it was very sweet, very attractive, but I did not know that it was written by the Master who would later initiate me.

Dear ones, only God Almighty knows how many times I might have seen Master Kirpal Singh when I went to see Baba Sawan Singh. It is possible that I may have stood next to Him many times; but I did not know Him. The only time I remember clearly seeing Master Kirpal Singh was when Master Baba Sawan Singh left the body and He was cremated. I did not know at that time that He was Master Kirpal, that He was that Satguru Who would later on come to my home and give me the Naam Initiation – I remembered seeing Master Kirpal only after I saw the picture of that occasion in a book.

The Face or the Form of Baba Sawan Singh was such that – how can I describe His beauty, His glory through words?

In one of the bhajans I have said "I have seen millions of faces, but no face except His has pierced through my heart or has resided in my heart."

Ever since I saw His beautiful Form for the first time, since then I celebrated all His birthdays even though I was not an initiate of His.

Dear ones, I am just talking about these outer meetings with Him, as far as the inner meetings, it was daily.

There were not so many initiates of Master Sawan Singh in our area; there were only eleven initiates in the whole district and they used to live about thirty-five miles away from the village where I used to live. So I would go to the city where those Initiates lived to celebrate the bhandaras or the birthdays of Master Sawan Singh. I would go there and make all the arrangements regarding the food and everything for the celebration and also I would go and request those people to come and participate in the celebration. I would also bear or suffer the spankings of those dear ones because they were initiates of Baba Sawan Singh and I did not have the Initiation so whenever they would criticize each other and I would tell them, "It is not a good thing for you to do that." Then they would spank me and they would say that I did not have any knowledge of Sant Mat.

What we people do is that we get together to do the celebrations, to remember the Master, and after getting together instead of meditating we start criticizing each other. It is like first we eat the rice pilaf, the very good dish, and then we eat the ashes. So in that way we spoil the taste of all the goodies we have eaten earlier. So when I would hear them

criticizing and fighting with each other I would tell them, "This is not good you should not criticize each other. You should obey the orders of Master Sawan Singh, you should do the meditation." Then they would get mad at me and they would say, "How do you know anything about Sant Mat? You are not even an initiate."

Then I would tell them, "Yes, I am not an initiate; I don't have any knowledge of Sant Mat but at least I know what Master Sawan Singh Ji used to say or what Master Sawan says about doing the meditation and not criticizing each other."

Dharam Chand, an initiate of Master Sawan Singh, used to do the Satsang and I used to do the chanting, do the reading for his Satsang, this went on for many years.

When Dharam Chand was convinced that I had become practically successful in the first Two Words, in the meditation of the first two planes, he suggested that we go to district Pali in Rajasthan, another district in Rajasthan in the area of Mahawar, and buy some land there. So we went there and bought some land and we started living there. There Dharam Chand told me that I should become a Master.

I told him, "Dear one, you are telling me to become a Guru? I have not yet become a disciple."

So dear ones these are just a few of the meetings which I have had with Master Sawan Singh outwardly which I have just told you about. His Face was so attractive, so beautiful that I can never forget Him. It is not the body of the Master which is beautiful. It is not the form, the outward physical form of the Master which the Masters always describe as the most beautiful one, it is that Inner Form, that Radiant Form, of the Master which if one sees one can never forget about.

The bodies of different Masters are different. Someone is tall, someone is short. The body sometimes becomes weak because of sickness and things like that so it is not the physical body which Masters often talk about as the most beautiful form, it is the inner Radiant Form which we can see only after going within.

The Shabd Form of the Master is so beautiful, so attractive that once you rise above and see that with your own eyes you will never forget that Form and you will always want to look at that Form again and again.

My maternal uncles always used to bother me. They used to tell me that what I was doing was not right, because people would taunt them and say, "Your son has become a sadhu."

After meeting with Master Kirpal Singh Ji once when I visited my mother's parent's home, there again I met with my maternal uncles, and they said, "We have seen your Master and there is nothing at all in Him like what you say about Him."

I told them, "You people do not have the eyes through which I see Him. If you could look at Him through the eyes that I have for Him, you would want to leave your homes and follow Him."

When grace was showered upon my uncle, when he got the Initiation, then he told me, "You did not glorify the Master enough. I feel like beating the drums and telling people how beautiful He is, how glorified He is. He is a living God, He is a God who moves around."

Whenever I would meet my beloved Master and whenever I would be alone with Him I would tell Him, "O my beloved, O my beautiful One, I wish that I could make You sit in front of me all alone and go on looking at You."

So I was talking about the spiritual son of Baba Sawan Singh, Master Kirpal Singh, Who was also equally beautiful, He was also very attractive.

Once we wanted to celebrate the bhandara of Baba Sawan Singh on the second of April. So I met with an initiate of Baba Sawan Singh who was also intoxicated in the love of Baba Sawan Singh, and we planned to do this bhandara. So we got some pamphlets printed and we gave it out to the people in the city and we also hired some people to beat the drums and announce that we were going to celebrate the bhandara. In the announcement we also said, "We will make gulab jamans and other sweet things and people will be fed with all these good foods and things like that." We were mad in love with Him and that is why we celebrated Master Sawan Singh's bhandara in that way even though I was not an initiate of Master Sawan Singh at that time.

Okay all of you now please get ready for the meditation.