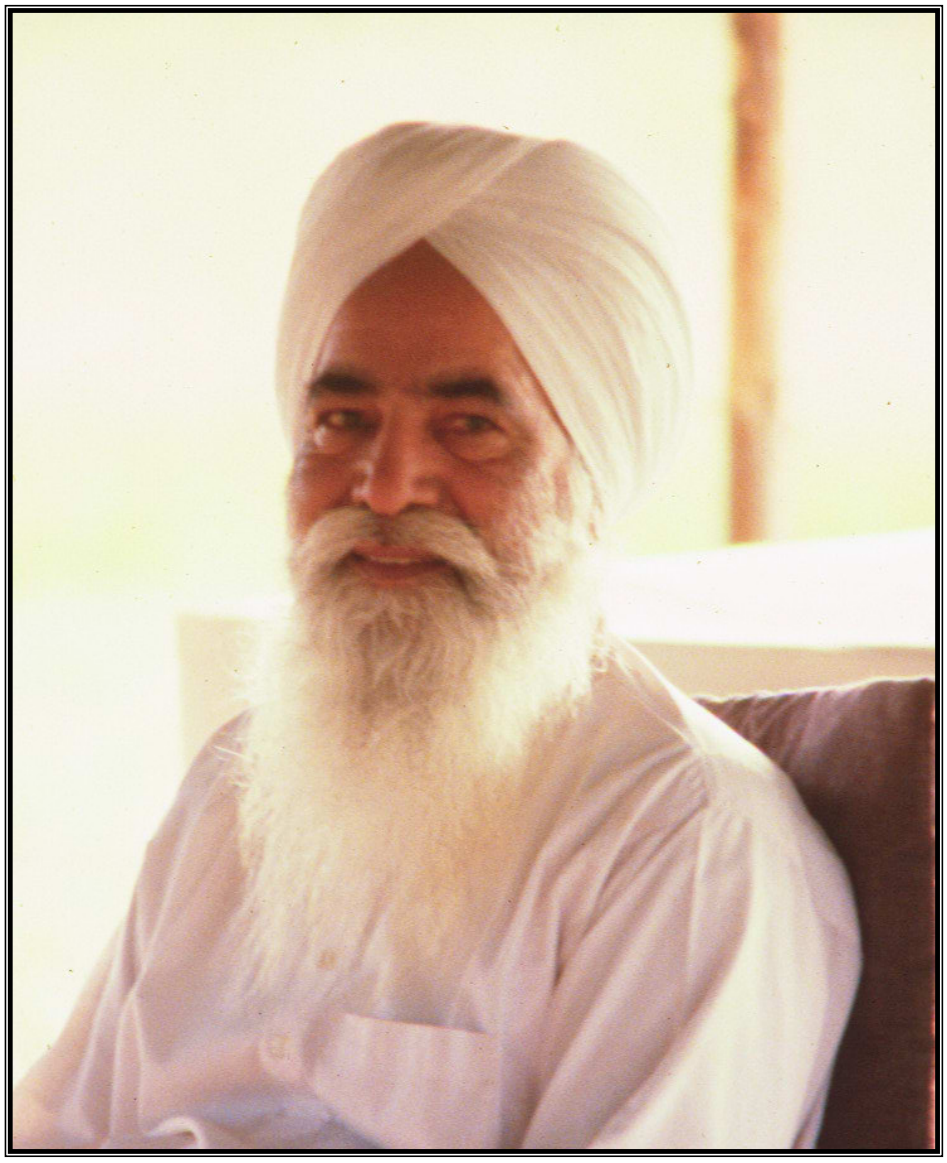
The Light Of Ajaib



Questions and Answers from Sant Bani Magazine

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1993

1993 January/February: Stories of the Love which Never Ends

Session Date: January 9, 1993

This question and answer talk was given January 9, 1993, during Sant Ji's program in Bombay, India.

QUESTION: Dear Sant Ji, two days back we sang the new bhajan that was printed in the *Sant Bani Magazine*. You said that You felt very moved by the bhajan and You would like to say something about it, but the time was up and You said we should do our meditation instead. I was wondering if You would be willing to comment on the bhajan today.

SANT JI: First of all I would like to thank the Masters, Gods Sawan and Kirpal, who assumed the human body and came down into this world only for us, only for these poor souls. They left that plane, which we can call the plane of peace. We can only call that plane as the plane of peace until we have seen it; but it is something more than that.

Without seeing it, we cannot describe that plane which our Beloved Masters left and came to this plane to shower grace upon these poor souls. Kabir Sahib also said that if someone knows about this place from where we have come, only then he would know what that plane is really about. We can know about the taste of the tree, we can know about the quality of the tree, only after tasting the fruit which that tree bears. Until we have been to that plane, we cannot say anything, because we cannot have any idea about what that plane is like. We can only say that plane is the plane of peace. So I am very grateful to my beloved Master Who came down in this world giving up the plane of peace and Who assumed the human body to shower grace upon this poor soul.

After that I would like to thank the gracious Satguru Who inspired me from within and Who made me write this bhajan. Pappu had a lot of difficulty understanding this bhajan and translating it.

When Pappu was asking me several questions about this bhajan, I felt like laughing because he is a married man, and the relationship between the Master and the disciple is like the relationship between the lover and the beloved. The plant of love is planted by the Master Himself within the disciple. Often I have said that distance does not make any difference for the Master. It doesn't matter if He is physically close to the disciple or far away from the disciple. The distance does not make any difference. So when this plant of love is planted within the disciple by Master Himself, then the disciple works for that love. The disciple works to grow that plant. You may call it working or you may call it meditation. And when this plant of love has been sown within the disciple, then the disciple always yearns and he always longs to look at the Master. His eyes never get tired by looking at the Master.

Some Masters have described the relationship of the Master with the disciple as the relationship between the father and the son; the link which connects both the father and the son is also love.

But mostly the Masters have described the relationship of Master with the disciple as the relationship between the husband and the wife, and you know that the link connecting the husband and the wife is also love. Master Kirpal Singh Ji used to say that a marriage happens only once in a lifetime and it is better if the partners leave each other only when they have to leave their bodies.

All the Masters have called it bad to divorce. Whether They came in the east or in the west, all the Masters have condemned divorce and they have said that whatever we do after divorcing our partner is like committing adultery. For twenty-five years of His life, Master Kirpal went on saying that Spirituality is not a subject of reading or writing, it is the subject of love and sacrifice.

He always said that the eyes give to the eyes. In one of the bhajans you would have read, "O Blind of Intellect, just look, because Satguru has given you eyes."

The eye which receives the love is also made by the Master within us. It is all His grace.

I was laughing at Pappu because in married life it is only [the glances] through the eyes which are connecting or which are keeping both the husband and wife together.

In India, especially in the province of Punjab, the new calendar starts from the month of Chet (from the middle of March towards the end of April), and after that there are the months of the summer when it is very hot. The month of Sawan is the month when the rainy season starts and at that time after getting a lot of rain, everywhere it is coolness.

In the month of Sawan, Master Sawan Singh was born, so keeping the importance of this month in mind, His grandfather named Him Sawan Singh.

There had been a serious drought in that area at that time when Baba Sawan Singh was born, and it was so bad that the animals could not get any food to eat and it was even hard for the people. People even had to eat the grass, and they collected the grass and the other animal food and they appreciated that as much as they would appreciate the grains and other human food.

The greenery which we see in our area nowadays was not there in the past. In the past there was no system of irrigation, there were no canals. That is why it was always very dry, and there was little vegetation there. But nowadays because of the canal system you see a lot of greenery all over.

So dear ones when Master Sawan Singh arrived in this world, it rained so much that everywhere there was a lot of rain and people were able to grow a lot of food and grain. People were even able to grow fruit over there. Everyone got enough to eat. And according to the country calendar, they say that it was the most fortunate year because it rained very heavily and that ended a long-time drought. Whether one is a Satsangi or a non-Satsangi, still people in our area remember that year.

So that is why the opening line or chorus of that bhajan is "Sawan dayalu ne, rim jhim lae" "Gracious Sawan has caused the drizzle to shower."

After it has rained, in the sky a rainbow is formed. In Punjabi it is called as the swing of the mother.

That is why it is said in the bhajan that in the sky there are the swings of love. At least for once you set the swing of love with me and see. In that time of the year, the married women, married girls, come back to their parents home, and that is the time of reunion and enjoying. So the friends get together and they make the swings and they swing on those swings. So that is why here it is said, "O Beloved Sawan, there are so many swings in the sky. At least once you make the swing with my soul and you set the swing for me and then see."

So dear ones, when the disciple is in love with the Master, he has this desire that maybe once, at least for once, he may sit in the ship of the Master and he may also travel around with the Master. He always has this yearning to be with the Master and enjoy with Him.

I have often told you this incident of my life which happened with my Beloved Master Kirpal. Even though Master Kirpal did not like these things, He would never be pleased with this kind of thing, but the disciple is sometimes compelled, and because of the compulsion, because of his feelings and emotions he does certain things even though he knows that the Master does not like it, but he cannot help it and he does that. So one day when Master was taking a walk I tried to steal some sand from under the feet of the Master; I took some sand from the place where Master had just put His foot. When I did that, Master Kirpal saw that and He got upset and He said, "Now you will go on bowing down at this thing again and again." So at that time, even though I knew He would not like it, but still since I was in the habit of saying the poetry, I recited a small poem for Him. I always had this urge to say things or to write things and that is why I have written these bhajans. It is only because of my health that I am not writing many bhajans anymore and also since Kent and Pappu have told me, "Now it is enough, You should not write so much more," that I have stopped. But always right from the beginning I had this habit and I had this urge to write the poetry. So at that time I recited this poetry, I said, "This is my desire, my wish is to put this dust, on which You walked, close to my heart. O My Beloved, Your five Shabds have pierced through my heart."

Whatever the Master gives to the disciple, he always keeps it with him, he always protects it. You know that Baba Sawan Singh was a very successful farmer. So once when some sevadars were doing seva in the field of Baba Sawan Singh I was also there. And usually in those days whenever Master Sawan Singh would visit the farm while the sevadars were doing the seva, He would come and distribute the food for them. So when He came there to give out the parshad, at that time there was no chair or anything on which Master could sit down. I had a small piece of cloth, a sheet which was not very expensive, just an ordinary piece of cloth. So I put that down on the floor on which Master Sawan Singh sat. I valued that very much; I kept it and I preserved it.

When beloved Master Kirpal Singh came to my place, at that time I spread out the same piece of cloth, that same sheet which I had protected. When Master Kirpal Singh came there He looked at that ordinary, inexpensive piece of cloth. He looked at it and He smiled and instead of sitting on it, He took it and put it on His head. Only He knew what that piece of cloth was. I still have that piece of cloth with me, because on that piece of cloth two forms of God Almighty have showered Their blessings.

Dear ones, who will appreciate the Master and the things of the Master? Only he upon whom the grace has been showered and only he who has understood the glory of the

Master. When Guru Teg Bahadur was on His way to Patna from Punjab, on the way He came to the city of Kashi where Kabir Sahib used to live. From there He took that loom on which Kabir Sahib used to weave the cloth, and also that piece of wood on which He used to keep the cloth after weaving. Guru Teg Bahadur took that all the way from Kashi to Patna which is a very long distance, especially in those days when there were no good means of transportation. There were no trains or buses, people had to walk.

So Guru Teg Bahadur took these things with Him. Even though the dear ones who were accompanying Guru Teg Bahadur offered to carry those things, Guru Teg Bahadur said, "No, this is something which I have to carry, because these are the things which were used by God Almighty to earn His livelihood when He came down to this world."

Later in the bhajan it is said, "I will hide you in my eyelashes; at least for once you come into the courtyard of my heart and see." You know that the eyelashes are there to protect the eyes. Kabir Sahib also described the importance of the eyelashes, He said, "O my Beloved Lord, if You will come into my eyes, I will close my eyelashes. I will close my eyes, so that You may not look at anybody else, and I will not let anyone else look at You. You will remain there just for me." So that is why in the bhajan it is said, "I will hide You in my eyelashes, at least for once You come into the courtyard of my heart and see."

During this last tour in Calgary one couple came to see me in the darshan. They both were seeing me, but you know the heart knows what is in the heart; heart talks to heart. The man was very devoted and he was looking at me with all his attention, and he was attracting all of my attention too. So his wife felt as if I was not giving any attention to her and that only he was getting all of the attention. She felt that, and she was wondering why this is so. So later on she alone came to see me and she complained; she said, "On the other day I felt as if You were not paying any attention to me. My husband was taking all Your attention." So I told her, "No, that is not the case, my attention was towards both of you, but the reality is that when you have so much attention to the Master, those dear ones who look at the Master with so much attention, in a way, they capture the Master in their eyes and they don't let the Master look at anyone else. They keep the Master to their own selves." So dear ones, this is all a game of love, this is all a bond of love between the disciple and the Master.

When we were driving to the AK farm from the airport in Calgary, that dear one was driving the car in which I was going, and I knew about the habit of that dear one, so I told him, "Don't look at me, you just look at the road," because I was afraid that he might hit someone on the road. I knew the habit of that dear one was that when he gets intoxicated he just looks at me and he does not let anybody else look.

[From here on, Sant Ji had Gurmel read out the verses one by one. As each was read, Sant Ji would begin His comments with a hearty "Hah!" Yes!]

Understand the melody of the songs sung by the cuckoo,
At least sing one song of love and see.

The voice of the cuckoo bird is considered to be the most melodious, the sweetest voice. And if anyone has a very sweet or good voice he or she is often referred to or described as the voice of the cuckoo.

So the disciple says, "Understand the melody sung by the cuckoo, and along with me, sing at least one song of love and see."

Often I have said that since I always liked to sing the bhajans, or write the bhajans, whenever I would sing the bhajans in front of my Master I would get so overwhelmed and so intoxicated in singing the bhajan, that many times I would even have tears in my eyes and the dear ones listening to that bhajan would also have the tears come in their eyes. Many times when I would sing the bhajans, with every single word I sang, Master Kirpal would nod, as if He were saying, "Yes, that is true."

In the early tours I did sing the bhajans when I went [to America] and many dear ones, even many singers, who had heard the best singers from India told me that even the best voices from Punjab, "all seemed to singing through their nose, but when You sing, it feels as if You are singing through your heart." The last time I sang a bhajan was in New York, and since then my voice stopped and I do not sing bhajans anymore.

When I wrote this bhajan, Gurmel sang it and Pappu accompanied him.

> *You will get the happiness of the heavens here itself:*
> *At least come under the shade of the hair and see.*

Yes! As we say, that fortunately we met the perfect Master, in the same way, a Master also gets a disciple only if He has good fortune. When people do devotion in order to get to the heavens, in order to get the happiness of the heavens, they give up everything, they work very hard, but still they are far from the happiness which one gets from the heavens. But when a disciple obeys the instructions of the Master, and when he does the meditation according to the instructions of the Master, the disciple gives much happiness to the Master. The Master receives so much happiness from such a disciple which He would not get even from going to the heavens. So that is why the disciple who does the meditation and who obeys the Master, he tells the Master, "You come and be with me and you will get the happiness of the heavens." This can be said only by the disciple who does the meditation.

Many dear ones have seen the place where I have done the meditation. At that place I still have the writing which says, "Come, let us go, O Friends, to see the battlefield where the lovers are climbing the cross. While they are climbing they are not afraid of death, they are happy to climb the cross." Often I used to say such things even in front of my beloved Master. Once I said, "There is no one as foolish as the lovers, because in all their foolishness they go on singing and dancing; and borrowing fire from other people, they burn their own home."

At the time my family members opposed me very much. They all used to say that Master Kirpal had done some kind of magic over my head. They were so much opposed that my elder brother and other members of my family even offered to take me to Amritsar to give me some electric shock [therapy]. They thought that I was controlled by some magic or something which Master Kirpal had done and that I had gone mad. Why was that?

Because when you are obsessed by some magic, that magic shows to everyone in the world that you are obsessed by that magic. You do not need to give any evidence. So it was because I had put myself on fire with that fire of love which Kirpal had given to me, that people were saying that. So dear ones, as Bulleh Shah has also said, "Even if someone is a kazi or a priest, and he is followed by so many people, even if he has such a large following, when he is hit by the shot of love he will give up his priesthood, he will give up all his following, and he will follow that Master." So it was because of that love that I was behaving like that, and that is why the family members came and they offered that kind of treatment for me. The brothers and sisters, the family members, of such a lover have sympathy for such a lover and they try to explain things to him, whereas the lover knows and he thinks, "These people do not have the understanding."

When my brother who thought that Kirpal had done some magic and who offered to get me the electric shock, when his end time came, he said that four butchers were catching hold of him and they were bothering him. Then the next moment he said, "Now your Master Kirpal has come and He has freed me, He has saved me from them." So when he and the other people were telling me all those things, I said that the Master is still worried [about your welfare], and even though he did not appreciate the Master, but still because of His grace He has freed him from the butchers. Since his death my family members have come to the Satsang and they have taken the Naam.

I will make you drink through the cups of eyes.
At least exchange your glance with me and see.

Yes! Well, this is the line which bothered Pappu. It says that I will make you drink through the cups of my eyes, at least for once you exchange the glance of love with me and see. Dear ones, as the disciple is the lover of the eyes of the Master, in the same way, the Master is also the lover of the eyes of the disciple. As the disciple gets a lot of satisfaction and intoxication by looking into the eyes of the Master, in the same way if the disciple is true, and if he is doing what the Master is asking him to do, the Master also becomes the lover of such a disciple. Guru Arjan Dev Ji Maharaj also said, "My eyes are yearning and asking when will I see my Beloved." Bhai Nand Lal Ji said to Guru Gobind Singh, "O Master, here it is the question of Your one glance, and it is the question of my whole life."

Guru Arjan Dev Ji Maharaj says, "We should close such eyes that do not get the blessing of having the darshan of the Master."

I will write my whole life in your Name.
At least for once get in love with me and see.

Yes! When the true love is awakened then the disciple understands everything as the things which belong to the Master; whether it is mind, his body, his wealth, or his position, he understands that all the things are of the Master.

So Guru Ram Das Ji Maharaj says, "Mother, father, sisters, brothers, wife, You are more dear than all these. O my beloved Master, You are more dear to me than all my family members." Everyone has his own way of explaining things. Master Kirpal Singh Ji used to say that if a pipe has many openings then the force of the water will be very low, but if

we close all the holes, and keep only one opening at the other end, then the water will come out with full force. In the same way, if we withdraw our love, our attachment, from all the other relations, and if we put all our love and attention toward the Master then it will be very forceful.

So that is why here the disciple says, I will write down, I will transfer, my whole life to your name, at least for once you get in love with me and see. So what can we imagine of what is going on within someone. Often I have said that right from the beginning when I was a very young child, I always had the feeling as if I had lost something. That feeling went on increasing, and later on, when I became a little older, when I would read or hear about the Sikh Gurus and Their disciples I would always crave for such a Master and to become the disciple of such a Master. I would always imagine, I would always think and wonder: "What kind of disciples were they who were fortunate ones to have the Masters like the Sikh Gurus. Will I be able to get such a Master in my whole lifetime?" And when the time came when I was blessed with such a Master, like I said earlier, [because] all the other openings were closed, all the love and all the attention was directed toward the Master.

In the old times in the army it was a custom that when anyone would join the army he was supposed to sign a paper saying that whenever my seniors will order me to go and fight in the battlefield I will not hesitate and I will obey their orders. The people were asked to put the fingerprints of all their ten fingers and sign that paper. So in the same way the disciple says here, "At least for once You come and be in love with me and I will put all my ten fingerprints on a piece of paper and I will transfer my everything, I will transfer my whole life to You."

Today the nectar is showering from the skies.
At least for once create the yearning and see.

The drops of love are coming from above. At least for once you drink this drink of love and see.

As there is the sweetness, the intoxication, in the love of the Masters – the love of the Master can change the life of the disciple – in the same way, in the love of the disciple also is the sweetness.

This is a very deep relationship. The Master goes there, even to the place where neither father nor mother, nobody from this world can reach.

Coming into the intoxication of the month of Sawan,
You at least shoot the arrow of your glance and see.

The farmers usually wait for the month of Sawan. They usually wait for the rainy season to come, because it is the time when they get the rain and they can grow the grains and things like that. When the black clouds form in the sky and everyone knows that it is going to rain, then the peacock dances. And it is said that when the peacock in all his happiness sheds one tear from his eye, and if the female peacock picks that up she conceives. So that is why the disciple says here, "Coming in the intoxication of the month of Sawan You at least for once shoot the arrow of Your eye, of Your glance, and then see how I respond to it."

Ajaib has become yours for no cost
At least for once you try me and see.

Yes! The Master expects only the meditation from the disciple. He does not expect the disciple to bring gifts to Him. The only thing which He expects from the disciple that they may bring to Him is the meditation. So as the Master is expecting only the meditation from the disciple, here the disciple says, "I do not expect anything from You. I have become Yours free of cost, and at least for once, You try me and then see."

If we are working for somebody and expecting the reward for it, that cannot mean that we are doing devotion. We are working. Kabir Sahib also says, "If the Master is living off the things of the disciple, then He is the greedy one, and if the disciple is doing the devotion of the Master expecting rewards from Him then he is also a greedy one, and they both are playing their games."

But this is not the case between the true disciple and the Master. As the Master is expecting only the meditation and nothing else, in the same way the true disciple does not expect anything from the Master. He does not say, "Master remove my unemployment," or "Remove my sickness," or "Give me this," or "Give me that," he only does the devotion of the Master. So that is why here the disciple says, "Ajaib has become yours free of cost, now at least for once You come and try me out."

The story of the Master and the disciple never comes to an end. Don't think that, after this session, the story which I have just told you is finished. It is not. For forty-five years Master Sawan Singh went on telling the stories of the Master and the disciple, and for twenty-five years Master Kirpal Singh went on telling us the stories of the Master and the disciple. All the ten Sikh Gurus and all the perfect Masters Who came in this world, They went on telling us the stories of the disciples and the Masters. They wrote many great scriptures, the holy books, but still the stories of the love of the Master and the disciple never come to an end.

There is so much more I can go on saying, there are so many more stories of the love of the Master and the disciple.

One person from our area went to California; he was not an initiate. But somehow a Satsangi who happened to go to Shamaz meditation retreat, and who happened to hear the dear ones sing the bhajans and the stories of the love of the disciple and the Master, he was so impressed that he went to the person from our area and told him, "I have heard the dear ones sing such beautiful songs about the love of the Master and the disciple." So that dear one went to Shamaz and he was also very moved. So after he came back to India, the first thing he did was to come to the ashram and he saw me, he met me and was very impressed with that.

So dear ones, these stories of the love of the disciple and the Master never come to an end. The love is such a thing that it never finishes. The more you talk about it, the more you bring it out, the more you get. So these stories of the Master and the disciple never come to an end.

1993 March: To Stop the Fire of Anger

Session Date: February 26, 1984

This question & answer talk was given on February 26, 1984, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Recently my brother passed away and when he died my sister and a friend of hers were in the room and remarked that there was a sweet fragrance. I wanted to know if that was left by the Master?

SANT JI: Were any of them Initiated? Your sister or her friend or your brother?

QUESTION: I was there and I didn't smell it.

SANT JI: Many times I have said this, as Master Sawan Singh has said, "Even the pet animals of the Satsangis are under the protection of the Master and even when they leave the body Master comes to take care of their souls." So the fragrance which was felt over there was definitely left by Almighty Master Kirpal. If the person who left the body was initiated or the other people were initiated he would have definitely told you before leaving, "The Master has come to protect me and I am going with Him."

Master Sawan Singh Ji also used to say, "Whenever such fragrance is spread by the Master, rare are the noses which experience and accept such fragrances." He used to relate His own incident. He used to say that once, in the month of April, He was climbing up a hill when suddenly He felt a sweet fragrance coming to Him and He became very happy. At that time He thought that He was not going to get any promotion in His job or He was not expecting any good news in His family so why was He having such a good fragrance and why was He feeling so much happiness within Himself?

Finally He came to a place where a fakir was meditating, He realized that the fragrance was coming out from the fakir's body because he was doing the meditation of Naam. When that fakir saw Master Sawan Singh he said, "Rare are the noses that accept such fragrance."

So when Sant Satgurus spread such fragrance, which in fact is a fragrance of Their own presence, rare are the noses that can accept and can understand the fragrance of Naam.

Kwaja Nizamuddin Auliya had many disciples and out of those disciples Amir Khusro was very devoted to him. Once it so happened that one disciple of Kwaja Nizamuddin Auliya who had to get his daughter married came to Kwaja Nizamuddin Auliya and requested Him to give him the donation which He collects in one day. Nizamuddin Auliya told him, "Dear one, you ask for whatever you want and I will give you that amount, because you never know how much I will receive in today's donation." Usually people have this misunderstanding that the Masters and Saints have a lot of money, but they don't know that it is even very hard for Them to maintain Their langar. People have this misunderstanding because they see that many people come to the langar and eat a lot and Master feeds everybody. So they are always under this misunderstanding, under this impression, that Masters have a lot of collected wealth with Them. So when Nizamuddin Auliya offered him whatever he wanted he refused saying, "No Master, you give me whatever will come as the donation today."

Then Nizamuddin said, “Okay, you sit by me and let’s see what happens.” It so happened that on that day nobody came to give any donation – because Saints do not have any law that whoever comes to have Their darshan should bring some money with them. And also Masters do not charge for anything. They give grace and love free of charge because They have been sent into this world with a lot of grace and love from Almighty Lord.

So on that day not even a single penny came as a donation, so that dear one was disappointed. Nizamuddin said, “Dear one it is not in my hands, now I do not have anything to give to you except for these old broken shoes of mine, if you want you can have them.”

That dear one thought that if he didn’t take those shoes away Nizamuddin Auliya might get upset, so he said to himself, “Okay, let me take these old broken shoes.” He did not understand the value and grace which Nizamuddin was giving him through His shoes. With his half mind he took the old broken shoes of Nizamuddin Auliya and he started going back to his home.

On the other side Amir Khusro, a devoted disciple of Nizamuddin Auliya, after being retired and after loading all his property and wealth onto his camels, was coming towards the ashram of Nizamuddin Auliya with the intention of spending all the rest of his time at the ashram of Nizamuddin Auliya.

As the dear one who had the shoes was walking toward Amir Khusro, Amir Khusro started feeling the fragrance of his Master. He thought, “The ashram of Master is very far, how come I am having the fragrance like it is coming from very near?” He did not know what was happening. After some time when that person who had the shoes came near Amir Khusro, he felt more fragrance, a very powerful fragrance coming and when the man passed him, Amir Khusro starting feeling the fragrance coming from the other side, so he realized that whatever the secret, whatever the truth was, it was in that man. So he called that person and asked him who he was and where he was coming from?

That dear one replied that he was an initiate of Nizamuddin Auliya and that he had gone to the Master so that He might give him something but his Master did not give him anything. He said, “When God is not pleased with us, how can we expect a fakir to give us anything?”

So then Amir Khusro asked him about the shoes, what were they? He replied that these were the old broken shoes which my Master has given to me. Amir Khusro asked him if he wanted to sell those shoes. That dear one said, “Yes. I will be happy to sell the shoes.”

Amir Khusro asked him how much he wanted for that pair of shoes. That dear one did not dare to ask for any money because he did not know the value of those old broken shoes, so he said, “Whatever you will give I will accept that gladly.”

Now Amir Khusro said, “Dear one, these are the shoes of my Master and I cannot pay you the full value of them, I will keep one camel that is loaded with my property and you take all the other camels which are loaded with jewels and things. Still I am not paying you the full value because I do not have enough. I want to keep this one camel and some wealth for my children and for my family.” So he gave all the camels and all the wealth, except for one, to him and took the shoes and came to Nizamuddin Auliya carrying those

shoes on his head. He offered those shoes to Nizamuddin Auliya and told Him to wear the shoes.

When Nizamuddin asked him, he told him all the story. Nizamuddin asked him how much he had paid for his broken shoes. Amir Khusro replied, "Master, I did not have enough to pay the full value of these shoes, but whatever I had earned in my whole lifetime, I have given that just to buy these shoes."

When Nizamuddin Auliya heard this He became very pleased with Amir Khusro and He embraced him and He said, "Dear son, even now you have got a cheap bargain."

So the meaning of telling this story is that those who have purified their noses with doing Bhajan and Simran, those who have become pure, as pure as God is, only they can have the fragrance of the Master. Whenever the Master comes He always leaves His fragrance, but rare are the noses which experience the fragrance. Whenever Master visits anyone even at his death bed or whenever He goes to protect any soul, since He is pure, He is fragrant, He always leaves the fragrance, but rare are the noses which have the experience of the fragrance.

Master Sawan Singh Ji used to say that one generation of an initiate gets liberated and many generations of a Satsangi who does meditation gets liberated and there is no limit of the generations of the Gurumukhs which will get liberated.

QUESTION: Master I have a problem with anger, sometimes I get very violent and bang on pots and pans and I throw things and sometimes I even verbally and physically abuse the person I live with and I am real tired of living like that, I know it is ruining my life. Any help you can give me I would really appreciate getting rid of this dacoit. Thank you very much.

SANT JI: You know that not only myself but even my Master and all the Saints who have come in the past have talked about this anger and they all have said that anger is a spontaneous madness and the only way to get rid of this dacoit is meditation.

This can increase as much as you want and you can decrease it as much as you want. When the wave of anger comes, then at once try and drink a cup of cold water and sit for meditation and always consider the condition of the other person with whom you are becoming violent and at whom you are throwing things. You should think about what would happen to you if you were in his place. The blood of the person who has anger in him gets burned and one who has anger in him, his light also goes off. You can ask any doctor, and even you are in this profession, you know how many problems, how many diseases are brought in the body by becoming angry. If you do not control this dacoit at this age it will be very difficult for you to control it when you become old.

In my former village there was a friend of mine and he was very much controlled by anger. Once when he was entering his home – because in the villages here people keep their animals also in the same courtyard where they themselves live – it so happened when he was entering his home through the courtyard, his buffalo somehow touched him and he became mad, he became upset at it and he took a big piece of wood and hit that buffalo on the head and at once the buffalo left the body.

When the buffalo left the body and fell on the ground, there was a camel there who saw this and he also started making noise because he saw the buffalo leaving the body. So

when my friend saw that the camel was also complaining, he took the same big stick and he hit the camel also and he killed the camel right on the spot. When his mother and wife saw all this they were frightened and they did not want to say anything because they knew that if they would speak up he might come and hit them also, so they kept quiet.

After that he went to the kitchen and sat near the fireplace. The fireplace was burning so he felt a little more heat than he could bear, so he took that piece of wood and he smashed the fireplace. Afterwards he went to his bed and he lay down there. I was also in the same village and I thought, "Let me go and see my friend," I did not know what was happening.

So I came to his home and I did not notice the buffalo and the camel dead over there. So I went and asked his wife, "Where is Chaudi?" (Chaudi was his name.) She replied that, "He is at home but he is having a cold and that is why he is not able to come out and see you." In those days I was practicing Aryuvedic medicine and I thought: what is the point of practicing Aryuveda? If my friend is suffering from a cold, I should go and give him some medicine.

But that dear one was so much embarrassed by his misdeeds, by his anger, that he did not want to face me, so he was hiding himself in the bed. I went in there and I removed the sheets from his bed and I saw his body burning like anything, his face was red and his eyes were also very red, and he was burning in anger. I asked him what was the reason. He said, "Didn't you see the dead animals in the courtyard? I was so much affected by the wave of anger that I killed both the animals on the spot. I would have killed my mother and my wife also if they had spoken anything, but it is good that they did not speak so I did not kill them." So just in a moment he killed his two animals and he was about to kill his family also. Why did this happen? Only because of the anger. Anger was so terrible for him that he could not think about what is right and what is wrong that is why he killed these two animals.

Master Sawan Singh used to tell about an incident that happened with his friend in the army. He was also controlled by anger. Once it so happened that in the morning he went into the kitchen to light the fire, to burn some wood so he could make some tea, but there was something wrong in the matches or in the wood so that he could not start the fire. He became so upset at the fireplace that he threw the water which he was carrying for making tea into the fireplace saying, "Okay, now if you don't burn it's all right." But the anger is such a thing that it won't leave you; unless something very serious happens it will not leave you. Unless you have destroyed something it will not leave you. So suddenly it came into his mind to come and urinate in the fireplace and he did that. Again the anger was so strong in him that he burned the barracks' roof which was made of hay and straw, saying, "Okay if you won't burn in the fireplace, you will burn here." So suddenly all the barracks was on fire and they had to call the police and all the fire trucks. Master Sawan Singh used to say that because of his anger he burned all the barracks and afterwards he was punished. Always remember that anger is such a thing which bothers not only you but also the people who are around you. The angry person himself remains upset all the time and he makes the other people who are near him upset also and gradually, one by one, all the friends of the angry person leave him and in the end he remains alone. Always the angry person has to face many diseases and many problems

when he gets to his old age because if it is not controlled in this age it becomes very difficult to control the anger when the person becomes very old.

In the literature of Sant Mat anger is referred to, or is called the sweeper, as the mean person, as a very low thing.

In the olden days in India people used to believe very much in the caste system. The pundits and scholars used to understand themselves as the high caste people and that is why they did not like even to face the sweepers, the garbage collectors, and the people who used to do the low jobs, the mean jobs.

In those days there were many small states and small kingdoms in India. Once it so happened that one pundit was invited to do some religious reading by one of the kings. When the pundit came to the court, at that time the king was busy talking with some other people so he did not welcome that pundit personally. So the pundit became very upset and he went back to his home. Now the king realized that he had made a mistake, that he should have welcomed that pundit personally, and now he had become angry that is why he would not come back to do the reading and the religious things unless the king himself went and called him. So the king went to call him but the pundit did not come. Then the ministers and the other people from his court went there and still the pundit did not come. It was very important for them to have the pundit and do all the religious things, but he was not coming. So finally a sweeper, a garbage collector, came and asked the king if he would allow him to go and call that pundit. The king was surprised and he thought, "I went to call him but he did not come, the ministers and everybody else called and he did not come, how is it possible that this mean person will go and be able to bring him?" But the king told him, "Okay you can also try."

So that garbage collector, that sweeper of low caste, went to the pundit. In those days the pundits used to consider themselves as the high caste people and they did not even like to face the sweepers, the garbage collectors, and if the garbage collector was standing on one side they would not even breathe in the air from that side. They used to consider that the sweepers were low caste and very mean people.

So when that low caste person, that sweeper, went to that pundit's home in the morning, he called his name, he asked him to come out. But the pundit asked him who he was. He replied, "I am a sweeper, I am a mean person, a low caste person and I want you to come and attend the religious rites and rituals in the court of the king."

The pundit replied, "I do not want to face you because you are a low caste person, so you kindly go away." But he said, "I will go away only if you will come to the court of the king to do the religious things. Why have you kept my brother in your within?" He meant, "Why have you kept anger which is as mean as me, as mean as a low caste person, in your within?" When pundit realized that anger was a very mean thing, even worse that the low caste person, he at once left and went with that low caste person to attend the religious things in the court of the king.

So I mean to say that in the literature of Sant Mat anger is referred to, is called as the very mean thing. The person who has anger within him always remains upset, there is no peace in him, and he bothers all the people who are around him. Anger does not allow the light to manifest within the angry person, and the person always bothers other people.

The only remedy for removing this dacoit, the only remedy to remove this disease is Naam. Only by doing the meditation of Naam can we remove this disease. Kabir Sahib said, "Neither the unchaste person can do the devotion of God, nor the angry person can do the devotion of God, because the soul comes down and is degraded by lust, and by anger it spreads all over."

When Guru Nanak Sahib went to Kurukh Shetra, a place of pilgrimage of the Hindus, he saw that the pundits had made a line saying that, "All those who are within this line are pure, are clean, they are not polluted."

Seeing the pundits doing that, Guru Nanak Sahib said, "Why have you kept yourselves in the line in which you think you are not polluted when you are having the mean anger in you and when you are having the mean criticism in you? Because by criticizing others and by having anger within you are already polluted. How are you calling yourselves the pure ones when you are having so many things within you which are polluting you every second?"

QUESTION: Sant Ji, I have had the good fortune to be with You a lot in the last two years. It has been Your grace and protection that has saved me from many things. I want to confess that I am full of all these bad qualities still. I may look devoted to the Master but in my home I am full of anger and impatience and critical of my children and unloving to them especially when they don't listen to me. And when opportunities have come up to do service or help other people I have been greedy and I haven't wanted to or I have been lazy and very ungenerous. I have had critical thoughts of the Master and my mind is still full of a lot of impure thoughts and egotism and pride and I don't have any real love for the Master. I can't keep my attention at the Eye Focus, it's all darkness inside. This isn't a question but I just wanted to confess to you and ask you to help me please, to improve my life and progress in my meditation and help me to be able to receive your love, and please give me more darshan.

SANT JI: Well you should do your meditation and you should keep your mind quiet. If we meditate keeping our mind quiet we can definitely achieve success in all these things.

QUESTION: If it comes up that one has an opportunity to be of service to someone who is dying but they aren't initiated and they aren't a relative either, is it appropriate to do the Simran in their presence in hopes that it will help them somehow?

SANT JI: It is good to serve other people in a selfless way. As far as doing the Simran is concerned, you should do the Simran in such a way that he is not able to hear it. You should do it mentally.

QUESTION: Regarding the problem of anger, which a lot of us seem to have, You say that the remedy for the disease of anger is meditation, but also that an angry person can't meditate. So how can we break the circle? I can't imagine me sitting down after a storm of anger, it would be more than impossible.

SANT JI: I like your question very much [much laughter] and I would like to tell you that suppose an army comes to attack your home, if at that time you try to teach your army the skills of fighting, it is not possible, you will definitely lose the battle. Or in other words, if you try to dig a well when you are thirsty, it is not possible that you will be able to quench your thirst, because it will take some time for you to dig the well. That is why you

should be prepared for it from the beginning, you have to work on it gradually. When a person is about to drown in the ocean, if he thinks he should learn swimming at that time, he will not be able to, he will not be saved from that, he should learn swimming beforehand.

In Colombia I gave a Satsang on a bani of Tulsi Das in which I said, "Once a potter was going to take some sand to the palace of a king and on the way he was telling his donkey, 'Let us go dear sister. Let us go dear mother.' Someone asked him why he was calling the donkey as mother, and sister?"

He replied that he was an illiterate, and that is why he had not controlled his speech. He did not know what he would say, as he was used to saying the slang words and things like that. That is why he was afraid that if he did not practice before going to the palace of the king it was possible that over there also he might say something wrong which might upset the king and it was possible that he might be hanged by the king. So that is why he was practicing beforehand, he was trying to call all the donkeys "mother" and "sister" so that when he went to the palace he would not say any bad word.

Similarly the Bhajan and Simran practices which we have been given by the Master are for removing these diseases, and we should do the practice, we should work on them beforehand.

QUESTION: Sant Ji is there any way that we can keep the mind quiet, any different ways?

SANT JI: Every day I tell you how to make your mind quiet. At the time of Initiation you are given that thing which makes our mind quiet and by doing that repetition our mind becomes our friend.

Swami Ji Maharaj said, "This mind will not understand anything no matter how much you try. Unless you give him the intoxication of the Shabd Naam, he will not come under your control." So give the intoxication of the Naam, the Shabd, to your mind and he will come under your control. He will understand and he will become quiet.

Vashist, who was the teacher of Lord Rama, told him, "Listen O Ram Chandar, if anyone says that he has lifted up the Himalayas which are very big, no doubt it is unbelievable, but still for a moment we can consider it. It is possible that God may have created such a mighty person who has lifted a very big mountain. Suppose if someone tells you that he has drunk all the water of all the oceans, again it is unbelievable, but still for a moment we can believe that it is possible. But if someone tells you that he has controlled his mind never believe in him because it is not possible." But at the same time he said, "This does not mean that up until now nobody has controlled the mind, no one has made his mind quiet. Rishis, munis, Saints and Mahatmas, those who have made their mind to hear the Inner Sounds, the inner Sound Current have made their mind quiet and have controlled their mind."

Mind is the essence of Brahm and he is the resident of Trikuti. You take him to his Real Home and afterwards he will become your friend. You come to the Eye Center, keep your attention over there and gradually when you will go within, when you will go in the within, even a little bit, only then you will realize how the mind is helping you. When, plane after plane, you take your mind back to his Real Home, afterwards he will not

bother you; he will become your friend. Like now he is bothering you and he is not allowing you to go in the within after you have taken him to his Real Home, Trikuti, he will not bother you and he will help you to always go within.

1993 April: The Nectar of Kirpal

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

SANT JI: Efforts and grace of the Master work together: If we are working hard then there is no doubt in the fact that Master will also shower His grace on us. As far as chastity is concerned, it [not only] has many physical benefits, but it also has a benefit in Spirituality.

If a child is interested in going to school, if he is hard-working, if he respects the teacher, and if he puts all his attention and concentration on the studies, then the teacher also finds it very important to put all his attention towards that child. He puts a lot more attention on that child who is hard working and who respects the teacher, and he tries to give the best possible education to that child.

Master Sawan Singh Ji used to say, "If we make efforts and the Master doesn't shower His grace on us, even then we cannot achieve anything." Our efforts alone, without the grace of the Master, will not lead us to success. But Master Sawan Singh also said, "The Master in whom God is manifested is not unjust." You know that if someone has people working on his farm or in his store, he is responsible for them, he is worried for them, he knows when he has to feed them, he knows when he has to pay them. So Master Sawan Singh Ji used to say, "When even the worldly master is responsible for his servants, do you think that the Master within whom God is manifested is unjust?" No, He is not unjust. He is responsible for us, He is worried for us, and if we are making efforts for Him, He will definitely shower His grace on us.

This is an incident of my childhood: once when I was about thirteen or fourteen years old, I was walking along the canal and an old man who was a lawyer by profession passed me on his bicycle. When he saw me, he stopped and said, "Dear son, if you don't mind I would like to ask you a question."

I said, "It is all right, you can ask me anything, and I will try my best to reply to that."

He said that he had read in a book that whatever a person has in his heart, that shows on his face. If there is someone who can read the face he can easily know what the person has in his mind and, "As far as I can see on your face, you are a devotee, you are doing some kind of devotion of God."

I replied, "No, up until now I have not started doing any meditation, but it is true that I am looking for the [path of] devotion. I am searching for the practices, but I don't know yet how to do the devotion."

So I mean to say that if there is anyone who can read the faces, he will easily tell you what is in your heart. Those who are driven by lust, no matter if outwardly their faces may look bright and they may look very healthy, but if there is any experienced man he can easily look in their eyes and look at their faces and tell that they are suffering from the disease of lust.

Nowadays neither the men are taught about the importance of chastity, nor are women given the knowledge of how important it is to maintain chastity. Since the parents do not maintain chastity themselves, they are not a good example for their children, that is why even before the children reach their youth, as soon as they start producing the vital fluid in their bodies they start losing it by many unnatural ways. Since they have lost a lot of their vital fluid before their bodies are fully developed, they do not have good health and they are not physically fit, because they have lost a lot of vital energy from their body. When we lose the vital fluid in a great amount it affects our body, it affects our mind, it affects our thoughts also. When the children are given the knowledge of lust and dirty things right from their childhood how can they keep their thoughts pure? And when their thoughts are not pure, how can they keep their minds pure? If their mind is not pure, how can they get any strength of the soul to concentrate at the Eye Center? How can they collect their soul at the Eye Center and go beyond that? How can they bring that soul in contact with the Shabd?

You know that a piece of iron which is rusted will not be attracted by a magnet no matter how powerful the magnet is. In the same way the soul which is affected by lust and the other dirty things will not be pulled up by the Shabd, no matter that the Shabd is very powerful. Unless you remove the rust from the iron, and unless you remove the dirt from the soul the Shabd will not pull the soul up. This is only because of the lack of chastity. People do not understand the value of chastity; this is why they don't keep their thoughts pure, they don't keep their minds pure, and if the mind is not pure, the thoughts are not pure, the soul will not become pure and it will not go up.

Nowadays many doctors advertise in the newspapers: "If you want to regain your lost youth, if you want to regain your lost vitality and vigor – come to us and we will give you the medication" – But instead of regaining their lost youth and vitality they create even more heat in their body, because the medicines which those doctors give them in order to become healthy do not work. It causes more heat in their body and it inspires their minds to indulge in lust more than before.

When I came back from Delhi on the sixteenth of last month, I had to stop in the town of Sri Ganganagar because a dear one of Master Kirpal had left the body and I had to go and meet the family. Before I got to Sri Ganganagar a doctor from Delhi had made a lot of publicity. He advertised in the newspaper and distributed a lot of handbills and he was having something like a campaign there boasting that he could restore people's lost vitality and youth.

When I went to meet the family of that dear one who had left the body, that doctor also was there and whenever I looked at him, he would not look at me, he would close his eyes. I thought that maybe he was feeling sleepy, but that was not the case. He did not have enough courage to look into my eyes. He had come to see me because people had told him that a Saint was going to come and so he came to see me.

After awhile he told me that he would like to see me in private and that he wanted to talk about something with me.

I said, "Okay, you can do that." When he came in private to talk with me he told me about his disease – that even though he was sixty years of age and he was telling people he could help them in regaining their lost youth – the problem with him was that he lost his vital fluid whenever a woman was near him. Or many times if he could not find any woman he used unnatural ways to lose the vital fluid. He was very much affected by that disease, and he was tired of it and he wanted to get rid of it. So he asked me to shower some grace on him.

I told him, "What are you teaching the people? You are telling the people that you can help them in regaining their lost youth, but you yourself are not capable of doing that. Is your publicity not misleading the young people of the country?" He felt very embarrassed and he did not have anything to say.

Kabir Sahib says, "O man and woman, both of you listen to the teachings of Satguru. This poisonous fruit will affect both of you, don't even taste it."

Masters do not give the teachings only for the men. Maintenance of chastity is not only important for the men but it is equally important for the women.

Those who have maintained their body right from their childhood, those who have preserved their vital fluid from their very beginning, naturally they have light within them. And for such people it is very easy to get the Light of Naam; it is just like bringing a flame in contact with gas or petrol, it explodes. Similarly, when such people who have kept themselves pure are given Initiation, they go right up. Kabir Sahib says, "The unchaste person can never worship the Master, can never meditate. He is always affected by the doubts and fears; he is always worried because he is doing this bad deed. When will he get rid of this bad habit? He always goes on thinking about it and never does the meditation. He is controlled by the sense organs and he never gets the opportunity to meditate and go up."

QUESTION: Master, when I read the *Anurag Sagar* it explained that this whole world we live in is Negative Power, it is Maya. But then I read in *Sant Bani Magazine* that f a person doesn't believe in God, just have him go and see a sunset and ask him where that had come from? I got confused – is it God, or is it the Negative Power?

SANT JI: We need a lot of understanding before reading the writing of any Mahatma. If we are fully prepared to understand the teachings of a Mahatma only then we can understand what He is trying to say.

It is like this: Once a pundit came to argue with Kabir Sahib and told him that he did not believe in God. He said, "I don't think there is any Power called God; all these stars, sun and moon – they rise themselves, they set themselves, and there is no one behind their existence."

So in replying to his question Kabir Sahib said, "O Pundit, look at the sun, look at the moon and stars, and you tell me – with whose support is this sky existing and who is making the sun rise and making the sun set?" He was trying to explain to that manmukh because he did not believe in God. So Kabir Sahib told him, "All this creation, all the

things which we see – they are not created by themselves. There is some Power behind their creation."

There is no doubt that all this world was created by the Negative Power, it is all the Negative Power's creation but you should know that the Negative Power is also created by Almighty God. All this creation was created by the Negative Power but with the order of Almighty God. So in a way Almighty God gave the boon, gave the orders to the Negative Power to create all this Creation. Kal, the Negative Power, was created by Almighty God and He did the seva, He served Almighty God and in return He got the gifts, the boons, to create this Creation.

Guru Nanak also said, "All the divisions of this Creation, all the lower worlds, the world under the earth and all the planes, all the islands, are given to the Negative Power by God Himself. He who remains different from the three qualities, three attributes, such a gurumukh gets glory in the home of God." Masters want us to rise above all these lower things, all these things we see in this world since They have connected our string with Sach Khand.

This is why Saints lay a lot of emphasis on doing the meditation because they want the disciples to do the meditation, go within, and see for themselves what is the Reality. They want us to go within and see how low the sun, stars, moons and planets and all these things remain and how much higher we have to go from that place. This last time when I went to Sant Bani Ashram I gave many Satsangs in which I talked a lot about the inner planes, about the inner journeys, if you would read those Satsangs carefully you will know how far we have to go and how low all these things remain and how far up we have to go from them.

QUESTION: Sant Ji is there any story connected with finding the well, with digging the well for the ashram?

SANT JI: The fact is that when that gracious Almighty Lord Kirpal showered His grace on this poor soul, you know that He came Himself, it was three days since I had come out. He Himself came and brought me out. At that time I could say only these things, "O Master, You are very sweet." And the place where we dug the well is exactly the same place where the tires of His car were and where He had stepped down. He had said at that time, "A time will come when you will get very sweet water from this place."

No matter that we made these buildings and we made this floor from concrete, but still we had not lost track of the exact place where He had stepped. So when they started digging the well I told them, "This is the very place where you should dig." We have named that water "Kirpal Amrit" which means "The nectar of Kirpal."

We will make the halva for you. You may have already eaten halva before, but this time we will make it with that water. We are using that water for making the tea, and the thing is that now we have to use less milk, so in that way we are saving a lot of milk by using that water [everyone laughs].

He was a Gracious One, He was an Ocean of Grace, and with both His hands He went on giving the grace and blessings to the people. Fortunate were the souls who had the opportunity to have His darshan and His grace. Even now He is giving His grace to all those who accept it.

QUESTION: Sant Ji, have You written any where about how we have to lovingly discipline our children, and if You haven't can You tell us a little now?

SANT JI: I have said a lot about this and a lot has been published also. I have told many stories about how we can discipline the children, so you should find those writings and read them. I have said a lot about this; that if the parents understand how much responsibility they have for making the lives of the children, then they can easily do that. If the mother is a meditator herself then she can not only discipline the child herself, but she can make the child obtain the status of a Saint.

A very famous story about Sufi Saint Farid tells about His childhood. I have said many times that his mother was a good meditator; she used to go within and she was interested in teaching the way of devotion to her son.

She wanted her son to start doing the devotion of God from his early childhood and become a devotee. So she started telling him right from a very young age, “Son, you should do the devotion of God.”

You know that the children are always interested in eating sweets, so he said, “Will God give me some sugar to eat?” His mother replied, “Yes, if you will do the devotion of God, He is very sweet, and He will give you sweets and sugar candy.”

So in the beginning she had to work hard, she had to teach him how to do the meditation, she had to spread the prayer mat for him and he would sit in the meditation. She would give him her attention and make him do the meditation and after a while she would put some sugar candies in a bowl and put it in front of him and tell him, “Okay, now you leave off, God has given you the sweets.” She had to work hard only for a few days, but later on when he started doing the devotion, when he started enjoying the intoxication of the Naam which he was getting from within he did not crave the sugar or the sweets outside. When he became a Param Sant He wrote, “No doubt sugar, sweets, honey, milk are very sweet but, O Mother, the sweetness of Naam cannot be compared to any of these sweets.”

In my childhood my mother used to tell me the story of a man whose mother was responsible for his misfortune. Only because of his mother he was put to death. And she told how he gave the punishment to his mother.

It happened like this: There was a boy who got into the bad habit of stealing from others. When he would bring anything home, his mother would not rebuke him, but instead she would inspire him to go and do more. She was always very pleased that her son was bringing things from outside, that he was stealing. She went on inspiring him and finally one day he became a great dacoit. Once he went to plunder something and there someone was murdered. As a result he was caught by the police and he was sentenced to death. Before they took him to the gallows they asked him if he would like to see anyone or if he had any final desire. He said, “I don’t have any desire, I don’t want to see anyone except my mother. If you would bring my mother I would be very happy.” So when his mother was called she was very happy. She thought, “Maybe my son is going to tell me some secret, maybe he is going to tell me about some hidden treasure,” because she was still interested in the wealth. So when she went to see her son, he said, “Mother, bring your ear close to me, I want to tell you something very secret.”

His mother became very happy and she brought her ear close to the bars, and he at once cut her ear off. He rebuked and punished her, saying, “It is because of you that today I am going to climb the gallows. If you had stopped me from stealing things, I would not have become a dacoit. This is only because you went on inspiring me to steal other people’s things that I have become a dacoit.”

So I mean to say that if the parents are a good example they can teach their children, with less effort, to be disciplined and to be good citizens. I remember that even in my childhood I never had the habit of visiting people’s homes and I never had the habit of going with other boys to play. But still my mother would always keep a check on me and she would say, “Mind that if you will go to visit people’s homes, and if you will go and play with the other boys, I will go and tell their parents, and I will give you punishment, because I don’t want that you should become a bad boy and in the end you cut off my ear.”

Master Sawan Singh Ji used to talk about a married couple who had a son and they always used to encourage that son to go out to other people’s homes and steal things from them, and later on that boy also became a very great thief. So you can see that Sheik Farid’s mother was also a parent and she inspired Sheik Farid to become a Saint whereas the other people, in the story I just told you about, that boy became a dacoit. It was only because of his mother that he was put to death. So this means that the parents have a great impression, a great affect on the lives of the children. Master always used to say that if you want your children to become good, first you become good. Because unless you will set a good example for the children they will not learn from you.

Master Sawan Singh Ji used tell about His life; once when He was living in Abdabar there was a drunkard who used to live right next to Him. He also had many children and Master Sawan Singh also had many children. That drunkard always tried his best to inspire Master Sawan Singh’s children to play with his children and he always tried to make them eat meat and drink wine. But Master Sawan Singh’s children were so good that they never drank wine, they never ate meat, and once when he got tired of trying, he came to Master Sawan Singh and said, “I don’t know how you taught your children, but I have tried my best but still they are not interested in eating meat or drinking wine, they are not even interested in playing with my children. I don’t know how you are teaching them, how you are disciplining them.”

Master Sawan Singh said, “The time will come when you will realize your mistake. Now you think that your children are following you, they are eating and drinking and you are happy, but the time will come when you will repent for this.”

The same thing happened. After a few years when Master Sawan Singh again met that person, he was suffering, he was weeping in pain, because his children were great drunkards and they were bad people and he was tired of it.

So I mean to say that children learn from their parents. If the parents are good people, if the parents set a good example for the children, the children can also live a disciplined life and they can also become good people. When I went to Sant Bani Ashram for the first time, the town’s police chief came to see me. He also had the darshan of Master Kirpal Singh. When he came to see me he asked me, “What should the parents give to their children? What is the responsibility of the parents for the children?”

I told him that if the parents want to give anything to their children it should be good teachings, good education. Because if the children will get good teachings and good education they will glorify their parents' name. They will become respected in the world, and they will not starve in poverty. Because if they have a good education and good teaching they can make a good living. But if you will only give them the money and your wealth without good teachings, it is possible that they may lose your wealth, they may lose their wealth, and they may even bring a bad name to you and your family. So the only thing you should give them is good teachings and good education. So I always say, I hope that all the parents will give their children good teachings, good education right from their beginning, right from a young age, because they are the innocent souls, and they have been given to you by God. It is your responsibility to make their lives good.

1993 May: The Restless Nights and Days

Session Date: October 31, 1984

This question & answer talk was given October 31,1984, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

QUESTION: When we dream of the Master is that the Negative Power?

SANT JI: Regarding the dreams of the Master I have said a lot, and maybe it has been published in the magazine also. I have said a lot in the past but once again I will repeat it for you.

You know that our souls function in three different states: one is the awakened state, another is the state of dreams, and the third is the state of deep sleep, which we can even say is the state of unconsciousness, when our soul is not conscious of what is happening.

In the awakened state the soul is at the Eye Center and it is functioning from that center and she is fully conscious of what is happening, but when our soul drops down from the Eye Center and starts functioning at the throat center then the soul goes down in the state of a dream. This is when we have the worldly dreams.

We dream of the people whom we deal with in our day-to-day life, and we see in our sleep as dreams those things which we usually see outside during the daytime. Usually our day-to-day thoughts and our routine work changes in form and comes in the form of dreams when our soul drops down from the Eye Center and starts working through the throat center.

When our soul drops from the throat center and when she falls into the state of deep unconsciousness then both the mind and soul start playing their game. Since this is the level of lower mind that is why the forms of the dreams which we experience do not have any complete meaning.

Sometimes you might see forms which are not complete: you might see the head but not the limbs, sometimes you might see one leg and not the other one. So in that way it is incomplete and we cannot make any sense of it, because it is a state of deep unconsciousness and neither our soul nor our mind is conscious of what it is experiencing or seeing.

When graciously Master gives us His experience, which people often call as having dreams of the Master, at that time what happens? Master does not go down below the Eye Center because He is very pure, and in the centers lower than the Eye Center it is all dirt. It is all filled with dirt and Master does not go into the lower centers. He remains at the Eye Center or above it, and whenever He wants to shower His grace on us, He graciously pulls our soul up and at that time we see His Form, we have this experience which we call a "dream."

Since we do not have the knowledge of the inner planes and we have not seen the Radiant Form of the Master within that is why we cannot appreciate the experience which we call a "dream" of the Master. We cannot appreciate the experience of the Master which He gives us through that state.

If we were concentrating, if we had gone within and had seen the inner planes, we could easily distinguish between the worldly dreams and the dreams of the Master. When we have the experience of the Master, at that time Master is not going below the Eye Center. He remains at the Eye Center or even at the inner planes which are above or higher than the Eye Center and He graciously pulls our soul up. He gives us the chance to go into the inner planes. This does not happen with everyone, that they cannot understand what Master is doing with them when they are having an experience of the Master. Many people do understand the value of the experience of the Master which they get in the state of sleep. Even in this group there are many people who go within, who meditate, and who know how Master pulls their soul up during sleep.

The worldly dreams which we get when our soul starts functioning from the Eye Center do not give us any happiness because they are not deep, they are not very subtle. But the experiences or the dreams which we get from the Master – since they are the grace of the Master, and our soul is being taken up into the higher planes – we get a lot of peace and happiness from such experiences. Sometimes that peace and happiness remains with us for many days, and once we see the Radiant Form of the Master within, it becomes difficult for us to forget that Form. Many dear ones who have been blessed by such an experience progress a lot in their meditation and in a way they make their meditation a success.

Since we do not go within, and we have not seen the Radiant Form of the Master, that is why we do not appreciate the grace which Master gives us in the experiences which we call dreams. If we were going within and if we had seen and known about the inner planes, then we could easily see the grace of the Master which He gives through these experiences. Satsangis should try to take advantage of the experiences of the Master.

Many times, because the disciple is not able to go into the higher planes, Master pulls his soul up using all His grace, but He does not go below the Eye Center. He always remains either at the Eye Center or at the higher planes and graciously pulls the soul up.

Whenever anything like this happens, Satsangis should be very careful and they should try to take advantage of this grace.

When we sleep, those who do not meditate, their soul also sleeps with their body and their soul drops down from the Eye Center and starts functioning through the lower centers, and as a result they have dreams. But the meditator's soul does not go below the

Eye Center. Instead of going down into the lower centers it goes up into the higher planes. Even when the meditators are sleeping, only their body is sleeping and resting and not their soul, their soul is functioning and progressing in the higher planes.

Kabir Sahib said, "Whether I am sleeping or awake, I remain at the same place."

Sant Satgurus do not sleep when They seem to be sleeping. Their body rests, but at that time They are either taking care of or liberating some soul, or showering grace and blessings on some soul.

I would like to clarify this point once again, repeating this thing which I have said many times: "For a Saint it is not a difficult thing to talk in the language of the disciple." Many times the disciples report that when they went within and they talked with the Master, Master talked with them in their own language and they do not mention any interpreter. Many times I have said this, "Where the Shabd has to talk with the soul, at that time no translator is needed; there is no barrier of language there. In whatever language the disciple speaks, the Master also responds in that language."

A letter has come with this group in which the dear one has written about how he talked with me in his language (English) and how it was very clear to him what I was telling him.

When we are in the state of dreams sometimes we do not remember what happened in the dream, we don't even recall completely what Master said. But the dear ones who go within, who have such experiences with the grace of the Master, report that everything was very clear to them and that they understood everything. They never mention that Pappu was there to translate, because they hear the Master talking with them in their own language.

For a Master it is not a difficult thing to do that, but They do not perform any miracles and They do not boast of Their qualities because They are very humble.

QUESTION: I read a few different times about how You had meditated for seventeen years in a cave and then after You met Kirpal, for another five years, and I wonder, did You sleep at all or were You doing something else?

SANT JI: [Much laughter] This body needs food and also to keep it light it needs some rest, some sleep also. But the meditator's sleep as well as his diet reduces by itself.

It is because I have meditated in a special way, that is why I inspire all of you to meditate. Many people complain that they do not have enough time for the meditation. I tell them, "Look here, why don't you make a schedule of your day-to-day life in which you know at what time you have to get up, what time you have to go to your job, what time you have to eat, and what time you have to go to bed. In that schedule you should have a time for meditation also. [If you] follow that schedule wholeheartedly, then you will have no complaints that you do not have any time. Master graciously gave us the diary to keep, and by the help of the diary also we can maintain our daily meditation. If we follow the schedule which I have just mentioned, then we will have no difficulty in meditating and achieving our goal.

In the beginning it is very difficult to reduce the amount of sleep. In the beginning when one tries to reduce the amount of sleep, he feels heaviness in his eyes, he feels heaviness

in his head, and it becomes very difficult for him to stay awake. But after he develops the habit of sleeping less then it becomes difficult for him to sleep more.

The appetite is the same. In the beginning it is difficult to reduce your diet, because you feel like eating too much, but later on, when you develop the habit of eating less, then you can never eat a lot of food because then your stomach has become used to eating less food.

This is my personal experience that the pleasures which the men are running after and which they do not want to give up – they give first importance to the pleasures – in the beginning it is difficult to give them up too. But when we give them up, a time comes when, from our within, we start hating those pleasures and then they never bother us, we never feel like enjoying those pleasures.

All the Saints, those Who got the blessings from Almighty God to bring the souls back home, meditated for many years in Their lifetime before They started doing Their job. They meditate for so many years, for so much time, because until They have perfected Themselves in meditation They do not get permission from Almighty God to continue the mission. If I had known that after my meditation and after perfecting myself in the meditation I would be given such a big responsibility of taking care of the souls, of doing the Satsangs for the dear ones, of flying in the planes, of having the restless nights and days going here and there to meet the people and do all this work, I would never have meditated this way. Because I was initiated by the Master and once the Master gives you Initiation then you are sure that He will take you back to the Real Home, so what is the use of doing the meditation? If I had known that I would be given such a big responsibility I would never have meditated; I am telling you the truth. But I did the mediation for some other purpose. I thought that when I do the meditation and perfect myself in it, I will meet God and it will be fun. It will be a nice thing, after that I will not have to worry about anything once I have realized God.

But after I did the meditation, when He gave me the permission, when He gave me the orders, to continue His mission, only I know what happened with me and how I felt. I felt in myself like a thief that is caught red-handed. He cannot run away, he cannot sit down there. He is confused, he does not know what he is; he cannot do anything, he just waits there for the judgment to come.

I felt the same way after meditating for so many years on the first Two Words. After perfecting myself for the first two planes, when Master Kirpal graciously gave me the Initiation, at the same time He told me, “Now you have to do this work. Be careful and don’t let my teachings be destroyed in this world. You have to continue to spread my teachings in this world.”

Only I know how I felt at that time, because I had not done the meditation to become the Master. When I was meditating on the first Two Words and when I perfected myself on the first two planes there was no question about being the Master and doing this job, because one who has perfected himself on the first Two Words cannot get the permission to do this work because he is still not perfect. Afterwards when Master Kirpal graciously gave me His Initiation and at the same time when He gave me the orders to do this work I felt very sad and I wept, but He didn’t hear my weeping. I told Him, “Master, I did not do the meditation for this sake, I did the meditation because I was a devotee of Your Feet

and I wanted to sit in Your lap. I wanted to be a honey bee of Your Feet and a lover of Your Feet; I feel the pleasure, I feel the happiness by doing that, and I do not want to do this work." But He did not listen to me because He wanted me to do all the work which He is making me do now.

So once again I am saying that if I had known in the beginning that He would make me do all these things, after making me meditate for so long, I would never have done the meditation in this way.

Those who do not meditate, only those people form the parties and only those people are desirous of becoming the Master. They do not know that they will have to settle the accounts of the souls with the Negative Power and that they will have to take the karmas of the souls on their own body. Since they do not know what job they will have to do, they are anxious to become the Master; that is why they form parties and they criticize other people.

But those who meditate and who know the Reality are not desirous of becoming the Master; they are not anxious to do this work. They are not willing to become the Master because they know what duty they will have to perform and how much burden they will have to take on their shoulders if they become the Master.

Guru Nanak's sons struggled very much and they even became upset with their father that He did not give them the guruship. But when Guru Nanak told Bhai Lena, who later on became Guru Angad, to do this work, he said, "Master, this load is too much for me; how will I carry it?"

When Master Sawan Singh gave this responsibility to Master Kirpal, He asked him to count and tell him how many people were initiated. He was told that so many people were initiated, hearing which Master Sawan Singh said, "Kirpal Singh, I have done half of your work, now you have to initiate the other half."

At that time Master Kirpal Singh wept in front of his Master and said, "Master, You be the one to do the other half; You do the rest of the work too."

But Master Sawan Singh said, "No, you have to do that."

At that time Master Kirpal said, "Let me become the pipe and whatever Water You will send to me, I will just let it pass through me and give it to the people. Whatever grace You will give to me I will give it to the people."

Master Kirpal was not pleased, He was not happy, to do that work. Those meditators who meditate and go within do not become happy, because they know the load or the burden, and they are not anxious to become the Master and do this work. But when they are given the responsibility by the Master, when they are given this work, when they are given the orders by the Master, they cannot refuse their Master and they happily accept whatever comes in the Will of their Master.

You people have tasted so much of life. You have traveled so much, you have been so many places and you have enjoyed many pleasures of life. But you know how my life was: I never went to any city for sightseeing, I never went to eat any delicious foods, I never wore any beautiful clothes, I never went wandering and roaming here and there, and I never went out for picnics. You know that whenever I go to the foreign countries I

am locked in an airplane, and over there in the ashrams I am locked in a room. I never go out to see places; I never go to meet people outside. People come to see me in my room. Even when I go to Delhi or Bombay, Pappu knows and whoever has had an opportunity to be with me in Bombay or Delhi, you know how much time I spend going into the city. I never go to visit any place in the city, I am always locked in a room where people come to see me. My life is much different than the life of most people. You can very well imagine what is the mission of my life on this earth and what is the mission of the worldly people's life on this earth.

People give first preference to meeting people and enjoying the pleasures of the world, whereas in my life there is no place for all those things. And even now, when I am doing this work, I never go for sightseeing or picnics or anything like that. I travel only for the sake of my job and that is all.

QUESTION: If the son does not want to meditate, is that between the Master and the child, or is them a place for a parent to encourage him to meditate, and if so how?

SANT JI: During the last question and answer session [printed in the April 1993 issue], I told you the story of Sheik Farid and his mother, how in the beginning she made some effort and she tempted Sheik Farid to do the meditation by saying that He would get sugar candy. Afterwards, when He got interested in meditating, she did not have to continue that. And later on He became a Perfect Master. Because of her efforts and her interest in making the life of her son we still remember her with great love and affection. I would say that even before the child learns to talk you should teach him good things, you should tell him about the Master, about the love of the Master. You should teach him good words, good language, because it is the parent's responsibility to make his life.

Pappu's son is very small, is very young, and whenever he sees my picture or Kirpal's picture in any room, he at once bows down to the picture. Even if he remembers only one sentence or one half of a sentence of a bhajan he would probably sing that. And Jarwahar's daughter Pinkie, Pappu's niece, once she came when her mother brought food for me. After I finished eating, her mother gave her a banana from my basket, but she didn't take that. She said, "No, I don't want this; I want the parshad," and when I gave the same banana to her, then she was content that she had gotten parshad. So you know that she is not very old, she is just one or two years older than Pappu's son, but she has so much faith and devotion for the Master. She knows that whatever is touched by the Master is parshad. So she would not take that same banana from her mother which she took from me after I had touched it.

Pappu's father used to tell me about when Kulwant was a small child. Once they were visiting some relatives, in some other city, who did not have Master's picture in their home, so Kulwant did not accept tea there. He said, "I will not drink tea here because they do not have Master's picture in their house, and they do not have Baba Ji here."

So I mean to say that children are very faithful, they are full of faith and devotion and love. In whatever way you teach them, they will learn it right from the beginning.

You know that Bant's daughter is not very old, she does not even know how to talk. She cannot speak, she cannot understand anything, but we are trying right now to teach her

some good things. She has already learned these few words: *Aja Mere Kirpal Ji Pyare* and you can even hear her singing that.

A few months ago Pappu wrote me a letter about his son Raju. Usually they play Master's Satsang video tape in their Satsang, and once they turned on the television for some news or songs and Raju was not ready to see that. He said, "You turn it off and you turn it on with Baba Ji on it." I mean to say that children are so full of love and faith that he thought that everywhere it is Master, it is Baba Ji, which is being televised, so he wanted to see Master.

In the beginning it may seem difficult for you to teach your children about meditation and loving the Master, but later on if you keep trying it will become like your routine work, and even you will find interest in that, because it will remind you of the Master more. Afterward you will find it very interesting and rewarding when you will tell your child to sit for the meditation or to bow down in front of the Master's picture and it will also help you in your meditation. Then whenever you will tell your son, "Son, didn't you meditate, didn't you bow down to the Master's picture?" You will also find it very pleasing, and you will also find it very helpful in maintaining your remembrance.

1993 May: What Can Ajaib Tell His Master?

Session Date: January 18, 1986

This question & answer session was given January 18, 1986, in Bombay, India.

QUESTION: [translated from Italian] When she was in Victoria with Mother Millie this summer she had a meditation at the end of which Mother Millie asked people whether they had a good or bad meditation and she wasn't sure what to answer because during her meditation she felt that she was in a place where everyone was suffering a lot, her included, they were breathing heavily, they were describing a place that she imagined as hell and she was wondering whether this had been a good meditation or a bad meditation?

SANT JI: Usually it is said that you should only ask such a question in your private interview because it is not appropriate to answer such a question about meditation in public.

QUESTION: Master, I would like to know if a disciple of a Sant Mat Master changed to another, which Master will be responsible for him?

SANT JI: Well this is a matter of deep thinking and understanding. Only the perfect Master is responsible for the soul of the disciple. The incompetent or the imperfect Master is not responsible, he cannot be responsible for the soul because when he himself has become a slave of mind and the organs of senses what can he do for the soul of the disciple? Master Sawan Singh Ji used to say, "If the Master is blind, the disciple is also blind, and both of them go to the hell." So such an imperfect Master can be responsible for taking the soul to the hell, but he cannot be responsible for the liberation of the soul.

This is a matter for understanding: if we leave the perfect Master and go to the imperfect Master then we are doing a very bad thing for our soul; but if we leave the incompetent Master and go to the perfect Master we are removing a very heavy burden of our karmas

from our soul. Swami Ji Maharaj says, “Give up the imperfect Master and in this way you will get rid of one more big karma.”

QUESTION: This question concerns the bhajans. In the bhajans which You have written, You call Yourself poor Ajaib, Ajaib the miserable one, and other suchlike descriptions; I am wondering: If a perfect Master so describes Himself what is the condition of the rest of us?

SANT JI: Read the bhajans written by any perfect Master and you will find the same humility in all of those writings. They always describe Themselves or call Themselves as a slave, servant, or a poor one, a miserable one.

[The disciple who becomes perfect] knows that it is his Master who has made his life and he knows that his Master is pure, He is above all, He is highest and it was only because of His Master’s grace that he became good, he became perfect. So he does not take any credit to his own self. He always calls himself with the humble words and he always gives all the glory and credit to his Master.

Kabir Sahib said, “I went looking for the bad ones but I did not find anyone bad, when I looked to my own within I found that I was worst of all.”

This does not mean that Kabir Sahib was the worst of all, that He was very bad, this is His humility. The perfect Saints, even after reaching the Original Home, the Real Home, still call Themselves as the poor ones.

Guru Nanak has said, “Poor Nanak has fallen at Your door; now unite me with Him, this is Your glory.” Bhai Gurdas, who was a great meditator, said, “I am a sinner and I have done all the bad deeds. I am the worst of all; I am much worse than others.” It does not mean that he was bad or that he was not loyal to his Master. This shows the love of such persons and a glimpse of their humility.

Swami Ji Maharaj says, “O Master, I am the greatest sinner of all.” The perfect ones have seen the real glory and real position of their Master after going within. They have seen the most real, the most pure, the most holy plane within. And they know that only because of their Master, they were able to go to that plane. In this mortal world, in this physical plane, there is the dirt of the pleasures and the worldly things; if anyone says that even after living in this world, he will remain pure, remain holy, that is not possible. It is as if you have a piece of coal in your hand and you say that you will not get any stain from it, you will not get your hands blackened. That is not possible.

So the perfect ones know that it was only because of their Master and only because of His grace, that He saved them from the dirt of the pleasures of this world. It was only because of the grace of their Master that they were able to go back to the Real Home, that they were able to go to the Purist Abode. That is why they always express themselves as the poor ones, as the miserable ones, because they know that they could not do anything if it was not the grace of the Master. Because of this they always give the glory to the Master. If Master had not given the Naam Initiation, Who gave us the wealth of the Naam? It was the Master Who gave us the wealth of Naam and only because of that wealth of Naam were we able to go to that highest place.

Guru Nanak Dev Ji Maharaj said, "All the world is sick and Naam is the medicine for all the diseases. We are full of the worldly dirt, and Satguru manifests that Naam within us. Only He connects us with that pure and holy Naam."

All the Satsangis should think about this patiently: just imagine if we have lost our way in a forest and do not know which way to go, and if we do not have anyone whom we can call as our very own, who could come and show us the way home. If we do meet anyone there he is full of his own interest. Nobody wants to help us; everyone is trying to use us for his own selfish purpose. No one will help us and we are suffering there. We do not know where to go and we are lost in that forest. If, in that condition, in that kind of situation, we come across someone who is our very own, who comes to help us in a selfless way, who puts us on the real path and who helps us get back to our home safely and happily, just imagine what we will feel for that person.

We will be very grateful to him. For us, that person will be not less than God. We know that if he had not come to help us in that forest where we had lost our way, where no one was ready to help us and everyone was trying to take advantage of us—we know that if he had not come to help us we would have remained in that dangerous place. This person came and selflessly he showed us the path and even helped us back to our home, what will we think about him? We will become very grateful to him, we will not have any pride of our own strength, we will become very humble in front of him.

Similarly, in this world we are lost. We do not know which way to go, which is the Path which takes us back to our Real Home and we are confused. Everyone in this world is suffering. We do not have anyone in this world who can help us selflessly. Everyone whom we meet in this world is full of their own interest and they love us only because they want something in return from us.

If the mother loves the child, she loves the child expecting that in her old age he will help her, he will take care of her. If the child loves the mother it is because he has the desires; he expects that his mother will feed him and give him a good education, and that she will do everything for him. In the same way, if the husband loves the wife, he does not do it selflessly, he does that so that she will provide him all the things he needs, so that she will fulfill his desires. Also if a wife loves the husband she does not do it for selfless reasons, she does it so her husband will give her all the things she needs.

So the meaning of saying this is that everyone in this world, all our worldly relations love us because they have some interest of their own. There is no one who loves us selflessly. It is only the Master Who loves us selflessly, He does not expect anything from us except Bhajan and Simran. So if we get Someone Who loves us selflessly and Who puts us on the real path, Who helps us to get back to our Real Home, what would we tell Him? We would not tell Him that we could do it ourselves. We would always say – this voice would come out from our soul by itself – "We were wandering here and there and had forgotten our way; we were helpless, we were the miserable ones, we were the poor ones, and it was only by Your grace that we came on the right path. It was because of Your grace and glory that we were able to reach our Real Home."

So when you know the real glory of the Master, when you know that the Master's love is selfless and there is no other person in this world who could love us selflessly, then without your making any effort this voice will come out from your soul, "O Lord, You

are the great owner of the real home Sach Khand, we were the poor ones wandering here and there in the suffering world, and only because of Your grace and Your help were we able to get back to our Real Home."

Kabir Sahib says, "If there is anything we can offer to our Master that is the offering of Sat Naam, the offering of our meditation." Kabir Sahib says, "I always wondered, I always thought, what is the thing which we can give to the Master? What is the thing which we can offer the Master? Sat Naam is the only thing, the meditation is the only thing which we can offer to the Master. And the most sacrifice we could do for the Master is to sacrifice our own self." Master does not expect anything from the disciple, He does not become pleased by taking anything of a worldly nature from the disciple. For His own self, He does not want even a little thing. He works hard and earns His livelihood; He does not want anything from the disciple. If there is anything which He does want and with which He is pleased, that is our Bhajan and Simran. The Master always says, "Come to me, bringing whatever amount of Bhajan and Simran you have done."

In my life I have never criticized or commented on anyone, and I do not allow my disciples to criticize others, because I know how much we lose by criticizing. Criticizing others means that we are staining ourselves and losing all our meditations. That is why I never criticize anyone. But I will definitely tell you that in my life I went to many monasteries, many so-called religious places, all over India, but everywhere they would only explain the theory and they would only talk about God and that is all. Nobody gave any practical experience, it was only Baba Bishan Das who put me on the Path. And after Baba Bishan Das it was Master Sawan Singh who assured me that the time would come when He would make me do the seva. Baba Bishan Das had the knowledge up to the second plane, He had the knowledge of Two Words and He had done it practically. He did not have any other disciples other than me; He used to say, "If I am not complete, when I am not perfect, why should I make disciples?" Whatever knowledge He had and whatever He had done practically he gave me only that.

When I took Baba Bishan Das to see Master Sawan Singh, we were sitting with Him and talking. And there was a Muslim Fakir who told Master Sawan Singh, "I know that in one of your past births you were the king of Faridkot." (Faridkot is a state in Punjab.)

Master Sawan Singh said, "Yes, I also know that in many of my past births I lived a life of poverty, I was poor in many of my past lives.

So the meaning of saying this is that the perfect Masters have the knowledge of Their past births. That is why They make us understand that we do not know in how many births we became people's wives, and in how many births we made other people our wives. We do not know for how many births and in which bodies we came, or how much richness we enjoyed and poverty we suffered.

The mahatmas who go within have the knowledge of their past; they know what they have gone through, and they know about everyone else. So finally we have gotten this human birth and have got the Master and have got Initiation from Him. After going to Sach Khand, what should we tell the Master Who has finished our pain of birth and death and Who has made it possible for us to go to Sach Khand? What should we tell Him about what we are? Because once we go within and realize how much we had suffered in

our past lives – what to talk about past lives – in this life how much we have suffered! And when we know that Master has showered grace on us, that Master has taken us to the Real Home, when we know that it is all because of His grace that we have achieved this place where there is all peace and happiness, what can we tell Him about how we have realized it? We will only express our gratitude and we will only become humble in front of Him.

If you would look through the eyes of Ajaib, if you will look through the soul of Ajaib you will know how much he has suffered in his past lives. What to talk about past lives, even the suffering of this lifetime cannot be counted, and only he knows how much he has suffered and only he knows how much grace Lord Kirpal has showered upon him.

He has made a sweeper, He has made a maid, as the queen of Sach Khand; what can Ajaib tell Master Kirpal? What can he tell the All-Owner? Can he tell Him, "I am the best of all. I am the king, I am the emperor. There is no one else in the world like me" – when he knows that it was all the grace of Master Kirpal? It was all the grace of that Almighty Lord Who made it possible for this lowly one to go to Sach Khand and finish his birth and death. What can he tell him except expressing his humility, except expressing his gratitude for all the grace He has showered on this poor soul?

Kabir Sahib says, "The Path of God is very thin, about one tenth the size of a hair, but the mind has become very big like an elephant; how can he walk on that Path? How can he go back to the Real Home?" He says, "The Path on which we have to go back to our Real Home is very thin, it is like one tenth the size of a hair. But the mind has become very big like the elephant." The mind says, "I am intelligent, a learned one; I have this, I have that." So because of all these I-hoods he has become very large. How can he walk on that Path? He has to become as thin as the Path, he has to develop that much humility within him.

The only way of expressing our gratitude for the Master and the only way of developing humility within us is by going within. If we become humble without going within, that humility is for deceiving the people; it is only for showing other people. And if we show that we are humble without going within, we don't know when egoism will come and trap us. Unless we go in the within we cannot develop the real humility.

Many dear ones know how many Indian government officials were around Master Kirpal – members of parliament, as well as the Prime Minister, President and many ministers. Those officials used to visit Him and they used to ask for His advice and they were very close to Him. But on whom did He become gracious? He became gracious on this poor one who was in Rajasthan. He Himself went to Rajasthan to meet this poor one; He was not called, but He Himself went there to shower His grace.

If anyone would make a place for God Almighty to dwell and if anyone would call Him through his soul, you do not need to invite Him outwardly, He will come there to you by Himself. You do not need to invite Him from outside. He will come there if you are calling Him from your within, if you are calling Him from your soul. Even if you are sitting in a house which is locked from all sides, even if you are living very far from Him, across seven oceans, but if you have love, humility, and yearning for Him, and if you call Him with your soul He will definitely come there. If you do not have love and yearning for Him and you are not calling Him from your soul, then He will not come to you even if

He is living with you. Unless you have real love and yearning for Him, He will not manifest within you.

This is an incident of Master Kirpal Singh's lifetime. Once I was visiting some village in the Punjab, the name was Dabwali. A sadhu was there who had done the practices of the water and it was the last day of his practices, so people had gotten together from so many different villages; they were going to perform the yajnas and the different austerities. I was going there and since I myself have done many of those austerities and practices I always have appreciation for those who do that, because it needs a lot of devotion and hard work. So I thought, "Let me also have the darshan of such a sadhu who has done the practices."

When I went there, he was sitting there with his followers, like you are sitting here, and he was sitting on a bed. As soon as he saw me coming towards him he started saying, "Bring a bed, bring a chair or some cloth, because behind the person who is coming there is another very powerful person, a very tall person and he has big eyes. He is wearing white-colored clothes and he is very powerful; he is very impressive."

He meant that he was seeing Master Kirpal Singh walking behind me. When I came near him he told me to sit on the bed along with him. I told him, "No Baba Ji, I will sit on the floor, I don't deserve sitting with you. You have done very good devotion, you have done very hard work doing these practices." He told me, "No, you sit with me on the bed." But when I insisted they did not let me sit on the ground unless I put something underneath me.

So the meaning of saying this is that you don't know at that time, physically, whether Master Kirpal Singh was giving Satsang, or whether He was seeing dear ones in interviews, or with whom He was meeting. But that Udasi Sadhu in Punjab who was doing a little bit of devotion sincerely, he was seeing the Presence of the Master with this poor disciple. Master always remains with the disciple, but those who have done some devotion, those who are sincere in their devotion of Almighty Lord they always feel His Presence. Not only do they feel His Presence, but they also see the Presence of the Master with the disciple.

Many dear ones write and tell me how they have seen the two Powers standing behind me during the Satsangs. Sometimes they see other Masters who are behind me or who are with me at the time of Satsang. I have also told about an incident in Vancouver; once a dear one even saw Baba Bishan Das standing behind me. He said that he had seen three powers, and he could recognize Master Sawan Singh and Master Kirpal Singh but he did not know who the third one was. I had never described how Baba Bishan Das looked, and there is no picture of Baba Bishan Das. But that dear one who had seen Baba Bishan Das in Vancouver told me about the turban, and I know that Baba Bishan Das used to tie his turban in that way. So because of that I told him that it was Baba Bishan Das. So the meaning of saying this is that those who do the meditation and who are concentrating can see the Presence of the Master, they can see how the Master is present with the disciple and how He is always taking care of him.

So when we know that it is all Master's grace – that Master has taken us to Sach Khand, that He has made us the owner of Sach Khand, that He has given us everything – what can we tell such a Master Who has given us so much glory, Who has given us so many

things, what can we tell Him? Can we tell Him, "We are greater than You," or "We are best ones"? We cannot say that, because then we know that everything belongs to Him, Sat Naam is His, Sach Khand is His, everything is His. What can we say when everywhere we look we always see Him? We understand that the earth is of the Master, the sky is of the Master, the water is of the Master, every being, everything belongs to the Master. There is nothing and no place in this world where the Master is not manifested. There is no place that doesn't belong to Master. What can we tell such a Master except that we are the poor ones, we are the humble ones, we are the miserable ones. So unless we have so much humility to express our gratitude to the Master it will not work because this is the Path of humility. Guru Nanak Sahib says, "I sacrifice myself on such a Master Who Himself is the liberated one and Who has liberated me." That Power is called as the Guru or the Master Who has become free from the mind and the senses Such a high, such a pure Power is called the Master Who has risen above all these things and Who liberates others, such a pure being is called the Master. Guru Arjan Dev Ji Maharaj says, "I have neither done any japas, nor have I performed any austerities, nor have I remained in the abstinence. I have not done any good deeds; I have only taken refuge in Your Feet. Nanak says, 'I am the one who has done the worst karmas. Since I have taken refuge in Your Feet, You should protect my honor.'"

It does not mean that Guru Arjan had not done any seva, that He was a bad person, or that He had done bad karmas. He had done a lot of seva for His Master and He had not done any bad karmas. But because He knew it was all done by the grace of His Master that is why He called Himself as the one with the worst karmas.

The Master is present within the Initiated disciples in the form of the Shabd, and the disciples always work hard to see the Form of the Master Who is in the Form of the Shabd in their within. What to talk about the Presence of the Master within the Initiated dear ones, Master also gives His darshan to the dacoits and to other people who have done very bad karmas, because Masters have Their own ways of bringing people to the Path.

Bachan Singh, the son of Master Sawan Singh, had some bullocks and some thieves tried to steal them. Whenever they would come and try to take the bullocks away they would always find an old man standing there as if he was waiting for them. He would always say, "Well why have you come?"

At once those thieves would run away. This happened for three consecutive days. They would come and the old man would always ask them why they had come. So they could not succeed in doing their job. On the fourth day they went to Sardar Bachan Singh and asked him who that old man was, "Who was always alert there as if he was waiting for us?"

Bachan Singh realized that it was none other than Master Sawan Singh and he told them, "He is a Saint, He is the Master, and in the worldly way He is my father."

So Masters have Their own ways; They even give Their darshan to the dacoits and the thieves. Later on both thieves came to Master Sawan Singh and they became the initiates.

So I mean to say that the grace of the Master is such, the glory of the Master is such, that we cannot finish describing it, we cannot finish talking about it. I could talk on this subject for so many days, continuously answering this question.

1993 June: Sant Mat: the Path of Improvement

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This question and answer session was given in Bombay, India, on January 14, 1986.

QUESTION: I think it was Sant Kirpal Singh Ji who said, "He who is full of himself considers himself as above others and so puts a limit on himself." How can we day to day become more limitless in our way as Kirpal Ji says?

SANT JI: All the Saints have said, "Naam is the medicine for all the diseases." When we do the meditation of Naam then we get the humility. The Master Who is full of all the good qualities and Who has absorbed Himself in Almighty God, even after becoming One with God Almighty, Master is very humble. Even though He is above all, but still He does not have that egoism. So if we also become like the Master, if we also develop those qualities which the Master has, we can also become limitless and we can also become free of the ego, we can become ego-less. When we pay attention to the Shabd Naam, when we do meditate, when we go within and see the Master in our within, then we start getting the good qualities of the Master. We become humble and we start getting rid of all the bad qualities, all the ego which we had in our within. That can be done only when we do the meditation of Shabd Naam.

Saints always tell us that we should live in this world becoming the brave ones and not as cowards. All the good things which we have in this world have been given to us so we can use them. Saints always tell us that we can use the things which have been given to us in this world but we should not start serving them. They say, "Let them serve you, don't become the sevadars of the things which you have been given in this world."

The relationship between the husband and wife is considered to be the most unbreakable relationship. But if the husband and wife have this egoism: that they are the supreme ones and they are all in all, do you think that pride or that ego will let them go with each other? Do you think that our husband or wife will go with us? Are we proud of our children? Are they going to go with us? Do we have the pride of our education, our wealth, and the material things which we have in the world? Are they going to go with us? Nothing from this world will go with us except for the Master. Are we proud of our good health? Have we not seen anyone who is suffering from a disease? If we have a fever, even for a day, our face becomes very pale and we become very weak. So why do we have the pride of our good health? It is not going to remain with us forever.

Are we proud of our youth? It is just like the shade of a tree. Sometimes it is more, sometimes it is less, sometimes it is not at all.

Are we proud of our wealth? It doesn't remain at one place forever. If today it is with us, it will go to some other person some other day.

Are we proud of our good body? You have seen the old people, one day they also were enjoying their youth, they also had good, strong bodies, but what has become of them today?

So what is the use of having pride about such things which are not going to remain with us forever? Is there anything which we are going to take from this world? So why have the ego? Why feel that you are above all, that you are superior to others when you are not going to take anything from here?

Master Sawan Singh Ji used to say that someone once asked the servant of some street singers, "What do you get paid for your job?" He replied, "I get food to eat and clothes to wear, and the entertainment is free."

In the same way, what do we get from this world? What are we going to take from this world? We have come here, we have enjoyed this world, and we leave this world empty-handed; we do not have any savings. We are born in this world with our hands closed, but when we leave this world our hands will be spread out and we will take nothing from here.

Guru Nanak Sahib says, "Egoism is a very serious disease. It is a very sweet disease and it is a cureless disease." But He says further, "Only those upon whom the Masters shower grace do the meditation of the Shabd Naam, and only they can be spared from this disease."

This is not the only disease by which we are affected. There are many other diseases. In one place in the Gurbani Guru Nanak has described the diseases with which we are affected. He says, "The human beings are affected mostly by egoism. There are other diseases too. There is the disease of lust, the disease of anger, of greed, of attachment, and above all there is the disease of egoism."

He says, "The deer, the fish, the moths, all have one temptation in which they fall. They have one disease with which they are affected, and they sacrifice their life for that disease. What is the hope for the human being who is tempted and falls down because of all these five diseases?" The deer has the weakness of wanting to hear good music. Those who trap the deer play a certain type of musical instrument, which in Punjabi is called *kundaheri shabd*. They play that kind of music and the deer is so intoxicated, so fascinated by that special kind of music that he surrenders himself to the hunters. Even though he knows that if he goes where that sound is coming from, he will be killed, but still because he is affected by that disease, he goes and surrenders to the hunter. Because of this one disease, because of this one temptation, he is cut into pieces, he is cooked as food for many people. Just because of one disease he dies.

The moth has the disease of wanting to see the light and as a result he gives his life for that. The moth does not pay any attention to whether it is the light of a high caste person or a low caste person, he only loves to see the light. Even though he knows that when he flies to the light his wings will get burned and he also will get burned, but still because he has that temptation and because he is so fascinated by that light, he goes there and gives up his life.

Fish have the disease of desiring the good-tasting food, and the fishermen know the temptation and the weakness of the fish. That is why when they lower their hook in the

water they attach a piece of meat and the fish even though she knows she is going to be caught and killed, but still because of that pleasure of the taste of the tongue, she puts that hook in her mouth, it sticks in her throat, and the fisherman catches the fish. Only because of this one weakness of hers she has to sacrifice her life.

The elephant has the disease of lust, he has the temptation and he falls for lust and those who catch elephants know about his weakness. They dig out a ditch in the ground and over that they put some grass and things like that to hide that ditch and then near that ditch they put a fake she-elephant. Because of his temptation for lust he comes to that place thinking that the she-elephant is there and he falls into that ditch. He remains trapped there for many days. Even though he is a very mighty animal, but because he doesn't get food he becomes very weak and the trappers using very sharp, pointed iron bars control him. Because of his weakness of lust, even though he was a powerful animal still he has to carry a man on his back. Not only does he have to carry the man but he also has to carry heavy loads. Only because of his one weakness the men take advantage of that and he becomes the slave of man.

The meaning of Guru Nanak explaining this with these examples is to say that all these animals that are very free or mighty, just because they had one weakness in them, they became the slaves of man, or they were cut into pieces and became the food of the man. They sacrificed their freedom just because of one temptation or one disease which they had. What is the hope for the human being who has all these five diseases and who is tempted by all these five passions and who falls for all this?

Mahatmas not only tell us about the diseases by which we are affected but They also tell us the way out. They also tell us how we can abstain from this disease. They say to the dear ones, "You go to a Mahatma who himself has abstained and who himself has been saved from all this disease."

Guru Nanak Sahib says, "My Satguru is free from all this disease and He is the real yogi." A yogi is one who has done the yoga and who has united himself with Almighty God; and Perfect Masters are the only ones who have done that yoga, who have done that practice of union with God and they are free from the diseases.

So the Mahatmas tell us, "Only if you will go and take refuge at the feet of such a Mahatma who has become free from all this disease can you also become free from this disease. If you will not go to such a Mahatma and live according to his instructions, then there is no chance of your survival. These five diseases will bother you and they will keep chasing you."

We know the condition of the young people nowadays. Before they enter their youth, before their youth comes to them they have lost all of their vitality, and then they repent. You may have read in the newspapers the advertisements of the doctors who say that they will help you regain your youth – "If you want to regain your lost youth, come to us and we will help you." But the Masters say that once a person has lost his youth, what to talk about the doctors, there is no one in this world who can help you to regain your youth, because once you have lost it, it is lost forever.

I have had the opportunity to meet the poor people as well as the rich people who are affected by this disease. The condition of the rich people is such that they always keep

the doctors with them for all twenty-four hours of the day. They always have a doctor with them and unless the doctor gives them the treatment they cannot do anything, they cannot survive. They cannot even go to bed if they do not get medicine from the doctor.

We can be saved from all this disease only if we do the meditation of Shabd Naam, because, dear ones, this is the world of the Negative Power and there are so many traps, there are so many diseases, so many things to trap the souls. If someone says that even after keeping a piece of coal in his hand, his hand will remain stainless, will not get dirty, that is not possible. Since we are living in this world of the Negative Power and there are so many temptations there is no way we can be saved from these temptations unless we go into the refuge of the Master. Unless we go and fall at the Feet of the Master and do the meditation of Shabd Naam there is no chance of our survival.

QUESTION: What is the duty of the representative or group leaders when the Master leaves the body? Should he continue holding Satsangs – and in this area many non-initiates are coming – what is the duty of that person? Should he continue doing the Satsang or what should he do?

SANT JI: You can call them group leaders or representatives, but you should know that only those are made as the group leaders or representatives whom the Master wants to give something. If they do the work given to them by the Master understanding it as seva, rise above name and fame, pride and ego and all those things, if they sincerely do the work of the Master, then during the lifetime of the Master such a person will definitely go within and see the reality with his own eyes.

He himself will not wander, he himself will not go astray, and he will not let the ten or fifteen or however many people come in his group go astray.

Dear ones, I have often said that Satguru never dies, He was there in the beginning, even now He is there and in the future also He is going to remain. He is always present.

I have often said that those who say that the Master has died should be brought into court and asked, “Why did you take such a person as the Master who died?”

Master does change the body, but as far as the Power is concerned, It always remains in this world, and in one form or the other It always functions.

Those who are the thieves of meditation, those who do not meditate, who do not go in the within, only they get themselves divided into different parties. Since they themselves are misled, they mislead other people too.

QUESTION: I wonder if the Master would help us understand the difference between discrimination, evaluation, and criticism and if any of these have any use at all?

SANT JI: Well, we criticize only if we have not progressed. Progress means that until we have gone in the within, we criticize, and when we go in the within, when we progress, when our evaluation happens, when we go in the within, then we give up doing the criticism because then the power of discrimination is created within us. To have the power of discrimination means to be able to differentiate between the true and the false.

The person who has the power of discrimination does not need anyone’s support because he himself decides what is the good thing and what is the bad.

Right now, on our soul there is the physical veil and we are involved in the physical maya, but when we shake off this physical veil and when we rise above the physical maya and go into the astral plane, over there, there is the astral maya and there is the astral veil which we need to lift. When we do that and go into the casual plane, over there the casual maya is present and then there is the casual veil which we need to remove, we need to shake off. So when we rise above all this and when we even cross the peak of Brahm and go into Par Brahm, only then do we get this power of discrimination, we get this discriminative intellect and the person or the soul who has reached that place cannot even think about doing the bad things, what to talk about doing them.

At Sant Bani Ashram I commented on the *Gauri Vars* [published as *The Two Ways*]. In those Satsangs I said that the perfect Masters Who have stayed up many nights and Who have sacrificed so much in Their lives, Those Who have done the meditation by working very hard, They never criticize anyone and They never allow Their disciples to criticize others. Because They know how much one loses by criticizing. They get that discriminating intellect, that power of discrimination, and because of that They know that They should not criticize, and They do not allow Their disciples to get involved in criticism.

A soul that reaches Par Brahm and Daswan Dwar becomes like a swan. And Swami Ji Maharaj has also said, "O Swan, you separate the milk from the water." It is a special quality in the beak of a swan that when he puts his beak in the water of Mansarovar where the water is mixed with the milk, it can easily separate the milk from the water. In the same way when the soul reaches Daswan Dwar she gets that power of discrimination and she can easily differentiate between the good and bad things. Since she has risen above and reached Daswan Dwar that is why she always goes for the good things and such a soul never does anything bad.

I have often said that the soul who has reached the Daswan Dwar, if that soul looks down below, she can see everything very clearly. It is just as if a person is standing on the top of a mountain, he can see everything very clearly down below him. But if a person is low down on the ground and if he wants to look up, he cannot see everything clearly. Only if he is standing on the top can he see everything clearly.

There is no measure in this world by which, or with which, we can measure our progress. We have to see our own progress with our own eyes and we can do that only by going in the within. When we go in the within we can see how much we have progressed with our own eyes.

What is our condition unless we have gone in the within? Usually when some people start giving name and fame and start respecting a person who has not done a lot of meditation, who has not gone in the within, he gets puffed up. Then the jealousy is created within him and he feels himself as superior to others. He says that he is superior to others and that the other person has not done the meditation, "I have done the meditation." So when he gets this kind of feeling, when he gets name and fame – if he had done the meditation, if he had gone within, then he would digest that and he would not get puffed up, because he knows the Reality. But if one who has not done the meditation is given name and fame and people respect him, then he starts understanding that he is something more than the other people. And when he gets this kind of feeling, he loses everything.

Paltu Sahib says, "When you get to meet the Beloved you have to live becoming very thin. After that don't take sides with anyone, become impartial. Once you have got your Beloved, once you have got your Almighty Lord then for you everybody should be alike.

QUESTION: Master I would like to ask a question about darshan. I was wondering if this blessing comes from our longing or if it is from meditation or is it in our fate that He gives us His darshan?

SANT JI: The root of everything is meditation. When we do the meditation, we get the feelings for the Master. If you have good feelings for something, you get its good results. If you have bad feeling for something, you get the bad results. Guru Nanak also said, "A person sees the image of God according to his own feelings." When we do the meditation we get good feelings for the Master, and when we have good feelings for the Master we get His darshan according to our feelings.

Master Kirpal Singh used to quote from the sacred book of the Muslims, the Koran, He used to say, "It is written there that Prophet Mohammad said, 'The *momin*, or the *gurumukh*, the beloved disciple of the Master, is like the image of God, whatever feeling or whatever face you have, you will see that in the Master. Whatever feeling you have for God or for the Master you will see your image accordingly.'"

You know that Sant Satgurus always love everyone equally, for Them everyone is alike and They want to give equal things to everyone but whatever our feelings are and whatever our vessel is, according to our feelings and the vessel we have prepared we get the grace and we get the things from the Master.

Last night in the Satsang I said that once when Master Kirpal told me to explain the theory to some dear ones who were sitting there for Initiation, I told Him, "Master, why don't you show them Your Real Form, why don't You show them that You are God? Why don't You show them what You really are so that all the disputes of the temples and mosques will get cleared up? And in every home they would talk only about You and they would know that God is in this world in the Form of Kirpal." Because when I was seeing Him as God that is why I told Him that He should shower that grace on all the dear ones who were sitting there. Master Kirpal replied, "Don't make them tear my clothes."

At that time there were many other old initiates of Master Kirpal present there, they could have also told Master the same thing, "You are God, why don't you show all the people who are sitting here for the Initiation?" But they did not say anything like that. If they had also understood Master Kirpal as God Almighty, if they had also understood His Real Glory they would have said so. But they did not do that because they didn't understand the reality of Master. They didn't understand Him as God, that is why they said things according to their own receptivity, according to their own feelings.

So everyone in this world sees the Master according to his own feeling, according to his own vessel. And according to the feelings we have for the Master, according to the receptivity we have to the grace of the Master, we get the blessings and darshan of the Master.

Once in an Initiation that Master Kirpal did about fifty people were initiated. Everyone had good experiences except for one dear one who did not see the Light. So he told

Master Kirpal that he did not see any light. I was there and I got confused and I said, "Well God is Light and Light also belongs to God, and here God is giving the Initiation, and God is present here in front of you, what else do you want? Why are you looking for any other Light when the Form of Light, when the Form of God is standing in front of you?" But anyway Master Kirpal gave him another sitting and he was content with that.

Even now when I meet him he repents – why did he ask for the second sitting? Why did he ask for the Light when God Almighty was there in front of him, when the Form of Light, the Abode of Light, the Abode of All-Consciousness was in front of him, why did he ask for the Light.

I have often told Russell Perkins that in the beginning, when people used to tell me about not having the Light, and this and that, I would always get confused. I would say, "God Almighty came in the human form and if you had the real receptivity, you could have seen the Light emerging from every single cell of that human form of Almighty God who came in the form of Kirpal; but you did not see Him. What else do you want? Why are you looking for the other Light when that real manifestation of the Almighty One is in front of you? Why are you looking for the other Light and other experiences?"

I have caught hold of my Master; what He told me, I did that and I became successful. If we would also take the real refuge at the feet of the Master and if we would also do our meditation, if we would also follow and live up to the teachings of the Master with this feeling, we can get everything. Our purpose can be solved and we can get everything. We can progress and we can get everything that we are looking for. But the thing is you have to do what the Master is telling you to do. It is not good if Master tells you to rise above the mind and the organs of senses and if you do not do that. If you are going in the opposite direction, what can the Master do for you? When you have got the Master and He has given you the Naam and when He is telling you to do certain things, it is your job to do what He has told you and then you get everything. If you fall at His Feet with sincerity, and if honestly you are doing what He has told you to do, then everything you need will get done by Him.

If we are like that prisoner who, when he is getting released from the jail, tells the jailer, "Don't clean my room, don't make any changes in my room, because I am coming back again." If we are like that prisoner, how can we progress on this Path? What that prisoner should have done was that he should have forgotten about his room or whatever he had in the jail, and after coming back into the world he should have improved his life and he should have forgotten everything of the past. So if we also become like that, if we also forget everything of the past, and since we have come to the Master we should become His, and we should sincerely and honestly do what the Master is telling us. Then we can also progress and we can get everything from the Master.

Sant Mat is the Path of improvement. If we improve our outer life after joining Sant Mat, then it becomes very easy for us to go within. The inner Path becomes very clear and easy for us if we have improved our outer life.

1993 July: The Humility of the Saints

Session Date: January 27, 1985

This question and answer talk was given January 27, 1985, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Humility is something we can never have enough of, and I wonder how we can deepen our humility every day? I would like to have examples, if You have, from Sawan or Kirpal and Yourself, showing us the humble way.

SANT JI: The examples of the lives of the Saints are full of sacrifice – They have done the sacrifice of Their mind, of Their body, of Their soul, and They have done the sacrifice of doing the meditation of Surat Shabd Yoga. There is nothing in Their life which They have not sacrificed for Their Master, that is why They have real humility within Them, because the real humility comes in our within only when we sacrifice everything for our Master, for the devotion of Almighty Lord.

When we remove the physical, astral, and causal covers from our soul and reach Par Brahm, when we cross the region of mind and Maya, only then real humility comes in our within. Before we develop real humility, if we try to imitate the souls who are very humble, it means that we are developing false humility in our within and that humility will not work.

Master Sawan Singh used to say, "To have such a humility is a very deceptive thing. To say outwardly that you don't need anything and that you are very humble, that you are nothing – to use sentences like that while in your within you desire name and fame, the honor and praise of the world – that means that you are showing humility only outwardly, but in your within you are not the real humble one." So unless you rise above the mind and Maya and unless you shake off the three vestures – the physical, astral and causal covers – from your soul and reach Par Brahm, you cannot have real humility.

Once there was a fake sadhu whose name was Sheetal Das which means Mr. Cool or something like that [everyone laughs, including Sant Ji]. He called himself Sheetal Das because he wanted to show people that he was very cool in his heart, just to attract the people. He thought, "If people know that my name is Sheetal Das they will come to me to get some coolness."

Suthra, who was an initiate of Guru Har Gobind, was a good meditator soul and he knew that the real coolness comes only when one meditates. Since he himself had done the meditation, he knew that real humility comes only when a person does the meditation. Otherwise if he is showing that he is very cool and if he is showing that he is really humble he is just deceiving the people.

So when he heard about Sheetal Das he went there. Sheetal Das was living outside the village and Suthra went there and sat down in front of him and asked him for some fire. He said, "Please give me some fire."

That sadhu, Sheetal Das, said, "I don't have any fire with me." But again Suthra Fakir said, "No, give me some fire; you have some." Again Sheetal Das politely refused, saying, "I don't have any fire."

But when Suthra Fakir went on insisting that he wanted fire from him, Sheetal Das became very upset and started running after him, chasing him to beat him.

When he did that, Suthra Fakir said, "You told me that you didn't have any fire; but tell me from where are the flames raging now?" Hearing that, Sheetal Das became very embarrassed.

The meaning of telling this story is that unless one has gone within he cannot have real humility, and unless we have that real humility, whatever humility we show outwardly is like deceiving others.

There is a story of Lord Krishna's lifetime: Lord Krishna had a devotee named Radika who loved Lord Krishna very much, but still there was one part within her that would always think, "Lord Krishna is not the real one, he only plays the flute and he plays games with all these women; he is not a real Saint or real sadhu."

She had the impression that real sadhus live in the jungle or the forest, that they always wear colored clothes and always remain aloof from the world. They go on meditating in the forest, living apart from the world; they don't come in contact with the world. She had this kind of impression in her mind about sadhus.

Lord Krishna also loved Radika very much and he did not want his devotee Radika to have any doubts or confusion about him. So he told her, "Radika, let us go out and visit some sanyasis, some sadhus who are in the forest, because I want to clear up the doubts in your mind."

So Lord Krishna took Radika to one forest where there was a sadhu wearing colored robes. His place was very beautiful, very clean, it was like a small ashram made in the forest. That sadhu used to eat only roots and grass and nothing else, no food or anything like that. His place was very beautiful and clean, very attractive. So Radika told Lord Krishna, "Do you see this place? This is a real sadhu, because his place is very clean, he wears colored robes and he always remains in the meditation. He does not eat any food and he is away from the world and the worldly things, so he is a real sadhu, all the real sadhus are like this."

Lord Krishna knew everything about that sadhu so he smiled and said, "Okay Radika, I will show you which kind of sadhu he is. Let us go and talk to him, but I will create some kind of will. I will change my form, but whatever I say you should not laugh at that. Even though you know the truth, you should just keep quiet and see what happens."

So Lord Krishna changed his form into a very thin, very old man with a hunched back, and he told Radika to remain in her real form as the princess.

Both of them went to the sadhu and that sadhu became very pleased to see that young beautiful woman there with that old man. He did not know they were Lord Krishna and Radika. That old man said, "We have come to your shelter."

Hearing that the sadhu became very pleased and said, "Welcome." He showed a lot of humility outwardly, and he was very happy. He told them that his ashram was their ashram, that they were welcome there, and that he would do everything possible to make their stay comfortable. He welcomed them with all his heart and all his love.

Lord Krishna, in the form of that old man, said, "Sadhu, this is the princess of the king. They had gone into the forest for hunting but they lost their way, and suddenly a lion came out from the bushes. I was there, and you know, I am very strong, and I have very good skills, so using my skills I killed that lion and I rescued this young beautiful princess. I want you to allow us to stay this night in your ashram."

Now whatever Lord Krishna, in the form of that old man, was saying was not believable because he had taken up the form of a very weak old man, yet he was saying that he was very strong and that he had killed a lion. That sadhu heard all that and in his mind he thought, "What is this old man saying?" But he did not have anything to do with that old man because his whole attention was on Radika who was a beautiful princess. An unchaste person always looks at the women; he does not mind what the other person is saying. So he did not pay any attention to the false things which Lord Krishna was saying in the form of that old man. He just went on nodding his head and approving what that old man was saying, because he wanted to please that old man and he wanted to get that young beautiful princess Radika. When the night came they were given a place to stay. That sadhu used to make a drink of some herbs to get the intoxication of mind, to give peace to his mind, as he used to call it.

Some American dear ones tell me that in their country they can get some pills to try to kill their mind, to calm their mind, but I tell them, "Dear one, there is nothing that can bring peace to your mind except the meditation. All the pills and all the medicine you get, which are said to give peace to your mind, are nothing more than intoxicants. They only numb the power of your thinking for a short while; for a few moments you get the intoxication, but later on you realize that you have lost a lot."

So that sadhu made an intoxicating type of drink and he thought, "This old man will drink this and he will sleep and he will not get up until the next morning. Then I will be free to do anything with that beautiful lady Radika."

He did not know that he was going to give that drink to Lord Krishna. Lord Krishna drank that drink, and it was not going to have any effect on Lord Krishna because he was God, but he pretended that it had worked on him. He started snoring and he fell "asleep" in front of that sadhu. The sadhu did not have any patience, because you know that when an unchaste person thinks of enjoying lust with a woman, he becomes very impatient. He does not want to waste any time because he does not see anything else except that woman. So at once he went to Radika. By then Radika had learned the reality of that sadhu. She was very much afraid and because Lord Krishna was also asleep, she became very terrified. She started rebuking that sadhu, "You were so humble and you were talking about so many good things when we first came here, but now I see your reality. You are such a deceptive one, you play such a horrible game."

She went on saying that and the sadhu replied, "You see young beautiful lady, when nectar comes to someone's home, who would not like to drink it?"

You know that the unchaste persons always call the lusty deeds as the nectar, but the perfect meditators know it is not nectar, it is poison. All those who have tasted this poison have not survived. But that sadhu was not a real Sadhu, he was fake, and that is why he thought that lust was like nectar for him and that is why he wanted to have it.

At once Lord Krishna changed his form into the form of a cobra and he appeared there to frighten that sadhu. When that sadhu saw that there was a cobra near him he became very terrified. He wanted to get rid of it and get away from that place. Because he was frightened by that cobra the sadhu at once left the room, leaving Radika alone [with the cobra]. And from there Lord Krishna and Radika also disappeared.

When they left that place Lord Krishna asked Radika, "Did you see his humility? It was not real, it was only an outward show; he did not have anything. He was living in the forest and he had given up all the worldly things, but within his mind he was craving for the worldly pleasures and when he got the opportunity he wanted to utilize it. So he was not a real sadhu. Now I will take you to a real sadhu. You should never look at the outer appearance of the sadhus, because many times it happens that people take up the outer humility, they take up the outer appearances only to impress people, but in their within they do not have the real humility or purity to do the devotion of Lord."

After some time when the night came again, both Lord Krishna and Radika felt that some power or something was pulling both of them in one direction. It was raining and there was a storm also and suddenly they were being pulled in one direction. Many times they would fall down and get up, and again they were being pulled in the same direction.

Finally they came to a very beautiful garden-like place in which there was a very good pond and a very beautiful house. There in the garden by the pond a young man was sitting in deep meditation, and there were many women attendants who were giving him a massage while he was in deep meditation.

When Lord Krishna and Radika appeared there all the women attendants left and the young man got up from his meditation. He welcomed and paid respect to Lord Krishna and apologized for not welcoming him sooner because he had been sitting in the remembrance of Lord Krishna. He said, "O Lord, I am sitting in your remembrance and my heart is yours, everything I have belongs to you and I sacrifice and surrender myself to you."

Seeing his devotion Radika was very much impressed and then Lord Krishna told her, "He is the real devotee. He has not taken up any outer garbs, he is not wearing any colored robes, and he has not left his family or his worldly responsibilities. But in his within he is detached from all these things. Even though outwardly he is having all these comforts and conveniences, but internally he has given up all these attachments and he is doing the real devotion of God. That is why he is a real devotee of God and not the other so-called sadhu whom we saw yesterday."

So dear ones unless we have real detachment from within, unless we have real humility in our within and real purity for doing the devotion of Lord, if we go on expressing our humility outwardly, if we go on showing to other people that we are very humble, we are very pure, we are very devoted, we are only deceiving them and if we are doing that, we are also deceiving ourselves.

It is very difficult to develop humility like the Masters, like the Saints. Unless we become the Saints or the Masters we cannot have the humility which They have. History tells us that whenever the Saints and Masters came into this world and whenever They were opposed – since God has sent Them with a lot of power of endurance, a lot of humility in

Their within – even though They were given so much trouble and pain by Their opponents, but even for them They had forgiveness and They always prayed to Almighty Lord, "O Lord, forgive them because they do not know what they are doing." Because They had the real humility that is why They always prayed for forgiveness for Their opponents also.

On the other side, if all of you look in your own within, since that kind of power has not been put in our within by Almighty Lord and if we are criticized even a little bit, if someone insults us even a little bit, even then we change our colors and we become so upset, so angry at that person.

QUESTION: I have two questions. First, do we create and/or pay off karma in our dreams and the second is about a habit I seem to have about thinking about past actions and remembering them with some intensity and also creating things which might be in the future. What kind of karma is created or paid off on that mental level?

SANT JI: This is the work of the worldly people to go on thinking about what has happened in the past and to worry about the future, to always think about the bad actions which have been done in the past or to worry about the future. When a dear one becomes a Satsangi, after he has received the Naam Initiation from the Master all his thoughts should be centered around meditation and the Path of the Masters and he should always go on thinking about and following the instructions of the Master.

Dreams are because of our day-to-day thoughts. Whatever thoughts we have in the daytime we get dreams according to them. If we are upset and don't have any peace during the day and we have all those thoughts during the day, so in our dreams also we have the same kind of unrest. We don't get any peace and we are still upset. That is why the Saints always say that one does not get any happiness from the dreams. If one has not done Simran during the daytime, if he has thought the worldly thoughts, and if he has remained perturbed and perplexed during the day thinking the worldly thoughts, then in the dreams also he will have the same kind of things which will keep peace away from him.

If during the daytime you do Simran and live up to the teachings of the Masters, you know that when you do the Simran of the Master, when you remember the Master, the Form of the Master will appear in your within by Himself. So if you have done the Simran and have thought about the Master during the daytime, in the nighttime also you will see the Master during your dreams. You will see the Form of the Master because when our soul has become peaceful and quiet during the daytime by doing the Simran, during the night the Master will pull our soul up into the higher planes. Many times He will show us glimpses of the inner world and many times He will make us pay off karmas in those planes. But since we do not do enough Simran during the daytime, since we do not think about the Master during the daytime, our mind has become very restless. That is why sometimes when the Master graciously pulls our soul up and shows us all the inner planes and He makes us pay off the karmas over there, even then, because of our restless mind, we think that it is just a dream and nothing else and we do not take enough advantage from that experience. But the souls who do the Simran during the daytime and think about the Master all day long, such souls are always taken up by the Master and a

lot of their karmas are paid off. Master makes them pay off a lot of their karmas in that state also.

In the Punjab there is a village called Dina and Guru Gobind Singh had two disciples there whose names were Lakmir Singh and Shamir Singh. Guru Gobind Singh stayed with them for a long time and He was very pleased with their seva, so He wanted to give them something. Once He called for Lakmir and Shamir and told them, "I am very pleased with your seva and I want to give you something of a worldly nature also. So ask for anything and you will be given that."

Those dear ones were very devoted and they didn't want to ask for anything, but still Guru Gobind Singh was very pleased with their seva. He told Shamir Singh, "Whatever area you will cover with your horse will become yours. You will become the owner of all that territory." Now that was the grace of Master.

Shamir Singh's maternal uncle used to believe in Sakhi Sarver who was some past god or mahatma, whom he had never seen. Usually people believe in the past Saints and Mahatmas not knowing their reality because they had not seen them or they had not even heard about them firsthand, but it becomes like a tradition and they always go on worshipping them. So like that Shamir Singh's uncle used to worship Sakhi Sarver.

When Shamir Singh came to his home he told his uncle and his family, "Today my Master has become very pleased with me and He has told me that whatever area I will cover with my horse, that will become mine." Hearing that his uncle laughed and he said, "Well, what kind of Master is He? Up until now you have been spending a lot of money on Him, you have been taking care of Him and now, just by His saying, you will get all this territory, you will get all this land, how is that possible? This is not going to happen."

Shamir Singh did not want to upset his uncle, but at the same time he did not want to displease his Master either. He had told his Master's promise and since it was rejected by his uncle, he did not want to cover a whole lot of area using his horse. He was afraid it might displease the family because they thought it was not really true. He did not want to displease Guru Gobind Singh either, so he went around his village with his horse thinking that by doing this much, he would be able to please Guru Gobind Singh also.

After doing that he went back to his Master Guru Gobind Singh and told Him the whole story about how he had gone to his home and what his uncle had said about Guru Gobind Singh's blessings and Guru Gobind Singh's boon. Hearing that Guru Gobind Singh said, "Okay, you may ask for anything else and you will be given it."

Shamir Singh said, "Master, You know that I still have that uncle in my home and if You give me anything else of the worldly nature he is not going to accept that and he is not going to allow me to have that, so it is better, if You want to shower grace on me, that You should liberate me in this lifetime. I do not want to come back into this world anymore." Guru Gobind Singh said, "Okay, Shamir Singh you go and sleep." When he went to bed he saw that graciously his Master Guru Gobind Singh had pulled his soul up and his soul was sent into so many different bodies, so many different species and all the births which Shamir Singh's soul was supposed to take. He went into all those bodies, he went into all those births and after going through all the pains and difficulties and enjoying the happiness of the births which he was supposed to take, in the end he came in

the form of a human being who was very poor. You know that most of the poor people have a lot of children, so Shamir Singh in that form also had a lot of children. In those days there was not such a good system of canals and things and people had to depend on the rain. It didn't rain, so there was drought and Shamir Singh in the form of that poor man who had many children went into the forest to pick some wild fruits for his children. He went up on a tree and was standing on a weak branch; suddenly that branch broke and he fell on the ground and at that time he had some fruit in his mouth.

He felt a lot of pain in his leg. When he felt a lot of pain he at once woke up from that sleep and in his mouth he found the skin of that fruit which he was picking for his children. So when he saw all that internally, since he was a meditator, he knew the reality of his Master and he knew that this was the grace of the Master. He was made to go through all the pains and things in the dream state and he had been made to go through all the different bodies and species in the dream state. So he at once went to his Master Guru Gobind Singh. It was nighttime and Guru Gobind Singh asked him, "Shamir Singh, what is the problem, why have you come so late in the night?"

Then Shamir Singh told him all that he had seen, all that he had gone through, and he told him how in the end he was born in that poor family and with so many children, how he had gone into the forest to pick the fruit and how he had fallen down from the tree. And he thanked his Master because graciously He had cut down all the pains of the births and deaths. In the dream state He had made him finish all the births and deaths and he was liberated in that lifetime.

So dear ones, those who do the meditation they know that when they are given such experiences, when they are given such grace of the Master, it is not a dream. People call those visions of the Master when they are asleep as dreams, but they are not dreams. Dreams of the worldly nature come only when our soul goes below the Eye Center, but when we have visions and experiences with the Master, at that time our soul is not below our Eye Center, our soul has been pulled above the Eye Center. Because the Master is very pure and very high and He never comes down in the nine openings.

QUESTION: I have a personal question. When Master Kirpal used to put us in meditation, afterwards He used to ask us what we saw inside. It used to make me very very strict with myself because He was going to ask me what I saw inside. I notice that You don't do that and I wanted to know why?

SANT JI: [Sant Ji laughs.] It is the Will of the Saints. Guru Gobind Singh said, "All the Saints have Their own Will. They have different Wills. Even though They come from the same plane, even though Their meditation is the same, They come from the same Light, Their instruction is the same, but They have different Wills, They have different ways of doing things."

Master Sawan Singh Ji also did not ask people about their experiences.

There is a reason why I do not ask you about what you have seen in the meditation. When Master Kirpal used to come to my ashram and when He used to initiate people, at the same time He would make some other people sit for meditation on a different side of the tent. And those people, while the Initiation was being given, would not sit for meditation as they were told by Master, but they would talk with each other and make jokes and

things like that. When they knew that it was time for Master to come, at once they would sit up in meditation with their eyes closed, pretending they were meditating right from the beginning.

Afterwards when Master would tell them, "Okay, leave off please and sit comfortably." He would ask them, "How many people saw stars, how many people saw moons . . .?' So the people who talked during the Initiation and did not meditate then, but closed their eyes only when Master was about to come back, those people would raise both their hands to show that they had seen stars, moons and things like that. Since I used to see all those things I felt very bad. I did not like it very much because I thought, "Why are these people deceiving the Master? Doesn't Master know what they are seeing and what experience they are having?" So it affected my mind so much that since then I don't like to ask people what they see.

It doesn't mean that I don't know about what you are doing in your meditation. I have complete knowledge about what people are doing in meditation and what they are seeing. But because of that one incident I do not feel comfortable asking people about their experiences, because I feel that sometimes people try to deceive the Masters by lying about what they have seen in the meditation.

1993 August: If One Wants to Progress on this Path

Session Date: August 22, 1977

This talk was from a series of group darshans given on August 22, 1977, at Sant Bani Ashram, at the end of Sant Ji 's First World Tour. The first part of Sant Ji's answer to this question was printed in the December 1991 issue.

QUESTION: Sant Ji talks about being in love with God, and for someone intensely in love with God there is no problem with sleep. I can understand that, however reaching that is another thing. . . . 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: Baba Farid performed many practices to realize God: once He made a structure like a chapatti out of wood, and He tied that to His stomach. That was only not to eat. If anybody asked Him, "Do you want to eat some food?" He would say, "No, I have already eaten, and I am full, and you see whatever was left over I have tied that to my stomach so that I can eat next time." In that way, for twelve years, He didn't eat anything. Whenever He was getting much pain from hunger He would go to the trees and gust break off and eat some leaves of the tree. Someone had told Him that by keeping a fast He could realize God, but that was not true. After twelve years when He came back home, and His mother started coming His hair, He was feeling a lot of pain because He was so weak. He complained about that. His mother said, "Dear son, when you broke the leaves off the tree, the tree was also having the same type of pain. Instead of doing the devotion of God, you gave much pain to the His creation. That is not the true path or true way to realize God." So after that He went to the Param Sants, the perfect Masters, and getting Initiation from Them and meditating on that, He also became a Param Sant.

I would tell you that if you are doing meditation, your body cannot have any defect and you will not have any disease, only because of doing meditation. If your soul is going within, after that, no matter if you don't eat for weeks, still not even hunger will have any bad effect on your body.

There was a dear one who was addicted to opium. Someone told him about a man who also had been addicted, how he left that addiction and his body didn't have any bad effect of leaving that intoxicant. But the dear one didn't believe that. He started searching for that man, who was living near our ashram. So in order to get to that village, that person had to come through our ashram also. He was an initiate of Master Sawan Singh. When he came there, I asked him, "Where are you going?" So he told me everything. "Somebody told me that there was one dear one who was addicted to opium and he left it. People say that he is alive and nothing wrong happened to his body. I want to make sure, because I also want to give up this bad habit." I told him, "I know that man, and he left that, but nothing has happened to his body. Why do you need to travel for three more miles, I am telling you that you should go back and you also give up that habit." But he said, "No, I can't believe it that way; I must go and see with my own eyes."

When he went there, he saw that the person who had left the opium was in good condition. So he got a little bit of assurance and he also made up his mind to give up that addiction. He promised me that he would not take the opium again, and when he went back to his home everything was all right for a few days. He told his family that he had made a promise to me that he would never eat the opium again. His wife was very happy and they threw out all the opium so that he would not get tempted to use that again. But after a few days when the pains started coming, he couldn't bear that. He requested his wife, "I am having very much pain. Do something to remove this pain." His wife was very strong and she said, "I don't want to give you the opium again; I want you to become free from this disease." He said, "I am dying from this pain, and if I die who will take care of you? Who will support you and the children?" She was very firm and she knew that nothing was going to happen. So she said, "It's all right. If you die, I will take care of the children. Don't worry about us. But you should leave this bad habit because you have made the promise to the Master."

After one more day, He said, "I am dying, I'm having a lot of pain. You are not worried about my death because you can find some other husband. But what about my children? Who will take care of them?" So when he was arguing and begging her, she couldn't stand it. She said, "Okay, do you want me to go and bring opium to you?" He said, "Yes, but I have made the promise that I will not eat the opium with my own hands, so you please give me that, and then I will not have the blame that I used it again." [laughter]

So again he started using the drug. Later, when I went to visit him, I asked, "Well, dear one, how are you? Did you leave that habit?" He said, "Yes, I have left it completely, but my wife requested me to eat it. Because she was afraid that if I did not eat it, I would die, and that is why she is giving it to me again. But anyway I have left it from my side." So this is the thing, when you will sit for meditation, and if any pain comes, you will request your family members, "Please make get up from meditation, otherwise I will die, and if I die who will take care of you?" [laughter]. You can do that, and you will do that maybe. But I will tell you, I will promise that nothing will go wrong with your body if you will do the meditation. The other thing is that all the dear ones should come to the Satsang and

those who are initiated should never miss their meditation. They should always do their meditation.

QUESTION: Is it incorrect for a Satsangi to do agni hothra? [Pappu: "Agriculture?"] No. Agni hothra. It's a vedic fire ritual for cleaning the atmosphere and the mind.

SANT JI: You see, all other meditations or practices are lower than the practice which is shown or which is taught to you by the Master. To clean the mind, why don't you do the Simran which is taught to you by the Master? That is the best practice for cleaning the mind. Swami Ji Maharaj says, "When the aspirant comes in the protection of the Master, he should forget about all the karmas, all the deeds, whatever practices, rituals – whatever superstitions he was having before – he should give all that up. And after that, whatever practice Master is telling him to do, he should understand that as his religion, as his dharma [meritorious deeds]. What is the use of taking Initiation if we are still doing the other practices? If one wants to progress in this Path, he should always go on doing the practices of this Path. If he doesn't want to progress then he can do the other things also.

QUESTION: The other day in Satsang, Sant Ji spoke about the burning desire to know God, that He had it ever since He was young, and that it wouldn't leave Him no matter what happened in the world. I was wondering how one develops that burning desire to know God.

SANT JI: Well, it should be there from the very beginning. If I tell you, "Do Simran, and in that way you can develop that burning desire." – that is not true, because when I had that burning desire, I didn't have any Simran to do; I didn't have any practice to do.

Who creates the desire in us to produce the children? Who creates the desire within us to enjoy lust? All the desires come from our within, and they are created by us. The desire for God is also created in the same way. Just as the desire to collect more wealth is not brought by somebody else and put in us, that also comes up from our within.

Within the man there are bad things and good things, and it is up to the man to choose. He should know what is the path which he has to choose, either of goodness or bad things. Just as all the worldly desires which I just mentioned are within us, in the same way, the desire to realize God is also within us. But we need to awaken it. It is up to us either to awaken the desire which will bring us back into the world or the desire which can make us realize God. It is up to us to awaken the desire. Truly speaking all the desires are within us, even the desire for realizing God.

QUESTION: Sant Ji, in one of the early *Sant Bani Magazines*, You talked about your diet and how simple it was. You said You always avoided sweets as much as possible, and I wanted to know if You had a special reason for it.

SANT JI: You see, if I had the love of the tastes of the tongue, it never would have been possible for me to come to the Path of God realization. My father was very much fond of eating very good foods. Daily he used to eat many types of vegetables and other things, and just as the great royal people eat many foods, in the same way, he would order many types of dishes, and on the table there would be many types of foods. He tried to give me that habit, with all his tricks. [laughter] But all his life, he remained a vegetarian, he never ate meat nor drank wine.

Here in this country it is the law or the rule that after getting a divorce one can remarry, in India also now the law is the same, but thirty or thirty-five years ago, there was no restriction: one could marry as many women as he would want. In that way, my father married four times, and all the four wives were alive. And the last marriage which he did was when he was very old, and he did that marriage only because that wife was a very good cook. And because he was fond of very good food, that is why he married that young woman.

But even then, he didn't have any peace of mind, even after eating so many good foods. So then I realized that no matter what food you eat, still you can't get peace of mind.

There was an initiate of Master Sawan Singh Ji whose name was Dharam Chand. He was a very advanced disciple, and because many people in my area were following me, when he came to see me, he asked me this question: "Are you a sadhu or a swadhu?" A swadhu is someone who is fond of many good foods. So he asked me, "Are you a sadhu or a swadhu?" At that time I had the knowledge of Two Words. Not only the knowledge, but with the grace of Baba Bishan Das, I was successful up to the Second Plane. But still I was below the state where one becomes a sadhu. There were many people sitting with me when he asked that question – so I told him in front of all those people, "I am neither a sadhu, because I have not attained that position or that plane, nor am I a swadhu. If I had been a swadhu why would I have left my home? In my home there was everything in abundance. My father was fond of very good food; and I could have stayed there and eaten and enjoyed the worldly things."

Last year I stayed for one month in Pappu's house. His mother is also very good at making food, and she has very good thoughts, and she likes to serve many very good dishes. So whenever she was serving me, she would make three or four dishes at a time. But there also I was taking only one dish. Now also I am fond of eating only simple food, only one vegetable or one dish at a time.

Hazur Kirpal's diet was also very simple; He was also pleased only eating chapattis and simple food.

QUESTION: Is it possible to learn a taste for an extremely simple diet while making a living preparing delicacies?

SANT JI: [There is laughter in the sangat, then an animated series of comments back and forth between Pappu and Sant Ji.] Yes. [more laughter]

In that you have to be patient. Only he is a brave man who has the patience. Even though he is seeing very many good foods in front of him, but still if he is a brave man he will not eat them.

In my childhood, once when I was about eight years old, my mother made some halvah parshad. She made many types of halvah, but I was not interested in the sweets, so I didn't eat that. My grandmother came; she was very old, and she came carrying a stick and coughing. She said, "Why are you not eating this halvah?" I said, 'No, I don't want to eat that." She told me that if I did not eat the halvah, she would give me a beating with the stick. Then she said, "You have to eat this!" But I said, "No, I don't want to eat that." When she was pushing me very much to eat that, I told her lovingly, "You just look at my patience also. There are three types of halvah lying there, but still I don't want to eat that.

The other people when they look at just one type of halvah, the water comes in their mouth, and they want to eat that. Just look at how patient I am." So she was very pleased hearing that, and she loved me very much.

Our dear Don Macken, when he went to Rajasthan, he was served the very good food, because the dear ones there made very good food, and he ate a lot. After the evening meditation, when I was asking about the people's meditation experiences, when his turn came he said, "I had my own problem, because the food was so good, that I couldn't stop eating, and that was why I was not very good at the meditation." So when the good food is in front of you, it is very hard to control yourself and have patience.

QUESTION: Does the drinking of tea before sitting for meditation have any effect on the mind, such as speeding it up, or making it restful?

SANT JI: You see, I didn't have any type of addiction like this, so how can I tell you about this?

The thing is: we have to sit and not do any other type of work. So why don't you sit for that time also that you use in making tea and drinking it? When you go to your work, then drink tea. What is the use of drinking tea before sitting?

So all of you should attend the Satsangs and those who are initiated should regularly do their meditation. Master Kirpal always emphasized very much the need for attending Satsang and doing the meditation. He used to say, "Give up thousands of works to sit in meditation, and leave hundreds of works to attend the Satsang."

[This ended the fourth session.]

QUESTION: How do You pronounce Your name?

SANT JI: [Sant Ji did something which made everyone laugh.] Ajaib [AH-JAAAB] Singh. [more laughter] This thing is that I never need to pronounce my name. [more laughter] But if anybody asks me, "What is your name?" Then I say this. [Sant Ji laughs, and jokes with Pappu.]

QUESTION: "Ajaib" in Turkish means wonderful, does it mean the same thing in Punjabi?

SANT JI: Yes. My parents gave me the name "Sadara Singh" which doesn't have any meaning. So when I came to Baba Bishan Das, He gave me the name "Ajaib because He told me, "The name 'Sadara Singh' doesn't have any meaning, and 'Ajaib' means wonderful and 'Singh' means lion." So He used to call me "Wonderful Lion." Master Kirpal gave me the name "Sant Ji."

QUESTION: I'm a teacher, how can I help the children to fulfill their destiny as human beings, as best as I can?

SANT JI: First of all the teachers need to make their character very high, very pure. And when they do that, their good character will have an influence on the children by itself.

In India, traditionally the teachers were always holy and chaste. They were having a very high and good character. So those who were going to them to study and get an education, they were also developing the same type of character. What is the condition nowadays? The teachers are not having a chaste and moral life, and they are spoiled. Those who go

to them to get an education, they also spoil their character. So most of the children ruin themselves either in the schools or colleges.

In the old days education was such that the writings of the great Saints, Mahatmas, and holy men were included in the texts of the course which they were studying. So in that way the students were also learning a lot from those things. But nowadays bad novels and other writings are given in the courses, so reading that the students spoil their mind and they are scattered more in this world.

The weakness which has come into society nowadays has come only because of the teachers. The students are not getting the education which they need because of the lack of character in the teachers.

QUESTION: You gave one whole Satsang talking about the evils of criticism, and this morning You mentioned a little bit about the poison of praise. I was wondering if You could elaborate a little more on that and ways to avoid it.

SANT JI: Until the soul crosses the limits of mind and matter and becomes free of the three cages: physical, astral and causal cages, there is no question of avoiding the poison of the name and fame or praise of this world.

I have seen many people, those who are sitting on the dais talking about peace and silence. If they are hurt a little bit, all the teachings which they are teaching, that all goes away. And instead of peace, their mind starts bringing unrest within them. Outwardly they will pretend that they are not restless, but from inside the mind is boiling the anger or the unrest just like water or any other liquid boils.

This is my experience: in 1947 when India and Pakistan were made, I was in the army and we fought and won in that battle. So when we were coming back to our homes, we were welcomed by the committee of the Sikh people in the city of Amritsar, in the Punjab. We were welcomed there and they brought garlands. They were congratulating everybody and putting one garland on every soldier. But when my turn came, because they were putting a garland on everyone's neck, they did it to me also. But I requested them to put one more on my neck so that people would know that I was very good, and people would praise me more. But when I came to Master and I saw His condition, I learned a lot. Then I realized that until a man goes within he cannot become free from this problem.

I was the same man when I went to a village called 24 RB, and there somebody wanted to throw some flowers on me. When they did that, I was very much upset, and I told them, "Take care, don't do this again." I was very much displeased with them. I was the same man who was asking for the extra garland, before I realized what the bad effect of this is. Once in Ganga Nagar, the district collector, the superintendent of police, and other honorable people of high posts came to see Master. They all knew me and when they learned that my Master was coming, they all had the desire to see my Master also. They wanted to honor Him, because they already had much respect for me.

So when they came there, I introduced everybody to my Master, and they had many garlands and flowers and they wanted to garland Master. But when Master saw that basket full of garlands and flowers, before they could garland Him, He started taking the garlands and putting them around their necks. Then Master said, "You came here with the

desire of garlanding me, but I also have that desire. I am also fond of respecting people." And in that way He respected them.

Many people have the habit of making the false humility, just outwardly. And from the within they are not even a little bit humble. That is also a very bad deception.

Until we go within and produce the real humility, the outward humility which we develop, or the peace which we get from it is just like the condition of that mahatma whom Master used to talk about named Sheetal Das. He went to one village where a man named Suthra Shah lived; he was an initiate of Guru Har Gobind, the sixth Guru. He was a very fearless man. Suthra asked him, "Mahatma Ji, what is your name?" He replied, "Sheetal Das." (That means the servant of cold.) After a few days, Suthra went to him, and asked him to give him some fire. He said, "I don't have any fire with me." After a few minutes, again Suthra Shah asked him, "Mahatma Ji, give me some fire." He said, "I have told you that I don't have any fire, so you go. I don't have any fire." Again for a third time, Suthra Shah went to him and said, "Mahatma Ji, please give me some fire." So he got very angry, and he said, "I have told you that I don't have any fire with me, why are you coming and disturbing me." In that way he got very angry and, taking his thongs, he got up and tried to give a beating to Suthra. Then Suthra said, "Mahatma Ji, you were saying that you didn't have any fire. But how is it that these flames are coming out of you. You are taking out the flames of the fire of anger, so how is that?" So until we go within and develop real humility and until we get real peace, the outward humility which we are showing, that proves false, when such incidents happen. If anyone comes to test us, he learns our real qualities.

QUESTION: I read Your article about marriage. I was wondering if you would elaborate more on the criteria for choosing a companion?

SANT JI: Well, there is no other criterion for choosing a companion. This is not like putting a thermometer in and reading the temperature. [laughter] You can know about your companion only when you will deal with her or with him. Until then you cannot know how he or she is.

. . . So now I am requesting all the dear ones that they should do their meditation regularly without missing that. Our Beloved Master Kirpal used to say that you should attend the Satsang even at the cost of hundreds of works, and you should sit for mediation even at the cost of thousands of works. I came here only to give out His message. And that is that He is waiting within us for everybody. Stretching both His arms, He is calling us to come back. Just as He is waiting for us to come back, in the same way we should also have the desire to go and see Him. So I am requesting everybody to do their meditations more and more, and moreover they should make their life very pure and high, because until you make the pure life, you cannot progress and you cannot go within to see Him.

And Satsangi's defense of meditation is a good thing. It is very good to develop the environment of Satsang and to keep ourselves in that.

Kabir Sahib had said, "If Lord Indra, the god of rain, showers for one minute, it is equal to the amount of water which is taken out from a well in a whole year." In the same way,

the minute which you have spent in Satsang is equivalent to the Simran which you have done for fifty years.

[This ended the fifth session.]

QUESTION: Where I live in Ontario, I'm the only person, and about 80 miles east there are two or three Satsangis and about fifty miles east of that there are three more. We have just met here, and we want to get a Satsang together. I wondered if you have any suggestions about that and about starting a Satsang when we're so far apart?

SANT JI: In the Satsang you should give much emphasis on doing the meditation. Before starting Satsang, always sit for meditation. Always keep your Satsang pure and high, and free from all types of criticism and slanders.

QUESTION: I heard from someone that Sant Ji said in Colombia that He had decided that all His initiates would go to Sach Khand this lifetime. This is frightening in one way, because I realize that I will have to be very brave. But it made me happy in another way. I was wondering if Sant Ji really said this, and if it is true?

SANT JI: All the Masters Who come into this world They all make this decision. Because Saints always try not to give another lifetime to Their disciples. If the disciple has a little bit of lacking then also They do not give them another birth, keeping him on the inner planes that lacking is removed and then he is taken above.

QUESTION: In our part of the country there are quite a few fruit trees which are either abandoned, or they are commercial groves which have been picked once . . . If we ask the owners they will usually give permission to pick that fruit. Is there a karmic debt connected with that? Also a similar situation: in a lot of construction projects they throw away lumber. I once built a cabin almost completely from discarded lumber which I got permission to haul away. Is there a karmic debt from that?

SANT JI: You see one who gives you something, definitely you will owe him a debt. How can you understand that thing as free of charge? The one who has made that lumber or fruit, he has worked somewhat on that, he has also spent some money or some time on that. He also wants the fruit of his effort or his working. So one who is giving to you, definitely you will have to give to him directly or indirectly. When the Satsangis meditate then they realize how even the small things also affect the meditation very badly, because even a little bit of money which is earned by dishonest means that also affects very badly. Who knows how that person has earned the money, or how he has grown the fruit, how he has bought that lumber, the one who is giving it to you?

There was an old woman who was initiated on the Path. She used to go very high in meditation. Suddenly a change came in her meditation and she started losing all the experiences which she had gained. She was very confused as to why this change had happened. She was earning her livelihood by honest means – many old ladies in India spin thread in their home – she also used to do the same thing. She was chaste and everything was fine, but she was confused as to how that change had come and why she was losing in the meditation.

Once a mahatma came there and she asked him to help her find out why the change had happened. The mahatma asked her many questions about her livelihood, about her chaste life and everything about her practices. Then he said, "Everything is all right, but

something is causing this bad effect on your meditations. I would like to spend one night at your home and then I will tell you what the problem is." When the mahatma came he saw that in the neighborhood of that old woman, there was a prostitute living. The window of the prostitute's house was near the window of the old woman. The prostitute had a big lantern which gave a very brilliant light. When the old woman started doing her work, she turned on her own small lamp and used its light to do her work, but as soon as the prostitute lighted her big lantern and hung that in her window its light shown in the window of the old lady. Then the old woman turned off her own lamp, and did her work using the light from the prostitute's lantern.

The next morning the Mahatma told her, "You are doing everything correctly except for one thing: you are using the light of the lantern which is burning in the prostitute's house. You know how she is earning her money and how she has bought the lantern and the fuel which she burns in that. You should stop using the light of her lantern and everything will be all right." So after that she always kept her own light burning even if the light was burning in the prostitute's window. And after a few days everything in her meditation was all right again.

So if you ask for the fruit or the discarded lumber, the person will give it to you understanding you as a poor person. In one sense he will be donating. And one who donates, definitely he will get the fruit of that. So if you cannot pay the full price, at least you should pay a little bit. Who knows what his intention is in giving that donation to you? or what he is expecting as his reward?

In our ashram we needed some empty bags, the kind in which they carry cement. Afterwards they sell them and people use them as the carpet. In our ashram we had things like that. So once I sent Mastana Ji (Bachan Singh) to Raisingh Nagar to buy some. When the merchant who was selling them knew that he wanted them for the ashram, for the holy cause, he wanted to give them for free. But because he was a non-initiate, I had told Bachan Singh, "You should pay him at least a little bit. You should not take that free of charge, because who knows what bad things he may have done to earn that money, and who knows what he will be expecting in reward for that donation. And because he is not initiated we should not accept that donation. Because if our own sangat spends their own money for their own comfort they will not lose out, but if they take the donations of the non-initiates they will have to pay for that and in that way they can lose a lot.

In our ashram we have made this rule: if there is any Satsangi he can donate even one pound of flour for the langar or anything he likes, but if a non-Satsangi comes there, even carrying thousands or millions of rupees we never accept that. Lovingly we tell them, "We love you very much, but we don't need this."

Master Kirpal also had this principle and Master Sawan Singh also did the same.

That is why it is emphasized very much for the Satsangis to earn their livelihood by honest means, and the money which they have earned by honest means, when they donate it, that donation is also good and honest, and when the other Satsangis eat that food it doesn't have any bad effects. A Satsangi should never accept anything from anybody without paying him something. He should pay a little or a lot, but he should pay.

QUESTION: What if we accept a gift from a relative – our parents, a sister or brother – either of money or a material object? Is that all right for us to do? Or should we refuse it if they are not initiated?

SANT JI: Well, they are your parents, and relatives, and it is their responsibility to give you what you need or what they feel like giving. They have given a lot to you ever since you were born, so it doesn't matter.

QUESTION: What about government grants for artists who might otherwise not be able to continue their work as an artist without the grant?

SANT JI: Whether you are getting money from the government or any other person, if that is not earned by you, you will have to give something in return for that. You will have to carry a little bit of karmas of those who have donated or contributed that money.

When the drought came in our area, some international organization set up a fund, and many governments gave a lot of money to that. So those who donated that money, they will definitely get the fruit, some reward for that. But those who are eating because of that money they will have to give something. Whatever donation one makes, or whatever contribution one makes, definitely he gets the fruit of that.

Guru Nanak Sahib said, "Without giving and taking, you cannot finish the karmas." If you will eat anybody's food or anything, knowingly or unknowingly, if it is not your own, and if you are not supposed to have that, definitely you will have to pay for that.

QUESTION: What about inherited wealth, like if you inherited a large amount of money at birth. We are supposed to live on our honest earnings, so what about money that was given by relatives, I don't mean just gifts, I mean large amounts of money. Would it be better just to live on your own earnings, rather than be dependent upon something you didn't earn, even if it was granted to you by your father?

SANT JI: Well, you should not think about these things in such a subtle manner, such a final way, if you want to practice Sant Mat. If you will go into this much depth on all these matters it will be very difficult for you to live in this world.

The main thing I have told you is to earn your livelihood by honest means. It is the duty of the child not to be a burden on his parents forever. He should also earn something of his own.

Because if we will be a burden on our parents, moreover we are already a burden on our Master, so how can we remove that burden from our Master, if we are eating the money of our parents, if we are not earning our own? Darshan Singh, the brother of Pathi Ji, and Pathi Ji, both of them work like priests in the wedding ceremonies, because in our area there is no other man who can do this work. So if there is a wedding people always invite them to do it. So I have always told them, "You should not accept any donation or gift when you are doing the wedding ceremonies, because it will have a bad effect on your meditation." So they are not doing that.

But once it so happened that Darshan Singh, Pathi's younger brother went there, that was the first time, and even though he remembered what I had told him, still after the wedding ceremony was over, they served halvah and tea and he ate that. He ate and his stomach was full. After he came home and sat for meditation, he couldn't go up in meditation

where he used to go. The only one who realizes this fault, this effect, of eating the thing that is not earned by oneself, is the one who does meditation, and one who knows how far he goes in meditation. So when he sat for meditation, he couldn't go up to that place. At that time I was in 16 PS, so he came there, traveling for many miles on a cycle. He told me, "All my progress in meditation is stopped." So I asked him, "What did you do last time?" He told me everything. I asked him, "Why did you do that?" He said, "I didn't accept any donation, but they served halvah and everyone was eating and I also ate that." I said, "Were you not getting tea and food in your own home? You should have waited, and after you went home you could have eaten." So then he realized that even the food you eat after doing selfless service can affect your meditation. So you can imagine about the other things.

It is a pity that we are not going within, otherwise we would know which is the thing which is stopping our progress, which are the bad habits which are affecting our meditation. If we know that then we can remove them.

If you will eat the poison, little or more, always it will work. If you eat a little poison, it will not take your life, but still it will bring out some defect in your body; if you eat more poison it will definitely bring death to you. In the same way, if you eat the food made by the money which is not earned by our own self, definitely it will have an effect.

A practice of donation is in every religion. In the Muslim religion also it is the practice that one should give forty percent of his income to the holy causes. In the Hindu religion it is a tithe, or ten percent.

Why is that? Kabir Sahib has said, "When more water is coming into your boat, and in the same way when more money is coming into your home, you should throw out that wealth or water with both your hands. If you do not do that, if you are sailing in the boat, and water comes into the boat, you will drown in that. In the same way, if you will not give out the donation in the name of God, you can drown in this ocean of life." So only he is a wise man who does that. All the Masters Who came in the past, They all earned Their livelihood by the honest means. They always emphasized to Their disciples the importance of doing that, and moreover They have donated also, and from Their own income They do the service of the langar and the Satsang. That's why we should never try to eat anybody's food without paying him anything. If we don't have money at that time, we should do a little bit of work for him.

[This ended the sixth and last session.]

1993 September: To Obey the Orders of the Master

Session Date: July 16, 1993

This question and answer session was given in Bangalore, India, on July 16, 1993.

SANT JI: Salutations to Beloved Lords Sawan and Kirpal. They showered so much grace upon us. Leaving Their home, Sach Khand, They came down into this world of suffering to liberate us from this deep well of suffering. Master Sawan Singh Ji used to call this world as a deep well of sufferings. Showering so much grace upon us, our Beloved Lords came into this world to liberate us. A person who teaches a parrot to speak words sits behind a mirror; he says the words and the parrot imitates him. The parrot thinks that

there is no one there to teach him and that he himself is learning it. So in that way, from behind the curtain, our Master taught us so many things. Graciously He explained to us every single thing, in detail, but because of our mind – since it is the habit of the mind to create doubts and ask questions – we keep having doubts and questions, even though the Masters have often said, "This is the Path of doing; this is not the Path of reasoning or asking questions."

If we were to go within then all our questions would be answered, because when we go within the Inner Path becomes as clear as an open book.

Maharaj Ji used to say, "The teacher has his own responsibilities and duties to perform and, in the same way, the student also has certain duties or responsibilities to attend to."

In the same way the disciples in this Path of the Masters have been given only that job which they can easily do and that is the job of doing the Bhajan and Simran. When the disciples perform their duties well the Master does not hesitate, He does not wait even for a minute, while performing His duties.

Okay now you can ask your questions.

QUESTION: Master forgive me for asking You this question. On one occasion when Master Kirpal was in Bogota, after one of His talks I didn't realize, or I wasn't aware, that people had been asked to close their eyes, and then I realized that everyone had their eyes closed except myself. So I kept on looking at the Master and in a very fascinating way Master Kirpal started transforming or becoming different Saints. My question is: Why do the Saints request us to close our eyes when we are in front of Them? Wouldn't it be better to remain with our eyes wide open when we are in front of the Master as I did in 1972 with Master Kirpal Singh?

SANT JI: It is possible that many other dear ones may be having this question, or that this question may be coming up in their minds again and again. It is a very interesting question and you should listen to the answer to this question with much attention.

Just as a child who goes to school is an ignorant one – he doesn't know anything – if he is told not to read the books but only to look at them, he will never learn anything. Of course he will get this pride or ego that he has been going to the school for so many years, but in fact he will learn nothing.

In this way, first of all it is very important to obey what the Master says. Often I have said that I got the habit of obeying the commandments and keeping the discipline of the time and other things from the army, because in the army it is a rule that first you carry out the work which you have been given, first you obey the orders, and later on if you have any doubts or questions you can ask them.

It was only because of this habit of obeying the orders and keeping the discipline that when Master Kirpal Singh, after making a very long journey, came to my ashram I was able to obey Him. For twenty-five years of His life, Master Kirpal Singh Ji went on giving the teachings to the people. In the same way, Master Sawan Singh also spent forty-five years of His life and He came to give the teachings to the people. But the question is: how many people were ready to receive what They had to offer and how many people actually received from Them what They had come to give? People got the

grace from the Masters according to their receptivity, according to the vessels they had made for it.

Many times we see the dear ones who are recently initiated; they come to the Master, they come into the Master's presence, and they get their cups filled up with the grace and they become intoxicated. We can see how much they feel intoxicated, we don't see that kind of intoxication in many dear ones who have been initiated thirty or forty years ago. This is because every soul has a background. The dear ones who have been initiated for a very long time have a lot of karma, some of them have a lot of burden, a lot of karmas to be paid off to the Negative Power. Even though the Light and Sound are present within them, still they are not able to see the Light or hear the Sound because they are still paying off the karmas of the Negative Power. This doesn't mean that they will never see the Light or hear the Sound or that they will always continue paying off the karmas. If they develop receptivity and obey the instructions of the Master, if they do their meditation with love and faith, they can also pay off their karmas very quickly. They can also see the Light and feel intoxicated in the same way as the other dear ones.

Often I have said that for a true disciple, for a true dear one, the coming of a true sincere soul near the Master is like bringing dry gunpowder in contact with fire. Just as it takes time to dry damp gunpowder, in the same way, if the disciple is not prepared, then it takes time for him to develop receptivity. It is as if there is a lamp which has a clean glass, it is filled with oil, and the wick is there and the match stick is there – it just takes a second to strike the match stick and the light is on. But if the lamp is not put together, it takes time; first we have to put it together and then we can light it up.

In the same way, the souls who have prepared themselves, and the souls who have good karmas in their background – it is possible that they may have met with the Master in their earlier days – so when those souls come in contact with the Master, since they are already prepared, it doesn't take much time for them to develop receptivity and get grace and intoxication from the Master.

This has been published earlier in *Sant Bani Magazine* and you can understand the answer to this question if you read about my life. You know that right from my childhood I always had the feeling that I had lost something. I did not know what it was, but I would always wonder, "Will I ever get that thing which I feel I have lost?" It was only because of that feeling that I came in contact with Baba Bishan Das.

I have said a lot about Baba Bishan Das, that he was a very strict Mahatma. Even though he belonged to the royal family of the state of Nabha in Punjab and he had all the facilities – he could have lived a very comfortable life – still he preferred to live a very hard life. He was a learned scholar of that time, but still he did all sorts of austerities, he did all sorts of things only in search of God. What have our Masters taught us? That this Path is the Path of doing the practices in an easy way, in a natural way; this is not the Path of doing the strict practices.

When Baba Bishan Das went to Baba Amolak Das, who was not a very learned scholar as Baba Bishan Das was, he did not ask Him any questions, he did not mention any book or anything like that, he only said, "Master, please liberate me from this hell."

Baba Amolak Das then ordered him to bring thorny bushes from the wilderness and make a fence in an area which did not belong to Baba Amolak Das and which did not have any crop or anything which needed any protection. Still Baba Amolak Das ordered Baba Bishan Das to do that job. For a month and a half Baba Bishan Das went into the jungle, brought thorny bushes, and made a fence. Only after Baba Bishan Das had obeyed and followed that order of Baba Amolak Das, did Baba Amolak Das give him the Initiation into the first Two Words and teach him to meditate.

When Master Sawan Singh was stationed at the Murree Hills, His beloved Gurudev, Baba Jaimal Singh traveled a lot and went to Murree Hills to find Baba Sawan Singh. Wasn't there anyone on the way to whom Baba Jaimal Singh could have given Initiation? Baba Jaimal Singh went all the way to Murree Hills to find Baba Sawan Singh because he had a past connection with Him.

In the same way, seven years before Master Kirpal Singh physically met Baba Sawan Singh, Master Kirpal Singh was seeing Him within, in his meditation. Wasn't there anyone else for Baba Sawan Singh to whom He could have given His Darshan? No, it was only because of the past connection between Baba Sawan Singh and Master Kirpal Singh that He appeared in him seven years before He met him physically.

In the same way, this poor soul who is sitting in front of you had neither heard any criticism nor any praise of Master Kirpal Singh. But one year before I met with Master Kirpal Singh physically He started coming within me in the Form of Swami Ji Maharaj; He had short hair and His moustache was also trimmed. Only a few days before I met Him physically, He started coming within me in His actual Form.

When I met Him I said, "O True Lord, this is how You used to appear within me."

He said, "This is all because of the grace of Master Sawan Singh."

It is very difficult to understand a Saint and it is very difficult to understand the words or teachings of the Masters. This is where the learned people make mistakes. Tulsi Sahib has said, "If anyone claims that he has understood the Master, God forbid, I touch my ears. It is not possible."

Now I am coming back to your question, I have tried to make it very brief and all that I have said was important because it was related to the question.

You know, as I have often said, when Master Kirpal Singh came to my ashram, He told people, "Those who want to see God should close their eyes." Now this is something you should think about patiently, pay attention to it. He said that those who want to see God should close their eyes. Everyone closed their eyes except me, because what I understood from Him was that He was saying that those who want to see God should close their eyes. Some people even complained to Master Kirpal that I was not closing my eyes.

You know that the soul who has been yearning for God Almighty from his previous births and also from this birth, if he has spent most of his life in searching for God Almighty, and if his yearning is very strong, when he gets an opportunity to be in the Presence of God Almighty, you can understand what he will do at that time. On such a soul God Almighty also showers His grace, Master also showers His grace. So that is why, when people complained to Master Kirpal that I was not closing my eyes, I said, "Master, You have said that those who want to see God should close their eyes. But when

I can see God Almighty in front of me without closing my eyes, then what is the use of closing my eyes?"

Now this is something that one can say only if he has the grace of the Master. Because to believe in any human being that he is God Almighty is very difficult. One gets this understanding, one gets this belief, only if that Master Himself showers grace upon that soul.

This was the experience which I had on my very first meeting with my Master: There was one person there who was not a Satsangi; he said, "This Master is not a human being; He is not a man. He has just assumed the body of a man but in fact he is God." He said that he could see the Light in Him.

So dear ones this understanding comes only to those souls whose vessel is prepared, who are receptive, and this happens only if the Master Himself showers His grace upon them.

All of you know about Seth Hiralal [Pappu's father]; he was an initiate of Master Kirpal Singh. When Master Kirpal Singh left His body of five elements, left this physical world – you know that when the Masters leave Their bodies always there is some trouble afterwards amongst Their disciples. So because of that, Hiralal did not continue going to the Satsangs, instead he started going to a Gurdwara: Gungasahib Gurdwara.

When it came in the Will of Lord Kirpal that I should go to Delhi, even though I did not know anyone in Delhi, because I had been sitting underground and spending my life like that. But it was in the Will of Lord Kirpal that I should come out, and I went to Delhi. So when I went to Delhi I did not know anyone, but when I stayed with Hiralal, even at that time he used to visit Gungasahib Gurdwara. So when he realized, when he understood the reality, he came and he fell at my feet. You could have read in the magazine about when he left his body.

So the meaning of this is that those who have understood the reality of the Master, who have understood the grace of the Master and the importance of Satsang, they can never leave it. They always realize the Master; they always understand the Master as the Master is.

Hiralal used to say, "Masters say that They do not perform miracles, but it is my experience that Masters do nothing but perform the miracles."

So dear ones, those who have such firm faith and determination, they become receptive to the grace of the Master. Even among you there are many dear ones who have had such experiences, and they tell me about them when they come to see me in the private darshans.

The question was about seeing or looking at the Master with your eyes open. You know all these Masters Whom I have mentioned and Whose examples I have given to you, They looked at Their Masters as Baba Sawan Singh looked at Baba Jaimal Singh. He saw Master Jaimal Singh a lot, but He also did what Baba Jaimal Singh told Him to do.

Baba Sawan Singh worked very hard in meditation. Whenever He would be bothered by sleep, He would stand up. He had made a wooden stand which was called a *beragan*, and standing with the support of that *beragan* He used to meditate. He would stand all night and meditate like that. For many days He would not come out of the meditation room. He

worked very hard in His meditation according to the orders of His Master Baba Jaimal Singh.

Master Kirpal Singh had made the bank of the River Ravi the place for His meditation. He would go there and He would stand in the waters of River Ravi and He would meditate like that. He also saw His Master, Baba Sawan Singh, with His open eyes, but He also did what Baba Sawan Singh asked Him to do.

In the same way, I also got many opportunities to behold my beautiful Lord, I saw Him with my open eyes, but He made me sit underground for five years and He made me do the meditation.

Why are we asked to close our eyes and do the meditation? It is because our Master wants us to see the Reality in our within so that we may not lose our faith. Because if we have not seen the Reality, the Real Form of the Master within, then it is possible that if a few people would criticize our Master we would lose faith in Him. But if we have seen our Master within, then no matter what people say, whether they criticize Him or praise Him, they do not affect us, because we know what our Master is.

Master Sawan Singh Ji used to say, "It is like this: if you have seen a bullock with your own eyes, no matter if the whole world says that it is not a bullock, that it is some other animal, still you would not believe them."

In the same way, if we have seen our Master within then it doesn't matter what other people may say about Him because then our faith will remain strong all the time.

So Kabir Sahib says, "First of all you become the perfect ones. Once you have become the perfect ones, then it doesn't matter if your eyes are open or closed, because when you have manifested His Form within you, when you have seen Him within, afterwards wherever you look, you will see only His Form, because that enchanting, attractive Form of the Master will never leave you."

Kabir Sahib had said, "Neither do I close my eyes nor do I plug my ears, I don't even give pain to my body. With my open eyes, happily I have the darshan of my beloved Lord."

We get enough time and opportunity to have the darshan of the Master during the Satsangs or when the Master is walking by us. We should try to take advantage of that time; we should fill ourselves up with that darshan.

Earlier also I told you the story of Mana who was an initiate of Guru Arjan Dev Maharaj. We should not follow the example of Mana. Mana was such a disciple who would not do anything in the langar, he would only eat from the langar but he would not clean the vessels, he would not clean the floor, he would not do any seva. When the people in charge would tell him that he should do this or that seva he would say, "No, I will not obey my equals! I will do only what my Master will tell me."

So the dear ones complained to Guru Arjan Dev about Mana. Masters know everything about what the dear ones have in their heart and Guru Arjan Dev knew that Mana would not even obey the order of his Master. So Guru Arjan Dev called him and He told him, "Okay, go out into the jungle, collect some wood, burn the fire and you sit in that fire."

Mana said, "Okay, I will do that because it is Your order." He thought that it was very easy. He went into the jungle, collected some wood and he even started the fire, but he did not have the courage to get into that fire. When he felt the heat he was frightened and he just went around and around the fire.

Then a robber, or thief, came there who had a lot of stolen wealth from some rich person's home. He knew the police were chasing him, and when he came near where Mana was burning the fire, he asked, "O man of God, what are you doing in this wilderness, in front of this fire?"

Mana told him the whole story. So that thief told him, "Okay, why don't you take all the wealth which I have, and you transfer or give me the order of your Master?"

That dear one, that thief, appreciated and obeyed the order of Guru Arjan Dev even though it was not given to him. He got it from Mana and in that way he was liberated. Whereas when Mana was coming towards his home carrying all that wealth, the police came, and you know that the person who has all the stolen goods is considered to be the thief, so he was arrested and he was punished for that.

So we should not follow the example of Mana we should do what our Master tells us to do. If the Master tells us to cut the grass, we should do it. If the Master tells us to fetch the water, we should do it. Whatever our Master tells us to do, we should do it. It is always beneficial for us to obey the orders of the Master exactly in the way He has given them to us.

All of you please close your eyes and start meditating.

1993 October: Master Has Determined to Take the Disciples Back

Session Date: March 30, 1986

This question and answer session was given March 30, 1986, at Sant Bani Ashram, in Rajasthan, India.

QUESTION: I have two questions, really. I heard once that Master Kirpal was talking to an initiate and He had the book *The Wheel of Life* in His hands; He tossed it aside saying, "My initiates will never come back"; and I was wondering if He really said that? I know that He could do whatever He wills with us; but I wonder if He really said it?

The other question is: You've talked before about the inner planes and, in fact, have given whole Satsangs on what the inner planes are like, but I wondered if You would talk a little bit about what goes on in the inner planes and what do we do there?

SANT JI: Whatever Param Sant Maharaj Kirpal said, that is correct, that is true; because all the Param Sants, the Perfect Masters, Who come to this plane, always try Their best and They do not want Their disciples to come to this plane again and again.

You can convince yourself by reading the *Anurag Sagar* [*The Ocean of Love*] in which you will find the story of Supach, the Valmik. In order to liberate him, Kabir Sahib had to take so many bodies, so many births, yet He came to liberate him. Supach was the one who later on came as Dharam Das.

There is a story which happened in the lifetime of Guru Nanak Dev Ji. He had a disciple; but he would not do the devotion as instructed by Guru Nanak, even though Guru Nanak used to visit him very often. He was always busy doing his worldly work. He would only bother his sons and always worry for the family, but he would never devote any time to the devotion of God. Guru Nanak Sahib always used to tell him, "All those things are not going to go with you. You should do the devotion of the Lord; otherwise you will have to come back into this world." But that person did not pay any attention to the teachings of the Master, and he remained attached to the family and the business of the world.

You know that you cannot win the business of the world, but the business of the world will defeat you. They always have the upper hand. There is no one in this world who has completed all of his businesses. So, according to that, since he was attached to the businesses and the things of the world and to his family, and since he did not do the devotion of the Lord – he did not pay any attention to the teachings of the Master – he came back into this world after he left the body, because death does not wait for anyone. When his time came, and he left the human body, he came back into the same family; and this time he came as a bullock, because he was attached to his sons, his family and the business of the family.

When he came in the body of the bullock, Guru Nanak Dev Ji Maharaj again came to that house and He told him in his ear, "Dear one, now you have come back in this body of the bullock. At least now you should pay attention to what I am telling you. You should do the devotion of the Lord. You have got the Initiation; you should do the devotion of the Lord, and, in that way, get rid of this suffering world."

But he said, "No, how can I do that? How can I not pay any attention to my family? I am the strong bullock of the pair, and the other bullock is not very strong, so I have to do all the work. My children are not very well-to-do. If I will not work for them, who will work for them and who will feed them?"

Since he was so attached to them, he did not want to give up the attachment; he did not want to listen to Guru Nanak.

Anyway, after suffering in the body of the bullock, when his time came to leave that body, he left that body but was still very attached to that family and to his sons and grandsons. So again, according to the law of attachment – that wherever you are attached you go there – he went back to the same family in the body of a dog. When he came in the body of the dog, Guru Nanak Dev Ji Maharaj, Who was all-conscious, again came to him and told him, "Dear one, now you have come back once again to this family. Now you should give up the attachment to this family and do the devotion of God."

But he said, "Master, You know that my children are lazy. They sleep all night long; they sleep very deeply and they do not know what is going to happen. If I am not here to guard their home, You know that the thieves will come and they will plunder all the wealth. So I stay here, I growl, I bark, all night long and I keep a guard against the thieves. If I am not here, then who will take care of them?" He did not want to give up looking after the family, so Guru Nanak Dev again went back. Once it so happened that a boy in the family stepped on the tail of that dog, and the dog got upset; so that boy hit him with a stick and he broke his back. Still, the dog did not want to give up the attachment to that family. With his broken back, still he would guard the home and he remained there.

After some time, he left that body also, after a great deal of suffering in that body. But still he was attached to that family, so he came back in the same house in the body of a snake. Once it so happened that everyone in the family had gone out leaving a young child in the home. And that young child was not used to being left alone. Suddenly, when he woke up, he looked for his mother, and then he started weeping.

That old man who was there forgot that he was in the body of a snake; and because of his attachment to the grandson, he at once went to that young boy and started caressing him. Suddenly the door opened and everyone in the family came back. They were surprised and terrified to see a snake with the boy and they thought that the snake was going to kill the boy. At once they called some other people who beat the snake to death with sticks. But even after getting that kind of treatment, and even after leaving the body of the snake, he still did not want to give up the attachment.

Again he came back into the same home, this time in the body of a worm. When he was born in the body of a worm, at that time, Guru Nanak Sahib was touring with His disciples Bala and Mardana. When he came in the body of a worm, Guru Nanak Sahib started laughing suddenly. Bala and Mardana asked Guru Nanak why He was laughing that way. He told them the whole story and said, "We have gone there many times to explain to that dear one about the devotion of God; let us go there once again. Maybe this time he will understand and he will do the devotion of the Lord and will get the liberation from this suffering world."

Masters Who have given the Initiation are always worried for Their disciples and They always try Their best to make the disciples understand that this is not their real home and that they should do the devotion of the Lord if they want to get the liberation from this suffering world. So because of that promise which the Masters have made to the disciples, They always come again and again and They always try to explain to the disciples about the devotion of God.

So, like that, Guru Nanak Sahib came to that home again and He told His disciple Mardana to take out that worm from that dirty place. And with His inner grace He took him the to the inner planes. He made him do the devotion there and finally He gave him the liberation.

So the meaning of this story is that Master always tries His best. First He will try to tell us verbally; He will try to explain to us outwardly that we should do the devotion of the Lord and we should not wait for another lifetime to get liberation. We should do it in this lifetime.

Now, replying to your question, Masters are determined that They will liberate all the souls, all the Initiates whom They have initiated, and that is why They always tell us that we should do the devotion of God. Neither the Master should wait for the next lifetime nor should the disciple wait for another lifetime. They should do whatever they are supposed to do in this lifetime, because, according to that soul, that old man who was initiated by Guru Nanak Dev Ji Maharaj, if he had done the devotion of the Lord when he was in the human body, if he had obeyed the instructions, if he had followed the orders of Guru Nanak Dev Ji Maharaj when he was in the human body; he would not have gone into the other lower bodies and he would not have suffered so much.

Because he did not obey the instructions of the Master in the human birth, that is why he had to come back again and again into this world. Because he was attached to the world, Master also had to come again and again, and He had to work harder for him. So that is why, even though Masters are determined to take the disciples back to the Real Home in this lifetime, the disciples also have some duties to perform. They should not wait for the next lifetime. As the Master is determined to liberate the disciples in this lifetime, in the same way, the disciples should also do their part.

When Mansa Singh, a dear one who lives in Calgary, got Initiation he thought that his father should also get the Holy Initiation in this lifetime because his father was devoted to the sadhus and saints. His father used to go to see the holy men and he was also interested in doing the devotion of the Lord. Because Mama Singh had realized the glory of Naam, that is why he wanted his father also to get the Naam Initiation. He wanted that he should not remain in this lifetime without the Naam Initiation.

So when his friend Gurmel Singh Grewal and his wife went to India in order to visit their family, he told them that they should take his father to 77 RB and somehow get him initiated. When Gurmel Singh Grewal and his wife brought Mansa Singh's father to me in 77 RB, I talked to him and at that time I felt that he was not ready for the Initiation. So, in order to make him ready for the Initiation, I did not accept him right away. I told him, "You will have to wait for some more time and then you will get the Initiation."

Since he was a very dear, devoted soul, when he was not accepted, the yearning increased within him and then he became prepared for the holy Initiation. This was the only way to bring him to the Path; this was the only way to prepare him for the holy Initiation. If I had accepted him right away, it was possible that he would not have become as prepared as he became later on.

Anyway, when he got the Initiation, since he had a hard time hearing and I could not speak aloud about the Initiation to him, and since I saw that there was no need of explaining the theory to him in detail, that is why, with the help of Gurmel Singh Grewal, I gave him the Initiation. Still I had to explain a couple of things to him; I had to make him learn the Simran. So Gurmel Singh spoke the Simran loudly and after he had made him learn that Simran, after that when he sat for the meditation just after a little bit he started seeing the light and he became very happy. At once he took out a five rupee note from his pocket and he offered that to me. In India, if you bow down to a "Saint" or a "Master" without offering any money or something like that, it is considered to be a bad thing. So he thought that I am also a saint or a mahatma like the other ones, so he at once offered a five rupee note to me. But I told him, "No, don't do that." I tried to stop him. Gurmel Singh also tried to stop him; but he said, "No, let me do that." Anyway, after he got the Initiation, he became very happy. He told me, "This is the most blessed day of my life; I have got the real thing." And he understood the glory and the importance of the Naam.

At that time, he made me promise him that he will not have to go back from this world alone. He made me promise that I would come to take him at the time of his death. After that, whenever he came to see me at 16PS, since he was very humorous, he would always remind me of the promise. He would always tell me, "You have promised me that you will come to take me when I will go from this world." According to his devotion and

according to his yearning and remembrance of the Master, the same thing happened, because he used to do his regular practices and he was very devoted to the Path of the Masters even though he was very old and he could not meditate enough. But still he was very devoted to the Path and he was regular in his practices. A few days before he left the body, his soul went up and he stopped talking with the people. He stopped talking with the family. Since the other people in the family were not initiated and they did not know anything about the Initiation and the soul going up, and since that old man had suddenly stopped talking with them, they were terrified and surprised because they did not know what had happened to him. So they called for a doctor; but the doctor could not do anything. They called for other people also, but nobody had any idea what was happening with him; so they called for another son, Ikbal Singh who is a district commissioner of the city of Roper and he is a wise person.

When he came there he was also very surprised to see his father in that condition, because his father had always lived a very good life and he was healthy. He saw that and he wondered why his father's condition had become like that, and he was confused. He tried to talk with many people but nobody could explain to him. Anyway, somehow he came across a Satsangi who told him that when a Satsangi leaves the body, when he is about to leave the body, sometimes his soul goes up and he becomes detached from the family, and the world because at that time he has become linked and attached to the Master Power or the Shabd which is within him. And there is no need to worry. The people who are sitting near him should do the Simran and in that way he will leave the body peacefully. When Ikbal Singh came to know about that, when he came to know that nothing was wrong with his father, that he was going to leave the body, he became very pleased. And at that time he repented, because, whenever he had come to see me along with his father, I would always tell him about the Naam and about the Initiation, but he never paid any attention and he didn't get the Initiation. At that time, he realized his mistake and then he said, "If I had known that Master is such a power, Naam is such a power, I would have also received the Initiation, because Sant Ji told me many times to get the Initiation. But it is very bad that I did not listen to Him and I did not get the Initiation."

After some time, when the soul of that old man came down, just before he left the body, in the beginning of the month of March, he told his family members, "You see, usually the people have to spend about ten months in the womb of their mother; they have to be in the prison of the womb of mother for at least ten months. But I was very fortunate one. God was very gracious on me that I had to stay there for only seven months and after that I was born into a very nice family. All my children are very good. Many of them are devoted to the devotion of the Lord. And I also met the Perfect Master and He gave me the Perfect Naam. Now I understand the value of the Naam; now I understand the Power of the Naam. I have gained a lot from the Master; now He has come to take me. If you also understand the Path of Naam, if you also want to improve your life, you should also go to the Master and take the Initiation."

After saying those words, he left the body. So Ikbal Singh, his elder son, along with the other members of the family, came here and they were very happy. They were very content, even though their father had left the body, still they were very happy in the Will

of the Master, and they told me about all this. Ikbal Singh told me personally about all these things and they came asking for the Initiation.

So I mean to say that those who get the Initiation and those who have the faith in the Master, they are definitely taken care of by the Master, because Master has determined to take the disciples back in this lifetime. Hazur Maharaj Kirpal used to say that you should make the way of your heart with the heart of the Master.

The disciple should only speak those things which the Master speaks. He should always speak the same thing which the Master has talked about. When the Master says that He is determined that His disciples will not come back in the world, they will not have to come back into this world. In the same way, the disciples should also be determined, and they should also do those things which prepare them for their journey back. They do not know about the time, we do not know when death is going to come, when we will have to leave this world.

We should do only those things which are helpful in doing the Bhajan and Simran. We should remove all the obstacles which are between us and the Master. We should do only those things which can help us in doing more Bhajan and Simran, and which can help us in our way back to God.

Now regarding your other question about the inner planes and what happens over there: I have said a lot about the inner planes and inner journey, and a lot has been published in *Sant Bani Magazine*. You should find that magazine and read that. And after that, I would like to inspire all of you that you should work hard. You should go within and do your Bhajan and Simran, and you should see the truth with your own eyes.

QUESTION: It seems like a lot of initiates go through some intense times just before they come to India. And there's a lot of theories around about what's going on. Can you say something about that?

SANT JI: Master Sawan Singh Ji used to say that whatever difficulty is going to come in our life that is all predetermined. It does not matter if one is coming to India or not, whatever is going to happen in his life, that will definitely happen. No one can avoid that or postpone that.

In the other village, there was a person who was once making a hole in the wall. And his wife was watching that, and she said, "Mind that – a brick is going to fall on you. Be careful." That brick was going to fall on him, and it did, and it fell on his back, and he suffered a great deal from that.

So she said, "I told you that you should do your meditation. If you had done your meditation, you would not have hurt yourself." He said, mentioning me, "you always tell me to do the Bhajan and Simran. You know that Sant Ji also does a lot of meditation; He works very hard. And He does not let God have any rest; He always goes on doing His devotion. But still, he has so much intense times, still He has so many difficulties." So this is just a trick of our mind. Whatever difficulty is going to come, it will definitely happen. To say that it happens only when we are preparing to come here or only when we have come here, that is just a trick of our mind.

QUESTION: Can you explain more about how we do Dhyan, and do we use that before we get to the Eye Center or only when we are at the Eye Center? Please explain more about how to do that practice.

SANT JI: Many times I have talked about the Dhyan. A Satsangi understands the importance of the Simran only when he reaches the Form of the Master, only when the Form of the Master is manifested within him. As I have said earlier, the Simran takes our soul up to the Eye Center, and after crossing the sun, stars and moon, then the Form of the Master is manifested; the Simran can take our soul only up to that point, only up to the place where the Form of the Master is manifested.

Once we have reached the Form of the Master, or once the Form of the Master has manifested or appeared within us, then we need the Dhyan or contemplation. At that time, we need to absorb ourselves in the Form of the Master so much so that we should not remain aware of our own selves, we should only be aware of the Form of the Master Who has manifested within us.

When we reach the Form of the Master, after that we need the Dhyan. And if we have not perfected ourselves in doing the Dhyan, as said earlier; then sometimes our attention will drop down from the Eye Center; sometimes it will go here, sometimes it will go there. And in that way, we will not be able to absorb into the Form of the Master, even though He will be manifested over there.

That is why it is very important to learn about the Dhyan and do the Dhyan when we have risen above the mind and the organs of senses, and when, after crossing the sun, stars and moon, we have reached the Form of the Master. If we do the Dhyan before we have reached the Form of the Master, that Dhyan is not complete, because we cannot do it completely. We can do the Dhyan completely and we can become successful in that, only when the Form of the Master is manifested or we have reached the Form of the Master.

When we have reached the Form of the Master, and when we do the Dhyan and absorb ourselves in the Form of the Master, so much that we do not remain aware of our own selves – we see only the Master, we see only Almighty God in front of us. After that, such a soul, within whom the Form of the Master has manifested, one who has done the Dhyan in this way, does not see anyone as his enemy because he sees God Almighty working in both his enemies and his friends. And such a soul, or such a mahatma, himself does not criticize anyone. He does not allow his disciples or his followers to criticize anyone, because he knows that the same God is working in everyone, so whom can he criticize, whom can he praise?

Guru Nanak Sahib says, “O Lord, if they were made by some other God, then we could say that they belong to someone else. When You Yourself are within everyone, how can we criticize one and praise the other?”

So that is why, when we reach the Eye Center, by doing the Simran, and when, after crossing the sun, stars and moons, when we manifest the Form of the Master, when we absorb ourselves in the Form of the Master, when we get in that kind of condition, after that we should hide our condition. Just as a woman hides her body, in the same way we should hide that grace of the Master. We should not go on talking about it. We should not

go on telling people, “Master has manifested within me,” or “Master is telling me this” – or “Master is telling me that.” Because, if God has been gracious on you and if Master has manifested within you, and if you go on talking about that to other people without the instructions of the Master, what would happen? The dear ones who just got initiated or who have not progressed so much, they will feel jealous about you, and their bad feelings will affect your progress. Your progress will be stopped and you can lose a lot in the meditation.

So that is why, unless you have risen above the mind and the organs of senses, unless the Form of the Master is manifested within you, unless you are absorbed in the Form of the Master so much so that you do not remain aware of your own self, you should not give up doing the Dhyan. In fact you can do the complete Dhyan – your Dhyan can become successful – only when you do it after the Form of the Master is manifested within you. If you will try to do the Dhyan before the Form of the Master is manifested within you, you will not become successful, because you do not have anything to hold on, you do not have anything to contemplate upon, unless the Form of the Master is manifested within you.

By doing the simran of the world, the dhyan or the contemplation of the world has happened or come in our within by itself, we do not have to make any efforts in doing the dhyan of the world. In the same way, when we will do the Simran given to us by the Master, then the Dhyan of the Master will come in our within by itself. Then we will not have any difficulty if we have forgotten the simran of the world and if you are doing the Simran of the Master.

Master Sawan Singh Ji used to talk about a dear one who used to love his buffalo very much. When he went to a mahatma to get the initiation, the mahatma asked him, “What is the thing which you remember the most? What is the thing you love the most?” He said, “Master, I remember and love my buffalo very much. Even when I am sleeping I think about and have visions of the buffalo because I love him very much.” So that mahatma told that dear one, “Okay, you go in that room, and go on doing the dhyan or go on doing the simran of the buffalo. I have some work to do, and I will come back after a few days and I will give you the initiation.”

Now, it was not difficult for that dear one to do the simran and the dhyan of the buffalo because he already loved that buffalo. So, when he sat down for doing the remembrance and the dhyan of the buffalo, he enjoyed doing that; he did not find it difficult. After a few days, he perfected himself in the dhyan and the simran of that buffalo, because he loved him very much. After a few days that mahatma came back, He told him to come for the initiation. But that dear one said, “Master, I cannot come out, because my horns will get stuck in the door.” That mahatma said, “No, you are a human being. You do not have any horns and you will not get stuck in the door.” He said, “No, Master, I am a buffalo and I will not be able to come out through this door.”

The meaning of saying this, as Master Sawan Singh Ji used to say, is that it is not a difficult thing to do the Simran, and it is not a difficult thing to do the Dhyan of the Master because right now we are doing the simran of the world and the dhyan of the world is coming within us by itself. In the same way, if we were to do the Simran of the Master, we could easily do the Dhyan of the Master.

1993 November: Human Love Serves as a Bridge

Session Date: January 11, 1984

This question and answer session was given in Bombay, during the Westerners' program, on January 11, 1984.

QUESTION: Maharaj, I have to confess something. Part of me is very scared about dying while alive.

SANT JI: The day of death is fixed for every being. Even before his coming into this world when he was in the womb of the mother, at that time the day of his death was fixed; and it will come, no matter what one does about it. There is no way to avoid it. Whether you accept it happily or whether you don't accept it – still it will come. Whether you take it, whether you are afraid of it or whether you are not, it will definitely come. But Satsangis should not worry about death; they should not have any fear of death, because, in fact, they do not die. After dying, they are going to go to the Master's home. And, in fact, those who die while living, they are preparing the ways of living after their physical death. So Satsangis should not be afraid of any kind of death.

In Swami Ji Maharaj's time, there was a father and son, and they were both initiates of Swami Ji Maharaj. The son was dying because a plague was spread all over the country, and he was also affected by that. When the son was about to die, the father started weeping. The son asked his father, "Why are you crying?" The father replied, "I am crying because you are my only child. And now I know that you will die. I will lose you. That is why I am crying."

So the son replied, "Don't cry for me; don't weep for me, because I am not dying. In fact I am going to live in a much better way. In my previous birth, I was a tree, and one of my branches was presented in the seva of Swami Ji Maharaj, and He used it for brushing His teeth. And because of that, I was freed from that body of a tree, and God gave me the body of a man. But since I came from the body of a tree, I was not fully developed in this lifetime. That is why my liberation was not completely possible. But it is all due to Swami Ji Maharaj's grace that, in my next lifetime, I will get a fully developed, complete, human being's body; and after that, I will not have to come back into this world again and again."

It is the law of Nature that, if the Saints use any tree, any part of the tree, or any part of any vegetation, that tree or that vegetation gets the human body. If' the Saints ride on any animal, or if any bird, or any kind of creature touches the body of a Saint, all those creatures, those beings, get a human birth in their next lifetime.

So the son told his father, "Don't cry for me because, due to Swami Ji Maharaj's mercy and His grace, I am going to live now, I am going to get such a birth which will take me to the liberation."

When Master Sawan Singh was getting his house constructed in the city of Amritsar, at that place, there was a mango tree, which was very huge and very beautiful. When Master Sawan Singh saw that tree, He thought of cutting that tree down. But the girl who used to cook food for Master Sawan Singh came to Him and requested that He should not cut that tree down because it was very beautiful, and many people of the sangat got a lot of rest

sitting under the tree because it gave a lot of shade. Master Sawan Singh said, "Well, he is beautiful now. And since I have seen him, the eyes of the Saints have been cast upon this tree, he will become more beautiful. He will remain beautiful; he will become more beautiful."

Master Sawan Singh wanted to liberate that soul from that body of the tree, and He wanted to give him the human form. At that time, there was an initiate of Baba Sawan Singh whose name was Ishar Singh, who did not have any child. He also heard all this, so he requested Master Sawan Singh, "If you have thought of giving a human form to this soul which is in the tree, I would like to request you that you should make it possible that the soul takes birth in my family. He should come as my son."

Master Sawan Singh agreed. He said, "Well, whatever you say, that will happen if it is in the Will of Baba Ji." Saints never take any credit for Their own self. They always say that it is all because of Their Master's grace.

So after ten months, a boy was born in the family of Ishar Singh; and when he was brought in front of Baba Sawan Singh, the family wanted Baba Sawan Singh to give him some name. So Baba Sawan Singh called for that girl who had requested Him not to cut that tree because it was so beautiful. Baba Sawan Singh asked that girl, "Tell me, is he beautiful now, or was he more beautiful when he was in the body of the tree?" That child was so beautiful that Baba Sawan Singh gave him the name, "Mango."

In Rajasthan there is a village called Ladhuwala where I used to visit once a month for meditation and Satsang purposes. There was a tree outside the village and we would sit under that tree to meditate. Once some dear ones asked me, "Will that tree get any benefit because we are sitting under it and doing the meditation?" I said, "Yes, this tree will definitely get the human form in his next life next birth."

By the evening of that day, that tree became dry, and the next day they cut it down. The family who owned that place did not have any children. So a girl was born in that family and we named her Khiker. Khiker was the kind of tree, the name of the tree. (Still now that girl is living.) Sadar Ratan Singh, using his tractor, took the wood of that tree to the ashram, and it was burned in the langar.

Satsangis should not be afraid of death; in fact they should be very happy. How much happiness should they experience at the time of dying? They should experience more happiness than they would experience at the time of their wedding. I've seen many dear ones, those who meditate a lot, when they die. They are so happy, much more happy than they were at the time of their wedding.

Kabir Sahib has said, "The death of which all the people are afraid – I find happiness having that kind of death because, after having that kind of death, I get the supreme bliss."

Satsangis should do their Bhajan and Simran. We people have this weakness; we are afraid of death only when we don't meditate. When we do the meditation, then the fear of death does not bother us. After some time, you will be able to read the stories of Sunder Das, an initiate of Baba Sawan Singh who lived with me for about twenty years.[1] Many

[1] See *Support for the Shaken Sangat*, by A. S. Oberoi. pp. 304 – 312.

months before he left the body he told about his departure. He was so happy when he left the body, he told us to make parshad and feed people, because he was seeing that Master had come to take him.

So those who meditate, those who have confidence in the Naam, those who have faith in the Master, will they be afraid of death? No, they will never be afraid of death because they know that after this death they will be going to their Real Home.

In Amritsar there was an initiate of Baba Sawan Singh; she lived on a street in an area where everybody else opposed Master Sawan Singh. Eight days before she left the body, she told them that on the eighth day she would leave the body, because her Master would come to take her. People did not believe her because they did not believe in Master Sawan Singh. They said, "Well, are you a yogi that you are making such a prophecy?" After that people started counting the days. Now six days are left, five are left, four days are left.

On the eighth day she left the body; and before leaving the body, she told them that Master Sawan Singh had come to take her. After that, all the people who lived on that street became very devoted to Master Sawan Singh. When Master Sawan Singh went to Amritsar to give the Satsang, they all requested Him to give them the Initiation. But Master Sawan Singh said, "No, first you should get a little bit more faith, be a little bit more strong, and then I will give you the Initiation."

So we should do our meditation, and not be afraid of death or anything like that, because Naam does not leave any attachments within us. It finishes all kinds of attachments, because, before we die, we do not meditate as much and as well as we should have done. But at the time of death, the Master comes and takes us. Those who meditate, those who go in the within, Master tells them about their departure, two days before, or four days before, or maybe weeks or even months before, that they are going to leave on a certain day. But those who do not do the meditation, even though they don't know about their departure, still Master comes and takes them.

QUESTION: [Inaudible question.]

SANT JI: You should always contemplate on the Form of that Master Who has given you the Initiation. I am here to give the love of Master Kirpal to all of you. If you will receive the love of Master Kirpal from me, there is no harm in that, because I am connecting you people only with Him.

Saints are not different; They all are One and the same thing. Since They come from the same place, from the same country, They come out from the same Shabd, They breathe the same Shabd, and They take the soul to the same place. In fact, we see Them as two or different only as long as we are outside. But when we go within, there is no question of seeing Them in two different Forms, They are One and the same thing.

Regarding this, Master Kirpal used to make us understand, in many different ways, giving many examples. He used to say that Saints never die; they only change the body. It is like one bulb fuses [bums out], and it is replaced by another bulb. The light is the same, the power is the same. Only the body is changed.

QUESTION: Sant Ji comes to Shamaz in May. Usually the weather is good that time of year; but it's early enough in the spring that it is possible that there could be bad weather. Should we plan on good weather, or should we be prepared for bad weather?

SANT JI: We should make the arrangements expecting both the things both good and bad weather; and we should leave the results and leave the future in the hands of Master.

Prophet Mohammed used to deal in the business of camels, so he used to have many camels. Once in the Satsang He said that everything is done in the Will of God; in fact God Himself does everything. Not even a leaf can move if it is not in the Will of God. One of His dear ones heard that. And since we have the habit of only taking such things from Satsang which are good and comfortable for us, he thought, "When Master said that everything is done in the Will of God, not even a leaf can turn without the Will of God, then why do I need to tie the legs of the camels; why do I need to stay up all night and guard them? When everything is done by God, why not let God do all the work and let me rest?" So he told Prophet Mohammed, "You say that everything is done in the Will of God, God does everything, then why do I need to bother about tying the camels and guarding them?"

Prophet Mohammed said, "No, it is your duty. You have been given the responsibility to protect the camels, to tie their legs, to guard them. So it is your job and you should do that. And if anything happens, even after you make all these efforts, then you should understand that it is the Will of God. You should always leave the results in the hands of God; and you should perform your duty."

In the same way, you should expect both kinds of weather, good and bad, and you should make the arrangements according to that, and leave the future in the hands of Master.

When you people come to Rajasthan, from the point where you leave the tar road and come on the dirt road, we maintain that road; and every time before you come, we spend a couple of days there preparing that road for the bus to come.

If we would not prepare that road, it would be impossible for the bus to go along that dirt road and reach the ashram, and in that way you might have many difficulties. We understand our responsibility, and that is why we always maintain that road. And still, we leave the results in the hands of Master, because everything happens in the Will of Master. Nothing can happen without His Will. Even after attending to our responsibility, we still leave the results in Master's hands.

Even after fixing that road we do not become careless. We always send the ashram bus to meet your bus, and it always leads you to the ashram. And when you leave the ashram, again you will notice that the ashram bus leads the other bus up to the tar road.

So I hope that you will become the wrestlers, become the strong children of Master. Have faith in Him, make the arrangements in the best way, as much as possible, so that the sangat may not have any difficulty reaching there.

QUESTION: Sant Ji, I'd like to ask a question about human love. Sant Ji, in this life I've met several people for whom I have the most deep and abiding love and affection. And I didn't know what to do at that time, because I want very much to be able to love and serve you correctly. But I found that I couldn't deny the fact that I love certain other human beings very, very much. The question is, even if our love is a very human love, if

we really long that our love will become innocent and pure for the Master's sake, can the Master also use that as a means to unite the souls with Him? Can human love be a means for gaining perfect love for the Master if we really long that our love will become innocent and pure?

SANT JI: This is a very interesting question, and I will give a very interesting reply to this. First of all, you should know that, when we love, we love on the level of mind. In the beginning, it may come in your mind that you will be able to maintain your love, pure and innocent. But what happens after some days? Your mind takes your love, in the dirt of the pleasures and the worldly things and that love is polluted. So instead of becoming happy, Master becomes sorry for you, looking at your love, because you have polluted it with your desires and with the worldly things.

In a place called Jinnah, which is now in Pakistan, there used to live one potter whose daughter's name was Sohni. The king of Balakh Bukara had a son whose name was Ichadvekh. Once he came to this part of India; he saw Sohni and fell in love with her. Sohni did not know about it but he loved her from a distance. And since he wanted to come close to her – he wanted to live close to her, that is why he left his kingdom and everything, and he came and settled in this country. Sohni's father used to deal in the pitchers and pots and things like that because he was a potter. Ichadvekh, who was later on called Mahiwal, started doing the business of the pitchers and pots. He opened a shop. He would go to visit Sohni's father and buy things from him. And he would either sell those things at a low price to the people, or he would just donate them to the sadhus, to the holy people, because he wanted an excuse to visit Sohni's family again and again so that he could see his beloved.

That love was very pure, very innocent; that love was not of the worldly nature. When he continued doing that, after some time, all the money which he had was finished. So he could not continue going to Sohni's house like a trader, because he did not have any money left with him. So he became a servant in Sohni's house so that he could remain close to his beloved and see her.

He told Sohni, "I only want to see you because I love you." When Sohni's parents came to know about the love Mahiwal had, they were not pleased with that, and they kicked him out of their home. After that he made a hut across the river and started living there. Every day he would catch some fish and bring them to Sohni, because he loved Sohni very much. Once it was not possible for him to catch any fish in the river because it was flowing very fast. So he thought, "Well, every day I kill the fish to please my beloved. Why not cut my own meat, take the flesh of my own body for my beloved, because I love her; and my body is not dear to me as much as she is. So why not cut my body and take that flesh to her?"

So he cut some flesh of his body. And at the place from where he had cut his flesh – he tied the bandages, and using a baked pitcher he came across the river. In those days they did not have good boats and things. So they used the pitchers for going across the waters [probably a large diameter, shallow bowl – Editor]. So he came there, and Sohni was waiting for him over there. When Sohni saw that her lover did not look as radiant (because he had cut his flesh), she asked, "What is the problem? Every day you look so

radiant, so bright, but today you look sad and depressed, like a sick person. What is the reason?"

But Mahiwal did not want to tell her that he had cut his body to bring the flesh – to bring the meat. But, since she insisted, he removed the bandages and showed her what he had done to please her. When Sohni saw that she fainted. When she came back into consciousness, she said, "Mahiwal, today you have crossed the limits of the pure love, and you have done your best to prove yourself as the best lover. Now it is my part; I should also do something for you. From now onwards, you should not come across the river. I will come across the river to meet you. Now it is my job; I should do this."

In the meanwhile, Sohni had been married to somebody else, and Sohni's sister-in-law knew all this story. Every day, Sohni crossed that river, using a baked pitcher. One day, out of enmity, her sister-in-law replaced that baked pitcher with an unbaked pitcher which was going to dissolve as soon as the pitcher was put in the water. When Sohni came to the bank of the river, she knew that it was not the same pitcher which she had been taking every day. Even though she knew that she would die in the water, she was not stopped by anything; she was not afraid, because she had promised her beloved that she would go there. So she took that unbaked pitcher and, in trying to cross, she was drowned in the river. When Mahiwal found out about that, he also jumped in the river and left the body.

So the meaning of telling this story is that their love was not of the worldly nature. Their love was innocent. They wanted to use this human love to develop the love for Almighty Lord. They did not change their human love into the worldly love – in the love for lust and things like that. They wanted to do this, and in that they became successful. But not everybody becomes successful in this. One out of millions and billions are able to maintain the purity and innocence in the love.

Human love serves as a bridge to reach the spiritual love, to reach the Godly love. But if we remain on the bridge we can never cross the river. When we are crossing the bridge, it is better for us to cross it as soon as possible, because we never know what is going to happen on the bridge. Since human love serves as a bridge to reach the spiritual love, love for God, that is why it is better for us to rise above the human love as soon as possible, because we keep human love in our mind on the level of mind. And you know that mind always misleads us.

As long as we are in the limit of mind we can never be saved. That is why Saints always emphasize that, no doubt, you may start loving the Master on the human level, but you should try to rise above it as soon as possible.

Nowadays, people do not understand the value of maintaining purity and innocence in the love. They don't even try to understand that, what to talk about maintaining it. Pappu reads all the letters which come written in English and he knows how many letters we get. In the first letter, the dear ones write that their love is like the love of brother and sister. And after a few days, another letter comes which says that now they have decided to get married. You know that we answer the correspondence only once a month. So when the letters come to me, Pappu has five or six letters from the same people. In the first letter they talk about their love as the love of a brother and sister. In the other letters,

they talk about their desire of getting married to each other. Then it becomes difficult for Pappu to decide which letter we should read and to which letter we should respond.

I mean to say that once you say, "She is my sister," or "He is my brother," – he should remain your brother or she should remain your sister through all your lifetime. How can you even think of getting married to the person whom you have called your brother or sister?

Since it is a worldly question and it has nothing to do with spirituality, that is why I'm replying to you in this way. Some girls also have this habit, that they call people their brothers. Because unless we call the person as our brother or sister, it is not possible for us to come close to them. So I think I will say that people make such relations of brothers and sisters only to deceive others.

So we should try to spare ourselves, protect ourselves, from such tricks of the mind. In Sant Mat, it is not a bad thing to get married; you can get married. But it is not a good thing for you to first call someone as your brother or sister and then think about getting married to the same person. Because this is against the principle of Sant Mat. Otherwise, there is nothing wrong in the Path of the Masters about getting married, but one should be very careful in doing anything in the world.

QUESTION: There is something very important, that I should ask further, Master, because, maybe it will be of benefit to other people. Because I find myself in a situation where, five years ago in India, I met somebody for whom I have a very natural affection. And that affection has continued until this time. And if I say before You that that's not there, then it would be a lie. And so, does that mean that if we know that we're not chaste that we should always ask the Master for separation from that person that we love so there will never be any danger of that love becoming impure? I don't want to deceive You. I want to know, and maybe other people find themselves in the same position; because I know I'm not saying my love is pure, but I pray that it will become so. Should we seek separation if we find ourselves in that situation where we know we haven't reached that real inner purity that the Master talks about?

SANT JI: Many times in the Satsang I have told the story about Gopi Chand, that he was inspired by his mother to become a yogi. He left his kingdom and he became a renunciate. In those times, there was a custom among the yogis that if anyone wanted to become a yogi, a renunciate, first of all, he had to go into the city of which he was a resident to beg for donations. This was a way of making the mind humble. So, when he became a yogi, he went to his own city begging for donations, begging for the things. When he came to the palace, all his queens, all his wives, gave their ornaments and everything to him, thinking, "Now, when we don't have our husband, our husband has left, has become a yogi, then why do we need all this jewelry and all these things." So they gave to him. And then he came to his mother, who had inspired him to become the yogi and to give up all the kingdom. His mother said, "Now you have become a yogi, since you have come begging for the donation, for the good things, that is why I feel that I should give you something as the donation. And I would like to tell you three things: you should always sleep on the most comfortable bed; you should always eat the most delicious food; and you should always remain in the strongest fort.

When Gopi Chand heard that, he said, "Mother, if some other woman had said these things, I would have thought that she was crazy. But you are the one who inspired me to become a yogi, and now when I have become a yogi, when I left all of the things, all the comforts of the world, you are telling me to again sleep on the comfortable bed, eat the delicious foods, and live in the strong fort – how is that possible? Because I will have to beg from door to door for the food; and whatever they will give me, I will eat that. And since I will have to sleep under the trees, how can I expect to live in a strong fort, or even a house. And since I will have to sleep outside, without any mattress or anything, how can I sleep on the most comfortable bed?"

Gopi Chand's mother replied, "Dear son, you did not understand what I was trying to tell you. When I said that you should sleep on the most comfortable bed, that means that you should not sleep until sleep overpowers you. When sleep overpowers you, then you will not find anything uncomfortable, because when you are really sleepy, then even the most uncomfortable bed seems very comfortable. And whatever food you will get from the people, don't eat that food unless you are really hungry. When you will feel real hunger and when you eat food after feeling very hungry, then you will find even the food of ten days old as the most delicious and the most fresh food. And when I say that you should live in the strong fort, that means that you should always remain in the refuge of the Master. Because there is no other place stronger than the refuge of the Master. If you remain in the strong fort, in the strong refuge of the Master, nobody will be able to deceive you. You are young. You are very popular among the people, since you were their king. Now you have become a yogi, so many people will come to see you. Many women and attractive young girls will come to see you. And if you will not keep yourself in the strong fort, if you will not keep yourself in the strong refuge of the Master, it is possible that all of them will deceive you. That is why, always remain in the strong fort; always remain at the Feet of the Master. Always have faith in Him. Always have confidence in Him. If you are keeping yourself always at the Feet of the Master, then there is no question of being plundered by all those passions and things.

1993 November: The Student who Loves and Obeys

Session Date: July 20, 1993

This question and answer talk was given on July 20, 1993, in Bangalore, India.

QUESTION: Master, is the moment of the inner darshan established by the destiny of each soul or does it depend on the effort that one does in meditation?

SANT JI: Both of these things work together – the effort of the disciple and the grace of the Master. Often in Satsang I have said that the means of receiving the grace of the Master is meditation.

If someone is not thirsty and another person offers him water – no matter how good or how delicious that water is – the other person who is not thirsty will not accept it. He will say, "I am not thirsty; I do not need it."

Since he is not thirsty that is why he does not appreciate the water. The same thing is true regarding the inner darshan of the Master. If we are not yearning for the inner darshan, if we are not making efforts for the inner darshan, then even if the Master graciously gives

us His darshan we will not appreciate it. So that is why, according to the law of Sant Mat, one has to make efforts to receive the inner darshan of the Master.

Guru Nanak Sahib says, "If you try to sell your things to a person who is not its customer, who does not appreciate it, then your things will have no value. If you find a customer who really needs your goods, he will appreciate them, he will value them more."

So in the same way, if we are yearning for darshan, if we are making efforts to receive the inner darshan, then we appreciate it. Making efforts to receive darshan is like appreciating the darshan.

Swami Ji Maharaj has said, "The Shabd will get opened with the grace of the Master and the mighty Master will pull your soul up."

So that is why it is very important for us to start from the root. The ABC of our devotion starts from our loving the physical form of the Master. Even though the Masters do not attach us with Their physical bodies – They connect our souls with the Shabd – but if we do not love the physical form of the Master then we will not be able to develop love for the Inner Form of the Master.

Only those who love the physical form of the Master progress and go within. Indeed it is a very simple thing – only that student who loves and obeys his teacher works hard in his studies and becomes successful. Even though the Saints do not need our love, because They Themselves are intoxicated in the love of Their Master, but unless the disciple loves the outer form of the Master he cannot progress within. Because if he doesn't love the physical form of the Master, the yearning, the craving to do the Simran and meditation and go within will not be created.

Guru Arjan Dev has said, "I do not feel satisfied even after looking at the body of my Master again and again."

If we love the body we will also try to catch hold of the words which are spoken from that body; we will also try to obey the words of the Master.

At the time of Initiation every dear one is told to appreciate my words more than my body. He will gain a lot from doing that.

When we do our Simran and withdraw our attention from all the outer things, rise above our body and, after crossing the stars, moon, and sun, when we reach the Form of the Master, when we manifest the Inner Form of the Master, then it becomes the duty of the Master to take us from plane to plane and take us to our destination. But it is the duty of the disciple to reach the Form of the Master and then it becomes the duty of the Master to take the soul up to the various planes.

QUESTION: What is there beyond the fifth plane? Baba Sawan Singh talks about the sixth, seventh, eighth, and ninth plane? Are they part of Sach Khand? Does the soul visit those planes? Does the soul get any suffering when it leaves the fifth plane even if it is to go higher?

SANT JI: All the sufferings of the soul end when the Form of the Master is manifested. Once the Form of the Master is manifested, all the sufferings go away and after that there is only bliss and happiness.

Guru Ramdas Ji Maharaj has described the condition of the soul when the soul reaches the Form of the Master. He says, "O My Mother, I have found the Satguru and I have become very happy." So the soul becomes very happy when she finds the Satguru.

The Negative Power has created many confusing things in our within and the soul has to go through those places. The Satsangis who go within know how Master Himself takes the soul through those places and planes.

When the soul shakes off the physical, astral and casual covers, she becomes very radiant – just as in this plane there is one sun, but if you collect twelve outer suns like it, then the light of the soul becomes like the brilliance or radiance that you would get from those twelve suns. But still in the inner planes, in the region of the Maha Sunn, that brilliant light of the soul is of no use. The soul crosses that plane of dense darkness only with the Light of the Master. In the Hindu Shastras it is written, "Who is the Guru? Guru is the One Who dispels or removes the darkness."

Guru Nanak Sahib says, "If hundreds of moons rise and thousands of suns, even then it is all darkness without the Master."

All the Saints have written in Their writings that without the Master the soul cannot cross over that plane of dense darkness.

In the Guru Granth Sahib the writings or the banis of the Bhatts are also included. The Bhatts were very learned scholars like pundits. They had studied at the Kashi University and they had done all sorts of things in search of God. After searching for God in so many different places, finally when they met with Guru Arjan Dev Ji Maharaj, they received the Initiation from Him. They did the meditation and became perfect ones.

They wrote about their inner journey which is included in the Guru Granth Sahib. They said, "Without the Master there is deep darkness; without the Master one cannot understand anything; without the Master one cannot get any patience. Only with the grace of the Master one can have patience, understanding, and can see everything within."

When the soul reaches Sach Khand she is converted into total light and radiance. From there, Master Sawan Singh used to quote from Kabir Sahib explaining what happens to the soul after that, because only the soul who has reached Sach Khand knows what happens to her when she reaches there. So Kabir Sahib said, "Just as when some salt goes into the water of the ocean to find its origin, the salt dissolves itself in the water of the ocean – how could that salt come out and tell people what was its origin?" In many of my Satsangs I have quoted Kabir Sahib, giving examples from His bani. He said that if any dumb person eats the jaggery [sweets made from sugar cane] he cannot describe the sweetness of the jaggery he has eaten, he can only make signs or gestures to express his happiness.

QUESTION: Is it fair that in those things which concern the world we get so easily entangled while it is extremely hard to do the devotion of God? Just to smoke four times in a row causes the habit of smoking and this does not happen with the devotion when we go four times to Satsang.

SANT JI: Well, regarding this question, I commented in the Indian dear ones' Satsang, and eventually those Satsangs will be translated and you will know the answer to this, but still I will answer this. First of all we need to understand that when our mind attacks us, at

that time we listen to him and very lovingly and happily we do what our mind wants us to do.

Since our childhood we have been living in a society where we see people smoking, drinking and doing all the other things. Looking at those people we have sort of developed our dhyan, our attention – we see them having fun or getting enjoyment for a couple of minutes, but we do not see beyond it. We do not see how much they suffer as a result of having indulged in all these passions and these [intoxicating] things.

In one of the Satsangs I have said that by smoking, by drinking, and by indulging in the passions we lose so much, because it affects our memory, it affects our body, it affects our way of thinking.

All the Param Sants, Those Who have come into this world up to now and Those Who are still coming, They all have said that just as there is blood in the human beings in the same way there is blood and life in the other animals. So just as we have the right to live on this earth, in the same way, the animals and other creatures also have the same rights; that is why we should have mercy on those creatures.

So Masters tell us that intoxications of all kinds have a very bad effect on our intellect. That is why They tell us to abstain from those things. Masters do not accept, for the Initiation, those who are involved in the drugs and other kinds of intoxication. They tell them, "If you can give up all these intoxications only then can you get the Initiation."

Many religions have made the concoction of liquor and opium and things like that and they do not see anything bad in that, they only justify their indulgence. But Kabir Sahib has very strictly condemned all these things. It is easy to get into the habit of using the intoxicants but it is very difficult to leave it.

Yesterday in the Satsang I told you about an initiate of Baba Sawan Singh whose name was Hanuman. He had performed the austerities for twelve years. When he came to the feet of Master Sawan Singh, he made a cave over there and he lived the rest of his life after that with Him.

He had the habit of smoking. One day in Satsang Master Sawan Singh said, "Those who use opium, those who eat fish, those who drink wine, or those who smoke – no matter what good deeds they do, no matter what rites and rituals they do – all that they do in the name of devotion to God, that is all wasted."

He gave up smoking when he heard what Baba Sawan Singh said about all these things. Later, he himself used to say, "Even though it has been twenty years since I gave up smoking, but still sometimes when I sit in the meditation, I visualize or I dream of the meetings I used to have with my friends where my friends offered me a cigarette."

So the meaning of telling about Hanuman is that as far as getting entangled in the worldly things is concerned, we get the help from our mind. That is why it becomes very easy for us to get into the habit of doing the worldly things.

Well, first of all, from the depths of my heart I would like to thank my beloved Gurudevs Sawan and Kirpal who showered grace upon us, Who Themselves called us here and gave us the opportunity to spend time in Their remembrance.

Someone had asked [a devotee] about the greatness of his Master. He replied that only one who is as great as the Master could know about His greatness. "Whatever I will say about the greatness of my Master will not be complete." In the same way I cannot say how great Masters Sawan and Kirpal were. Because whatever I may say on the outer level will not be complete. Because whatever I tell you about Their greatness on the level of my intellect that will not completely describe the greatness of the Master. I am not the worthy one who is able to describe the greatness of the Masters. I can only tell you how even now those Masters are showering Their grace and extending protection to Their dear ones. They extend Their protection to the dear ones when they have the operations or when dear ones are leaving the body.

So Their greatness can be understood only by those souls with whom all these experiences happen, all those who get such experiences of the protection of the Master.

So I am thankful to all of you for doing the meditation and helping with the raw food [the fruit and cookies] whatever kind of food was served here. If any sevadar did any mistake, I apologize for that, because you know that only those who work make the mistakes. I hope that you will not carry any bad feelings from here.

In the private darshans the dear ones who participated in this program told me about their experiences and how much they have gained in this program. I always tell the dear ones in the darshans that the only way that you can maintain what you have been given in this one week program is by doing the Bhajan and Simran and doing the diary.

So I hope that all of you, after getting back to your homes, will continue doing your Bhajan and Simran, will keep attending the Satsang, and keep the diary.

I wish you all the best for your return journey.

1993 December: Divorce is Not the Solution

Session Date: January 30, 1985

This talk was given on January 30, 1985, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

QUESTION: Why are the karmas of divorce so heavy?

SANT JI: God, Who has created this creation, does not want that corruption should be spread in His creation. He does not want the people to go on doing adultery. He does not want the people to break their discipline. God also likes the people who are created by Him to live a disciplined life. The only difference between human beings and beasts is that the animals do not have any sense of discrimination. They do not have any intellect; they do not know what is good for them or what is bad for them. But man, who is made of five elements, has the complete stature. God has blessed man with the sense of discrimination; he knows what is good and what is bad. God Almighty has laid down certain principles, certain limitations, in this creation, and He does not want the people to cross those limitations. He wants the people to live within the discipline.

Saints are very strict in this matter and They have made this decision – They say, "What to talk about getting a divorce, one should not even think about it."

Guru Arjan Dev Ji Maharaj says, "Those eyes should be taken out who look at other people's companions. Those women who look at other men, their eyes should be taken out. Those men who look at other women, their eyes should also be taken out. Only those eyes are worth having which do not look at the other people's companions."

Divorce is not the solution to any problem. In a way, after getting the divorce we make one more problem, because we don't know what kind of companion we are going to get afterwards, what kind of nature he will have, what kind of person he will be. So Master Sawan Singh Ji used to say, "In a whole lifetime, a wife can hardly develop the love for one husband."

If she is able to do that, we would call her as the lucky one, because you know the mind is sitting within us and it does not want us to maintain our love for one person or that we will go on loving one person forever. It always creates such things within us which shake our love and faith in our beloved, and as a result, it always takes us away from our dear one.

So that is why Master Sawan Singh used to say, "For a woman it takes almost her whole life to maintain and develop the love for one husband."

Just imagine the condition of that woman who has so many husbands, so many people to please, she will not be able to please anyone. For the time being, when she has youth, when she is beautiful and has a good body, she can attract many men who would come to her offering many different things. She would be shown a lot of [worldly] love and affection by those people. But if, in the Will of God, she has to face the consequences of her karmas, if she becomes sick, or when she becomes old, experience says that no one will come to help her. Even if she tells her servant to call those men who were attracted to her and who used to come to see her when she was young and very beautiful, nobody will come there.

Everyone would say, "I was not the only one going to that woman, there were many other people." They all would say, "Somebody else will go," but no one will go and help that woman. The result will be that the woman will suffer pain, she will be hurt because no one will come to help her, and finally she will die.

But if you take the condition of a woman who is devoted to only one husband, the loyal wife, what will happen? Suppose she becomes a little bit sick, her husband will try his best to get her the best possible treatment. Even if he doesn't have any money he will try to borrow that money from other people. He will stay up all night and do everything possible to make his wife well because he is so much in love and attached to her. Finally somehow he makes her all right.

This is the condition of this worldly plane. Since we have to cross the Negative Power's domain, we have to go through the hells and the heavens before we go up to the Real Home. We have to go through the inner planes.

If those women who do not have good character in this physical body, if they fall for anyone easily, if they are attracted to so many people easily, what will happen to them when they go through the heavens? If they are women, they will be met by the radiant men who will inspire them to stay there. And if they have not maintained themselves in this physical plane, in this physical body, they will fall for them and they will stay there.

They will have to come back to this physical plane, they will have to take a body again, and again they will have to go into the cycle of eighty-four lakhs. They will never be able to go back to their Real Home.

If they are men and they did not have good character in this physical plane, in this physical body, they will also easily fall for the radiant women who will come in their way and they will also be stuck there and come back into this physical plane and remain here.

So that is why Saints always put emphasis on maintaining loyalty to your companion. Through Their Satsangs They always tell us that once you are married, in your [entire] lifetime you should always remain with your companion. Only death should separate you. You should not separate yourself from your companion as long as your breaths are going on.

You should live your married life in such a way that you may have two different bodies, but the same spirit, the same light, working in both of you. Guru Nanak used to say, "Don't call them as the husband and wife those who sit together, but call them as husband and wife who live like one light in two different bodies."

One dear one made up her mind to get a divorce from her husband. I tried to make her understand in so many different ways, in my interviews with her. Afterwards I wrote many letters to her saying, "Divorce is not the solution to your problems. You should not even think of it, and you should not take any step in getting the divorce because it is not going to solve any problem. It may create more problems for you." But she did not hear my advice. Saints always say that you should not get a divorce; They are always against it. They do not impose Their ideas on the dear ones, They always tell the disciples, "It is up to you to decide." But They do not approve of divorce.

It is up to the disciples to decide what is good for them; Saints can only give them advice. So, not following my advice, she got the divorce and later she got married to someone else. Just one month after she married that other person, she wrote me a letter saying, "I feel that I have married my enemy." So if she had followed my advice in the first place, if she had not gotten the divorce from her previous husband, she would not have written that. If divorce was the solution to her problems, she would not have written me that letter saying that she had married her enemy.

King Vatari was a very righteous king, a very great king. Once while talking to his wife, he was talking about some sati, a wife who had burned herself along with the dead body of her husband. The king's wife, who was also very righteous, of very good character, said, "My Lord, that sati was not very loyal to her husband, because why did she wait until the funeral pyre? She should have left the body as soon as she heard that her husband had left the body. Whatever breaths she took after the death of her husband, until she burned herself with his dead body, were illegal. That is why I don't think that she was very loyal to her husband, she should not have taken even one breath after hearing the news that her husband had left the body."

King Vatari was surprised that his wife was talking about such a high ideal and he wanted to find out how loyal his wife was to him. So he went into the forest to go hunting, with the intention of sending his blood-stained clothes home, with a message that he had been attacked by a tiger and had left the body. Then he would see what his queen would do.

So according to his plan he sent his blood-stained clothes with his attendant to take them to his wife and tell her, “A tiger has killed the king.” When King Vatari’s wife saw those stained clothes she believed that her husband was no more. So before that attendant could say anything she took a very cold sigh and she at once left the body.

When the king came back to the palace he became very sad because he had lost his wife when he was only trying to test whether she was loyal or not. Then he decided that he would never get married again. But you know that sometimes the king has to obey and follow the advice of his attendants and advisers. Accordingly, his advisers said, “Your Excellency, you should get married again because you have a very vast kingdom and you should leave somebody behind to take care of it.”

So following their advice the king married again, but this time to a woman who was not of very good character. However, King Vatari did not know about that; he was under the impression that this woman was like his previous wife.

In his kingdom there was a person who cut wood in the forest and sold it in the market. Once while he was working in the forest he found a fruit which had the quality that if an old man would eat that fruit, he would become young forever. So when he got that fruit he thought, “My king is very righteous, he is a very good person, and he is getting older, it is better for him to eat this fruit so that he may remain young and rule over this kingdom forever. I don’t need this because I am suffering and I am always in pain, so why do I need a long life? I don’t want to suffer anymore.” So he gave that fruit to the king.

The king thought, “My queen is also righteous, of very good character like my earlier wife. It would be better if she had this fruit. If she eats this fruit she will remain young and she will be able to live for a long time.”

The king did not know that his wife was not of good character, so he gave the fruit to his queen, and told her the quality of that fruit. The queen was not satisfied with that king and she had become friendly with an attendant who took care of their horses and she had some connections with that person. So she thought it would be better for him to have that fruit so that he could remain young forever. So she gave the fruit to that servant.

Now that servant was not satisfied with the queen, and he had had some connections with a prostitute, so he passed on the fruit to that prostitute. When the prostitute got that fruit, she thought, “I am a very great sinner, why should I eat this fruit? The only person worthy of this fruit is my king. I should give this fruit to the king.”

So in that way that fruit came back to the king. When the king saw the same fruit coming back to him through that prostitute he was very surprised. He at once went to that queen and asked her what had happened to that fruit, where did that fruit go?

At first she started making some excuses, but when the king pulled his sword out she confessed that she was not loyal to him and that she had had illegal relations with a servant and she had given that fruit to him. When the servant was called, at first he did not confess, but later when he was frightened he said, “Your Excellency, the queen was gracious on me and I had connections with her, but I was not satisfied with her, so I gave the fruit to the prostitute.”

When King Vatari heard all this he became very sad, very depressed. And he became more sad because he had thought that his second wife was also loyal to him, like his first wife, but when he did not find her loyal he became very sad.

So the meaning of this story is that once a person has moved in his or her relationship, afterwards he gets no satisfaction no matter where he goes. In this story curse on that wife, curse on that queen, who got the king as her husband but was not satisfied with him, and curse on that attendant, that servant, who after getting the companionship of that queen was not satisfied with her and went to the prostitute.

Saints always say that if you put more wood on a fire you cannot extinguish it – it will go on burning more and more. In the same way, if you are not satisfied by one person, you will not get satisfaction even if you go to many other people. So that is why They always put emphasis on maintaining our married life. They say that even if you feel that this is a very bitter drink, still you should drink it. It is possible that if you drink this bitter drink it may prove to be very good for you in the future. That is why They always emphasize to maintain your married life.

For this reason King Vatari was compelled to give up his kingdom and all the worldly things and become a renunciate. He went to Gorakh Nath and spent the rest of his life in the renunciation.

If the parents who have children get a divorce it has a very bad affect on the children. I meet many children whose parents have gotten a divorce and they suffer a lot. They ask me where they should live? Whether they should live with their mother or their father and they tell me how it is affecting them. Many times I have seen that such children's minds are affected and when they grow up they also become like their parents. Right from their childhood they have this impression that their parents were always fighting with each other. Since their parents have gotten a divorce, that has a very big impact on them. Later on it develops into a problem of their minds [a way of thinking] and they tell me that their condition is because their parents had gotten a divorce and things were not harmonious in their family.

Master Sawan Singh Ji used to say, "Whatever you are doing now, it is possible that your children may also do the same thing, because they have to learn from you." He used to say, "As are the parents, so will the children be." Whatever you are doing now, your children will do the same thing when they grow up. They will know from today that their parents did such a thing, and they can also do that.

Even animals have the effect of their parents' habits. In this context Master Sawan Singh Ji used to tell a story which I have also told many times in the Satsang and I will repeat it again. Once there was a prince and princess who loved each other but their parents were not agreeing to their marriage so they both decided to run away from their homes. The princess said, "I will bring a she-camel and on a certain night we will both run away from our homes."

So accordingly she brought the she-camel and both of them ran away from their home. When they had gone a little way, they came to a small canal. That princess knew the habits of that she-camel so she told the prince, "Pull the camel's rein otherwise she will sit in the water." And at once she added, "Her mother used to do the same thing."

When the prince heard that, it affected him. He thought, "If the animals also take the habits of their parents, what will happen to my children? Now this woman is running away with me, we are both running away from our homes, we will get married and have children. What if my daughter also runs away with somebody else? What will happen to me? What will people say? People will say, 'His daughter has run away from home' and it will be a very bad thing for me." So at once he realized his mistake and went back to his home and he did not go with that princess any more.

So whenever people ask me about divorce I always tell them, "Before making any decision you should consider the condition of your children also. Because whatever you are doing now – if you are living a restless life, if you are thinking about divorce, and if you are doing all those things – your children will also develop the same habits. They will do the same thing which can be very painful for you in the future."

We are human beings and God has given us our children as His gift. It is possible that from our children there may come the leader of the country, of the world and they may show other people the truth. It is possible that they may rule over the country and the world. If we are doing all these things and not allowing them to be what they should become do you think that we are doing justice to our own selves? Are we doing justice to the will of God?

QUESTION: Beloved Sant Ji, could you please clarify the position of what karma we make if we give money to deserving charities? Also what is the difference between giving and sharing? Do we make bad karma if we do not give ten percent of our earnings to those less fortunate than ourselves?

SANT JI: All the Saints have emphasized that before giving the donations you should always be very careful; find out in what way your donation is being used. Because as you are entitled to have the fruit of your good karmas, in the same way you are entitled to suffer the consequences of the bad karmas which might be created by the use of the donation you have given. You may have heard on the radio or read in the newspapers how some religious organizations or institutions, which were run with the donations of other people, became restless and killed many people, and how bad things happened in the past.

So just imagine if, using your donated money, someone buys a rifle and kills someone or does some other bad thing, that karma has to be paid off. When God sits down to decide who should suffer the consequences of that karma, will you not be one of those who has to suffer the consequences of that karma, since your money was involved in that?

In Mr. Oberoi's book there is a story: someone donated a cow and by that donated cow a priest ate meat and drank wine. After that, the person who donated that cow to the priest, continued to have the feeling of that undigested meat and wine, even though he had never eaten those things. (He belonged to the Namdari sect – they are very pure people who do not eat meat and drink wine.) He went to many organizations, to many places, but he could not get rid of that problem. When he became one hundred years old he went to Master Sawan Singh and only after that he paid off that karma and got rid of that problem.

Kabir Sahib says, “Those who move the rosary of someone else other than the Master, those who give the donation to someone else other than the Master, their donation is not accepted, it is illegal. You may even ask the Vedas and Koran about this.” Master is the only One Who knows about where He has to spend our donation. He has to spend our money and He does not accept more than is required. Only He knows where he has to spend the money of His children and make that money successful. For His own purpose, He has some kind of business or farming going on. He earns His livelihood by honest means and He does not accept even a little of the disciple’s money for His own use.

One should only donate to the needy people. What is the use of giving donations to such organizations which already have a lot of money, for whom it has become difficult to take care of that money. But on the other side if you find a person who is hungry, who really needs that money, you should donate only to such needy people.

Master Sawan Singh Ji used to say, “First you fulfill the needs of your family, your home, and then you look at your neighbors and fulfill their needs, only then should you look at the other organizations.”

There is a story in the books of the Muslims that once about three and a half million people went to Mecca. Mecca is the place where Prophet Mohammed was born, and the Muslim people understand that by making a pilgrimage to that sacred place they will get liberation. So many people went to Mecca and as all of them had gathered there a voice came in the sky which said, “Many people have come to Mecca this time but there is no one in this crowd whose pilgrimage has been accepted. But there is a cobbler in the city of Damascus who has not been able to come here personally but his pilgrimage has been accepted.”

The King of Balakh Bokara was a very good soul, he was searching for God. He was also there and when he heard that nobody’s pilgrimage was accepted, including his, and only one person’s pilgrimage was accepted, and he was not even there, he wanted to go to the city of Damascus to see that cobbler. He wanted to know what goodness that cobbler had so that God had accepted his pilgrimage and not accepted anyone else’s pilgrimage.

So the king went to Damascus and looked for that person. Finally he met that cobbler and asked him, “Brother, tell me what goodness you have, what good thing have you done, that God has accepted your devotion but not ours, even though we went there in person. We made such long journeys but He did not accept our devotion. What have you done that God was compelled to accept your devotion?”

That cobbler said, “I don’t know, but I know that I had been preparing for this pilgrimage for a long time, I was collecting money for it. Once it so happened that a very strong smell was coming from our neighborhood. Something was being cooked there and my wife wanted to have a bit of that dish. So I went to my neighbor and asked them to give me a bit of that. But my neighbor painfully said, ‘This is not food fit for humans; this is the flesh of animals. We were compelled to eat this only because we have been starving for the last eight days. We did not have any fruit or any vegetables to eat, that is why we killed this creature of God, and we are cooking it so we can eat it. You should not ask for this because this is not food for the human beings.’ When I heard that my neighbor had been hungry for the last eight days I could not bear that. At once I took all the money which I had collected for the pilgrimage and I gave it to my neighbor so that he could buy

good food to eat. So maybe because of that God has accepted my devotion. He made me also hear His voice, 'Since you have had pity on my creature that is why I accept your devotion even though you won't be able to come to Mecca physically, but still your devotion is accepted.'"

So Saints always tell us to be careful in the decision of giving away your hard-earned money. As a matter of fact, only the Master Who has taken up your responsibility, only that Saint Who is going to help you in the beyond and Who is helping you here, only He knows where your money should be used. Because only a father knows where the hard-earned income of his children should be used. In the same way, only the Master knows what is the best place where He can use the money of His children.

Saints always tell us that we should not become ungrateful; we should always go on donating from our hard-earned money. As Kabir Sahib says, "If more water comes into the boat, the wise thing to do is to throw the water out with both your hands. And in the same way, if more money comes into your home, it is a wise act to give out that money to the needy people."

Satsangis should not look at some other organization for donating. Since you have gotten Initiation you are Satsangis, and there are many Satsangis among you who may be needy, who may be poor, who may need your money. So you can find such people and you can help them or you can donate to the Ashrams or to the Satsangi institutions.

You know that when I went to America for the first time, many dear ones there did the seva physically, and they donated a lot of money there also, and as a result a very good place was made there for so many people for the meditation. When people take advantage of those places the benefit of their meditation also goes to those people who have donated, or to those who have helped in the construction of such things.

Even now when I am going on Tour, the sangat may be needing a lot of money, because many people will be coming there. If God has given you any extra you can give to those sangats, you can send to those Satsangs so that dear ones can take advantage of it.

In your sangat also, there might be people needing money, who may be needy, who may be poor and you should help your Satsangi brothers and sisters wholeheartedly.

1993 December: When You Live a Pure Life

Session Date: January 14, 1984

This talk was given on January 14, 1984, in Bombay, India.

QUESTION: [The question and first part of reply is missing from tape – Editor]

SANT JI: Also, I have said this very often, that whatever the mind desires, that can happen, if the mind continues working in that direction. Now, what is our condition? We do desire to reach Sach Khand; we do desire to have the yearning for the Master. But, at the same time, we do not work hard for that; we do not work hard to achieve all those things.

Since we do not work hard to achieve our target, how can we expect the inner veil to be lifted. We yearn for all those things, but we do not work for them, we do not control our

thoughts, we do not control our diet or our outer actions which affect our meditation, and affect our progress directly. And we do not keep the diary exactly in the way that Master Kirpal told us.

If we introspect our life correctly and thoroughly, then we will know how many faults we have within us, and how many times we make the same mistakes. I always say that, in keeping the diary, just to write down the faults is not enough. Writing down the faults means that, the next day, you should not do the same fault. But, I am so sorry that when I get the diaries from the dear ones, what I see is that the mistakes they have done on one day, they repeat the same mistakes on the next day also.

In this context, I often relate the saying which we have in Rajasthan, that when the town authorities come the person who has done unauthorized construction, he accepts that he has made the mistake, and he will amend it; he will make it all right. But as soon as the authorities go back, he does not worry about it; and he does not change the construction he has done. In the same way, we do have love for the Master, we do yearn and long to do the devotion of the Master. And when we know about our faults we think that we will not do this again and we will meditate more. But after that yearning has gone, after that longing has gone, we do not worry about it and we do not try to improve ourselves. We do keep the diary, and after writing down the faults, we forget that we are supposed to remove these faults.

If we lose anything of the worldly nature, we feel the loss, because we can see what we are losing. But we do not feel the loss which we are having spiritually, because we cannot see how much we are losing spiritually, how much spiritual wealth we are using. But Master knows that by not doing our meditations and by not obeying the commandments of the Master, how much spiritual loss we are having, because He can see our meditations, He can see everything. So that is why the Masters always tell us to abstain from [those things which make us lose our Spirituality] and to work hard.

Now first of all we do not meditate. What is a meditation? Is this love for the Master, that we do not see the spiritual loss which we are having? When the yearning comes in our within, when we long for doing the devotion of the Master, first of all, we do not meditate. And, if, by chance, we come to meditate, we would get up in the morning and meditate for a couple of days. And even then it will not come from our heart; we will not have the courage to do that meditation wholeheartedly. Instead of asking for Master in the meditation, we ask for the worldly things. And suppose if we continue meditating for ten days half-heartedly, we lose all the Grace only by asking for the worldly things. So this is not the meditation; this is not the courage; this is not love for the Master.

In order to keep the souls trapped in this world, and in order to delude the souls and keep them in this world, the Negative Power has created many things. Many inventions have been made: things like cinemas (which is no doubt the imitation of what we have inside). Cinema has been invented, television and things like that have been invented, so that the souls may get attached to all those outer things and see all those things outwardly and may never get inspired to go within and get the real thing.

You know that when people go to cinemas, they spend a couple of hours there. They spend a lot of money also there, and it affects their health. Just imagine how can we have

a good effect by seeing the bad movies? It spreads our thoughts more, so how can we concentrate our thoughts? How can we collect our thoughts?

The first movie or film I saw in my life was a movie they had made of me, which was shown at Sant Bani Ashram. And that also, [was because] I wanted to know how they make the movies, how they make the films, using the cameras, etc. So that is where I saw the first movie of my own self. Even in the Army, once a week they would show us a movie free of charge. But on the day they would have the movies, I would not go to see the movie. I would take somebody else's duty and tell him to go and enjoy the movie while I was attending to his duty. When the officers would ask me why I was not going to see the movies, I would tell them, "The poison, even if it is given out free of charge, will still work; it will have a bad effect. That is why I don't want to see them."

Once when I was in the Army on my duty, I had to go from the town of Nabha to Dehra Dhun because we were going to be posted over there. We were going in a truck, with my signal officer and my second operator, with our wireless set [radio], since I was the wireless operator. On the way, when we were about to reach the town of Saharanpur, something went wrong with the truck and we got stuck there. Suddenly it started raining and the weather became very bad. So it was very difficult to go out and find someone to fix the truck. So we decided to stay in the truck. And we had to stay there for about three or four hours, since it was raining very heavily. There was no way out.

In order to spend the time, my signal officer said, "Okay, there are three [of us] people in this truck. Let us play cards to spend the time." Both of them knew how to play cards, but I did not know how to play cards. So I told them, "I don't know how to play cards, and I don't like to play cards." They said, "If you don't know, we will teach you how to play the cards." But I told them that it is a sin even to learn something which is not good; because I used to say that I understand that playing cards is like gambling, and I don't want to get involved in that kind of bad deed.

So he got upset and he told me to go out of the truck. When I went out of the truck, He told me to come back in, because it was raining outside; then he told me to keep standing while they were playing cards. So I preferred to take that punishment of standing for four hours, but I did not want to spoil myself by learning that game – by learning to play the cards. And I preferred to have that punishment.

So I mean to say this: if we give up all the small things – those bad habits, those bad things which we do not see as very bad things, which we do not see as major things, but they do affect our concentration – they do affect our thoughts. If we give up all these minor small things, small bad habits, small worldly things, we will find that, by themselves, the thoughts will become pure and you will gain the concentration. And then, you will not find it difficult to take a courageous step in making your life better.

My life in the Army was very pure. And whenever we would get surrounded by the enemy, especially in the war with Pakistan, in Kashmir, when we were surrounded by the enemies all over, we did not know when those people would go, and we would be able to come out. So the officers, even though they were older and more experienced than I was, they would ask me how long they would have to stay in that position – Would they be able to survive? – because they had small children, they had families. And they were afraid. They would ask me what is going to happen next. They wanted me to tell them

about the future. This was only because of the purity of my life over there. And they used to say that since I did the devotion, I might know what was going to happen next. So I mean to say that when you have a pure life, when you live a pure life, you can know what is going to happen next; you can know a lot.

QUESTION: Could Sant Ji speak about our specific duties as parents to our children who are initiated?

SANT JI: The parents have a great responsibility for making the lives of the children whether they are initiated or not; because they are the gifts of God, which God has given to you very graciously. They are innocent souls, and they don't know anything. That is why the parents have the great responsibility of making the lives of the children.

Whether the children are initiated or not, it does not make any difference. When I first went to America, a non-initiate parent asked me what the parents should give to their children. I told him that the parents should give them a good education, good understanding; they should make their life. Because, if you will give your children a good education, if you will make their life good, wherever they will go and live in the world, they will earn their livelihood, they will stand on their own feet, and they will glorify the name of their parents. But if you do not give them a good education, if you do not make their life good, then what will happen? Even if you give them all the wealth you have collected, since they don't have a good education, since they don't have the right understanding of the world, they will waste all the wealth which we have given to them. So that is why it is much better to give them a good education and good understanding than to give them the wealth.

Always keep the children on the vegetarian diet. Tell them the disadvantages of eating the non-vegetarian things. You should tell them that by eating the meat and the non-vegetarian things the soul becomes more dirty. And when the animal is killed for being used as meat, the vitamins which it has are reduced; and in comparison to the vegetables and the vegetarian things, the non-vegetarian things are not as nutritious as the vegetarian things are. But we do not have the complete knowledge of the vegetarian things. That is why many people think that the non-vegetarian things give more strength. So lovingly you should make your children understand the benefits of eating the vegetarian things, give them good educations, and always help them to abstain from the bad habits. If the children are initiated, make them meditate. Make them develop more love and faith in the Master. If they are not initiated, inspire them to understand and accept the teachings of the Master, and have them get the initiation.

If you tell your children the disadvantages of drugs, and the advantages of the vegetarian food, if you tell them the bad things drinking does – right from the beginning if you make them understand all these facts, then you will see that your children will become so strong in their lives that they will prefer to die out of hunger, but will not touch the meat, wine and drugs and things like that. If you have given them correct understanding right from the beginning, if you have manifested such kind of pure thoughts in their minds right from the beginning, you will see that it will help them a lot in their future.

Master Sawan Singh Ji used to tell a story about His own children and a person who worked in the same office with Him. He was a clerk and he used to eat meat, drink wine and he used to feed his children also with meat and wine and things like that. Many times

he would try to inspire Master Sawan Singh's children to eat meat and to drink wine. But whenever he would mention those things, the children of Baba Sawan Singh would all at once run away from that place; and they would never even touch wine and meat, what to talk about eating.

But at that time, he did not understand. So he would tell Master Sawan Singh, "You have made your children very strong. They do not even like to hear the name of wine and meat." And he did not understand the value of that at that time. So Master Sawan Singh would tell him, "The time will come when you will understand why I have made my children so strong. Because the things which you are doing with your son, with your children, the bad habits you are planting in them, you will see what happens to them in the future."

The same thing happened later on, when the children grew up. They started drinking wine and eating meat in abundance, which became a cause of problems to that person. And later on, once when he met Master Sawan Singh, he told Him, "Now I realize why you had made your children so strong. And whatever you were telling me about making the lives of my children, now I understand that. But now what can I do, because now they have become very bad."

So the only thing I mean to say is that if we understand our responsibility to make the lives of the children, and if we do it understanding it as our duty, then it makes their life very good. And if they are initiated, since their thoughts are not spread very much in the world, many times it happens that they open their inner veil much before the parents open their inner veil. And many times they will start talking with the Form of the Master in their within.

A few days ago, Pappu wrote me a letter about his son. You know that his son is very small, and he is very innocent. I don't know what is going to happen tomorrow, how they will make his life. But now I can say his thoughts are very pure; he is very much devoted. So a few days ago, when Pappu wrote me a letter about his son and about his children, he said that, whenever they play anything on the television which is not of the Master, Pappu's son Raju says, "No, don't play this; play only the thing which has Baba in it."

He does that and he makes them shut off the TV; he makes them play the video of Baba Ji. And even here also, you see that they know what Baba Ji means. Whenever I come to visit their family in Delhi, Pinkie, since she is the elder one, she knows how to come and hold her hands and bow down in front of Baba Ji. She does that. And in the beginning she started bringing Raju also because he was small. And she would make him also bow down in front of the Master. So I mean to say that they are innocent souls, and if they have the good influence on them, they know what the Master means, and they become more devoted than the parents.

Hira Lal, Pappu's father, once told me that when Kulwant, Pappu's elder brother, went to visit some family, and they were non-initiates so they did not have Master Kirpal's picture in their home, so Kulwant did not drink tea over there. And he said, "I will not drink tea here because they do not have the picture of Master Kirpal Singh."

So I mean to say that when you have such a good influence on the children they grow so much in their love for the Master that they would not like to eat or drink anything in such

a house where they don't have a picture of the Master. They will not like to go and visit any non-initiate. Here also, when Bala, Pappu's sister-in-law, brings food for me, Pinkie comes along with her. So one day when she came here – I know that children always like to eat things – so I told Bala to give a banana to Pinkie, but she would not take it from Bala. She said, "I want parshad from Baba Ji." I gave her the same banana which she would not take from her mother.

So I mean to say that the children don't even care about the food. When they have the good influence on them, they would want the Master to give them parshad. So children are the innocent souls. It is our responsibility to make them develop love for the Master, to make them develop faith in the Master. If we have good influence on them, if we make their thoughts pure, make their thoughts good, in the future it proves very good. Because then, the children make their lives, and we don't have any difficulties.

Saints have so much love for the children. That is why you know that They do not mind seeing the children even if they are dirty, or even if they are making noise. Very patiently, They listen to the children, and no matter what they are doing, They do not get upset at them. Because They know that They have to make the lives of the children. And that is why, whenever the children come, I am happy to see them. Masters know that it is in the hands of the parents to make the lives of the children. That is why They always tell them to be patient, and to patiently make the lives of the children.

The only meaning of telling this story of the family is that if we make the foundation of our children good, in their childhood, they will become very good people in the future. And the parents also get the benefit of their becoming good, because then they will have no difficulty, no problem, when the children grow up. If we have brought them up according to the teachings of the Path, if we have put good thoughts in them when they are small children, then when they grow up, they grow up with the same thoughts and they become good people.

It was a very good Satsang. This was the last program which we're having together, because you know that tomorrow, the regular Satsang is at 11:00. And the day after, on Monday, also, there's a Satsang at 11:00, so we won't have another meeting like this. It was very nice having all of you here. And now I hope that the dear ones will sing the bhajans that will remove their laziness.

1994

1994 January/February: When the Master Becomes Happy

Session Date: January 8, 1994

This question and answer talk was given January 8, 1994, in Bombay, India.

SANT JI: Salutations unto the feet of Beloved Gurudevs Sawan and Kirpal Who have generously given us these opportunities to sit in Their remembrance and do Their devotion. When we fortunately meet a perfect Master, then giving up the company of the mind and the organs of senses, we should love that Master wholeheartedly, sincerely and honestly. Because when we will love the Master, then our attachment to the worldly things will decrease and it will become easier for us to go within. So that is why, when fortunately we get the company of such a Master, we should love Him; we should follow His commandments without having any fear. Without having any doubts, we should go within and connect ourselves with the Naam within. He has come into this world to shower so much grace upon us. He resides within us and from within He showers grace upon us. He connects us with that Power within for which we have been yearning and for which we have been searching for a very long time. So that is why, if God Almighty showers grace upon us and if He brings us to a perfect Master, we should take advantage of that grace.

QUESTION: Many Satsangis have read in books or even experienced the struggle that happens when the Master leaves the plane of illusion and returns permanently to Sach Khand. Can Master tell us how we should conduct ourselves and how we can stay firm in the Naam, even if we have not yet manifested the Form of the Master inside?

SANT JI: Usually such questions always keep coming up within the Satsangis. When these kind of changes take place, [the struggle and confusion] happens. Master Kirpal Singh Ji used to say that when the Masters start holding Satsang many different kinds of people come to them. People come to the Masters who have the qualities of the hansas or the swans, and people with the qualities of the crows also come to the Masters.

History bears witness that every time a perfect Master has left the body, not all the followers of that Master, not all the dear ones from the sangat of the Master struggle or fight among themselves or fight for the property and things like that. There are many dear ones who have the qualities of the swan – and those who really love the Masters, those who go within – they do not care who takes care of the property and what happens after the Master leaves the body because they really love the Master and they really know Who the Master was. That is why they do not get involved in the struggle, they do not get involved in back-biting criticism, and fighting over the property. Since they really loved the Master, they ask only for the Master from Him and they do not care for any other thing.

But those people who do not have love for the Master, those who do not go within, they are the ones who struggle for all these things, and only those people who do not have that quality of the swan, fight and they struggle. Whereas the dear ones who have the qualities of the swan, they can easily discriminate between the true and the false.

The jivas with the qualities of crow also come to the Master. The Master accepts them equally. Master showers His grace upon the gamblers, the deceitful ones, the liars and the thieves. Those people, even after coming to the perfect Master, do not want to give up their bad habits and they continue indulging in their bad habits even after coming to the perfect Masters. Those are the people who always go on looking at the property and the worldly things. They always are looking forward to that time when the Master would leave the body and they could take His place. Those are the very people who learn all the acting and posing of the Master, they see what kind of clothes the Master wears, how He speaks, and how He acts. Those are the people who, when they get the opportunity, do not miss it and they at once create all the troubles and the struggles.

This is an incident of my own life. In the village where I used to live, I had made a very big, a very good, house and there was also a lot of property there. And the people who used to go there to see me were bothered more about the property and the house where I lived than they were bothered about me. They all would look at those things more than they would look at me. Because that place was on the highway it was very convenient for the people to come there especially those who would use that highway. They would stop on their way.

Once one military officer came. He was going somewhere, so he stopped there. We lovingly welcomed him. We offered him some food. And when he was having the food, these thoughts came into his mind: "This Saint has not gotten married; He does not have any child." He could not see any successor or anybody who would inherit that property. So he was wondering who will get all those things after this Saint will leave? So after he ate the food he said, "Baba Ji, one thought is bothering me. I do not see anyone here who could inherit your property, since you did not get married. I am wondering who is going to get all this property and who is going to be your successor?" I laughed and I said, "I was waiting only for you. If you want I can give everything to you."

After just a few days, gracious Lord Kirpal came to that place. That place was made in His remembrance, and I was waiting for Him, because there was a hint from within that something big was going to happen in my life. "Someone is going to come and give me His grace." So after a few days, gracious Lord Kirpal came there and He Himself saw all the property and the things which I had.

Then He told me that even the Saints make one mistake. "Even after coming to the physical plane my Master Baba Sawan Singh made this mistake. I also made this mistake of making the property, making the big buildings. Even though I was fond of living in the jungles and I did not want to make the property or the buildings, but still I made them, and now I see that you are also making the same mistake. So, while I am still in the body, you leave everything here and go to 16 PS and you make your residence there. You meditate over there. You do not need to come to see me. I will come there myself whenever I want to see you." And He did keep His promise. Whenever He felt like coming, He Himself came and gave me His darshan.

Many dear ones who are sitting here have been to 16 PS, not once but many times, and you know the buildings which are there are not fancy, they are not very expensive. They are just made of brick and mortar. Most of the bricks and the iron girders which I had used in making the ashram at 77 RB are used in making the place at 16 PS. The reason

for giving all these details to you is because it has relevance to the question which was asked.

Now I will tell you about those people who do the meditation – those who go in their within are aware of this fact that when the Master leaves the body He doesn't go anywhere. It is only that He changes the body; it is just a deception. Otherwise, He remains in this world all the time. When Mr. Oberoi had asked Master Kirpal Singh about who will work after Him, Master Kirpal Singh in His last days had said that the seed of the Truth never perishes. It always remains in this world.

The people who fight over the things, they form parties and we people, those who follow them, those who join their parties, we do all this because we do not have the discrimination. We do not have the quality of discrimination. We cannot discriminate between the true and the false. That is why we follow them. And even those people, those who fight over the things and those who form the parties, they also do not have discrimination and that is why they do not know what is true and what is not true. But Negative Power is such a Power Who will ask for an account of every single deed. He will ask for the account of every single morsel you have eaten. When the Master leaves the body and those people who formed the parties and those who make other people follow them when they themselves do not go in the within, when they do not know that what plane is there inside and when they do not know anything of the inner planes, how will they be able to take people inside?

Kabir Sahib said that the eye of discrimination has been damaged and that is why they cannot discriminate between a saint and a non-saint. But those who are followed by ten or twenty people, they are called the mahant or the saint. So, the people who are followed by the drum-beaters, and those who are indulging in eating food, other people in the world think that they are the true ones.

All of you have read the life of Master Kirpal and many dear ones who had the good fortune of seeing Him are also sitting here. You know that when His Beloved Master left this plane and went to Sach Khand, at that time Master Kirpal did not create any trouble, He did not fight over anything. He left that place saying, "Now when the Beloved Master is not there, what do I have to do with that place?"

And this is the reality, that He had made Himself a very good house, a very nice house there in that Dera. And He didn't even care for that. He left it. He just bowed down at that place and He became so sad and depressed that He left that place. What to talk about making the parties and fighting over all those things, He did not even look for His own things there. He went to the jungles of Rishikesh and He went into deep devotion there. Not even in the state of His dreams did He remember the property which He had left there. He did not even care who was doing what in that place. He did not criticize anyone and He did not have any bad feelings for anyone. I say all this because I got many opportunities to be with Him and I know that He had love and respect for everyone.

Mr. Oberoi has written a book [*Support for the Shaken Sangat*] and I'm sure that most of you may have read it. If not, you should read it. There is a story of Master Kirpal Singh with Bhai Sunder Das which tells how Sunder Das was given the experience about those people who do the acting and posing outside and how they are troubled, how they are punished by the Negative Power. Negative Power does not even spare those people who

act and pose. This dialog which took place between Master Kirpal and Sunder Das was not at any place secret. It happened in front of many people and those people who witnessed this, those who heard this, even they tremble that this is how the Negative Power punishes those souls who deceive other people.

I remember this very well. There was a lawyer in that group who had witnessed all of that. He stood up, trembling, and told Master Kirpal, "Master, I have heard so many Satsangs of yours, and I was never afraid, but today what You are making this dear one say – You are not saying all this Yourself, but You are making him speak the truth. Now I am trembling, my heart is trembling, because now I have realized that the Negative Power is also a Power." The Master is a Power, and that is some Power to Whom we have to answer, to Whom we will have to give an account of our every single breath.

Mr. Oberoi is the dear one, who right from his childhood had been in the company of Beloved Master Kirpal. Even his parents got a lot of support and love and consolation from Master Kirpal Singh because he belongs to the same village as Master Kirpal. So he has known Master Kirpal Singh from a very near distance and he knows how little Master Kirpal Singh was attached or bothered about the property. No dear ones, He was not at all attached to the property. He was only attached to the Master and He brought only the Master from the Dera.

Master Kirpal Singh Ji used to tell a story in this context about a king who went to Europe. And when he got there, from England he sent the message to his queens, "Please write to me for whatever things you want me to bring from here, like cosmetics or other things." So, all the queens wrote to him about the things which they wanted. There was a queen, who in the eyes of the other queens was inferior. She wrote to the King, "I do not need anything, any gifts or any cosmetics. I need only you. I want you to come home." So, when the king came back he sent all the gifts and cosmetics, and other things which the queens had requested, to them and he himself went to the queen who wanted him. Now you can very well imagine that where the king has gone there is no scarcity of anything over there. That queen had said, "This world looks beautiful only because of you. My cosmetics, my make-up, my beauty, is only because of you and I do not need anyone but you."

So you can understand the meaning of this story – that the person who asks for the Master – when the Master is manifested within you, does that disciple need anything else? Will that disciple fight for any worldly possessions? If the Master is manifested within you, if you have the Master on your side, do you need anything else of this world with you?

We read in the history of the Sikhs about Guru Teg Bahadur: that when Guru Hari Krishan left the body, He only said, "Baba Bakala," because Teg Bahadur was like a grandfather and Bakala was the name of the place where He was. So when Guru Hari Krishan uttered, "Baba Bakala" that was the hint that His successor was in the town of Bakala. So when everyone heard that, all His family members who belonged to the Sodhi community, the Sodhi family, all of them went to the town of Bakala and they all set up their own gaddis. They even employed preachers and they started calling themselves as the true successor of Guru Hari Krishan. You know that the truth is after all truth and you can never hide it. When the sun rises and when it is light all over, if the owls do not see,

that does not mean that the sun has not risen. The sun has risen, even if the owls do not see it, but still it is giving the radiance to all the world. So in the same way, when the Truth manifests and when it shines everywhere, it is criticized. But the Truth Himself does not criticize anyone.

Makhan Shah the trader was just an excuse through which the Master revealed Himself to this world. It so happened that Makhan Shah's ship was sinking and he prayed, "If there is anyone sitting on the throne of Guru Nanak, who is like Guru Nanak, may He save my ship, and if He does that, then I pledge 500 gold coins for His langar." With the grace of the Masters, his ship was saved. When he came to the shore he went looking for the perfect Master who would be sitting on the throne of Guru Nanak. When he asked people, he was told, "Guru Hari Krishan has left the body and before He left He said, 'Baba Bakala,' so maybe in the town of Bakala you will find the True One sitting on the throne of Guru Nanak." He went there and saw twenty-two claimants who were claiming that they were the true one. In those days the gaddi or the throne was called by the name Manji. So they all had set up their Manjis there and they had their preachers and everyone was claiming that he was the true one and everybody else was the false one. Makhan Shah became very confused because he had to give 500 gold coins to that Mahatma Who was true and Who had saved his ship. So he thought, "How do I know Who is the True One and who is not? Because I don't go within I do not know where the Master Power has manifested." He decided in his own self to start offering five gold coins to each one of them, and everyone happily accepted that offering. Finally, when he had given five gold coins to each of those twenty-two claimants, he asked if there was anyone else who was claiming to be the successor. Somebody told him, "We don't know whether he claims to be the successor or not, but there is a mahatma who is called Tega, the crazy one,[2] and he doesn't come out. He has made a cave, an underground place, and he always sits there in meditation." So Makhan Shah thought, "Let me go to him also and offer him five gold coins." So he went there and as he had offered the other people, he offered him five gold coins. (Master Sawan Singh Ji used to say that usually the Masters do not perform such miracles. They do not reveal Their power to the people but sometimes when it comes in Their Will, graciously They do perform such miracles, They do reveal Themselves to some selected dear ones.) So like that Guru Teg Bahadur removed His shirt and told him, "Dear one, you pledged 500 gold coins and here you are giving me only five gold coins? Look at my condition; look at how much I have gone through in order to save your ship?" So when Makhan Shah realized that he had found the True One, when he saw that Guru Teg Bahadur was the True One, he could not control his excitement. You know that if you have lost something, when you regain it your joy knows no bounds and you want to share it with the rest of the world. So in that condition Makhan Shah, without any hesitation, went up on the roof top. He waved a flag and he said, "I have found the Guru!" Since Makhan Shah the trader was a very rich and influential person he established the Satsang of Guru Teg Bahadur. He got him out of that cave and He started doing the Satsang. In those days Satsang was called by the word divan. So, he set up the divan for Guru Teg Bahadur. And when the people heard about Guru Teg Bahadur and all this story, then the other claimants were very jealous of Guru

[2] "Teg" means sword, and "Bahadur" means brave, so the ninth Guru's name means Brave Sword. "The crazy one" may be a play on the word "Tyagi" or renunciate.

Teg Bahadur. One of those Sodhis, whose name was Dhir Mal, in his jealousy, even shot at Guru Teg Bahadur. So the meaning of saying this is that even though Guru Teg Bahadur was the True One, still He did not claim to be the True One. He did not fight for any property, He did not fight for anything, because He had the Master with Him and He was only doing His meditations.

Dear ones, there is so much more I can say in answer to this question. But, cutting it short I will just tell one brief story from the Mahabarata which our Beloved Lord Kirpal often used to tell us. You know that when the Mahabarata war was going to happen, both Udystra and Duryodin went to Lord Krishna who was lying down at that time. Now Duryodin was very proud of his possessions, and of his armies, because he was a king and he had everything whereas Udystra, the oldest brother of the Pandavas, did not have anything and he was very humble. So in all his pride Duryodin went and he stood on the side of the head of Lord Krishna who was sleeping at that time and Udystra stood by His feet because he was very humble and he always took Lord Krishna as God. So they both were standing there and when Lord Krishna woke up – you know that when we wake up we first see the thing which is towards our feet – He first saw Udystra and He welcomed him. He said, "Welcome Udystra, I am glad that you have come here." He started talking to Udystra and asked him why he had come there. So Udystra said, "We have come here to ask for Your grace, because now everything is set for the war and it is going to happen.

When Duryodin saw that Lord Krishna had not welcomed him or seen him, and He was talking to Udystra instead, he got upset and he said, "I knew that you would take sides. He came later, I came earlier and still You are talking to him first?"

Lord Krishna replied, "But I did not see you because you were standing on the other side. Anyway I will not take sides. I will offer you equal things." He said, "I have my whole army, and the other choice is I myself, and my condition is that I will not use any weapon. So you can choose who wants the army and who wants me."

Udystra in all his humility said, "Duryodin you have the first choice, you go ahead and you ask for whatever you want." So Duryodin thought, "What will I do with Krishna? Because He is not going to hold a weapon, He is not going to use a weapon and He is all by Himself. Whereas the army is huge in number and I also have an army and with that I can easily win the war." So he went for the army, and Udystra was very happy to have Lord Krishna with him. And you all are aware of the result of Mahabarata, what happened, and who won in the end.

So the meaning of this story is that those who go within, those who meditate and rely on the Master, those who have the Master with them do not worry about any other thing, they do not fight for any other thing, they do not get attached to the parties or organizations or the places where the Masters have been because they know this fact: that when the Master Himself could not live in those properties and those places forever, since the Master could not take those things with Him, how could those things go with us? So that is why they do not attach themselves to those properties and outer things. They only attach themselves to the Master and only rely on the Master Power. They are the ones who have discrimination and they always win in the end.

The true heart, within whom the Master is manifested, and the heart which has been chosen by the Master, will never criticize anyone and He will not allow His dear ones,

His followers to criticize the others, because He knows that God Almighty, His Master, is very pure and He is sitting within Him. How will He take the dirt of the other people and defile His heart? He will never do that. The reality is that it is not the wish of the Master just to give the Simran to us or just to connect us with Shabd Naam. He not only does that, but it is His hearty desire that while He is still in the body, all His disciples will perfect themselves, go within, and see the Reality. That is why He always encourages us to go within and do the meditation.

But we people are forgetful and that is why we become lazy and we do not do the thing which He wants us to do. Otherwise it is His desire that all of us become perfect, go within, and see the Reality so that when He leaves we may not stray from the Path or get into any delusion.

Even the gracious Lord does not forget His disciples. If for some reason the dear ones, the disciples, are not able to do the meditation in the lifetime of the Master, but still Master does not forget them. Sooner or later, Master definitely brings them to the place where they have to reside. Sooner or later, He definitely brings them to their Real Home.

In my life, Baba Bishan Das left the body, and the ashram which He had made was mostly made with the money which I had given to Him. He did not have any other disciple who could take care of that place or who would control that place. But before Baba Bishan Das left the body, He told me, "I am not attaching you, I am not binding you with these bricks. Because this is not your goal. He Who has to give you the higher thing will come to your home by Himself. You do not have to attach yourself to these bricks. You have to leave this place." So when He left the body I also left that place.

Many dear ones, many people from that area, from that village came to me and they told me that it was my right to go and be there and take care of that place. I said, "No, it is not my right. I have nothing to do with that because these are not the orders of my Master." Then they suggested that I nominate someone. I said, "No, these are not the orders of my Master. It is up to you to take care of it and I don't have anything to do with it."

In His bani in one place Guru Ramdas has written that if you put all the wealth of this world – all the riches, gold and everything, as much as all the water in the seven seas of this creation – and if you offered that to the Beloved of God instead of Master Himself, do you think that he will accept that? He says, "No, he will never accept it. He only asks for the love of the Master." Guru Ramdas Ji Maharaj has even written this that those who are attached to and who are attracted by the maya, they indulge in the maya and still they never get any satisfaction. And to those people, even if you give them the wealth of all the different continents still their hunger will never be satisfied. They will always want more and more.

So we should also follow the Path of the Naam on which our Beloved Masters have put us and we should also please the Master. You know that it is the desire of the Master that all His disciples will become successful in His lifetime. You know that even a worldly teacher, when he sees that all his students have passed the examinations, he becomes very excited, he becomes very happy. In the same way, when the Master sees His disciples becoming successful in this path, He also becomes very happy. So, we should also rise above the slavery of the mind and the organs of senses. We should rise above body

consciousness to the Eye Center. We should do the Simran and we should become successful by reaching the Eye Center every day.

Regarding the happiness of the teacher, I will tell you from my own life that when I passed the wireless operator's examination in Nowshera (which was very tough), my teacher was also there. He was just taking a walk around the exam room and when he saw that I was doing my paper well and that all my answers were right, he was happy. But when it was announced by the English officer that I had secured the full score and that they were going to give me a salary of two levels higher as a bonus, my teacher became very happy and he lifted me up and expressed his happiness. The English officer said, "Even though this person was so confident about his answers that he wrote 'R', which he did not have the right to do, but still I am very happy that he has secured the full score."[3] So seeing that, my teacher became very happy and he expressed his happiness. This was the happiness of the worldly teacher. So when we also become successful in this Path of Spirituality, in this School of Spirituality, our Master also becomes very happy.

1994 April: The Great Treasure of Grace

Session Date: March 11, 1994

This question and answer talk was given March 11, 1994, in Jaipur, India.

SANT JI: Salutations unto the Feet of Lords Sawan and Kirpal Who have given us this opportunity to sit in Their remembrance.

As you know today it is the turn to have the question and answer session.

QUESTION: Master, since many people asked me if it is possible for someone to die by accident before their time, could you talk to us about this so we may better understand what is written in the *Anurag Sagar*, "When death occurs before it's time."

SANT JI: It is not difficult for the Satsangis to understand this, but the thing is we people do not do the meditation, we do not go within and that is why we do not understand all these things. If we were to meditate, rise above the body consciousness, vacate the nine openings, rise to the Eye Center, and go beyond the stars, sun and moon and go within, then we can easily get the All-Consciousness and then we can easily understand such questions. The Satsangis who do the meditation and rise above the body consciousness to the Eye Center and go beyond all these things that I mentioned earlier, they become the all-conscious ones. But the Satguru does not let them sway in the waves of the emotions and that is why even though they know the reality, still they are not allowed to speak about it.

Such dear ones who do the meditation, they know what is going to happen; they know that the "accidents" or whatever happens, are all according to the pralabdha karmas and that everything is pre-determined. The dear ones who are higher and who go to Par Brahm, they also know about this, and even if some accident or something like that is going to happen in the next moment, still they don't do anything to avoid it because they know that everything is happening in the Will of God.

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[3] Editor's note: Sant Ji was, in effect, grading his own paper as he went along.

Saints do not make any prophecies. The people who claim to be making the prophecies, even if they are able to tell us what is going to happen next, they are not able to avoid it. It is not difficult for a Saint to avoid a calamity, but They don't do it because it not in accordance with the Will of the Lord.

Regarding this we have heard from Master Sawan Singh about the incident which happened in His own life, when His thirty-two year old son, who was an overseer by profession, left the body. Even though Baba Sawan Singh was capable of doing everything – if He had wanted, He could have prevented the death of His son, but He did not do that. Bibi Rukho, who used to cook for Baba Jaimal Singh, was of a very strong nature and whatever she wanted, she could always easily get done by Baba Jaimal Singh. So Baba Sawan Singh knew that if He went to the Dera with His sick son, it was possible that Bibi Rukho might ask Baba Jaimal Sing to prevent the departure of his son.

Baba Sawan Singh used to say, "I knew about the nature of Bibi Rukho, that is why I waited at the Beas train station for my son to have his last breath."

Baba Sawan Singh Ji used to say, "At that time when my son left the body, I looked within myself; I neither found any sadness, nor was I regretting what had happened." Baba Sawan Singh used to say, "It is not difficult for a perfect Master to do such things, but They don't do it because it makes the difference in their Gurumukhship."

In His bani, Bhagat Namdev Ji has written that God Almighty says, "If I have made a decision, my devotee can make me change the decision, but I cannot even change the decision which my devotee has made."

Because the devotee of God Almighty has pleased God Almighty with all his devotion, that is why God Almighty does whatever the devotee wants him to do.

Guru Nanak Dev Ji Maharaj says, "Whatever they want, they get it done."

So that is why Saints and Mahatmas say that whatever comes to us from God Almighty, the Satsangis should accept it lovingly.

Sufi Saint Farid Sahib says, "They always live a life of patience and continence. Even though God Almighty manifests within the body of the Saints and lives close to them, but still They do not reveal that to anyone."

Master Kirpal Singh Ji used to quote from Maulana Rumi, He used to say, "When the Will of the Lord is unchangeable, then what is the use of doing anything in front of Him, why not just surrender to Him?"

The reality is what the Masters say, They say that before we are born our pralabdha, our destiny, is formed and it is determined for us whether we will have good health or bad health, whether we will be poor or rich, whether we will have pains or happiness. All the things which are going to happen in our life are all predetermined. They all are written in our destiny before our birth and everything occurs at the right time. But instead of understanding that as the Will of God and as something which is written in our destiny, the jiva cries; he even has doubts and gets upset with God.

Tulsi Sahib says, "First the Pralabdha was created and then the body was created. O Servant Tulsi, this is a very unique kind of play, but the mind doesn't understand and believe in it."

I can only advise you regarding this question that the Satsangis do not get anything from splitting the hairs. One should not bother with: "Why did this happen?" – "Why didn't this happen?" – "Could this have been avoided or not?" – "Did it happen on time or not?" Instead of all this you should do more Bhajan and Simran so that your mind will get some peace.

QUESTION: Sometimes during meditation a sound comes which is neither from the right nor the left. What should we do to identify it?

SANT JI: This happens to many dear ones. When we listen to the Sound Current, and when we hear the Sound Current, every day we should try to catch the same Sound which we have been listening to. When it happens that you cannot identify the Sound, just listen to it. Because when the Satsangi rises above the body consciousness and comes to the Eye Center and meets the Master there, then all such questions are answered. When within us the Sound gets manifested and the Master gets manifested, the Master Himself solves all the problems and He himself identifies the Shabd for us.

If you will try to identify the Sound you will go farther away from It and you will have to start your meditation again.

QUESTION: Beloved Master, in *Streams in the Desert* You say that no Master has given permission to any disciple to get divorced. Nonetheless there are some Satsangis who say that You have given them permission to do so. Could You comment on that?

SANT JI: It is a very interesting question. It is not only me who has said that. No Saint has ever given permission to any disciple to get the divorce; all the Saints Who came into this world have said so. You may read the teachings of Jesus Christ and you will find that even He said that divorce is a very bad thing. Even the word "divorce" is bad. Also the Saints and Mahatmas Who were born in the East have said that divorce will not solve any problems. In fact after getting the divorce we become more upset and we lose even more peace.

Well, I will tell you one thing which happened with me in 77 RB. One initiate of beloved Master Kirpal used to come to see me very often. He was very devoted and he used to stay at the Ashram for many days, but he was addicted to some sort of drug. You know that a person who is addicted, if he does not have enough money to fulfill his desire, he will look for the money from some other way – either he will steal, or beg or borrow – something like that.

So once when he came to the Ashram he was in need of money. At the same time a woman came to me with a piece of cloth and she offered it to me. I told her, "I don't need that."

She said, "Well there are many people in the sangat who come to You and You know better how to make the best use of it, so maybe You can give to someone who needs it." So I accepted that and sometime later another woman came and I thought that she could use that piece of cloth in a better way so I gave that away to her.

That dear one, that initiate of Master Kirpal, that addict, had seen the first woman giving me that piece of cloth but he had not seen me giving that piece of cloth to the other woman. So he came to me and he told me, "I was sitting in meditation and beloved Lord

Kirpal has told me that Sant Ji has a piece of cloth and you should go to Him and asked for that."

I told him, "Dear one, if you had sat for a few more minutes He would have even told you that I have given that cloth away to somebody else." So we people interpret the sayings of the Masters for our own use, in our own ways.

There was another person who used to beat his wife everyday, and when she would complain he would always "quote" Tulsi Das, saying, "He has said, 'There are four things in this world who deserve the beating and woman is one of them . . .' and that was why it was all right that he was beating his wife."

So I told her, "If he is quoting from Tulsi Das you should beat him back. You should make your own couplet, you should say, 'There are four things who deserve the beating and man is one of them. . .'"[4]

Regarding the married life, even Guru Nanak Sahib has written a lot. He says, "They are not the married couple, they are not the husband and wife, who live together just for the sake of the pleasures for a few days, and then leave each other. Those who live like one soul in two different bodies are the true husband and wife." Don't call them husband and wife who just sit together. Call them the husband and wife who live like one light in two bodies. So we should abstain and save ourselves from doing this evil, because it is nothing but going astray.

QUESTION: How brave or courageous can a disciple be without the mercy, grace, and infinite goodness of the Master?

SANT JI: How can one become the disciple of the Master if he does not have His grace? Because when we go to the Master for His grace, we will do those things which our Master tells us and by doing which our Master has received the grace from His Master. It is very easy to say, "I am the disciple of the Master." But it is very difficult to become the disciple. Guru Nanak Sahib says, "My beloved is dear to all. He resides within everyone, He showers equal grace upon everyone, He doesn't break anyone's heart."

So for the Master, all the disciples, all the initiates are equal and He showers equal grace upon them. He chooses only a few people just to make the arrangements and do the outer work. But as far as the grace is concerned, He showers that equally among everyone.

He has chosen these few people to do the work of the Master because through them He wants to distribute from the great treasure of grace to the other people.

A Satsangi can never become successful in this world without the grace of the Master and also he cannot take even one step in the Inner World without the grace of the Master. Because you know that this world is the jungle of pleasures of the senses and we can easily go astray, we can easily be misled if we do not have the grace and mercy of the Master. And the Inner World is even more complicated. If we do not have the grace and mercy of the Master we cannot take even one step there.

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[4] Editor's note: According to some of the people who were there, this was a very powerful moment in the talk, and Sant Ji laughed when telling this story. It shows how ridiculously we twist the Master's words to our own purposes.

Master used to give the example of Maulana Rumi who used to say that no matter how wise the people are, but within, without the grace of the Master, the forces of the Negative Power mislead them.

A few days ago a relative of Sardar Rattan Singh left the body. He didn't come to the Satsang very often and I saw him just a few times. But he had a very difficult time when he was about to leave the body. He had adopted a son, and towards the end he hit that adopted son and his wife, and told them to go out of the room; he called for his two brothers who were initiated. He asked them to tell him about the Naam. They said, "We cannot tell you anything about the Naam because it will not bring you any benefit and also we will lose what we have."

So his brothers told him that whatever he had been doing earlier, whether he was repeating, "Wahe Guru," or whatever, he should continue doing that and whenever he felt better, they assured him they would take him to see me and then he could get the Naam.

One of the brothers who sat by him doing the Simran when he left the body, told me later on, "Baba Ji, when I was sitting near him doing the Simran he passed out peacefully; he realized in the end what the grace of the Master is, and he wanted to have that." But what can be done in the end if one has not gone to the Master earlier to receive His grace.

So for such forgetful souls who have not yet received the grace of the Master Kabir Sahib says, "Those who have not received the grace of the Master, they should at least make this prayer, "O Lord, pay attention to me because I am stuck in the ocean of life. If You will not shower grace on me I will drown."

Guru Nanak Sahib says, "Even if I am Your bad son, still it is Your reputation to take care of me." Saints and Mahatmas come into this world with a lot of grace and They always maintain Their reputation of being the Gracious Ones.

Swami Ji Maharaj says, "Whenever we get the sufferings and the pain, then we start doing the Bhajan and Simran. Look at the grace of the Master that He accepts even that meditation which we do when we encounter the pains and sufferings."

Thanks to Lord Kirpal who allowed me to speak all this. Okay now, lovingly close your eyes and do the meditation.

1994 April: A Very Meaningful Principle

Session Date: February 3, 1988

This question and answer talk was given February 3, 1988, in Rajasthan, India.

QUESTION: This is not a question; it's a kind of public confession of a dear one. When here, my mind feels ashamed or pretends to be. But when involved with the worldly activities more than with Bhajan and Simran, the shame goes away. From outside, I might appear to be a good person; but inside, my mind is full of every kind of dirt: dishonesty, lust, violence, anger, greed, and disdain for others.

SANT JI: The day after tomorrow in the Satsang, I will try to explain to you what kind of life a Satsangi should live, and what kind of people get honor in the court of the Lord.

Only those people who are the same from outside and inside get honor and glory in the court of the Lord.

Mind is our greatest enemy; and he is sitting within us; he has made us his toy. We are dancing to his tune in his hand like a toy. But the Satsangis have been given the Power of the Shabd; and only to fight with the tricks of the mind, the Satsangis have been armed with the weapon of Shabd Naam by the Master. So they should always remain attached to the Shabd; they should always remain powerful with that weapon of the Shabd Naam, of the Shabd Dhun. They should always rise above the tricks of the mind, and come to the Eye Center. They should fix their attention between and behind the two eyebrows. They should come to the Eye Center, where the grace of the Master is coming in abundance.

If the Satsangis know how to withdraw from the other things and come to the Eye Center – if they remain at the Eye Center all the time they can easily save themselves from these petty tricks of the mind. Satsangis should not become worried about anything. As they are realizing and praying to the Master for His grace, at the same time, they should also make the efforts to make themselves better.

QUESTION: What is grace? Both the Divine gift and its reflection as it moves through time.

SANT JI: On the worldly level, it can be understood like this: Suppose there is a person who has done some very serious kind of crime. Suppose someone has murdered someone, and he is presented in front of the judge. Now the judge knows that this person has done the crime – he has murdered someone. And there is no way that he can be spared from the punishment; there is no way that he can be released. The judge knows about the police report, and that all the evidence and everything is going against that person. But there is always some room for grace or mercy or having pity on that person. It is not usually found in these cases; but sometimes it does happen that the judge – because he also has some power – may write, "All the evidence which is presented to me does not go against this person. And it was impossible for me to make the decision. That is why I'm giving him the benefit of doubt; and because of that, I am releasing him." This thing happens sometimes, not always, because the Negative Power, in whose country we are living, does not want any kind of injustice. And that is why the people who are responsible for justice are expected to do the justice. But sometimes, the judges also do like that. This is unusual, but sometimes it does happen in a case that the judge declares the criminal – even though everyone knows that he has done that crime – but still the judge declares him as innocent.

This is on the worldly level. Even on the worldly level, the worldly judges have room to be merciful; and they also have the right to declare someone innocent, even though they know that he has done this wrong thing.

In the domain of the Positive Power, since we have joined the Positive Power and we are trying to go to the Positive Power's home, in the domain of the Positive Power, there is grace and mercy all over. What is the mercy or the grace? Master showers His grace; He does not look at our bad qualities, He does not look at our faults. He always showers grace upon us; He blesses us [with the inner] life – not the life we are living in. He knows that when our body does any mistake, our soul who is living in that body also suffers. That is why He liberates our soul from that body. He gives us another life. He blesses us

with that immortal life which does not bring us back into this world again and again. And in that way He showers a lot of grace on us.

So this is called the grace. Grace means that He blesses you with the new life; He releases you from the cycle of coming into this world again and again. I will say that, in reality, the grace means to give your own throne to someone. You know that Master gives us the Initiation – when He takes us up – He gives us His own throne to sit upon, and He makes us His own Form. So this is called grace.

Dear ones, whether one is a Satsangi or a non-Satsangi, one should never think an account is not being kept of whatever they are doing. In the writings of the Saints and Mahatmas, the people who keep the accounts of all our deeds are called by the name *chittera gupta*. And they keep the account of our every single breath, of every single deed we are doing. And when we are presented in front of the Lord of Judgment, they present our file – our record – and every person has to pay for every single deed he has done.

The Lord of Judgment, Who is called the God of man, does not have any enmity towards anyone; He is not a friend of anyone. Whatever file or whatever record of a person is presented to Him, according to that record, or according to that file of the person, He decides where that soul should be given a birth, where that soul can pay off her karmas easily. According to her deeds, that soul is sent back into this world; she is given birth again.

But the way of the Satsangis is different than the way of the non-initiates, non-Satsangis; because it is written in the Bani that those who are the initiates of a perfect Master those who do the devotion under the guidance of the Perfect Master neither the *chittera* and *gupta* give any account of the Satsangis' souls. It is written that *chittera* and *gupta*, whatever account of the souls they write, their law does not apply to the Satsangis, because it is the Master Who keeps the account of the deeds of the Satsangis.

Right from the beginning, since I was inclined to doing the seva of people who needed help; I would always go and serve the dear ones who would need my help. In the Army also I got many opportunities. Whatever time I would have, I would go and devote that much time taking care of them.

So I got many opportunities to witness the deaths of many people. And I have seen that not everybody's experience at the time of death is equal. Some people are very quiet they do not say anything, and they leave peacefully. Some people have the habit of telling what they are seeing or what they are going through. I have also heard that some people say, "Yes, they are standing on that wall; they look very terrible, and they are going to come and they are going to take me." And they are very much afraid; because they see the angels of death coming and bothering them. I have also heard some people saying, "Yes, our Master (or whoever they were devoted to) has come, and now we are very happy to go with our Master" or with our teacher; and they would leave peacefully.

But our minds are such that we do not believe in all these kind of things. And also because the doctors say, "This person has become crazy; that is why he is saying all these words." But it is not that they have become crazy. Whatever they are seeing, they are reporting only that; they are seeing only that. But the doctors say that the person has become crazy or has a fever in his brain, and that is why he is saying those things.

Usually I have seen, even in the villages when the people die; and when they are reporting, when they are saying what they are going through or what they are seeing, usually the people say that they have gone crazy. Nobody wants to listen to any good or bad things they may say.

Now, even in India, we do not have any disease which kills many people. But about 25 years ago, there were so many kinds of diseases, which, when it would spread in the country, would kill families, would sometimes kill the whole village.

The incident which I am going to tell you is not what I have heard from other people; this is something which I have witnessed myself. One of my relatives was a boy of 14 years old, whose name was Hukam Singh. He became sick with one of the diseases which was spread at that time.

Whenever his parents would go and sit near him, he would always say, "The ants are eating my body; the dog is killing me – the dog is eating my flesh." And he would also say, "There are many poisonous snakes who are coming and biting me." And in that way he would always complain that he was getting a lot of pain. And whenever I would go near him, he would say, "It is good that you have come here; because when you come, then all those things do not bother me." And he would feel peace, and he would always request me to remain by his side.

But whenever his parents would come and sit near him, he would always say that those things had come back, and that they were killing him they were eating him.

At that time I had not met Master Kirpal; I was doing the meditation of the first Two Words. And you can very well imagine what the Power was which was bothering him. It was definitely the Power of the Angels of Death which were bothering him. And because he was sitting with some dear souls, only then he was getting any peace.

We people do not believe. We say, "No, he was crazy," or "He was having fever in his brain," or "His brain became crazy; that is why he was saying all those things." But no, that is not true. Every soul brings his own karmas to suffer; and the soul has to suffer the karmas which he has done. But when a dear soul goes and sits near him in the time of pain, he does get some relief; he does get some peace. It is like when you go and sit near the water, you feel cool; but when you go and sit near the fire, you feel the warmth. In the same way, if you are sitting with some dear soul – some pure soul – then you definitely get the relief even though you have to pay those karmas. But when you are sitting with the worldly people, you get all kinds of pains and difficulties.

We have a sevadar here whose name is Bachan Singh. He is not here in this group because he is sick. His wife left the body about four or five months ago – I don't remember the exact date – but it was something like four or five months ago that she left the body. And last year, in the month of March, she started saying that there was a very monstrous dog in her within who was eating her body up. When she said that, the doctor who was attending her said, "She has gone crazy. The balance of her mind has been disturbed; and that is why she is saying things like that." She used to call me "Brother." It does not make any difference to the Master whether somebody calls Him "Brother" or "Friend" or "Baba" – whatever name. So she used to call me "Brother." And she told her

husband that she wanted to come and see me. She said, "Why don't you take me to my Brother, and He will fix this problem for me."

So when she came here, she took at least one hour to tell me the whole story; she told me everything. And I told her, "Look here, Sister, whatever karmas you have done, you have to pay for that. One day we all have to leave the body. But I can guarantee – I can tell you for sure that whatever you had to suffer, you have done that. But from now onwards, my Guru, Master Kirpal will take care of you. You will not have any problem; you will leave peacefully."

She lived for four or five months after that; and she never complained about that problem. And just four or five months ago, she left the body peacefully.

I got the opportunity of meeting the doctor who was attending her; and then I asked him, "Now what do you say about the balance of her mind? Is her mind okay now, because she was not reporting anything like that?"

So I mean to say this: I am not saying anything for my own. Whatever the dear ones have told me about their experience, I am just relating that to you.

Dear ones, if we remember the Master Who has given us the initiation, with all our love and faith and devotion for Him, He helps us at the time when neither our mother nor our father – not even kingdoms and their power, nor any worldly wealth we have collected – helps us. He comes and helps us at that time, at that terrible time, when nobody else from this world can help us. He comes and helps us when we remember Him with love and faith. This is called grace.

But we should not become lazy and think, "When the Master is going to come at the end time – if we will remember Him, He will take care of us, then what is the use of doing the remembrance and the meditation?" No, dear ones, it is not good to become a burden on your parents. You know that one who stands on his own feet, one who earns his own livelihood, is the good child of the parent. In the same way, that disciple who does his meditation, who stands on his own feet, and who carries his own burden, is called the good disciple. The disciple who wants his Master to carry the burden cannot be called the good one.

If, at the time of death, we go on looking at the door, waiting for the Master to come, and if we go on praying for the Master to come and take care of us, what is our bravery? If we had solved this matter in our lifetime, if we had manifested the Master in our within, while we were healthy, while we were in the body; then we do not need to wait for Him, because He is within us. And from our within, He will help us.

QUESTION: Have the people sitting here already met in previous lives? And is it useful to know one's past lives to understand one's spiritual development? What is the difference between devotion to the Satguru and fanaticism? How can we increase our faith in the Satguru?

SANT JI: Saints do not make prophesies, such as: "You have done these good karmas in the past," or "You have done this bad karma in the past," or "You were an elephant in your past life," or "You were a horse," or "You were a dog," etc. But Master Sawan Singh Ji used to say that we meet only those people in this lifetime with whom we had some connection in the past lifetime. Guru Nanak Sahib also says that those who used to

fly in the past life meet those souls who are flying in this lifetime; and those who were on the land meet those who live on the land.

Master Sawan Singh Ji used to say that this creation was created and the souls were given to the Negative Power to form His own creation, because Kal had done the devotion of Almighty Lord for seventy ages, standing on one foot. And as a result of that He got the gift of the souls from God Almighty to create His creation. He cannot create any new soul, He cannot destroy any soul. But He has the right to keep the souls involved in the trap of the karmas in His creation as long as He can. At that time, God Almighty told Him, "One of my Powers will also come into Your creation, and You have to give the human body to that Power. Also, You have to give the human body to all the souls at least once after completing the cycle of 84 lakhs, births and deaths."

At that time, the Negative Power said, "Yes, I will give the human body to Your Power; and also I will give one chance of the human birth to all the souls after completing the cycle of 84 lakhs, births and deaths. But I have some conditions and that is that Your Power Who will get the human body, the Saints, should not perform any miracles.

"And the other condition is that wherever I give birth to the souls, whether I put that soul in a hunchback body, or whether I put that soul in any deformed body or anyplace, even if I put the soul in a body of an animal or any creature, he should be pleased with that body – he should be content in that body – and he should not be willing to leave that body. No matter how difficult or how miserable that body may be that soul should always be content with that body. The other condition is that no soul should know about what he has done in his past lifetime."

Because if we would know that we are getting the comforts and the happiness because of this past good karma and we are getting the pain because of this bad past karma, I think that nobody would want to do any bad karma; everybody will do the good karmas; and in that way, nobody will do any bad karmas. But since we are not supposed to know about our past lifetime, that is why, out of ignorance, we do good as well as bad karmas.

Since Negative Power put this condition and got God Almighty to promise that the Saints will not perform any miracles, that is why Saints never perform any miracles; otherwise, it is not a very big thing for the Saints to give a leg to a crippled person and an eye to a blind person. If They were allowed to do that, They could easily attract all the souls in this world to the Path of Naam, and They can easily give Naam initiation to all the souls. And in that way, They could empty the domain of Negative Power.

But They cannot do that. That is why They never perform miracles; and that is why They always tell the disciples, "You also should not perform any miracles – you also should not use your powers. You should remain in the Will of God and do the things according to what We have taught you."

It is because of the boon which the Negative Power has taken that the pig lives in the dirt; he eats the dirt; he always remains in the dirt. We know that the body of the pig is a very miserable body, but still, when somebody tries to kill the pig, he runs for his life and he cries for help. And even though he is suffering a lot in that body, still he doesn't want to leave it.

In fanaticism, we become jealous, we criticize others. We try to prove that we are better than others, and we always try to prove that the other people are worse than us. But when we do the devotion to the Satguru, we develop love within us; we love everyone. We do not throw dirt at others; we do not criticize other people. And we never judge others; we never criticize others. We always pray to God Almighty that we should not criticize others and we should not judge others; and we always pray to Almighty Lord to shower grace upon us and all the beings.

All the fights, the battles, and all the disputes – all the fighting and killing – are because of the fanaticism. What we are seeing today in the war of Iraq and Iran is nothing but fanaticism. Even though both the groups are following Prophet Mohammed – they believe in the same Holy Book – but one is called Shiah, the other is called Suni; and the Shiah people want to dominate the Sunis and the Sunis want to dominate the Shiahs.

If we want to write the story of devotion to the Master, we can write many books if we want, but we cannot write it completely. Because when we do the devotion to the Master, we have love for the whole world, for the whole universe. We understand all the societies, all the religions as our own religion, as our own society. And we have love and affection for all the beings of this world.

When I was at Sant Bani Ashram during the first World Tour, a person who was a Catholic came to see me. And he said, "I can never forgive those who are not Catholic; and I can never forgive you."

When he was saying this, Pappu hesitated in translating; so I said, "Well, tell me what he is saying." Pappu told me what he was saying and I told him lovingly, "Only one who has forgiveness in his within can forgive. It doesn't matter if you forgive me or not, but I love you and I forgive you."

It had such an effect on him that after that he became a dear one; he started writing letters to me, and he became a very good dear one.

Dear ones, no religion is bad; all the religions are good. Master Kirpal used to say that all the religions were made for the development of our soul, for our progress. Because in the depth of all the existing religions, there is a very meaningful principle, and that is the devotion of the Master and love for all. But we people forget the principle, we forget the foundation stone on which the building of that religion has been erected. And we start fighting for the useless things; we always forget the real principle on which that religion exists.

Saints and Mahatmas do not present any new formula to us. They always tell us about the past Mahatmas – They always talk about the past Masters in Whose Name we have formed the existing religions. Because, if you read the writings of all the past Masters, you will come to know that all the Masters have written about having love for all – doing the devotion of the Master. And They all have written about the presence of God Almighty within us; and They all talk about going to the perfect Living Master; because They tell us that God Almighty cannot be found in any holy book. It is the attention of the Living Master through which we can be lifted up and go back to our Real Home and realize God Almighty.

The present Masters tell us only those things which the past Masters have written in Their books. If you read the books of the past Masters, you will come to know how They laid a lot of emphasis on love for all and hatred for none, and how They talked about the importance of going to the Living Master.

If we knew about our past lives, it is possible that we might not progress in this lifetime, we might not do any meditation. Who knows what karmas we have done in our past lives? Suppose our past life has been very bad. It might discourage us; we might lose interest in becoming better in this lifetime; and it is possible that we might not do any meditation. So that is why it is not necessarily true that if you knew about your past life it would be useful for spiritual development.

You can read the *Sant Bani Magazine* and you will see how, when Baba Bishan Das had told me about my past lifetime, that I was performing the rites and rituals – I was doing the fire practice, the austerities. And He made me dig some land; and He showed me the bones of my past lifetime. And at that time he said, "Your past parents are still alive." I touched my ears; because I was convinced. And I told Him, "No, Master, don't make me see them; because I am already bothered by the present parents. I am not able to become detached from them. And if you will make me meet my past parents, it will become difficult for me." So it is not necessary for you to know about your past life to progress in the meditations.

You should not go into details like this; because if you would go in your within, this matter can be solved there by itself. Not only of one lifetime but, if you go in the within, you can know about all your past lives, where you have been, and what sufferings you have suffered.

Fati was a Muslim Fakir who used to do meditation; he used to go in the within. And he was a contemporary of Baba Bishan Das. When I took Baba Bishan Das to see Master Sawan Singh, Fati also came with us. And there he told Baba Sawan Singh, "I know about your past lives. I know that once you were born the king of Faridkot. Faridkot was a state in Punjab, but now it is all dissolved in the state of Punjab. But at that time it was an independent state in Punjab. Baba Sawan Singh heard that and, in a very serious mood, He said, "Yes, I know. I even remember the poverty I have suffered in many of my past lifetimes. If I go and claim to be the owner of those palaces which I used to own in my past lifetime, do you think that they will let me go in?"

1994 May: The Importance of Our Vows

Session Date: January 29, 1984

This question & answer talk was given January 29, 1984, in Rajasthan, India.

QUESTION: Would the Master please talk to us about the power in the vow and the penalties of breaking one?

SANT JI: First of all, we should not make any promises or take any vows. If we have to take a vow or make a promise, before doing that, we should know in our heart whether we will be able to maintain it or not. And when we have made a vow, it is more important to maintain that vow than it was to make it.

Previously, when not many people were educated and there was not much reading and writing, in those days, people would take a little bit of water in their hand and would take any vow and make any promise; and that would serve as an agreement. After that they would never break their agreement, never break their vows, no matter how much they had to lose or how much they had to sacrifice They had the capacity of always being truthful; they would never lie. That is why their thoughts were pure and with a very little grace of the Master, they would go up. In the old days, people used to do more meditation. There were many people who were religious-minded.

I'll give you a worldly example, which most of the people in India still use. Whenever any father would give his word to someone else that he will marry his daughter to the other person's son, he would do that at any cost. At the wedding, both the boy and girl take vows; and they know that they have to keep these vows. They always keep their word, they maintain their vows throughout their life, and they separate only when death separates them. They do it because they know that it is very important for them to maintain the vow which they took at the time of their wedding.

But nowadays, what is happening? The Western culture is coming into the big cities of India. And as it happens in the Western countries, the same thing is also happening in the Indian cities. People don't take much time to break the vows they have taken at the time of their wedding. Sometimes people break their vows only a few hours after the wedding ceremony has taken place, or sometimes a couple of days or weeks after the wedding has taken place. They do not care for the vows which they have taken, and they do not care for their parents or their Master. [No matter] what they say, they don't pay any attention to that.

Because people started breaking the vows which they made at their wedding the government introduced laws. But what can the law do? The law can only punish those people. The law cannot bring them back to the real path. So when people started breaking their vows and started separating from each other, then the government implemented this law which could not do anything very solid. And nowadays, people don't care what their Master is telling them; people don't care what their relatives will tell them; they take no time in breaking the vows which they have taken at their wedding. There is a saying that, no doubt, God provides everything to everyone, and there is no one equal to God. But what is the value of God nowadays? God is used only for swearing. People use the name of God only to swear and only to make the vows. We have made a ceremony of taking the vow and breaking it; and we do not understand its importance.

I have given this example of the wedding vows, because at the wedding we take a vow of helping each other and living our life together. We become very happy when we take the vows at the time of the wedding. And when we break those vows, what happens? We become upset; and we always feel scared in our heart. I receive letters from many people who have already remarried after getting divorced from one partner. They write that they remember their previous wife or their previous companion, because one part of their heart says that they have made a mistake. So there is a part of the heart or of the soul which always feels bad about breaking a vow, because it is not a very good thing. Nowadays, why do the people not believe, why are we not convinced, when other people take vows or give their word? Because we have made this business of taking vows or making the promise as a ceremony.

In the story of the Mahabharata, which you may have read, it is told how in the Copper Age the Pandavas had given their word to the Korovas that if they would lose in the gamble which they were playing, they would leave all their kingdom and they would go into exile for thirteen years, out of which twelve years they will be known to people, and for the thirteenth year they would not be known to the people. And you know that when they lost their game, they gave up their crown and gave it to the Korovas and they left and went into the forest. And they wandered here and there for twelve years, and spent the thirteenth year without anybody's knowledge. They did not have any agreement or anything written on paper. It was just because they had given their word to the Korovas that they left everything. So before making any vows, or before making any promise, you should think about it. I would say not only for days, but if you want, you can even take weeks or months to decide whether you should take that vow, whether you should make that promise or not. Because if we do not maintain our vow, if we do not maintain the promise, then what happens? We get punishment in this world, and we get some part of that punishment in the other world also. You should not understand that you made a vow and you broke it, and you are not going to get any punishment. You will definitely get punishment.

First of all, in this world, the person with whom you have made the promise or the vows, he will get upset and he will be hurt. So you will get some punishment – you will face some karma – as the account of that deed. And the remainder of that will be paid by you in your next lifetime. Master Sawan Singh Ji used to say that, because of our give and take of the past, we develop love for other people in this lifetime and we develop hatred for other people in this lifetime. Since we have loved people in the past, we get the love from those people in this lifetime. And since we have hated some people and have had bad relations with them in the past, that is why we fight and argue with them in this lifetime.

So, why not keep our account clear? Why not keep all the things very clear in this lifetime – not upset other people, always love other people – so that we will not have to come back again into this world and suffer the hatred and the upset-ness of the other people whom we have made upset in this lifetime.

We do not care for a very big vow we have taken. And when we break that without thinking about its consequences, then we start not caring for the small vows or the little promises we have made to people, and that spoils our habits. Sometimes at the time of our death, this bad habit gives us a lot of problem, because the people with whom we have made the false promises and with whom we have broken our vows and our word, those people's faces come in front of us, and they bother us at the time of our death. Always remember that nature, Negative Power, and the karmas, all these are not useless things. They all exist and they all work according to their laws. Master Sawan Singh Ji used to say that Negative Power does not spare even one karma. Either the disciple has to pay the consequence of the karma he has done, or his Master has to take care of that.

There is no doubt in the fact that Master definitely helps, whenever it is possible, in suffering the karmas. But still the disciple has to suffer some of the consequences of his karma. And you know that when we are paying off even a little bit of karma, how much pain, how much suffering we have to take on our body.

If we have real love for the Master, and if we are really yearning for Him, we will definitely think about the consequences of the karma which we are going to do, and the consequences of not maintaining the vow which we are going to take. Because good children always stand on their own feet and they do not become a burden on their father; in the same way, the good disciples do not become a burden on their Master.

Before doing anything, before making any promise to anyone, they think about it: "If I will not be able to maintain this promise, who will have to carry the burden of it?" If we do the bad karma, if we do not maintain the promise, then definitely our Master has to share the burden or consequence of that karma. If we have real love for the Master, if we are the good children of the Master, then we will definitely think in our heart, "My Master is such a gracious One that He is ready to jump in the fire for my sake. Is it good for me to make my Master carry this burden of not maintaining the vow which I am taking?" So before making any vow, before doing any karma, we will definitely think about it.

There was a disciple of Guru Har Gobind whose name was Vidi Chand. He had the habit of stealing. Once he was stealing some things and suddenly the householders in that house woke up and called the police. The police came, and they started chasing him. While he was being chased by the police, he went on requesting to his Master, "Master, from now onwards, I take this vow that I will never do this bad thing again; but for this time You should save me."

He did not find any place to hide himself. Finally, he came near a furnace which was not cold, it was still burning. And, remembering his Master, he went into that furnace. At the same time, Guru Har Gobind was doing the Satsang in front of many other people; and suddenly, He started saying, "I don't know what is happening to my body. I am feeling as if my body is burning in a fire. Please bring the water and pour it on me." So people brought water and poured it on His body. And nobody knew what was happening to Guru Har Gobind. Somebody thought that He has something from this disease and that disease. They all thought, according to their own understanding; but nobody really knew what was really happening.

After some days, when that disciple who was saved by Guru Har Gobind – because he went in the furnace remembering the Master, he did not feel any heat of the furnace and he was saved; he did not burn his body he came out and he knew that his Master had taken care of him, had taken his karma on His body. That is why he came to his Master, to thank Him. After coming to Guru Har Gobind, he became a very good devotee, and he became a leading sevadar. His name was Vidi Chand, and he was one of the leading sevadars of Guru Har Gobind.

So I mean to say that Master definitely takes the karma of the disciples on His body. At that time, when Guru Har Gobind was feeling that His body was burning, He told His disciples to pour water on His body. At that time, He was not receiving that water being poured on His body. In fact, He was sending the water to that furnace so it would cool down and His disciple would not feel any heat.

A few days before this incident happened, Guru Har Gobind told Vidi Chand that he should give up his bad habit of stealing; and he promised Guru Har Gobind that, from then onwards he would not do that. Once in the Satsang, when Vidi Chand was taking

care of the people's shoes, he was tempted to steal some of them, because there were some good shoes there. But then he remembered the promise he had made with his Master. But since he was in the habit of stealing things from other people, he could not control himself. So instead of stealing the shoes, he started changing their places. He would take one shoe from this end and one from the other end. Some dear one saw that and he complained to Guru Har Gobind. And he told Vidi Chand also, "Don't do this. You have given your word to Guru Har Gobind that you will not steal things." He said, "Well, I have given my word that I will not steal the shoes, but I have not said that I will not change their places."

Even now many people remember this. I mean to say by this story that, since he did not maintain that small promise which he had made to Guru Har Gobind, and he continued doing his bad habit, that is why it led him to do such a big sin; and his Master had to pay the karma of it.

Always remember that when we do not care for the small promises, the small vows which we have taken, it leads us to commit a very big sin – a very big crime. And that makes us suffer throughout our lives.

QUESTION: Would you speak to us about the value and purpose of marriage and how it should be conducted?

SANT JI: In the last question, I approximately answered this question also. Before getting married to anyone, we should think about whether we will be able to maintain the married life with that person or not. In Sant Mat it is not considered a bad thing to get married. Getting married is only getting dyed in the bond of love. And marriage means to take a companion in life, to make life easier.

Master Sawan Singh Ji used to say, "When people come to me and ask, 'Master, should I get married?' I tell them, 'Well, if you can carry the burden, then you may get married. If you can maintain the married life, then you may get married.' And when some people ask me, 'Master, should I not get married? Is it all right if I live without getting married.?' I advise them, 'Well, if you can maintain chastity without getting married, if you can save yourself, if you can abstain from committing the adultery, then you may not get married.'"

He used to say that it is not a bad thing to get married in the Path of the Masters. But Masters always emphasize maintaining a chaste life. They always say that you should not commit the adultery; you should always keep your life pure. Master used to say that, once we get married it is very important for us to maintain it. Up until now, no Master has ever inspired us to get the divorce; They have never inspired us to commit adultery. They always say that it is very difficult to maintain love, just like it is very difficult to develop the love for one Master even if we go on working for it throughout our lifetime. In the same way, it is very difficult to develop the love for one husband throughout our lifetime.

In the same way, we should try to maintain our marriage with one person only. Master Sawan Singh Ji used to further say that the wife or the woman who has many husbands, how is she going to please everybody and how is she going to care for everybody? In the same way, the husbands or the man, those who have many wives, those who have many

companions, how are they going to please everyone? So that is why it is very important to maintain the marriage.

QUESTION: Master, when you give us parshad, we take a piece of that and take it home with us and mix it with other food and give it to the sangat, are we giving them any of our meditation? Is it okay to do that?

SANT JI: Regarding parshad, a lot has been published in *Sant Bani Magazine*. You should read it. You will get a lot of information about it.[5] Parshad means "grace." In the parshad given by the Master, there is a lot of grace of the Master; there is a lot of earnings of the meditation of the Master. But it all depends upon our feelings, upon our receptivity, how we accept that parshad, and how the other person to whom we are giving the parshad accepts that parshad.

Before I came to the feet of Master Kirpal, there was an overseer who used to serve me a lot, with the intention that he may be blessed by a son because they did not have any children. So he used to serve me a lot. When I went to Master Kirpal, I brought him there also. And I wanted that Master Kirpal might bless him with a son, might shower His grace on him. So Master Kirpal gave him the parshad. At that time He was giving out the parshad of the *ladoos*, the sweets, and He gave a lot of parshad to that overseer.

After coming down from His room, when that overseer was standing there, another person who knew the overseer came there. And he said, "Well, you are an educated person. You still believe in the Saints and Mahatmas? Why are you standing here?" So the overseer felt very bad. He felt embarrassed, because he was an educated man, and he thought that it is not good for people to know that, even after being educated and having such a good position, he is still running after the Saints and Mahatmas, which is not a very good thing [from a worldly viewpoint]. So, because he felt embarrassed, he lost his faith in Master, and he gave the parshad, which the Master had given him, to somebody else. That person who received the parshad had many daughters, but had no son. So they took the parshad with a lot of faith in the Master, and he gave that parshad to his wife. And, after ten months, they had a very beautiful son. When they had the son, they came to me and they told me that the overseer had given them the parshad, and they took it with much faith in the Master. And as a result, they have been blessed with a son and they were very grateful to the Master.

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[5] The following questions about parshad and Sant Ji's answers have been printed in *Sant Bani Magazine*:

January 1978, "The Value of Parshad," p. 28 – ". . . how should we use it? . . . eat it all at once? . . . should we share it with other people?"

October 1985, "The Reality of the Saints," p. 27 – "Is it all right to give parshad as part of a medical treatment?"

January 1989, "Simran Cuts the Simran," p. 29 – "Are there different gradations of parshad?"

October 1989, "Be Careful in Making the Karmas," p. 25 – "I wonder . . . whether the grace that comes through parshad and darshan depends on the belief of the person receiving it or strictly upon what You want to give?"

About nineteen or twenty years after that son was born, suddenly a thought came into their mind, "We were blessed by this son only after we made the pilgrimage to the Temple of Duala Ji, which is in the mountains." By then they had forgotten the grace and the parshad given by Master Kirpal, so they started thinking like that. And they thought, "Well, because Goddess Duala Ji has given us this son, we should go to her temple in the mountains, in the Kangara and we should pay our tributes there. We should thank that goddess." So they went there; and on the way, their son, that boy, died in an accident. And when they came back, I came to know about that and I felt very bad, I felt very sorry; because they used to live in our area. And that is why I felt very bad that they had lost their son.

So the overseer did not accept the parshad with faith, and that is why he passed on the grace of Master, which he was going to get, to somebody else. And those people, even though at that time they took it with much faith and with much love, and that worked for them. But afterwards, when they could not maintain the faith in the Master, they lost the thing which they had received by the Master, which was, in fact, the grace of the Master.

I mean to say that, whenever we get any parshad from the Master, we should maintain it. Because it is the charging of the Master; it is the meditation of the Master which we are getting in the parshad which He is giving to us. It all depends upon our receptivity and upon our feelings how we accept the parshad. In the parshad, we get a lot of the grace of the Master, but it depends upon our vessel how we accept it.

In the West, people want to have children in their families, and I get many requests like this. But they don't care whether they get a son or a daughter. But in India we have this disease, this is a very common disease, that people want sons and not the daughters. [laughter] No matter if the son is harassing them, and no matter if the daughter is giving them much peace and happiness, still they would prefer to have the son. And that is why, whenever anyone gets any daughters, they feel very bad about it. [Lots of laughter by sangat and Sant Ji after this statement.]

QUESTION: Could the Master talk about some of the ways that we unknowingly lose the value of our meditation?

SANT JI: We do not lose our meditation; because whatever meditation we have done is preserved and protected by our Master. But when we say that we have lost the meditation, what happens is that our soul becomes dirty, and haziness, mistiness, comes over our soul. And that is why lust, anger, greed, attachment and egoism – all these five passions overcome us. Because of these five diseases, we go away from the meditation, and the [passions] do not allow us to meditate more.

Mind is our great enemy, and he is sitting within us. Like a competent lawyer, he tells us, "What is wrong in indulging in the lust?" "What is wrong in being angry?" "What is wrong in being greedy?" and egoism, and attachment, etc. He always prepares such ways in our within which take us away from meditation. One who obeys his enemy, will he ever become successful in his battles? One who obeys his enemy will never become successful. Your friend, who has real sympathy for you, is also sitting within you. And he is always telling you about the advantages of doing the meditation.

He always makes sure that you know the consequences of the bad things which the mind is making you do. But we trust our enemy and we do not trust the friend who is within us. Because, if we trust and believe, if we obey our friend, we have to work hard. Whereas, if we trust our enemy, if we believe in our enemy, then we do not have to work hard. That is why we do not follow our friend who is sitting within us, and giving us good advice.

We should behave with our enemy mind – like we behave with such people with whom we do not get along very well. You know that with such people, first of all we don't want to see them, and if, by chance, they come in front of us, we do not look at them. We always ignore them. We should behave the same way with our mind.

Those people who have such an attitude for their enemy mind, they become successful in their meditation, because they never even think about the mind and the passions which he is creating, what to talk about allowing all these passions and the tricks of mind to come in their body. They have determined that they will not allow their enemy, and the passions and the army of their enemy, to enter in their body. That is why they become successful. They never lose their meditation and, by leaps and bounds, they progress in the meditation.

1994 June: Take Advantage of His Coming

Session Date: February 1, 1984

This question and answer talk was given February 1, 1984, at Sant Bani Ashram, Rajasthan, India.

QUESTION: Master, in 1977, You said at Sant Bani that all Your initiates were going up in this lifetime. You also mentioned that the initiate goes up on the Master's meditation, not on his own, that all the meditation that the Master does is stored for His initiates, and that He doesn't really need it. Also if the initiate doesn't meditate, supposedly the Master can't help him. "What can the Master do if the initiate doesn't meditate?"

Also Mother Millie told about going up in meditation to one of the higher planes and meeting an initiate who said, "I can't talk to you now; I have to meditate! I didn't meditate on planet Earth. Now I have to meditate a long time up here . . ." So, can Master comment on those comments, and also tell us about the fate of the initiate who doesn't meditate, and also the fate of an initiate who does meditate but, for one reason or another, can't quite do it properly.

SANT JI: When a seed is sown in the ground, whether in the right way or in the wrong way, it definitely grows. Meditation, whether it is done correctly or incorrectly, always gives us fruit. That is why we should meditate. Kabir Sahib said, "One who will meditate, will definitely someday meditate correctly." The thing is that we need love, faith and trust in the Master.

I told a story previously, about a devotee of Lord Vishnu – the Hindus remember Lord Vishnu by repeating many of His names. There was a farmer who was illiterate, and he could not remember all those names. So he went to a pundit, a learned scholar, and asked him about the names of Lord Vishnu. The pundit tried to help him learn a few names of Lord Vishnu, but since the farmer was illiterate, he could not remember any of the names. When he went home, he could not remember any of the names which the pundit had

taught him. In those days, people did not go to tailors to get their clothes stitched. Usually they stitched their clothes at home. And they had strange names for the clothes. The underpants were called by the name "arban," which did not have any meaning. So, in his efforts to remember the name of Lord Vishnu, the farmer started remembering Lord Vishnu by the name "Arban." [Sant Ji and everyone else laugh a lot when this is translated.] When he started remembering Lord Vishnu by that name, even Lord Vishnu could not help! [more laughter] He also started laughing while he was sitting on his throne. And he told his wife Lakshmi, "Today, a new devotee has been born, who is remembering me with such a name which is not written even in the Vedas and Shastras."

Now, Lakshmi said, "You always praise your devotees. Take me to one of your devotees, so that I may see how devoted he is." So they both came down to this Earth plane. At that time, the farmer was bringing water out from his well. He was working in his field, and at the same time remembering Lord Vishnu by that name – the new name which he had discovered. Vishnu told Lakshmi, "Okay, I will go and sit in the well, which is without a fence. You go and ask him what he is doing, whom he is remembering."

The farmer was tired remembering Lord Vishnu by that name Arban; and it was not doing him any good. He was doing that remembrance so that he might have the darshan of Lord Vishnu and it had been a long time since he began doing that without any results, so he was tired. When Lakshmi came to him she asked, "Who is this Arban; who are you remembering?" He replied, "It is the name of Lord Vishnu, and I am remembering Him." Further, she asked him, "Do you know where He is now?" He was so tired that he said, "Yes, He is sitting in that well without a fence."

Out of frustration, he had said that, but it became true. And Lord Vishnu appeared from that well, and He gave him His darshan.

So the meaning of telling this story is that, if you remember God with any name, it does not make any difference, if you have love and yearning and faith in the Lord, He will definitely give you His darshan. That name was not given to that farmer by any Saint, and there was no charging working behind that name. And that name was not of the Lord of Sach Khand, that was the name of a Lord of a lower plane. But still, because that farmer had love, faith and yearning for Lord Vishnu, that is why he got His darshan.

So the main thing is that you should do the meditation. You should do the repetition of the five sacred names which are given to you by the Master. The main thing which counts is your love, faith and yearning.

Saints do not initiate the dear ones with the intention that they will come back into this world again and again, and will get liberation only after many births. Whenever They give us the initiation, They are determined that They will take Their disciples up to the Real Home in this lifetime.

So the disciple should do the devotion with faith in the Master, because the happiness which we see is not the permanent happiness. It is temporary. The things which change into pain are not the real happiness. This world is full of suffering. And our Beloved Friend, Who is going to relieve us of all these pains and sufferings, has come onto this plane. So why not take advantage of His coming? Why not have faith in Him and do the

devotion of the Path which He has shown to us? Only he is a wise person who, living in this world, becomes liberated from the suffering world.

QUESTION: Master, will you talk to us about ego and its effect upon the soul?

SANT JI: Ego is a very strong enemy among the five dacoits, the five enemies. And it is that passion which surrenders to us last. He is the last one to surrender.

It makes our soul unclean and dirty, and it takes us away from Almighty God. Ego is that thing which undoes all of our doings. Kabir Sahib says that when the egoism comes, then all that you have done becomes undone.

Guru Nanak Sahib has written, "Egoism is a bad disease. And the medicine for removing this disease of the soul is also kept within us." He says, "Egoism is an incurable disease; but the medicine for it is also within us." If God Almighty showers grace on us and makes us meditate on the Shabd of Master, then this disease can be removed. We can get a lot of help if we pay a little bit of attention to the lives of the Saints. You know that Saints have been given a lot by the Almighty Lord. They have been given such a high position, and within Them God is manifested. But still They never become proud of Their position. They never say that They are something;

They always remain humble. They always call Themselves as the poor ones, as the helpless ones. And They always call Themselves the sevadars. They say, "We have come here to serve you." If we pay attention to Their lives, and if we see how They behave, even after getting all these things, we will get a lot of help to remove this egoism.

Think about it patiently, what are the things for which you have the ego or pride? Are you proud of your youth? Have you not seen any old person struggling with his life? Do you have the pride of your wealth, of your being wealthy? Have you not seen the poor people wandering here and there on the streets? Are you having the pride of your good health? Have you not seen in the hospitals how people are suffering from disease? All those things which we have are not going to last forever, so why have ego over them? Master Sawan Singh Ji used to tell this story often about one old Saint. A lady would everyday come to Him and ask, "Do you have a beard on your face or bushes?" But He would not reply. When His end time came, He told His disciples to call that lady. When that lady was called, He asked her to ask Him the same question with which she had been taunting Him all the time: whether He had a beard or bushes.

That lady said, "Well, why didn't you reply to this question earlier?" He said, "I was not sure about my mind; who knew whether he was going to deceive me or not; I don't believe in it. That is why I did not reply. But now, since I am going, and I'm taking my beard stainless, that is why I am confident that this is a beard, not bushes." So Saints never become proud. They never have the ego because They have the awareness – "who knows when the mind is going to deceive us." Why does egoism make us fall down? Because we do not have any qualities, but still we are proud of having them. [laughter] Guru Nanak Sahib says that those people are the real fools, the real donkeys, those who do not have any qualities in them, but still are proud of having them. So we should meditate on Naam and have humility.

QUESTION: I have two questions, the first being, in the morning, to get over the dry spots, is it acceptable to do a practice of counting out Simrans – 50 or 100 – to do

acceptable quality, you know, and establish a pattern. And two: When the pain really gets heavy toward the end of the sessions, I found more withdrawal would help, but the breath gets imperceptible; so does the Simran after awhile. I was wondering if that was incorrect practice.

SANT JI: If your tongue is wet by doing Simran and if you have love, faith and yearning – if you have all these three things – then there is no question of having the dryness. So we should always keep the Simran on our tongue.

Pain is also felt when we do not meditate regularly. We meditate for some days and then give it up. And again, when we come in the company of the other people in the Sangat, looking at them, we also feel like doing the meditation. But since we have not done it regularly, that is why we are bothered by the pain. If we continue meditating for some days, this pain will go away.

If you will start counting the Simran, your attention will go to the counting, and you will not be able to concentrate at the Eye Center. In the earlier days, many Saints used to recommend the moving of the rosary to do the Simran. But Guru Nanak Sahib and Kabir Sahib did not emphasize this. In fact, They condemned it. They said, "When a person moves a rosary, his attention does not go to the Eye Center; his attention is stuck in moving the rosary."

Many times it will happen that your mind will make you give up the Simran, and you will only go on counting the numbers.

In Delhi, in Bali Nagar, near Pappu's house, there is a temple. Every morning, when people come to the temple, the priest over there makes them repeat the name of Rama. And all the people who come there say, "Ram, Ram." And he is the only person who is counting how many times they have said, "Ram." Once he came to see me and I asked him the question, "Why do you count how many times people have said, 'Ram, Ram'? Is it harmful if you repeat the name of Rama a couple of times more than you are supposed to?" [laughter]

My purpose of asking him that question was, "When God does not count all the blessings which He has given to us, and when He does not delay in opening His gracious door for us, is it good for us to do His devotion by counting? If we repeat His Name a couple of times more, what harm will it do?" So whenever we do the Simran we should not count the number of repetitions. The Simran should be done by love, [not by numbers]. If we do the Simran by love, without being aware of how many times we have repeated it, we will definitely become successful in our practice.

If you will do your meditation regularly when you are at your home, or even when you go to visit your family, or when you are going out for the business; if you have made the routine of meditating every day, you will find it very easy to sit for an hour. You will not even remain aware of how that one hour was spent – how that one hour passed. I have seen many Muslim devotees – Muslim people – offering their prayers, doing their Namaz in a moving train. Many times in the airplanes also I have seen them offering their prayers. And in the Army also, even at the place where the bombs were dropping, the Muslim people, at their scheduled time, would offer their prayers and do their Namaz.

In those days, I used to perform the rites and rituals of the Sikh religion. So that is why, whether I would travel in a train or in a truck when I had to go to the battlefront, or even when I crossed the sea on a ship,[6] I always used to do the rites and rituals at the fixed time. In fact, whenever the time would come, I would know by myself that the time had come, as an addict does not find any peace if he does not take his drug. In the same way, one who is regular in his practices will not find any peace unless he has done his practices.

So we should not give up our meditation no matter where we go. If we miss meditation for one day, it is equal to the missing of the meditation of three days.

Further, we should introspect our life; we should keep the diary which was introduced to us by Master Kirpal. Even if we meditate for five or six hours every day and do the worldly work for sixteen or seventeen hours, you know which side of the balance will have more weight: the side of that balance, the side of the world, will be more. So even if you are doing five or six hours, still it is not enough.

So Satsangis should never give up doing the Simran, even during the daytime. If a Satsangi is doing the Simran during the daytime, in the nighttime Simran will come to him by itself; he will find it very easy to do the Simran. We should develop such a habit of doing the Simran like we have the habit of thinking the worldly thoughts. Now, you know that we do not get upset, or we do not worry about thinking the worldly thoughts that come in our within by themselves. We do not need to make any efforts for doing this. So if, at the place where we have the thoughts of the world, we have the Simran, then it will become very easy for us to do the Simran.

Because if we have developed that habit, we will be doing the Simran without making any efforts to do it. It will go on within us by itself.

Master Sawan Singh Ji used to say that our condition should become like this: that our hands are at work and our hearts, our thoughts, are towards our Master.

QUESTION: Would Master please talk to us about the role of the ashrams in the West?

SANT JI: Ashrams, whether they are in India or in the West, are made for our own improvement and for doing the meditation. That is why we should use the ashrams only for this purpose.

When the dear ones leave their homes and visit the ashrams, at the ashrams always there are some people who are ready to take care of us. So we should take advantage of their being there; we should let them take care of us, and we should sit there, do the meditation and improve ourselves. If we use the ashrams for this purpose, it is good for us.

No ashram is made for the purpose of fighting and arguing with each other, or sitting there and drinking wine and doing the bad karmas, bad deeds. The ashram is made only for the devotion of God, the remembrance of God, and learning the lesson of love and humility.

As long as the Saints are alive, They never say that in any ashram you should criticize or comment against any community or any religion. They say that if you want to look at the

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[6] Sant Ji was a young man in the Indian Army during World War II; his regiment was sent to fight in Italy.

faults, you should look at your own faults, and you should look at the good qualities of others.

And most of all, do your meditation there. So it does not make any difference whether the ashram is in the East or in the West. The purpose of the ashram is the same everywhere, and that is to do the devotion, to do the meditation, and to come together in the name and remembrance of the Master. In the ashram, the Satsangis get the opportunity of having the bhandaras in which different Satsangis come together. And as the melon changes its color by coming in the company of the other melons; in the same way, we change our habits and we improve ourselves by sitting in the company of the other improved souls. Because in the bhandaras or the big unions of the Satsangis, many times people who have done a lot of meditation also come. So sitting with them, in their company, we also feel inspired and devoted to do our meditation. So the purpose of ashrams everywhere is the same, and that is for doing the devotion of the Lord.

QUESTION: Beloved Master, would it be all right for a Satsangi to whisper the five sacred charged words in the ears of a dying Satsangi who is dying in a state of unconsciousness, whispered very softly without being audible to others?

SANT JI: It was a very important question that you have asked. If there is any non-Satsangi present at that time, you should tell him to leave the room. And, if that Satsangi who is dying is unconscious, then you can say the Simran in his ear. If he is a little bit conscious, you should ask him if he remembers the Simran. If he remembers the Simran, it is all right; he will start doing the Simran. If he does not remember the Simran, then you can help him; you can make him remember the Simran.

If only Satsangis are present there, that person who is dying will definitely leave the body only after telling you, “The Master has come and I am going with Him.” Even if he has not been able to speak, he will definitely let you know.

If there is any non-Satsangi around, he will not say anything; he will leave the body quietly.

If such an opportunity comes, we should be very careful because it is a very delicate moment. If there is no non-Satsangi around, the departure of that Satsangi’s soul will be very comfortable, very pleasant. If you are meditating, then you don’t have to face this problem, because those who are meditating, Master always hints to them, either by their dreams, or sometimes He appears in front of the Satsangi and tells him, “I will come on this day, at this time, and I will take you.”

Many times it happens that when the person is very sick, in the beginning he gets the darshan of the Master. But afterwards, when the sickness becomes more serious, he stops having the darshan of the Master. And then people start wondering what wrong he has done, what is the fault that he is not having the darshan of the Master.

The reason for not having the darshan of the Master when the sickness has become more serious is that, if the disciple gets the darshan of the Master, he requests the Master to remove the burden of the karma, to remove the suffering which he is having. Master is already doing that. He is already removing the pain of the karma; He is helping him to pay off the karma. That is why the Master does not appear in front of him, yet without his request, the Master is already working in the direction which He should be working.

When all the karmas are paid off, when the final time comes or is about to come, then Master comes to him, either in the dream or through the Simran or by a vision or by appearing in front of him, and tells him, "Now you have paid all the karmas and I will come on a certain day and take you." Many times it happens that such meditative souls know about their departure much in advance; and they even tell their family members, "Master has told me that I have to leave on this day, and I'll be leaving on that day."

He is a Gracious Being, and that is why He protects the members of the family even though they are not initiated. If there is any member of the family who has heard about the Master and has faith in Him, no matter if he is not initiated, he will also report, before leaving, "Master has come and I am going with Him."

So when such opportunity comes, when you happen to be near a dying Satsangi, you should do these two things, you should do this seva, and it will be a very good seva for him. The first thing is that you should ask him, "Does he remember the Form of the Master? Is the Form of the Master coming?" If he is remembering the Form of the Master, he will at once take his attention towards the Form of the Master, and he will start seeing the Master. The second thing you should ask him about is Simran. If he remembers the Simran, he will start doing it. If he cannot speak, if he cannot hear, if he is unconscious; then you should whisper the Simran in his ear, and that will also help him.

You can have this experience. I am not telling you all these things just to make you believe in these things. You yourself can have the experience of those things. Remove all the non-Satsangis from the place where a Satsangi is dying and ask him if the Master has come or not. He will say, "Yes, Master has come and I am going with Him." And even you will feel the presence of the Master over there.

QUESTION: I've heard it said that Lord Krishna is a manifestation of the Negative Power. Is that true?

SANT JI: You should read the book *The Ocean of Love: The Anurag Sagar of Kabir*; you will be convinced.

Every Satsangi should read that book *Anurag Sagar*; because with a lot of hard work that book was prepared and published. And it was published for all of you.

QUESTION: I have a question about meditation. Yesterday Sant Ji mentioned that we should not look at the picture of the Master; we should concentrate on the form. Does He mean the astral form or the physical form of the Master? The other question is on bhajan. In *Spiritual Gems*, Master Sawan mentioned that one should listen to the sound and imagine it coming from the center of the Eye Focus whether it is coming in darkness or in light. But Master Kirpal said that we should listen to the Sound and ignore all light. And I would like to have that clarified.

SANT JI: You have not seen the Astral Form of the Master. That is why you should contemplate on the physical form of the Master. When you will contemplate on this form, gradually this form will change into the Astral Form of the Master, and then into the Causal Form of the Master; and finally it will change into the Shabd. Now we are working on the physical plane; when we are in the physical world, we see the physical form of the Master. He is sitting in front of us; He talks with us. And that is why we need to contemplate on the physical form of the Master. When we will go to the first plane,

over there we start working through the astral plane, and we have the astral body, the Master has the Astral Form; and there the Form of the Master is Astral. And further, when we go in the Brahm, the Form of the Master is Causal; and after that when we go to Par Brahm, the Form of the Master is Shabd. In that way, when we go on progressing upward, gradually the Form of the Master becomes more and more pure; and finally it is changed into the pure Shabd, Sar Shabd, very pure Shabd. But now, since we are in the physical plane, we need to contemplate on the physical form.

Yesterday also I said that the teachings of Master Sawan Singh and Master Kirpal Singh were not different. They had the same teachings, but Their ways of explaining things were different. They had Their own explanations, but Their goals were the same; They always gave us the same teachings.

That is why Master Sawan Singh Ji used to say that those who want to understand the teachings in a few words should come to me; and those who want to understand the teachings with many words, many explanations, should go to Kirpal Singh. [laughter].

Master Sawan Singh Ji used to say that Kirpal Singh first dismantles the gun or the thing, and then, taking one after another part, He reassembles it.

I tell you that when you sit for the meditation, for the Sound, you should concentrate at the Eye Center. And the Sound, the Shabd, is coming from above. You don't have to feel or imagine that it is coming from there. It is really coming from above and from the center.

1994 September: Always Eager to Give Grace

Session Date: January 30, 1983

This question & answer talk was given January 30, 1983, at Sant Bani Ashram, Village 16 PS, Rajasthan.

QUESTION: A friend of mine wants me to ask Sant Ji about coming to see Him here, and whether it is due to her own effort or her karmas whether she can come or not.

SANT JI: You know that when the child is very young he is helpless and he cannot do anything by his own efforts. As long as he is lying down on the bed quietly, without calling for help, the mother says, "Well, he is doing fine. So let me do my work." And she does not pay much attention to the child.

But when the child starts weeping and crying for help, no matter how busy the mother is, or no matter how important the work she is doing, she will leave all her affairs and come to help the child at once. She will come and embrace the child at once.

In Sant Mat also, the same principle applies. The yearning of the disciple and the grace of Master work together, side by side. If we have the yearning, no matter how busy our Master is, He will at once give up all His thoughts. He does not have any worldly thought. All His thoughts are for His disciples.

So if we have real yearning for Him, no matter how busy He is with the other disciples, He will give up all His works and come to help us. So your friend should also have the

yearning to come here. She should also make efforts from her side, and she should leave the result for the Master to decide.

QUESTION: Should Satsangis become involved in economics and politics in the countries that they live in?

SANT JI: It is the duty of every citizen of the country to be loyal to his nation. It is the duty of every person to remain loyal and faithful to the community in which he lives. In the same way, it is the duty of every person to remain loyal and faithful to his own family also.

Sant Mat does not teach us to go away from our responsibilities. Sant Mat tells us that whatever amount of attention or involvement is needed in these affairs, you should do that. But you should also try to give your maximum attention for the Bhajan and Simran.

Just by taking part in the economics and politics, we cannot serve the country in a bigger way, in a greater way. There are many other areas, there are many other fields, working in which we can serve our country in a much better way.

Even by doing our Bhajan and Simran, in a way, we are acting our role in the service of our nation. Because if there were more devotees and meditators of Shabd Naam, if there were more people who were doing the meditation of Bhajan and Simran that country could progress more. Because if there are more people devoted to the Lord in a country, there will be more peace in that country, and you know that where there is peace, the country can progress very soon.

You know that India has given birth to many great Saints and Mahatmas, Rishis and Munis. Many Mahatmas, Rishis and Munis spent Their lives in this land, and They taught many people to do the devotion. That is why India is called “the land of Rishis and Munis.” And out of all of India, Rajasthan is the place where most of the Mahatmas have taken birth and have spent Their time. That is why Rajasthan is also called “the land of the Mahatmas.”

The part of Rajasthan in which we are sitting now was once a part of a state called Bikaner. And Gunganagar is the district of the same state of Bikaner. Nowadays, things have changed. People in this area are also adopting the ways of the West, and many of the western countries are adopting the ways which we used to have here.

I have seen this with my own eyes, because it was not long ago. Maybe forty years ago here, nobody would drink wine, and no officer would take any bribe, and nobody would lock their doors. Everybody used to live a very simple life, and they all were devoted to the devotion of God. They all were very truthful. There was nothing like corruption in this state. Because at that time, the owner of the state, King Gunga Singh was a very strict and very just king. And he used to have a weighing balance on the table.

Whenever he would sit in the court, he would have that balance. He used to say, “God may forgive the corrupt officer; but I will never forgive the corrupt officer.” He used to say, “When I do the justice, I weigh it.” And because of that, in those days, if you had left anything here, nobody would come and touch it, because people used to know that in the kingdom of Gunga Singh, they were not supposed to do that.

Once his son looked at some girl with lust in his eyes, and that girl replied, "It is said that the people of the state are like the children of the king." Because of his mistake King Gunga Singh had him shot dead; he did not even forgive his own son. Even though his mistake was not a very big one – he could have been forgiven – but just to show the people that he cannot tolerate even this thing, he shot his own son dead. Whenever he would see any officer dressed up very well, he would at once ask, "From where have you gotten this good dress? You must have definitely taken the bribe." His time was a very good time. Nobody used to drink wine, and many people used to do the devotion.

So if there will be more good people in a country, that country will prosper. If there will be more good people, they will think about making their country better, and they will glorify the name of their country.

You know that Kabir Sahib was born in a very low caste family. And nowadays people from far and near, from all the countries, remember the name of Kabir Sahib with sweet love and devotion. And they say, "Where was Kabir Sahib born? He was born in India." So Kabir Sahib glorified the name of His country. In the same way, Guru Nanak Sahib and the rest of the Ten Gurus, up to Guru Gobind Singh, They also glorified the name of Their nation. In the same way, you know how our beloved Master went across the oceans and awakened the oversouls of the souls, and how He did the devotion of Lord and inspired us to do the devotion of Lord. And in that way He glorified the name of His nation.

Politicians have their own point of view of explaining things to us. And Saints have Their own ways of explaining things to us. Lovingly, They remove the corruption from our within, and They make us good people. The politicians want to rule over the land, and they want the people to change their habits by force.

Whereas the Saints lovingly make us change our habits, and They rule over our hearts. Politicians rule over the land, whereas the Saints rule over our hearts. Saints make us change our habits with love, and They inspire us to do the devotion of Lord, whereas the politicians want to change the habits of the people by using their power, by using their force, which is never possible.

You know it has been about 2,000 years since Christ was born. And you know how many people in the west believe in Him. Is there anyone who wants to forget His name? They all remember His name with love and devotion.

About 1,400 years ago, Prophet Mohammed was born. And you will find all the Muslims have love and devotion for Prophet Mohammed, and they don't want to forget Him. In the same way, about 500 years ago, Guru Nanak and Kabir were born, and people still don't forget them; they always remember Them with love and devotion. This is only because of Their teachings and Their ways of living.

You can even go farther back and see how Mahatma Buddha, Lord Rama and Krishna were born – ages have passed since They were born. Still people celebrate Their anniversaries, Their birthdays, and how sweetly the people remember Them. In the same way, Swami Ji Maharaj was born about 100 years ago, and still we remember Him. Baba Jaimal Singh and Master Sawan Singh, how we celebrate Their birthdays, Their

anniversaries. And how we remember Them! And we understand that we are doing Their devotion by remembering Them.

In the same way, people remember Baba Somanath Ji, the disciple of Master Sawan Singh, and you know how they get together in Bombay in His remembrance, and how they have inspired other people also to come and join them in the remembrance of Baba Somanath.

You know that here in Sant Bani Ashram, we have the Satsang on every first Sunday of every month. Of course, we also celebrate the birthdays and the anniversaries of the Great Masters. But most of the people come to attend only the monthly Satsang. And this time, we are very fortunate ones that the birthday of our beloved Master Kirpal Singh is coming on the monthly Satsang day that is the sixth of February, it is on Sunday. And for that occasion I have written many bhajans in which I have congratulated and greeted that great Soul Who came into this world to liberate us.

I not only greeted and congratulated and thanked Him Who came down in this world, but also, I have shown my gratitude to the father and mother of that great Soul. And that is why in the bhajans I mention Gulab Devi, mother of Master, and Hukam Singh, father of Master. Because they were also very fortunate ones to have such a great Soul born in their family. That is why I have mentioned them, and I am grateful to them also.

I mean to say that great Soul came in this world and went far and near. He became the sympathizer of the suffering ones, He cooled down the heated hearts, and He served the community, the religion, and He served the nation. So I mean to say that Saints are the only people Who really serve Their community and religion. And that is why They all inspire Their disciples to be loyal to their country, to be loyal to their family and to their community. They will never advise that you should not be loyal to your country or your family or your community. They always tell us that, as a citizen, it is your first duty to remain faithful and loyal to your country.

On the other side, you can see the condition of the politicians or the rulers. When Kabir Sahib used to live in Kashi – the emperor, was Sikunder Lodi. Now, nobody remembers him; nobody even knows who he was, even though rulers or kings have monuments made in their name, in their remembrance. But when another king comes, or the other party comes into power, you can see how they demolish the monuments and the remembrance. Only the Beloveds of God, Those who do the devotion of Lord, are remembered for a long time. The politicians, the rulers, and the kings are not remembered for a long time.

There is a very famous example about Aurangzeb, the Mogul king. He was one of the mightiest kings in the Mogul empire, and he bothered many Saints and Mahatmas. But he killed Guru Teg Bahadur, the Ninth Guru of the Sikhs, in front of the people in Delhi. And now, at the place where He was killed, people go and bow down their heads. They have covered that place with gold [Gurdwara Sis Ganj is located at that site], and now people go there to bow down their heads. Before going to bow down their heads, they wash their feet; they in a way become pure and then go there. And now all day long they recite the Gurbani over there.

But the place where Aurangzeb was buried, nobody is there to even take care of that place; nobody is there to wipe the dirt off that place. Only the birds go there to make it

dirty. So you can very well imagine and realize who glorified the name of his nation, or who served his nation in a true sense. Even after 300 years, people remember that beloved of God and people pay homage to such a great Soul, Who came into this world to serve the community and to serve the nation.

QUESTION: Is there anything wrong with wanting to work hard to be financially successful or wealthy, or is it already predetermined in your karma?

SANT JI: You see, there is no doubt in this fact, that our body is made afterwards, but first our fate, our destiny is made. But Saints say that it is our first duty to work hard. Suppose we make food, and have the food in front of us and say, "If it is in my destiny, this food will come by itself, and I will eat." In that way, the food will never come to your mouth by itself. You will have to want to eat, and you will have to work hard. You will have to use your hands to eat that food.

That is why everybody should want to work hard. And they all should work hard, whether it is the worldly work or the meditation work. Master Sawan Singh Ji used to say, "If you get defeated, even after working hard, understand that as the will of God."

QUESTION: My wife is always asking some question about life insurance every time the bill comes due. She says, "Are you sure the Master wants us to pay this?" You know, if I die, she gets a lot of money. [everyone laughs]

SANT JI: You see, such things which are made in the world for the benefit of people are really very good for us. And life insurance is not a bad thing. If you can have it, it is a very good thing to have.

But I will tell you about my life insurance [laughter]. Once I had that policy and I paid all my installments, and the policy was mature. But when I went there to ask for my money, they gave me a very hard time; and I had to spend more money [to redeem the policy] than I was going to get. So if any [bogus] thing like that is [offered] in your country, you should not go into that. But if there is any other better arrangement for it, then you can have it.

QUESTION: Sant Ji, what sort of blessing does the meditator Saint give when He pats one on the back or puts his hand on one's head, or offers His hands to them?

SANT JI: The reality is that there is no difference between the Saint and Almighty Lord. The only difference is that within the body of the Saint there is the hidden treasure which we call "Almighty Lord." Otherwise there is no difference between Him and Almighty Lord. That is why, when we sit for meditation with Him, we are sitting with Almighty Lord to meditate. If He puts His hand on our head, it's exactly the same as if God would put His hand on our head. And if we take His hand and touch our forehead with His hand, or if we kiss His hand, it is exactly like kissing the hand of Almighty Lord.

Saints have got a lot of strength and power from Almighty God. Guru Nanak Sahib says, "By whose order everything happens in the Court of God, He is also gracious." God has given the same amount of grace to the Saints as He has given strength and power. That is why graciously They do not hesitate in giving us Their blessings.

Guru Nanak Sahib said that God has taken the Form of the Sadhu. He lives in the Sadhu and He lives among us. Many times I have said that when I got the opportunity of sitting

in the lap of my Beloved Master, I would always feel myself as an infant of forty days old. I never understood myself as a grownup or a wise person. I always understood myself as an ignorant infant sitting in the lap of my father. And since He was a very Gracious One, a very Beautiful One, that is why He would always caress me as a father caresses his son. Many times He would even take some food and put it in my mouth as a father feeds his son.

Swami Ji Maharaj had also said, "By having the darshan of the Master, I have forgotten my body and my existence." He said, "In the darshan, I got so intoxicated that I didn't remain aware of my body."

But very lovingly, I would like to tell you that Saints have a lot of graciousness. They are always eager to give us Their grace, but since our minds do not believe in Them, and our mind always gives us a hard time, that is why we do not take complete advantage of Their grace, and we always remain away from Them. Guru Ram Das Ji Maharaj also says, "Sadhu is the One Who does the practice and within Whom the Naam is manifested. By touching such a Sadhu, one touches Almighty God; and by seeing such a Sadhu, one sees Almighty God."

So dear ones, if we are looking into the eyes of the Master, we are looking into the eyes of God. If we are shaking hands with the Master, we are shaking hands with the Lord. If He puts His gracious hand on our head, we should know that it is the hand of Almighty God which is on our head.

1994 October: To See My Children Meditating

Session Date: September 12, 1994

This question and answer talk was given in Ahmedabad, India, on September 12, 1994.

QUESTION: Beloved Sant Ji, when I do seva I become absorbed in the work and do not do much Simran. Also in spite of my trying to do seva with love, ego takes over. How can one do seva with the confidence in the work he has to do, without ego, according to Master's teachings?

SANT JI: First of all I bow down at the Feet of Lord Almighty Sawan and Kirpal Who gave us this opportunity to sing Their glory and allowed us to sit in Their remembrance. Guru Nanak Sahib said, "First we need to get the permission from the Master before doing any work." He said, "Whatever we want to achieve, first of all we should seek His blessing, we should ask His permission, and only then that work becomes successful."

In the morning meditation I said that God Almighty is great, like a mountain, but He is hidden behind a very thin straw of our ego and the illusion.

Simran brings humility within us. Simran creates the enthusiasm in us to do the seva; if we do the Simran, love for the Master will also be created within us.

If you do not do the Simran, your mind is not going to sit there idle; he will create the illusions and deceptions within you. He will bring in the ego and then he will start bringing all these egoistic thoughts within you. He will expect that people will praise you when you are doing the seva and if people don't do that then you will think "what is the use of doing seva when it is not recognized, or when people are not praising me?" Then

your mind will tell you not to do that seva. So if you will not do Simran you will not get humility and all these thoughts of the ego and all this deception of the mind will come within you.

So the first thing which is taught in Sant Mat is humility. Unless you have humility you cannot get the grace of the Master. Master used to say, "The bowl which has the grace of humility will lower and will fill your cup only if your cup is empty. If your cup is already filled with all other things how will you get the grace of the Master?"

Master Sawan Singh Ji used to say, "Many times our mind creates this kind of deception – that outwardly he makes us have humility, but inwardly he craves name and fame. Outwardly he goes on telling people, 'I am doing nothing, it is all the Master who is doing it, Master is making me do all these things,' but inwardly he is always looking for name and fame and the praises of other people."

So anyone who does this is deceiving the people and also he himself is in the deception. If we do the Simran then our mind cannot play such tricks on us. We can save ourselves from such deceptions of the mind only if we do the Simran.

Whether one does seva with his body, with his mind, with his wealth, or the seva of the Surat Shabd yoga, all these sevas are equally important in their places. A Satsangi should always remain involved in doing one or the other of these sevas. But along with doing one of these sevas a Satsangi should also do Bhajan and Simran because we can have humility and grace only if we do the Bhajan and Simran along with doing the seva. Meditation is very essential; it is the most important thing to do.

This is a story from a very long time ago, before I had met the Master. There were about eleven people in our group and the other ten people were initiates of Baba Sawan Singh. I was the only one who did not have the Initiation, but we all had a very deep relationship and we used to get together. Ever since I had had the darshan of Baba Sawan Singh I was very fond of Him so I would always be in the company of the people who were Initiated by Him.

We all used to get together and do the Satsang. Once we collected some money, rented a hall, and invited one mahatma to come there and do the Satsang. That mahatma came there to do the Satsang and it so happened that every day he would eat good food and then sleep all the time and still he would say that he was the sevadar of the sangat and he had come there to do the seva.

It so happened that he was invited by one family and we all went there with him. After the Satsang was over, the family who had invited him made some tea for all the sangat. They thought that first they would serve tea to the sangat and then they would take the mahatma to some other room, and maybe talk to him privately and serve him the tea there. So while the mahatma was still sitting there, in front of him, they started serving the tea to the sangat and that upset that mahatma very much. Sitting there he started changing his colors, he became very upset, very angry, thinking about why he was not served tea first and why the sangat was being served the tea first.

The family members got worried but they didn't know what to do. After some time they requested that mahatma to get up and come to the other room for tea but he wouldn't go there because he was very upset and angry.

When he did not get up to go into the other room the family members were very worried. Usually householders are very worried and afraid of the saints and mahatmas, because if anything has gone wrong the mahatma will curse them. They didn't want him to curse them, so that is why they were afraid and in that state they brought the tea for him in front of the whole sangat.

He was wearing a turban, and he was so angry at that time that he took off his turban and he said, "Now you put that tea on my head."

So the meaning of saying this is that if that mahatma was also doing his Bhajan and Simran along with doing the seva of the Satsang or whatever he was doing he would not have acted like that and he would not have become the subject of mockery. Because when the people who were there saw him doing all that, many of the new people were not initiates and when they saw the mahatma doing that, they all laughed at him. And when he said, "Great is the Guru or the Mahatma of the Radha Soami faith," they all left without having any faith in the Path and in that mahatma.

If he had been doing the Simran and Bhajan along with doing his seva don't you think he would not have become the subject of mockery for the people? So that is why it is very important for us to do the Bhajan and Simran along with doing our seva. If we are not doing the meditation along with doing our seva then it is possible that we also may become like him, we also may become an issue of mockery for the other people.

Sukhpal, who is Gurmel's daughter and most of you know her, heard this story from me many times in the Satsang, so whenever I tell this story again she at once says, "He is talking about some other Baba Ji; He is not talking about our Baba Ji."

The meaning of saying this is: if you are called a sevadar and if you want to do the seva, you should also do the Bhajan and Simran along with the seva.

Well I am very happy that now the dear ones in the west have changed and they arrange for people's food and drinks when someone visits them. But earlier, when I went to the west for the first tour and also on the second tour, I got the opportunity to visit some people's homes. Now, since the number of people in the sangat has grown, it is not at all possible for me to visit the homes of the people, but in the early two tours I did go to peoples' homes.

Once we were invited by one dear one, so Pappu told me that there was no need to eat and drink anything before going there. He said, "When we go, they at least will serve us tea according to the traditions and customs of India." Because in India when you go to visit someone they offer you tea or whatever, according to the time of day. So he was expecting that the dear one would offer us tea at least, or something to eat. So we went there expecting that and without eating anything from our own place.

When we got there we were greeted by that dear one, but he didn't offer us anything to eat or drink. He didn't even say, "Okay, come and sit in our home." Then we went back. Pappu said to me, "They didn't give us anything to eat or drink." I told him, "Maybe because we didn't go and sit in their home."

So dear ones, if you are making the efforts to do the seva, at the same time also do the Simran, because when you are doing the seva with your hands, your mind is still empty.

Always remember the words of Master Sawan Singh who used to say, “Hands at work and heart with the Beloved.”

QUESTION: We know that we don’t need to ask Master for anything because He knows our needs and takes care of us and the ones we love. So is it wrong to keep asking Him to bless our families?

SANT JI: There is nothing wrong in asking for the blessings for the family, because there is humility in it, there is love in it. But when we are asking for the worldly things, we do not know that in those things which we are asking from the Master whether it is good for us, whether we are going to gain anything, or whether we are going to lose.

We always look at things according to the present circumstances and that is why we do not know what there is in the future for us. Many times it so happens that we sit in meditation with some desire, with some wish to be fulfilled, and with the grace of the Master our attention is connected within. If the Master manifests Himself over there and in love the disciple expresses his desire or wish to the Master, because of love for the disciple, at that time, the Master may grant him that wish or may promise to fulfill that desire, even though if the disciple were to receive that it would not be good for him. So later on that thing doesn’t happen, because the Master knows what is good for him and what is bad for him, that is why sometimes even after saying yes to that disciple in the within, outwardly sometimes he has to withdraw that granting of the wish.

In the heart of the Satguru there is a love for His children, for His disciples, a thousand times more than a worldly parent has for his children. If we are unhappy, if we are in a difficult situation, if we are suffering, it is all due to our own karmas. We are paying off our own karmas; it is nothing but the consequences of the karmas which we have done earlier. And even in that, the Master is extending all feasible, all appropriate, help to us.

In Bhagwat Puran there is a story of a goat who once went to a waterfall to drink the water but when she went there she was afraid when she heard the sound of the water falling and she went back, again she went there and again she came back. So she would always go there but when she would get near the waterfall she would always be afraid of the sound and she would go back without drinking the water. One elephant went there and he saw the goat doing that, always going near the waterfall and going back, so he asked her why she was doing that and she said, “I want to drink the water but I can’t do it because of that noise and I am waiting when this noise, this sound will stop and then I will go and drink the water.”

So the elephant said, “You see, that sound is never going to stop. It will always be there, if you want to drink the water you will have to go there and drink the water in that sound.”

In the same way, the Masters lovingly tell us, “Dear ones you will have to live in the world like this.” Outwardly also, through Their words the Masters explain to us and inside also, within us also They caution us, They give us the warnings through the inner hints and the inner experiences. They lovingly make us understand, “Dear ones, you are not made to pay off someone else’s karmas, whatever karmas you are paying off they are your very own.”

So dear ones this noise or the sound of our good and bad karmas will always go on happening as long as our life is there. As long as our pains and happiness are there, and as long as we are in the body, we will have to do the Bhajan and Simran. We will have to do the meditation as well as paying off our karmas.

We are sitting or living in this human body only because of our karmas. If all our karmas are paid off then how can we come back into this body? How will we sit in this body?

Guru Nanak Sahib says, "The bird is imprisoned in this cage of love and in whatever way the Lord makes that bird speak, he speaks. But when he eats the food or the nectar, then he breaks open this cage and flies out of it for good."

The body is the cage and the soul is that bird or parrot, and because this bird has become attached and is in love with this cage that is why she is speaking the language of the pains and happiness. But when, rising above the body, and rising above the pains and happiness, she eats the food of that Anhad Shabd just for once, she has to come into this world. If she eats the food of that Anhad Shabd just for once she opens that cage and flies out of it forever.

QUESTION: Dear Sant Ji, while doing Simran is it best to remember the Master, also is it appropriate to hold a motive for doing Simran?

SANT JI: It is a very good question I hope that everyone will write the answer to this question on your heart because mind usually brings such kind of illusions, such kind of thoughts within all the Satsangis.

First of all the Satsangi should have a very strong heart. Always I have said that we can do the meditation only if we have made our heart like iron.

We have to struggle harder in the astral plane than we have to struggle in the physical plane. So unless we have a strong heart we cannot struggle over there, because there are many powers whom we have to encounter in the astral plane. They come and they tempt us and intimidate us. Kabir Sahib says, "Over there, there are the intimidators, there are the ones who tempt you, so unless the meditator has a strong heart he won't be able to progress over there."

One Indian dear one came in the darshan this morning and he told me when he wakes up at three o'clock in the morning for meditation he feels afraid. I asked him, "If you have to go to your job at that time do you still feel afraid?" He said, "No." Then I asked him, "If you have to watch television at that time, or if you have to sleep at that time do you still feel afraid?"

He said, "No, I only feel afraid when I sit in meditation." So I told him, "This is only because you are not strong-hearted and you do not have enough faith and confidence, that the fear is bothering you." The only motive you should hold on to or you should have is that you have to go within, manifest the Master, and talk to the Master.

If you will not remember the Master, if you are not sitting to manifest the Master, dear ones, whose devotion are you doing?

This is why we should always go on remembering the Master. Guru Arjan Dev says, "Master, Master, always go on repeating the Master, because I am nothing without Him." If we will not remember Him then how are we doing His devotion? We should always

remember Him, whether we are traveling in the bus, or sitting in the toilets, or bathing, or doing anything – we should always remember Him. The Simran which we are doing has been given to us by the Master. We should always remember His Form in front of us.

If you will sit with the worldly thoughts you will not get anything from your within as far as the worldly thoughts or the worldly thing is concerned. Nor will you be able to go within and you won't be doing the meditation at that time so you are wasting your time.

I have told you about this before: in the village where I used to live there was a dear one who once needed some money so he sat in meditation with this worldly desire or thought of getting the money. Over there he saw his trunk full of all the currency notes. So at once he told his daughter to open the trunk and see if the trunk was all full of those notes. He also said that if he would open his eyes they would disappear. When she opened the trunk there were no notes there because it was just in his mind that he was seeing the notes. When you think about the worldly things you do not get anything.

So he came to me and he told me that this is what happened to him, that he was sitting in the meditation with this thought and he saw that his trunk was full of the notes but that was not so, it was not real. I told him, "Dear one, if in a state of dreams you eat sweets and other goodies, you don't feel satisfied, you don't remove your hunger, so it is like that; even if you see all these worldly things inside, still you are not getting them."

The meditation is only done, dear ones, to remove the worldly thoughts from our within. The meditation is done only to empty our within which is filled with the worldly thoughts, so that our Beloved can come and reside there.

All the Satsangis should always remember those couple of things which I always remind you before we sit in the meditation. The first thing is that you should not understand meditation as a burden – you should always do it lovingly. The other thing is that before you sit in meditation – all the anxieties, worries, desires of the world which are coming within you just like the waves in the ocean – you should first cool them down, quiet them down, and then do the Simran. If you will do the Simran after forgetting all the worldly wishes and desires, then as Guru Nanak says, "If you do the Simran like that, after quieting down your mind and all the desires of the world, just one moment of the Simran will be enough for you."

I have told you about this incident earlier also. Once there was an initiate of Baba Sawan Singh in a place called Muksar. She came to me saying that she had come for doing the meditation and she would leave only after the inner veil was lifted up, only when the inner door was opened.

I became very pleased and I said, "Thanks be to you, that you have come for doing the meditation." Since she was an elderly lady I told the girls who were there doing the seva, "You should take care of her; you should serve her."

So those girls would serve her very much and they would even wash her clothes and do all the things for her. Then that elderly woman, whose name was Bhagwanti, asked us to call another woman who used to live about two miles from our place. I knew that lady, and I also knew that Bhagwanti was very talkative, and the other lady whom she wanted to invite was also very talkative. So I told her, "Just you alone are not able to control

yourself, and if you invite this other person who is as talkative as you, how are both of you going to manage doing the meditation?"

She meditated for a few more days, and then she came to me and said that she wanted to go back to Muksar and I should arrange for her to go back to her place. I asked her, "Why do you want to go back to your home? Your sons came and they dropped you here, now it is very difficult for us to make arrangements to take you back to your home. But why do you want to go back? You came here to do the meditation." She told me when she sat in meditation she was seeing her sons in front of her, also she saw all the work to be done at her home, and the worldly things, and that was bothering her very much and she wanted to back to her home.

So dear ones if she had remembered Master Sawan Singh, if she had this motive of manifesting Master Sawan Singh within her, then she would have become successful in that. But what happened when she sat in the meditation? First it was her mind that encouraged her to come to me and do the meditation and that is why she came. But when she started doing the meditation she started remembering her family. Because she was remembering them and thinking about them, the balance or the weight of the worldly things was more, that is why she gave in to that attachment and she did not fulfill the wish that she had of manifesting Baba Sawan Singh. So I told her, "Dear one, if you had sat with the motive of manifesting Master Sawan Singh He would have come to you, He would have manifested Himself within you. But since you were remembering and you were attached to your family members, that is why your sons and your worldly work came in front of you."

Both Master Sawan Singh and Master Kirpal Singh were very gracious ones and many times when any true seeker would come to Them, They would at once agree to give them the Initiation and they would initiate them right there. They were very gracious ones.

Once it so happened – I have narrated this incident to you previously also – that in my home, when Master Kirpal was visiting, one dear one came and asked Master Kirpal Singh for the Initiation. Master Kirpal was so gracious that He readily accepted him and He told me to convey the Initiation to that dear one. Master was resting in one room and I took that dear one into another room and I made him sit in the meditation and I also sat with him, closing my eyes. It didn't take him more than a few moments to get up from that place and run away. I did not know that he had already left that place; I was sitting there to convey the Initiation to this dear one and after a while I realized that the person whom I was initiating was not sitting there and I was sitting there all by myself. When I realized that I came out and I ran after him. He had already traveled two kilometers on the road which was just in front of my house. So when I got a hold of him I asked him what had happened.

He said, "Well, I don't know what happened. I came from my home and family; I was so absorbed in my work and family. And I came to the Master, He was very gracious, and He accepted me to get the Initiation and you were giving it to me and I don't know what happened. Once again my mind played a trick on me. Master was very gracious, but my mind did not let me take advantage of that grace, and he put me on this road back to my home."

So dear ones when we sit in the meditation we have to be very careful. All the Satsangis, as I have often said, before you sit in meditation, make sure that you remember the Five Holy Names, because those are the Words, those are the Names given to you by your Master. If you are doing the Simran, then you will also remember the Master who has given you the Simran. The Form of the Master will appear in front of you by Himself if you will remember Him, if you will do the Simran given to you by Him.

So when you will do the Simran like that, remembering the Form of the Master, then all the worldly thoughts will go away. That is why I always say that you should remove all the anxieties, all the worries, and thoughts and desires of this world when you sit in meditation. When you weed out all your thoughts and all these worldly things, when you will throw out all these things using the broom of the Simran, then your within will become empty, so either your Simran will remain there or the Master who has given you the Simran will remain there.

When we do the Initiations, Pappu and Gurmel do not close their eyes and meditate when the people close their eyes and meditate because they have this duty. Also during the morning meditations there are a couple of dear ones here who just keep guard. But in the early days, even though I would tell people, "I promise you that I am not going to leave you sitting here, I will also sit with you." But in the early days, what would happen, some dear ones would open their eyes and get up, and they would walk a little bit and then they would again sit there. Or sometimes they would open their eyes to see if everyone was still sitting there or not.

I am very pleased to see that now the dear ones are getting into the habit of sitting in meditation. That is why I prefer not to miss any meditation sitting. If I have to miss a Satsang then it may be all right, but I don't like to miss the meditation sittings. That is why when I come here to do the meditation I am very pleased looking at the dear ones, at how people are now sitting in the meditation. Because mind is such that if you make him do something, in the beginning he will not do it, but gradually, later on, the more you go on making him do something then he starts enjoying it and then you will become successful in it. So I am very happy when I come and meditate with all of you, that you dear ones sit here with very much love. When I open my eyes, a couple of minutes before I make you leave off, I see my dear children sitting in the meditation and that gives me immense pleasure. Especially when I see on many dear ones a lot of glory and radiance so that makes me very happy to see that my children are now meditating.

Often I have said that Sant Mat is based on Reality, it exists on the Truth, it is not a fairy tale. Whatever the Masters have said, whatever the Masters have conveyed to us, is one hundred percent true.

So with firm determination, with faith, with love, we should do our meditation. The Master also becomes very happy. Everyday one should make the effort of manifesting that Stream of the Shabd, that Current of the Shabd, to flow within us in the lifetime of the Master. The Master also becomes very happy when His disciples, when His dear ones are able to manifest that Sound Current within them while He is still in the body. He becomes happy, "At least there are some dear ones who have become what I have wanted them to become."

1994 November: The Voice of the Master

Session Date: February 2, 1983

This question and answer talk was given in Rajasthan, on February 2, 1983.

QUESTION: In Bombay, You said, some days ago, that Sant Mat starts where the mind or the intellect ends. If that is the case it seems that using the mind and the intellect, we can't understand the writings of the Saints; we can't understand the Satsang. We can't even understand the bhajans which we sing. Now, speaking personally, for me and for those whose eyes whose are not opened, it seems to be a very desperate condition. [much laughter] What to do? It will be a memorable day when our eyes would be opened so we can understand what You say. In fact, it seems that I won't even understand the answer which you're going to give me. [more laughter]

SANT JI: I am very pleased to hear this question, but would like you to know that even in this group there are so many dear ones whom I have seen in the interviews. They have told me about the progress in their meditation ever since they came here. And I was very pleased to know that there are some people in this group who have progressed.

Satguru connects you with the Shabd Naam after making you rise above the mind and the intellect. On the very first day He does that. The thing is that, if the disciple maintains the devotion and yearning which he had before taking the Initiation, if he maintains that yearning, if he maintains his devotion and love for the Master, instead of coming down, he may go upwards very soon.

Kabir Sahib said that if the devotion and yearning which was [with us] before taking the initiation and which was [with us] even on the day of initiation, if that devotion and yearning could be maintained – what is the question of one's own liberation? Such a person who has maintained his devotion and yearning can liberate millions of other souls.

But it is a pity that some dear ones, instead of maintaining and increasing their yearning and devotion, start decreasing and losing their devotion and yearning. And that is why they always remain stuck at the place where they had gone on the day of initiation. And they remain content with whatever little capital Master gave them at the time of Initiation. This is not the case with many dear ones. Only some dear ones do this.

Even if the disciple has not done the meditation, even if he does not rise above the mind and intellect, but still as far as understanding the writings of the Masters or as far as understanding the Satsang is concerned, Master helps the disciple from behind the veil to understand His writings and to understand the Satsang. And the disciple makes the mistakes or obeys his mind and intellect only when he goes away from the Satsang. As soon as he leaves the Satsang and the company of the Master, at once the mind brings lust, anger, laziness, attachment and other things; and he tries to entangle the disciple in all those passions. This happens only when the disciple goes away from the Satsang and the Master.

I have often said that it is worse to surrender than to be defeated. Keep trying, do Simran, do meditation. Because He who is going to help you is sitting within you in the Form of the Shabd. At least you try, have the courage to go within and ask for the help from Him. And if you will ask for help from Him, He will at once come to help you.

Only those who do not meditate and those who don't have the faith in the Master, become toys in the hands of mind and intellect.

QUESTION: Sant Ji, at the last question and answer session [printed in the September 1994 *Sant Bani Magazine*], You said that a lot of Saints had taken birth in Rajasthan and also that the Eastern and Western cultures are becoming mixed. In the future, will Perfect Saints be taking birth in the West?

SANT JI: I had also said that the place where many people do the meditation and where there are many souls who are chosen by God, that now they have to go back to Sach Khand, at such places only, most of the Mahatmas, most of the Saints take birth.

There is no definite time for this, and Saints never make any prophecies. But I have said this, that the place where there are fewer people who eat meat and drink wine, and where there are more people who are righteous and inclined towards the devotion of God, where there are many souls who are pure and ready to do the devotion of God, there God Almighty sends His Beloveds, the Saints, to that place. He tells Them to go to that place and bring the souls back to their Real Home, because now the souls of that particular place are ready to come back to their Real Home.

The grace which the souls are getting nowadays cannot be described in words. This is only because of the grace which the souls are getting that Supreme Fathers Kirpal and Sawan went so far, and that, because of Their grace, the souls are able to come here and take advantage. The Saints put Their lives in danger and went to many places far and near around the world, and They told us that They are sitting within us and in fact They are calling us and waiting for us, "Come back to us. Come back to your Real Home." This is all because of the grace which we, the souls, are getting nowadays from Almighty Lord.

Paltu Sahib had said, "What interest do the Saints have? Why do They suffer so much? Only for liberating the souls, They go everywhere in the world."

Saints and Mahatmas do not go into the world for getting any fame, They do not go into the world for collecting any wealth. They do not go for any sight-seeing; They go only to search for Their lost souls. When They go, and when They reach Their lost souls, They tell them, "We have come with the message from Almighty Lord. We have come with the message from the place from which you are separated. Why don't you come back?" They see us suffering and They tell us, "Why are you suffering so much in this world? Nothing is going to go with you, not even the body in which you are living and of which you are proud is going to go with you. This will be made useless either by some accident or by some sickness. The only thing which you can do with this body is the devotion of God. Why don't you go back to the Real Home from where you were separated? This place does not belong to you; this is not your home. Your home is a very beautiful place. At your home, there is no birth, no death. There are no sufferings, no pains, over there. It is the home of complete happiness. Why don't you come with us? Come with us, and we will show you how to go back there. In fact, God has sent us with this message to bring you back to His Real Home."

Kabir Sahib said, "If anyone has visited my place, my country, only he can know the beauty of my beautiful country. The Vedas and the other holy scriptures cannot comprehend the glory of my beautiful country."

QUESTION: Sant Ji, the other day before meditation you said there were two things we should always remember before we go into meditation. Would you kindly repeat those two things?

SANT JI: I said that the two things are: first that you should make your mind quiet. Making the mind quiet means that you should not have any worldly thoughts coming up in your mind. When you have no thoughts, your mind will become quiet by itself.

The other thing I said is that you should not understand meditation as a burden; you should do it lovingly. Because whatever work we do lovingly pleases our Beloved, pleases our Master. When we can please even a worldly person by doing his work lovingly, can we not please our Master if we do His work lovingly? If we will do His work without understanding it as a burden, and if we will do it lovingly, He will definitely be pleased with us.

The other thing which I always say is that, while you are meditating you should not let your mind wander outside. You should always concentrate him at the Eye Center, at the Tisra Til, because the Tisra Til is the place from where our journey starts. It is the place where the door to our Real Home exists.

Also I had said that, when you go back to your homes, even then you should remember these couple of things, which will help you in the meditation. If you will remember these things, you will definitely get help in meditation. Because when you sit for meditation, you know that mind is such an obstinate enemy that if you will try to stop him from doing one thing, he will always make you do those things which you will not want to do. And if you will listen to your mind even for a moment, even for one second, if you will listen even to one thought, then he will at once open his office and he will start bringing so many thoughts in you, and you will forget that you are sitting for meditation.

At the end of the hour, you may feel that you have done the meditation, but he will not even let you realize that, in that hour, you did not do any Simran, you did not do any meditation, and you were doing the work of the mind. And then you will put in the diary that you did the meditation for one hour. But still he will not let you realize, he will not let you realize that the time that you were sitting was not the meditation, it was just doing the work of the mind.

The matter of the diary which our Supreme Father gave us is one of the best things, one of the best gifts of His life. But we are not understanding its reality, we are not understanding the real way of using it. We do not realize when we fill up the diary, we do not think, that in the hour which we are reporting, which we are noting down that we meditated, how much time we spent going around the world, how much time we spent in the Simran, how much time we spent in the talks of the mind. We never introspect our mind; we just go on writing in the diary, as if it were a custom.

My mother had a brother in faith. And he had the Initiation into the first Two Words. But at that time, I was very young and I did not know about the Words and I did not know that he had the Initiation. But we knew that he was doing some sort of devotion. And my mother would give him very good foods and a good place and everything because she was very devoted to the devotion. And she always used to love those people who were involved in the devotion.

He used to live in our house, and every night, he would stay up and do his devotion. Whenever we would wake up, we would go and look in his room. We would always find him staying up and doing his devotion. Sometimes we would hear him saying, "Yes, you have come. Come and sit with me. So you have also come. Okay, you also come and sit, I will deal with you, I will kill you." And then sometimes he would say, "Oh yes, now all of you have come. Wait a minute; I'll deal with all of you." We were surprised to hear him saying all these things, and we could not figure out what he was saying. Sometimes we would think that either he had gone mad, or that some spirits were coming to him in the nighttime, and he was talking with them. But we did not know with whom he was talking or what he meant by that.

In the morning, when he would come for tea, all the kids would go and play and joke with him, saying, "Uncle, will you kill us? Will you beat us? We have come to you." They did not know what he was saying. Then he would say, "Yes, you will know about all those things when you grow up. And if, fortunately, you will get involved in the devotion, then you will know what I was talking about."

When we grew up, and when I started doing the devotion, only then I realized that no spirit was coming to that uncle, and there was nothing which was bothering him except the thoughts. And whenever any thought would come, he would say, "Okay, you have come; I will kill you."

When he would have the streams or flow of thoughts, then he would say, "Okay, now all you have come? I will deal with you." So he was replying to the thoughts. When one starts doing the devotion, then he has to deal with the thoughts, because thoughts are very potent. And when they come at once, when they attack the devotee, then he has to deal with all these things. I did not come to realize this until I myself started doing the devotion.

Once a Maulvi, a Muslim priest, asked Master Kirpal, "Which Simran is the best?" Master Kirpal replied, "The Simran which can open our Path." Then he again asked Him the question, "Which path is the best?" Master Kirpal replied, "The path which leads us to Sach Khand is the best Path."

Then he asked one question further. He said, "If anyone's Beloved is lost, where can one find him?" Master replied, "He should come to the Eye Center, and he should concentrate there, and he will find his Beloved there."

QUESTION: Master, chastity is one of the hardest things to me on the Path. Through being unchaste I left my wife, I left You; through Your grace and Your love I came back to both. Could You speak a little to us about the importance of being chaste?

SANT JI: You see, always I have said that you should never remember, or you should never think about lust. This is the only medicine of removing the lust. Always forget the lust, and you will become successful.

You yourself will know the value of chastity, if you maintain it; you will note how beneficial it is. Kabir Sahib laid a lot of emphasis on remaining loyal to one's partner in the married life, because it is a very important factor which helps us make progress in the Path of the Masters. One should never think of leaving his wife, or no woman should ever

think of leaving her husband. They should not get separated until the death separates them.

Because the mind which is making you hate one person now, and which is taking you away from one person now, can do the same thing with the other person tomorrow. It is very difficult to maintain love. One can do that only with one person throughout his life, with efforts all his life long. And if we cannot maintain the love with one person, how can we expect to maintain love with so many people? It will always create problems.

Guru Nanak Sahib said, "Don't call them husband and wife who only sit together physically; call them as the husband and wife who are working as one soul in two different bodies.

Mind is the root cause of all the evil. It is the mind which brings us closer, it is the mind which takes us away, which separates us. And since we all have become the toys in the hand of mind, that is why our condition is like this.

QUESTION: In America, the citizens vote on the issue of capital punishment. There is controversy over whether the state has the right to take life, in what crimes it is justified, and whether in fact it is a deterrent to crime. In your talk the other day [printed in the September 1994 *Sant Bani Magazine*], about the king in Rajasthan, You seem to be saying that capital punishment is the deterrent. Would you comment on whether it is karmicly or morally right for the state to take life? And if so, for which crimes? Also, on whom does the karma rest if an innocent person is wrongly convicted and then executed?

SANT JI: Since it is a legal question, I would advise that if you could ask some legal person, it will be better for you to ask any legal person about this question.

The other day, when I was talking about that king of Rajasthan, the purpose of my saying was that he did not find any difference between his people and his own son. He used to say, "I will not forgive any corrupt person, no matter if he is my son." He was a dictator, and that is why he was using this type of law and that is why he used to say, "I weigh the justice, and then solve the problems of the people. I weigh the justice and give the justice to the people."

Before we ask any question, we should think about it thoroughly. We people don't pay attention to the answer which was given to us, and we don't [think about] in what context or on what subject that answer was given. And we make up a new question from the answer.

King Gunga Singh was a just ruler; he did not use any money from the treasury for his own livelihood. He used to do his farming to maintain his family and himself. Do you think that there is any leader in your country who is earning his livelihood by doing such a work, by making the hats or by making anything, or by working wholeheartedly or honestly? Is there anyone like that?

So the reason why I gave his example was that he was alike for everyone, whether it was his son or whether it was the other people in his kingdom. He did not hesitate in shooting his own son, because his justice was equal for everyone. He did not bother the innocent people. There is the difference between the democratic way of ruling and the way the dictators rule.

I think that it will be better for you if, going back to your country, if you can contact any lawyer. He will be able to explain to you about all this in a much better way. Because you know that this is Satsang, and if you have any spiritual question, you can ask [it here].

QUESTION: In meditation, I find this symphony of thoughts coming back again, back again, back again, like music – very sweet. Then I find I am thinking I should do the Simran lovingly, yet I find I'm shouting the words to get rid of the thoughts. Of course, the hour is over sometimes. But what's the solution in the long run?

SANT JI: Saints have given us this Simran only to remove the weakness of our mind which we are having. Because you know that we have been in the habit of doing the simran or the repetition of thinking of the [worldly] things in every lifetime. We have had this habit from ages and ages, from birth after birth. And this habit is even bothering us in this lifetime, in this birth also. That is why Saints have given us the Simran which They have meditated upon, which They have earned Themselves. They have not given us the Simran from the books or from hearsay. They have given us the Simran on which They have perfected Their life, on which They have molded Their life. And if we do the Simran of the Master lovingly, without understanding it as a burden, if we do it sweetly, if we keep trying to do the Simran, then definitely we can get rid of the thoughts. And in our within, only the Simran of the Master will go on happening, and no thought will bother us. We people don't have the habit of doing the Simran continuously and constantly. That is why we lack in doing the Simran. You know when you are traveling in the bus or when you are flying in the airplane, or when you are doing any other thing, you have all sorts of worldly thoughts coming in your mind without making any effort. If, instead of all those worldly thoughts, which are of no use at that time, if you can do Simran, if you can have the Simran go on happening in your mind, then you can perfect the Simran in no time. And if you do it lovingly, then you will not have such problems in the meditation.

Here all the dear ones are sitting in love and lovingly they are looking into my eyes. No doubt, everybody is looking at me and their eyes are towards me. But even here, you will find many people who have [mentally] gone across the oceans and who are back in their homes taking care of their children and like that [laughter]. Even here also not everyone who is present here is here with his mind. There are some dear ones here, those who are sitting here looking into my eyes, but have still gone across the ocean.

Kabir Sahib said, "You have given your mind to some other place and you have given your body to the Saint. O Kabir, how can you get your body dyed in the color of the Saint when your mind is not present along with your body?"

QUESTION: Master Kirpal has written that you should listen to the voice of the Master within, which is your own voice. Some of the dear ones in our Sangat have become involved in listening to the voice of the Master within to guide their activities throughout the day and just generally speaking with Him. I would like you to comment on if we should do this? And how do we distinguish between the voice of the Master within from the voice of our mind?

SANT JI: In the voice of the Master, there is attraction, there is sweetness; it is a very loving voice. And at that time, you will have the loving thoughts coming within you. And that voice will always inspire you to sit for meditation. Whereas in the voice of mind

there will be confusion. He will always inspire you to do the worldly things, and he will always create problems for you.

The dear ones who are listening to the voice of the Master in the within, or those who are even trying to listen to the voice of the Master in the within, they are doing a very good thing. We all should do that.

1994 December: Becoming Free of Faults

Session Date: August 17, 1977

This question and answer session was given after morning meditation with Sant Ji at Sant Bani Ashram, Sanbornton, N. H., on August 17, 1977.

QUESTION: What is "will power, " and how can I best develop it – a resolute will to impose self-discipline upon myself to succeed with this Path?

SANT JI: Two powers work in our body: one is the Negative Power, and the other is the Positive Power, or God Power. The good things are within our body, and the bad things are also within our body.

We have to choose what we will do, whether we will do the good things or the bad things. And will power is such a thing that whatever desire you have – whether you develop your will power towards spiritual things, towards the God Power or the good things, or towards bad things – until you achieve those things, that desire will go on increasing and increasing.

This is a matter of experience, and a matter of becoming fond of such things. You can develop your will power in either of the directions; because two directions, or two paths, are within us. One is a negative path, the other is positive.

You already know about my yearning for realizing God in my childhood. And that desire developed the will power to realize Him. Until I met the Master that desire went on increasing and increasing. I told everything about that in the month of May, and that was published in the magazine also.[7] So will power is such a thing that, in whatever direction you develop, it will go on increasing and increasing, until you achieve the goal.

QUESTION: I'd like to know if you can explain to me what just happened in this meditation. Towards the end of the meditation, I was experiencing tremendous pain in one of my legs and I was telling my mind, "No, you're just going to have to wait." And I was forcing more and more – that I was not going to move. And all of a sudden, just like something exploded inside me, there was tremendous light and going through suns and moons and just. . . I don't know, too much . . . so much. But there was also a feeling like my whole being, my whole body was going to explode, and dizziness, and all that. And Master's Form was there also, but there seemed like there was something happening in my body at the same time, and, finally I had to move. Was I involved with pranas, or what?

SANT JI: Your attention went to the pain, and that was all. And I guarantee you that your body will never explode. [Gentle laughter, including Sant Ji] You should never be aware

[7] See "To Solve the Mystery," June 1977.

of the body. And this type of pain is natural. Whenever we start any work, in the beginning we have these things. Our soul is tied, not only to our body, but our soul has also gone outside our body, and that's why, when we are collecting our thoughts, and when we are bringing our soul back in the body, it is natural to have pain. And after that, when we are trying to withdraw the soul from our body, then the pain becomes more and more. But this is only in the beginning. When a meditator develops the habit of withdrawing from the outer world and then from the body; after that, these things become so ordinary, that after that he doesn't have any pain.

When Master first told me to do the meditation I also had some difficulties in the beginning. But whenever any problem would come, I would always remember this promise, or the vow which I had taken. And that was, "O my heart, O my mind, you have taken this promise that you will never be discouraged." These are the ordinary [natural] things; until we take our mind to its Real Home mind will never become our friend. And in that way, he will bring many types of difficulties in our meditations.

Looking at the materials of the world our mind has gone crazy, and that's why it also rebels. Outside also, if you have to control any crazy man, in the beginning he will try to fight with you and it is very difficult for you. But when you give him the medicine – good advice – and when he becomes all right, he also becomes a very good friend and he becomes very grateful to you. In the same way, our mind has gone crazy looking at the materials of the world, but when our mind will become all right, when we take it to its Real Home, after that he will also become our friend.

QUESTION: There's something I'm failing to understand about moving and mind. Kirpal used to say to make your mind your friend. It's like a donkey; the more you restrict him, the more stubborn he gets. So, befriend your mind and say, "You know, you want a little food, mind? Okay, here's some, now sit in meditation." And I feel Sant Ji's advice is really good, but I don't understand when You say we should punish the mind. I don't know how to integrate those two things.

SANT JI: He is a Satsangi who becomes obstinate in front of mind. One who always stands in front of mind very strongly, he is a Satsangi.

We people are remembering the things which Master Kirpal said, the things which are very soft. But the strict things which He said, we never give any attention to them. [laughter]

When Master would give Satsang and say, "A Satsangi should never give up his Simran. Twenty-four hours a day, he should go on doing the Simran." At that time, nobody would bow down to Him and say, "Yes, that's true." But when Master would say, "You should never miss your meditation – at least do it for five minutes," then everybody would fold their hands and say, "Yes Master, that's correct." [laughter, including Sant Ji]

QUESTION: Would Sant Ji speak about the importance of the diary?

SANT JI: You should read *Sant Bani Magazine*. In that, I have said a lot about keeping the diary. Regarding the diary, I have said that only to fill up the diary forms is not enough. Whatever sin or mistake one has committed one day, in all his life he should never do it again. We people are filling up the diary forms, saying, "This month we

committed ten sins, last month it was five, and once it was fifteen, and twenty, and like that." We are going on increasing the number, but we are not ready to give that up.

Here in this country, the houses are made in a different style, and their roofs are such that when the rain water comes, all the water runs down onto the ground at once, and there is no problem. But in India, the houses are made in such a style that all the water collects on the roof and then, through some small pipes, the water comes down from there. There was one house in India, and it also had a pipe through which the water came out from the roof, but that pipe spilled into the neighbor's house. That neighbor was very worried about that because whenever it would rain, the water was coming into his house.

So he requested the man to please move that pipe, but he didn't do anything. Then the neighbor brought some leading people of the town to settle that problem. When everybody came there, the person said, "I am welcoming all the leading people, and I respect you very much; but the pipe is going to stay there, I'm not going to change that."

In the same way, we welcome the diary, we welcome the ideas which Master has presented in front of us, and we find much pleasure in filling up the diary forms. We give up all our works and sit with the diary and pen in the evening, and we put down all our mistakes, but we are not willing to change. As that man was not willing to move that pipe, in the same way, we are not ready to finish our sins. But we welcome [the diary], and we keep it.

In Rajasthan, one man was singing in front of the Master. He sang a poem which was about the importance of keeping the diary. And in that poem he even said that the diary is God, and the diary is more than Master, because the diary removes all our faults.

When Master heard that, He said, "You sang about the importance of the diary, but have you ever thought about removing the sins, removing the faults?" So keeping the diary is not enough. You have to remove the faults also.

In the army people also keep a diary, it is called "daily accounts," or it is called "sheet roll" – very often it is called "sheet roll" – in which all the mistakes and everything is recorded about the soldiers. So whenever any soldier has done a good thing, first of all the officer will call him, with the sheet roll, to see if he has done any mistake or not. If he has not done many mistakes, only then will he be awarded the prize for his good deeds. But if he has had lots of mistakes, he will not receive the prize, even though he has done one good deed. In the same way, if we will fill up our diary forms with all the mistakes and not with the good deeds, how will Hazur Kirpal be able to give us the prize for our good deeds?

Very often I have told about how an old lady in Rajasthan kept the diary form. After Initiation Master told everybody to keep the diary, and because the people in our area are very much illiterate, and she was also illiterate, she kept that diary with much protection, but without filling anything in there. When Master came back next time, He asked everybody, "Are you keeping the diaries?" So that lady brought out her diary form and she said, "Yes Master, I have kept this with very much protection. Daily I have burned incense in front of it and I respected this very much, and You can see this diary; I am still holding this."

So Master saw the diary and it contained nothing. It was blank. So Master said, "I did not tell you to 'keep' the diary, I told you to understand the importance of the diary and to fill in whatever faults you have done." When we are understanding that this is our fault, and this is a sin which we have done, then why are we forgetting that when we are repeating it again. We should never again do this sin which we have recorded once in our diary form.

In India, the advantage which the villagers took from Master, the city people didn't take that same advantage from the Master. That is only because the villagers are very innocent and they are illiterate. Whatever Master told them to do in a practical way, they did that because they were not involved in all these intellectual things. Who kept the diaries there? Nobody was there to keep the diary. But now also, when people are leaving the body, at that time, in His full glory Master comes there to take them. And those who are initiates, for them, Master definitely comes. But even those who are non-initiates and those who have seen Master only once, because of their purity and because of their innocence, Master comes to liberate them also.

But the people living in the cities didn't take much advantage from the Master; because they were very clever and they were involved in all the intellectual things. So the more learned we are, the more we know how to read and write – we read many books and we write all these things in diaries and we find much pleasure in filling up the diary forms; we respect it very much. But we do not know the real meaning of keeping the diary – that is, becoming free of the faults.

Hazur showered much grace on us, and He showed us how to keep the diaries, and what the diary was. And that is really appreciated. But the problem is that we people are not understanding; we are not thinking about the real purpose which He meant by keeping the diary.

QUESTION: I'm getting up earlier in the morning for meditation, but I find that by meditating for many hours in the early morning by the time we have a chance to sit with You the body is so tired it's very difficult to get the benefit of being in Your presence for meditation. Would it be better to make some adjustments so we'll be fresher when we sit with You? If my body shakes, and my mind, it's very difficult to be peaceful because of the pain.

SANT JI: [Sant Ji laughs gently] Well, this is only because of the mind. Your mind is putting this thing in front of you. You see, when we are working in the world, eight or nine hours, we do that work without any complaint, without getting tired. But when we are doing the work of God, we are tired. Guru Nanak Sahib says, "All day he is working in the world and he doesn't get tired, but when the time of remembering God comes, at that time he feels that a stone has been kept on his head; he feels a lot of burden on his head when he has to do the meditation."

Nowadays, in Rajasthan, there is a canal system, and that is why there are many good fields. Crops are growing and there is no scarcity of water there. But thirty years before, when there were no canals, it was very hard for the people who were living there. They had to go in their bullock carts to get the water from many, many miles away. And in the summer months, when the sandstorms would come, it would form many mountains of sand and it would become very difficult for the animals to walk on that sand.

At that time Sunder Das, that initiate of Master Sawan Singh who lived with me, both of us, we didn't have any personal interest in doing that work. But still, whenever the people of the village would go to bring the water, we would take shovels and we would remove that sand so that it would be easier for the bullocks to walk on that path. And people would call us mad, but still we did that physical work.

The meaning of telling this is that the more physical work we will do with our body, the more it will become fresh; and in that way, we will be able to do more in meditation. We didn't have any personal interest in doing that work, but still, for the good of our meditation, we understood that whatever work we would take from our physical body, that was all good and that would bring more freshness to our body.

People may be thinking that I am sleeping all night and in the morning I come and sit in front of you on the dais. But those who think like that, they are welcome to see me, and they will be surprised to know that after twelve-thirty, they will never find me sleeping or lying on the bed. But you can catch my companions sleeping in very deep sleep [laughter, with Sant Ji], because always I am telling them to get up!

This is only an excuse of the mind, and this shows the weakness. If we are saying that we are tired, that means that we are surrendering to our mind. The schedule in Vancouver was such that I didn't get sleep at all for that one week. Because I stayed in Arran's house, and that was the house of Pappu's relatives. All day I was seeing the people and held Satsang for the Sangat; and after that, in the nighttime the relatives would come and we would talk until one o'clock or two o'clock. And when they would go back to sleep, I would again start doing my work and all day long I would serve the Sangat.

So for that one week, I didn't sleep, not even for one hour, but I didn't have any effect of sleepiness. But lovingly I will tell you, dear one, that if two people come to you and give you a massage to remove your tiredness, then also your mind will bring this excuse: that it would be better if you had started doing meditation later, or if you had meditated for just one hour.

In our ashram, we have tried many things. Many people would come and they would do the meditation. And after that, when they would say that they were tired, we would have some people fan them whenever it was hot. And some people would give them a massage and do many types of things to comfort them. But still, whenever they would get comforts they would sleep. And after that they were kicked out by giving them a good beating. So the more comfort you will give to your body, the more it will become lazy.

1995

1995 January: To Cut The Simran Of The World

Session Date: August 18, 1977

This question and answer session was given after morning meditation with Sant Ji, August 18, 1977, at Sant Bani Ashram, Sanbornton, NH

QUESTION: Yesterday You told us that we were spending too much time on our diaries without changing ourselves. I think lots of us get very involved in the psychological and astrological causes of our weaknesses and negativity. Is that necessary? It also seems to make us very tired when we get so involved in probing ourselves.

SANT JI: Well, until we look into our within, we cannot improve ourselves. And until we are aware of ourselves, we cannot change our life; and in that way we cannot progress.

QUESTION: While sitting in meditation, many unchaste thoughts come to my mind and completely distract my attention. Even when I'm doing my Simran, they're so powerful that they're taking me away from You. Also, I would like to confess to You that I voluntarily lost semen last month, and I'd like to beg Your forgiveness now.

SANT JI: You should replace your thoughts by the Simran, and after that, the bad thoughts will not come. Now we are doing Simran only for one hour or for the time when we are sitting for meditation. And for the rest of the time, ten or twelve hours which we have during the daytime, we spend all that time doing the simran of the world. That means thinking the bad thoughts in the world.

That is why Mahatmas lay much emphasis on doing Simran always. They say that you should go on doing the Simran day and night. There are twenty-four hours in a day. For twelve hours it is day and for twelve hours it is night. And from those twelve hours of day, if you spend eight hours in your worldly work, and if you sleep all night, and in that time if you are doing the Simran for only one hour, then the time devoted to worldly simran is much more than the time devoted to the Simran of God.

Mahatmas shower much grace on us, and in this Iron Age, They have given us such a Simran that we can do even while we are doing our worldly work, and we can easily cut down the simran of the world by doing the Simran given by Them.

The problem of losing the semen is not only for you. Many people are having this problem, and that is only because of their bad thoughts. And it happens, that when the vital fluid is lost in great amounts, after that it becomes very thin, and it is difficult for the vital fluid to stay in the body. If we have even a little bit of bad thought it goes out very easily. That's why, from the beginning, we should always have chaste thoughts. Now also you can change your thoughts. Have chaste thoughts, so that this precious vital fluid this is a very precious wealth in our body so that we can maintain that.

Mahatma Charan Das said, "How can one do the devotion when the fence of devotion is broken?" He said, "How can we do the devotion when we are not keeping the fence of the devotion, that is, when we are not replacing lust by continence?"

QUESTION: I was wondering if Master could review common inaccuracies in Simran and Bhajan. And pointers. For instance, are some of us trying to sit too straight? And in Bhajan, are we supposed to center our attention, maintain our attention at the Eye Focus? I start seeing Light, and we're not supposed to do that, and I divide my attention by trying not to see the Light. So I was just wondering if Master could just generally speak on inaccuracies and accuracies of Simran and Bhajan?

SANT JI: The first thing is that you should always go on doing the Simran. You should never stop doing the Simran. Whether you do the Simran in a jolly mood or in weeping, even then it will bear fruit. Kabir Sahib has said that if you remember Sat Naam, it doesn't matter if you are remembering Him in a jolly mood or in a weeping mood. But definitely, it will bear the fruit. It is just like a seed which is thrown in the ground: whether it is thrown in the right position or upside down, still it will bear a plant.

After that, when you are sitting for practicing Simran, at that time, first of all you should take up such a posture that you do not have to move in that position. Whenever you have adopted any position, after that you should not move from that position. But the stillness of the body only is not enough. After that you should still your mind also, and go on doing the Simran. Sometimes it happens that we are sitting in a very good position, but our mind is not in a good position. Instead of doing the Simran, he is bringing many bad, unchaste thoughts within us, and that is not good. You should always keep your mind in doing Simran when you are sitting for [meditation].

It is only in the beginning that we have some difficulty in doing constant Simran. But when we start getting interest in doing the Simran and when we enjoy the Simran, after that, it all becomes very natural. Our body sits still, our mind also becomes still and, because we are doing the Simran, the Surat and Nirat also become still.

Kabir Sahib said, "The Simran which one does when the body is still and the mind is still, then the meditator takes his soul and attaches it to the Shabd." If one does Simran like this, even for a moment, that Simran has very great value, and that meditator doesn't have any fear of death. But what are most of us doing? We are all involved in the mind and we do not rise above the mind. Instead of Simran, mind gives us one or another thought and we spend all our time thinking and making plans.

Sitting for one hour, carefully check your mind and see how many times your mind is taking you into the world, thinking the worldly thoughts, and how many times you are breaking the Simran; check how much time from this hour you have done Simran.

QUESTION: Master, I seem to be having a big problem this morning. I don't know if my mind's playing games or what, but I feel that I'm being pulled up and I see light. But my physical body is dizzy and I get stuck. I feel dizzy and start falling backwards. I don't redly understand what's happening.

SANT JI: Sometimes it happens that the beginners have a problem of their body becoming numb, and that's why their body falls down, or falls back. But they should do more Simran, and when they will do more Simran, this problem will go away.

QUESTION: Master, I'm not trying to make a joke, but do the mosquitoes give the Saints and Mahatmas trouble?

SANT JI: [Everyone laughs, including Sant Ji] Well, everybody is doing their own duty. [more laughter]

It is only in the man that he is having the feeling of duality, but for mosquitoes, they don't have any sense of duality, and for them everybody is alike. [much laughter again by the Sangat, with Sant Ji laughing delightedly.]

QUESTION: Master, I have a great love for You, as a Master and as a teacher. And sometimes I have a great deal of dificulty doing what You say; and I'm sure that many of us do. Why do we have to go through so much difficulty to get to You, to love You like we should and to adhere to Your commandments?

SANT JI: I appreciate your love. But this is also a deception of mind, that we say. "I love you, but... [laughter] whatever you are saying, we are not ready to obey that." [laughter]

Saints and Satgurus love the souls and Their love for the souls is very true. As far as Their responsibility is concerned, Their liberating the soul, They do that at any cost. They never say, "We have difficulty loving you." No matter how much the soul is dirty or involved in this world, but still They come and They liberate the soul. They never have any problem in loving the souls.

QUESTION: One time you spoke of a place between the earth and the heaven distinct from the astral plane and the causal plane and so on. And, I'm wondering… at times I need to know the distinction, and maybe if I asked you a question… For instance, if one sees a vehicle like a car that you know is miles away, but you actually see it, is that an experience of the area between the earth and the heavens, or is that like an astral or causal thing? This morning it happened.

SANT JI: In California also, I said this thing: that that plane is also one part of the astral plane.

The plane between the heavens and the hells, that is the plane of the ghosts. It is a very difficult plane.

There is no connection between the physical plane and the astral plane.

On that day you said that you were seeing ghosts and you were working with them. On that day also, I was responding to your question.

And I told you that you had never seen the ghosts. If you had seen the ghosts, you would have died as soon as you had seen the ghosts.

Because until we reach their plane we cannot see them and we cannot make them work for us.

All the people who say that they are seeing the ghosts, and that they are controlling them and working with them they all are fake. Because they only impress the people; they have not reached to that plane. Only a meditator of Sant Mat can reach to that plane, and he will not stand there because his journey is beyond that plane also.

There was a man in the village called Patehwalla, and he also said that he was seeing ghosts and working with them and doing all things like that. And everybody was very much impressed because always he would talk about ghosts. If anybody would see any ghost or anything like that, they would come to him to ask his counsel. So one day, when

I went there, he also started boasting about that. He told me, "Once when I was coming back from the village called Goduwalla, I saw one ghost and that ghost walked with me for four miles. And sometimes that ghost would turn into the body of a small boy, and sometimes an old man." Yet everybody knew that he was so much afraid of things, even of people, that he would never come out of his home in the nighttime, because he was afraid of the darkness. But he was saying, "It was nighttime and the ghost was coming with me," and things like that. I told him, "Dear one, everybody knows that you are very much afraid of the darkness, so how were you not afraid looking at that ghost on that very dark night?" So he said, "No, no, I have seen the ghost. Who says that I was afraid?" And in that way he started boasting. He didn't believe me at that time. But after that, when he came to me and when he took Initiation, and when he knew what that plane was and what a ghost is, then he realized that it was his mistake, that he was saying a falsehood.

And when I bought some land in Maduwar – Maduwar is some other part of Rajasthan – I employed the same man to work in my fields. I told him to go to the field, taking some bullocks. And on the way there was a graveyard. He spent his night there in the graveyard. He did not know that it was a graveyard, but he slept there.

In the morning, when he got up and he saw the graves around him, he was very much afraid. He was so much afraid that he got a fever at that time. I was very surprised to know that and I told him, "Once you were saying that you were talking with ghosts, but this was a simple graveyard with dead bodies, and they also were not alive."

So these type of people just unnecessarily speak untruth, and in that way they are making more bad karmas. And some of the weak-hearted Satsangis also, because they are very much weak in their hearts, follow such people, and they also believe in ghosts and all those things. They should not do that. Only those souls go in the body of a ghost, who have done very many bad karmas in this world, and they get the punishment by getting the body of a ghost.

The physical, astral, and causal planes, they have this type of relation: they are just like cages. One cage is in another one, and those two are in yet a bigger one. But all the cages and all the planes have their own structure, or way of creation. And when we leave the physical plane, the physical body, then we are in the astral body, in the astral plane, and we do not have any relation with the physical body. And when we withdraw from that, we go into the causal plane, we work in the causal body.

1995 January: Always Remember Our Goal

Session Date: February 27, 1983

This question and answer talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, on February 27, 1983.

QUESTION: I have two questions. One is: each time that we reincarnate, do we bring the same mind with us. And the second question is about free will. I still don't understand how much free will do we have? How does it operate? Is it different for initiates and non-initiates?

SANT JI: As there is one God and the one soul is within all of us, in the same way, there is only one mind.

The only difference is that, if we have had very good karmas in the past, our mind is quiet and peaceful. And because of it, the effect of the Satogun, or the good qualities, is more. That is why we get the thoughts of doing the meditation and for the love of the Master.

No one explains to the non-initiates that they should have good desires, they should have good wishes, and they should develop good qualities within themselves. But to the Satsangis, Saints and Mahatmas always explain what are the benefits of doing the good deeds, and what are the punishments for doing the bad deeds. And through the Satsangs and through the writings of the Mahatmas, the Satsangi understands a lot about his own desire, about his own free will and the will of Master. And through the Satsangs, Masters always explain to us that, even though we have a choice, even though we have our free will, [They explain] how we have to use it. Greatest of all, the Satsangi has the Naam within him. And as he goes on doing the meditation of Naam, gradually he starts controlling his desires, his wishes; and then he himself knows how much he has to use his free will.

When we do the meditation regularly, gradually, at the end, only one desire remains in our within, and that is the desire for doing the devotion constantly, and the desire of manifesting the Master within us.

QUESTION: I've read that we should do Simran in intervals. What does that mean?

SANT JI: If the worldly thoughts bother us a lot during the meditation, we should increase the speed of the Simran. But if our mind is quiet, and there are not many thoughts bothering us, then we should not stop our Simran. If it is happening with the tongue of our thought, if it is happening mentally, let it happen like that.

QUESTION: When You say, "if it's happening mentally", does that mean when you're in a state of remembrance that you're not saying the words?

SANT JI: When the Simran starts happening within us with the tongue of our thought, then we do not need to make any effort of doing the Simran. It is like this: now we do not make any efforts to think the thoughts of the world. In the same way, when such a state comes in respect to the Simran, then we do not need to make any effort of doing the Simran.

QUESTION: [another question about Simran]

SANT JI: When you will go in your within by doing constant Simran, then you will be able to understand the meaning of the words without making any efforts. But while you have not gone inside, you have to repeat only the words without bothering for its meaning or anything like that.

QUESTION: Last year your eyes were operated on, and we were very concerned about that. And I was wondering if they're okay now or whether they are giving you any trouble?

SANT JI: I thank all the dear ones for having concern for my eyes. With the grace of supreme Father Kirpal, my eyes are okay. I don't have any difficulty. Master Kirpal made all the operations successful.

QUESTION: Can you say something about parshad, and what happens when it is eaten by non-initiates?

SANT JI: I have said a lot regarding parshad, and a lot has been published in *Sant Bani Magazine*. You should read that.

The parshad which is given to us by the perfect Masters carries a lot of Their meditations, a lot of Their blessings. In fact, a lot of the grace of the Master is residing in the parshad given to us by the perfect Master.

But on the other side, there is the question of our faith in the Master and our receptivity. It all depends upon how much faith we have in the Master, and whether we accept the parshad with faith in Him and with receptivity, or we accept it only because Master is giving it to us.

I had a relative who was a young boy. He was in his last days, and he was suffering a lot, and he was requesting to Almighty Master (this is an incident when Master Kirpal was still in the body). So he started requesting to Master, "O Satguru, kindly protect me, shower grace on me," because he was having a lot of pain. Even though he was not initiated, still he was having a lot of faith in the Master. The other members of the family were initiated. They had some parshad given by the Master, so they gave some parshad to that boy. And as soon as he ate that parshad, he felt peace; and peacefully he left the body.

You know that, when the parshad is being distributed, sometimes it happens that some of the parshad gets thrown away on the floor. And the dear ones who have a lot of faith in the Master, and those who have appreciation for the parshad, they at once take that and eat that. While the other people don't care whether the parshad is falling on the floor or going anywhere. When the parshad is distributed, and when some parshad gets spilled, some people walk over that parshad; and in a way it is like not appreciating that parshad. If they knew what was the importance of the parshad, they would never let that happen. The importance of parshad is so great, so high, that it cannot be described in words.

About thirty or thirty-five years ago, the place where we are sitting now did not have many doctors. And only a few medical treatments were available. That is why most of the people used to have their own kinds of remedies and medicines. It so happened that once I got a very high fever. I was down with malaria, and there was no medicine available in this area. That is why I was not getting well soon. In those days, one initiate of Baba Sawan Singh, whose name was Dharam Chand, used to visit me very often. He was one of my best friends. So when he saw me in that state, he said, "If you are happy to take some parshad of the Master, I will bring some, because I have some parshad given by Baba Jaimal Singh." (His parents and his grandparents used to be Initiates of Baba Jaimal Singh. So they had some parshad given by Him.) At that time, because I was already initiated into the first two words by Baba Bishan Das, and I was doing the meditation on those two words, that is why I knew that the parshad given by the perfect Masters carries a lot of Their grace, and it is very powerful. So I requested him, "Okay, if you will bring it, then I will be very happy to have that."

So next day, Dharam Chand went to his village and brought some parshad to me. He dissolved it in some water and gave me that water to drink. As soon as I drank that water, my fever went away, because I took that parshad with a lot of faith in the Master Power.

So I mean to say that the parshad given by the perfect Master carries a lot of His strength and grace. In a way, the hidden grace of the Master lies in the parshad given by Him. But it all depends upon the faith of the disciple; it all depends upon the receptivity of the disciple.

QUESTION: When the Masters speak of the time being short, are They referring to Themselves as well as Their initiates?

SANT JI: [Sant Ji laughs] Saints have the knowledge of the reality of this world. That is why They always live in this world like a traveler. And They always warn Their children. They always say lovingly, "Dear children, don't procrastinate your work. Don't leave your work of today for tomorrow."

The disciples have forgotten that they have to leave this world one day. That is why Masters always tell them, "Beware, get up and do the meditation." Because the Masters always want their disciples to go within and manifest that audible stream of Shabd within them, for which they have come in this world. Master is always ready to manifest that Shabd within the disciples, and He wants, before He leaves His physical body, that all His disciples should be able to contact that Shabd.

Once a person died, and the other people were taking him to the graveyard. So Guru Nanak Sahib told his disciples, "Awake, awake, awake, O dear ones! Look at that. One of our friends is going. Why are you sleeping? Get up, because one day we must all leave this world."

Kabir Sahib has said that the day which has started will end eventually. Whoever has come in this world will go back from this world. Guru Teg Bahadur said, "Whatever has been created will perish one day. Nanak says, Sing the praise of Almighty Lord, giving up all the worldly things."

Saints and Mahatmas know that some day we will be called back by God, and we will have to go back to Him, leaving this world behind. But the disciples are under the control of the mind and the organs of senses, and they have forgotten that this is not their home and they have to leave this world one day. But when we meditate, gradually the awareness comes within us. We realize that this is not our real home, we have to leave this world, and we have to worry for the home where we will go and reside after this death.

Guru Nanak Sahib says, "O man, you are attached to the home where you are not going to live forever. But you are not worried for that home where you have to go and live after this world."

Once some of the disciples of Guru Nanak asked Him, "How much time do You think that You will live in this world." Guru Nanak replied, "I don't know. I have breathed in and I don't know whether I will breathe out or not. Because it all depends on Almighty Lord. It is in the Will of God. If He wants I will have to leave this body right now."

Then Guru Nanak asked His disciples, "How much time do you think you are going to live in this world?" The disciples replied, "Master, we never thought about that. We had forgotten that one day we have to leave this world."

Saints and Mahatmas are gracious beings, and the reason for giving Their examples and telling us all these stories is that They want that, along with living in this world, we should always remember our goal; we should always remember that we have to go back to our Real Home, Sach Khand. And They want that we should always try and prepare ourselves for that journey and we should become successful in that journey while our Master is still in the body.

Once a disciple of Guru Gobind Singh climbed a tree with his shoes on. One person who was passing by told him, "O Man, why are you wearing your shoes while climbing the tree; you will fall down. Why don't you leave your shoes down on the ground?" That disciple of Guru Gobind Singh replied, "Suppose God calls me to come back. Will I tell Him, 'Wait for a minute! Let me go and [put on] my shoes!'"

So the meaning of saying this is that those who meditate, they always remember that the death will come any time.

Master Sawan Singh Ji used to tell one story very often in the Satsang. Once, a newlywed couple went to a gurdwara – to the holy place of the Sikhs – for getting the blessing of the priest there. Because it is a custom almost everywhere in the world that when the people get married, they get married in the holy places like churches. The Christians get married in the churches and the Muslims go to the mosque, the Hindus go to the temple, the Sikh people go to the gurdwara.

So in that way, one newlywed Sikh couple went to the gurdwara to get the blessing of the priest there. They also took some sweets with them, they paid their respect to the priest who was in charge of the gurdwara, and they offered him the sweets which they had brought. The priest gave those sweets to a fearless fakir whose name was Suthra, who used to live there in the gurdwara. And that priest himself kept two rupees which that newlywed couple had offered to him. And after taking the two rupees, he said, "May God bless you. May He give you a long life. May you live for four ages." And he went on giving them many blessings.

Suthra could not control himself because he was a fearless fakir, and he was a very blunt-natured man. He said to the priest, "Why are you lying? You see, you are going to die, and they are also going to die." So the newlywed couple did not like that and they said, "Why are you cursing us?" Suthra replied, "No, I am not cursing you. You are going to die, and moreover, I am also going to die. Only this priest who is giving you such a blessing, I don't think that he is going to die; because only for the sake of two rupees, he is lying so much."

So Saints are fearless, and They know the reality of the world. And They know that one day we all must leave the world. If They tell the people directly, "You have to leave this world," people will get upset and they will not like it. That is why They say, "The time is short." And They refer to Themselves also because we worldly people think that the death is not for us; we think death is only for those people whom we see dying. And we forget that we are going to be one of them.

That is why They lovingly tell us that our life is not permanent. One day we all have to leave this world. Our body is like a piece of paper. You know that when a piece of paper is put into water, it loses its existence. In the same way, when death comes, our body

remains in this world. And the parrot who is speaking within us – our soul – leaves this body and flies back to her Real Home, leaving our body in this world.

QUESTION: There has been some discussion about what the right attitude, the right behavior, might be towards initiates who are friends of ours and for some reason or another leave the Path. I was wondering if You could make some comment about that.

SANT JI: Those who have been initiated by the perfect Master, they will never be left alone as far as Master is concerned. No doubt, they have left the Master; but the Master has not left them. They have left the Path of the Master because they are now obeying their enemy, their mind. But they should always remember that one day, they will have to come back to the Master. We should have love and sympathy towards them. You will find that many people, who will be impressed by your love and sympathy, will come back to the Path of the Masters in your lifetime. And you will find many people – those who had once left the Path – will come back to the Path very soon. It is possible that your company may increase the love for the Master, and may create the desire of coming back to the Path.

I will tell you one story from the Sikh history, which I have said very often; and once it was published in *Sant Bani Magazine* also.

Guru Gobind Singh had become a warrior to oppose the tyrants; because in those days in India, there was a lot of corruption everywhere. And the Mogul emperors, who were ruling over this country, were themselves doing all the bad things. Nobody's life and honor was protected in those days.

The Mogul rulers were not protecting any women, and they were molesting everybody. At that time, Guru Gobind Singh had to oppose them. And in those battles, He himself lost a lot. He lost all his four sons, and He lost His home, His property and everything.

Anandpur Sahib, the place where Guru Gobind Singh Ji used to live, is in the hill area. And the Moguls knew that they would never be able to defeat Him in that part. They tried a lot, but they were not successful; because Guru Gobind Singh used to live with a lot of his army in a very strong fort in Anandpur Sahib. And He knew about that area; and the Moguls did not know how to fight with Guru Gobind Singh.

So finally the Moguls thought [instead of attacking the fort] they would stay outside the fort and wait for the time when the people in the fort would have to come out.

It happened that for six months, nobody came out of that fort, and gradually all the food and supplies which were in the fort were coming to an end. Some of the disciples of Guru Gobind Singh started becoming impatient. They requested Guru Gobind Singh, "Now we want to go back home."

The Mogul army had sent many messages into the fort. Once they sent their holy book, the Koran, saying, "We swear by this holy Koran that if you leave this fort we will not harm you, we will not do anything to you. You kindly come out and let us go and fight with Guru Gobind Singh."

There were many Hindu officers as well as other disciples of Guru Gobind Singh who had become very impatient because they were not getting enough food and supplies,

because it had been more than six months since any food from outside was brought into the fort.

So they requested Guru Gobind Singh, "Master, now we want to go back home, because it has been such a long time. And every day here You fight with the [Mogul army], and we don't like this. We want to go back home!"

Guru Gobind Singh told them, "Have patience, do your Bhajan and Simran, and wait for some more time. The people who are outside, the Mogul army will get tired, and they will leave us alone. But you please wait for some time." But those people did not want to obey the commandments of Guru Gobind Singh, as they had become very impatient. So they said, "Master, we don't like Your policies, we don't like Your ideas, and we don't want to call You our Master. We are leaving You; from now onwards, You are not our Master."

Guru Gobind Singh lovingly told them, "Okay, if you want to do that, you may do so. But before leaving me, write on this piece of paper, sign your name and write that you are not my disciples."

But Guru Gobind Singh never said, "You are not my disciples." He made them write, "We are leaving you; you are not our Master." Many people left Guru Gobind Singh at that time. About forty people from one village, in a place called Majah, all went back to their homes. Their wives were surprised to find their husbands back without defeating the Mogul army and they were surprised that their husbands had [deserted] Guru Gobind Singh in that fort.

So they got very upset and said, "Okay, you wear our clothes and do the household work; and we will go and fight in your place."

So the husbands who had left Guru Gobind Singh in Anandpur Sahib felt very embarrassed. At once, they left their homes to rejoin Guru Gobind Singh and went to the place called Malvah, where Guru Gobind Singh had gone after leaving the fort of Anandpur Sahib. When He was left alone, He could not do anything, so Guru Gobind Singh had gone to Malvah with the little bit of army which was left with Him.

So those people from Majah came to the area of Malvah. And on their way, they were attacked by the Mogul army, and most of them were killed. When Guru Gobind Singh saw that the people from Majah were in battle, He went there to the battlefield on his horse. And he found all the people dead except for two. One was Bhai Mahan Singh and another was Matta Bagu.

Guru Gobind Singh went to Bhai Mahan Singh and wiped off the blood from his mouth, and said, "Bhai Mahan Singh, I am very pleased with you. If you have any desire for the world, tell me. I will fulfill that. Do you want me to open your inner vision? Ask for anything you want."

Bhai Mahan Singh replied, "Master, it is Your work to open the vision. It is Your work to do everything. But I have only one desire; I have only one request, You kindly destroy that paper on which our people had written that You are not our Master."

Guru Gobind Singh replied, "Bhai Mahan Singh, ask for something else. Because I never said that you are not my disciples. It was the disciples who had said that I was not their Master. I never said that you are not my disciples. I still say that you are my disciples."

When Guru Gobind Singh had left Anandpur Sahib, he left all his valuable things there because there was no time to take all the things with him. But He had not forgotten to bring that piece of paper on which the disciples had written that He was not their Master. So Guru Gobind Singh showed Bhai Mahan Singh that letter, which was saying, "From today, you are not our Master." So Guru Gobind Singh said, "Bhai Mahan Singh, you see I never said that I was not your Master. The people said that they were not my disciples. But I am your Master, and that paper has already been destroyed; I am very pleased with you."

So the meaning of saying this is that, no matter that the disciple may run away from the Master; but Masters will never leave the disciple unless He takes him back to the Real Home.

There was an initiate of Baba Sawan Singh whose name was Puran Chan; and he had got his initiation at a very young age. But later on, when he became the head of the district, he got a very high position. He forgot that he was an initiate of Baba Sawan Singh, and that he was a Satsangi. So he became intoxicated because of his high position; and he started eating meat and drinking wine and doing all sorts of bad things. He had forgotten the Path; he had forgotten the Master. But you know that when any pain comes to our body, only then do we remember God, only then do we cry for His help. Once it so happened that he got some disease in his eyes, and he became blind in one eye. So he went to Ganganagar and there the doctors told him to go to Ludhiana, a place in Punjab, which was very famous in those days for the eye treatments. The doctors told him to go there as soon as possible because there was a chance that he might lose his other eye also.

So when he went to Ludhiana and got his eye operated on, the doctors who were doing the operation reported afterwards that, during the operation, a tall person with a white beard and white clothes stood there in the operating theater through the entire time when the operation was happening. They didn't know whether he was God or what. And they were surprised at how a person could come into the operating theater without their permission. And even that disciple Puran Chan said afterwards that Master Sawan Singh was with him throughout the operation.

Usually the doctors change seven bandages, but Baba Sawan Singh told Puran Chan, "Now your eye is okay; you should not have any more bandages." So after the third bandage, he told the doctors, "My Master has assured me that my eye is okay and I don't need any more bandages." After telling them that, when the bandage was removed, his eye was okay. And then he came back to the Path. He realized that even though he had left Master Sawan Singh and the Path, Master had not left him. And after that he came to Master Kirpal Singh and did a lot of seva for Master Kirpal Singh as long as he was alive.

So the meaning of this is that when we forget that we are the disciple of the Master, when we start doing the bad deeds, then we don't remember our Master. But when any pain comes, when any difficulty comes in our life, then we remember the Master. And Master does not [take revenge on] us. He is a gracious being, and He always showers His grace

on us. It is possible that in the happiness we may not remember Him. But when we remember Him in our pains, in the difficult times, then at once He comes to help us.

There are many incidents in which the disciples leave the Master when they are happy and when they are comfortable in the world. But when they are unhappy, or when they find any difficult moments, only then do they remember the Master. But Master always appears there whenever the disciple needs the help.

That disciple came to my home with his family to see Master Kirpal Singh. And when he came to see Master Kirpal Singh, he held His feet and said, "Master, kindly forgive me, bless me, and tell me that I will not have to come back into this world." Master Kirpal said that this is not the way of asking for the forgiveness. But he was very determined; and he did not leave the feet of Master Kirpal Singh until Master Kirpal told him, "Okay, Baba Sawan Singh will forgive you."

1995 February: The Tongue of the Soul

Session Date: January 7, 1995

This question & answer talk was given in Bombay, India, on January 7, 1995.

QUESTION: What is the significance of the many references in the bhajans to please tell the Master not to desert the devotees?

SANT JI: First of all, salutations unto the feet of that Almighty Lord Who is capable of doing everything, and Who has given us this opportunity to sit in His remembrance.

Guru Nanak Sahib said that whenever you are going to start any new work, any new thing, first of all, bow down your head in front of the Master or the One Whom you worship and believe in, so that with His grace the work which you are starting may become successful.

The humility which the Masters have used or conveyed in Their writings – the prayers or the pleas which They have made to Their Master – is coming from that heart which is very pure and holy; and it is coming from that abode, from that being, where the Shabd is manifested and where the stream of the Shabd is flowing.

After going within, They have seen that Their Master is All in All, He is Omnipresent. Outside He is living among us like a person who goes on changing his forms.

We see this all the time in this world. And you might have had such instances in your life also. Many times we have such experiences that – suppose there is an officer or a magistrate who is going to make a judgment. If our case is involved, and if we meet him, we fold our hands, we request to him to please make the judgment in our favor. Even though we know that he has been appointed to do justice by the government, and he will do justice. But still we want him to do the favor for us. And when we make the prayer, when we request, even to the worldly person, still he does the judgment in our favor; he showers grace upon us.

Guru Nanak Sahib said that we cannot compete with the Husband, we cannot compete with the Beloved Lord, over there only our humility and prayer can become successful. In the bhajans you hear, "O Lord, I will not get even one like You, and for You, there are

millions like me," because the disciples cannot get a Master who does the seva without charging anything, without expecting anything in return. We cannot get even one Master like that; but when the Satguru comes, when the Master comes, He makes a lot of Sangat, he makes millions like us.[8]

Master Sawan Singh Ji used to tell a story to explain this thing further. He used to say that, in the town of Piran Kalleah, there used to live one Master whose name was Beekh. And He had an initiate who was very much devoted, and in a state of intoxication in the love of his Master, he was wandering in the streets of the city of Delhi, and he was repeating, "O Beekh, O Beekh, Hail Beekh. On the earth it is Beekh, in the water it is Beekh; Beekh is everywhere." So when he was praising his Master like that, he [got in trouble with] the kazis [Muslim priests] who at that time were responsible for the religion. According to their religion it was a very bad thing, because no one was allowed to repeat the name of any human being as comparable to God Almighty. According to their religion it was a very serious crime.

So he was brought to the kazis. But still he continued repeating the name of his Master; he went on praising his Master. So he was taken to Emperor Akbar, who was a very righteous, very good, emperor of that time. So Akbar asked him, "Why are you saying this? Why are you repeating the name of Beekh?" He said, "He is my Master, He is Almighty, He is everywhere. That is why I am remembering Him, I am calling His name."

Emperor Akbar was a very wise emperor. At that time, the country was having a severe drought, and this caused a lot of problems with the grain crops and other foods. So Emperor Akbar asked that disciple of Beekh, "Can you ask your Master to get rain for our country?" He said, "If you will set me free; if you allow me, I will ask my Master."

The kazis and the other people who had brought that disciple to Emperor Akbar thought, "That disciple is just playing some kind of trick, and he wants to run away." So they told the emperor that he should not set him free. But Emperor Akbar was very wise and he said, "Don't worry, he will not run away anywhere; he will come back here."

So he was set free and he sat in meditation. He contacted his Master within; he made the prayer. And he was promised that on the third day, the rain will come. So he told the emperor that on the third day the rain will come. So the rain came, and his promise was fulfilled. Emperor Akbar became so pleased, so happy, that he gave the ownership of twenty-one villages to that disciple of Beekh. But the disciple said, "I do not want anything of the worldly nature, which is going to be destroyed. I don't want this thing." And he transferred that to his Master Beekh. Some other time, when he met his Master, his Master told him, "When you had made the prayer, at that time, your attention was in me, and at that time my attention was connected with Almighty Lord. If you had asked for anything, you would have been granted that. If you had said, 'Make me a god,' or 'Make me almighty,' God Almighty would have even granted you that prayer." So the meaning of saying this is that whenever we make the prayers to the Master, whenever we make a plea to the Master, if it is coming from our sincere heart, and if our attention is

[8] Sant Ji is referring to a line in His "Song to Kirpal, " see Streams in the Desert, p. vi – Editor

completely absorbed in the Master, then always our prayers are accepted; and they are answered.

When the disciple looks at his own faults, then he comes to realize how many faults he has done. And if he will have to settle the account of all the mistakes he has done, it will become unbearable for him. That is why he makes this prayer to his Master, "O Master, before looking at the piece of paper where my accounts are written, you forgive me; because if I should have to settle the accounts of all the faults I have done, I won't be able to do that. So before you look at my faults, forgive me."

Kabir Sahib also made this request to His Almighty Master. He said, "O Lord, You are my True Father. I do all the faults hidden from the world. But from You, nothing is hidden. First of all, the lust has attacked me and has made me ignorant, and he has controlled me."

"O Ram Rai, Lord Almighty, listen to my prayer. First of all You forgive me, and then ask me for the account." Says Kabir, "O my Beloved Father, Ram Rai, I have come in your refuge."

So the bhajans which the Masters have written are the humble prayers which They have made to Their Master. Master Sawan Singh Ji used to say that mind is an agent of Negative Power, and he is very strong. He never allows us to confess our mistakes; He never allows us to admit that we have made this fault or we have done this mistake. He used to say that if we would confess our faults, confess our mistakes, and ask for forgiveness, then there would be no other hurdle or any obstacle in our way to reach God Almighty. So, through the bhajans written by the perfect Masters, which are full of Their humility, we can confess our faults, we can apologize for our mistakes, and we can also express our feelings to the Masters. Otherwise, our mind is so strong that, even though we make so many mistakes, we make so many faults, still he never wants to confess – he never wants to believe that he has done that.

When the Masters live in this world, They are like a very small being, a very small person and very humbly They live Their life. They behave like They are very small beings in front of us. Even though we see how much grace They shower upon us – many times when we are involved in an accident, we are saved by the Master. When we are in any kind of sickness or when any problems come to us, we always feel and we always see that the Master has helped us. Many great instances of things like this continue to happen between the disciples and the Masters. But when we go to the Masters and tell them, "O Master, You have showered so much grace upon me; You did this for me or You did that for me – "; They always say, "No, I did not do this; it is all the grace of my Beloved Master." Many times They will say, "I am not capable of doing anything. I am just a lowly sinner. This is all the grace of the Master." So you see how much humility the Masters have within them. Even though They are capable of doing everything, and They are doing everything for us still, when we ask them or we tell Them face to face, "You have done this for us," They tell us, "No, I have not done it." All the Saints have said that the Path through which our soul has to go is very narrow. It is one-tenth the size of a hair, and it is very narrow. So one has to become very thin, very humble, in order to cross that Path and go to one's abode.

Kabir Sahib has said, "Suppose there is a very narrow path which is one-tenth the size of a hair. If you bring in an elephant and ask him or force him to go through that narrow path, no matter how much you beat him from behind, or no matter how you try to tempt him, but still he would never attempt to go through that, because he knows that he is too big and the path is very narrow. But if you bring an ant, you do not need to do anything. The ant is very small, and it will easily go through that narrow path."

So Kabir Sahib says that if we remain small, within our self, only then our Surat or attention, can go within.

So dear ones, if you will always remain humble, if you will always make the prayers, then Hazur Kirpal will definitely shower His grace upon us. Dear ones, we need Him, He does not need the disciples. We need the Master; the disciples always need the Master.

He is making the requests and prayers a million times more than us in front of His Master.

The reality is that, when the Masters give us the Initiation, They take our soul and place it in the lap of Their Master, and make the prayer: "Now he has taken refuge in You. You forgive him; now he is under Your refuge."

Many dear ones have got the opportunity to see that underground room where Beloved Lord Kirpal had asked me to go and meditate. When He gave me the order to go in that underground room, He told me that I had to open my eyes inwardly. He put His hands on my eyes and told me, "You are to close it from outside and open it inwardly; and I will come to see you by myself." At that time, shedding the loving tears, I made this request, I asked my Master, "O Lord, You have to protect me, because the Negative Power is after me. You have to maintain my reputation, You have to protect my honor."

QUESTION: What is an appropriate and respectful way to act in front of the outer Shabd Form as we live with Him day by day?

SANT JI: The thing is that if one can maintain the enthusiasm and the yearning which he had for the Master on the very first day when he met the Master – if that yearning and enthusiasm can be maintained, then one can make the best use of his living with the Master. Because every day, when he is with the Master, he gets the opportunity to have the darshan. And through the darshan, he can make his life successful, he can gain a lot. But usually what happens when the people live with the Master day after day, their mind makes that yearning less. And then, whatever Master tells that person, he thinks, "Master is telling this every day to me," and gradually he stops doing what the Master tells him to do.

Then the dear one stops earning his livelihood; and whatever the other people donate in the langar, he starts eating from there. So whatever benefit he used to get from the darshan of the Master, and whatever benefit he used to get from doing a little bit of meditation, the people who are paying for the langar or are donating in the langar, they take all the benefit of the darshan and the meditation of that dear one.

The dear ones who come from far and near, they come and respect that person who is with the Master. They even touch his feet and give him a lot of honor and he allows them to do that. Then he starts thinking that he is something, that he is someone great; that is why all those people who come here give me so much honor and respect me.

I have had the opportunity of being in the presence of two great Masters. And I have seen many dear ones those who used to compete with the Masters, and those who would not even want to obey what the Master would ask them to do. So just imagine what benefit can those kind of people get from being with the Master. But not everyone is like that. If anyone gets the opportunity to be with the Master, he should understand that moment as the most precious one and he should take advantage of it. One should always remember the example of Bhai Lena, who devoted himself so much to the Master that he served Him with mind, body and wealth. He saw many instances, he saw many examples, he saw many different deceptions also, but he did not let his mind shake. He always remained firmly determined and devoted to his Master. Master Kirpal Singh Ji used to say that the seed of the truth is never completely finished. Truth always prevails. The true people – the sincere people – are always present. Master Kirpal Singh Ji got the opportunity to be at the Feet of Baba Sawan Singh. Whatever Baba Sawan Singh would say, Master Kirpal Singh always took it as the divine order. You know that there were many other people who were living around and living with Master Sawan Singh, but not everyone was taking the words of Baba Sawan Singh as Master Kirpal Singh used to take them.

There is an instance to which I was an eyewitness. Once there were some sevadars of Baba Sawan Singh who started fighting with each other. They fought so much that they even hit each other. One of the so-called leaders of the sevadars said, "Okay, let us all go to the Master. The Master will go from this side to His house so there I will ask Him to stop and see you." Master Sawan Singh saw them. Some of them were bleeding because they were hit. But Master Sawan Singh did not stop on the way to see them. So the leader went ahead and said, "Master, these people want to see you." Master Sawan Singh said, "Can I give them any more punishment than what they themselves have got?"

The dear ones who live at the feet of the Master, who live with the Master, if they argue with each other, if they backbite, if they criticize each other, and if they even hit each other, what worse can they do; and what punishment can the Master give to them?

QUESTION: Master, sometimes, while sitting in meditation, I hear a strong ringing in my right ear, which lasts through the entire sitting? Should I pay attention to it or should I try to ignore it? Can I do two things at the same time?

SANT JI: At the time of Initiation you are told that you can do only one thing at a time; because if you try to do both the things at the same time, your attention will get divided and you won't be able to do anything at all. So that is why, when you are sitting for the Sound, you should only listen to the Sound, and when you are sitting for the Light, you should only pay attention to the Light.

But what happens to some people, those who do a lot of Simran during the day, when they sit in the meditation, since they have already done a lot of Simran, their concentration is very strong. So when they sit in the meditation, their attention gets fixed at the Eye Center very easily and very quickly. Then, in that case, the Sound starts coming within them by itself. So if you have developed that kind of situation, in that case, you can stop doing the Simran and get absorbed in the Sound. Otherwise, you should only do one thing at a time.

Many times dear ones who come in the darshan tell me, especially those who have completed the course of Simran, they tell me that without closing their ears the Sound of the Shabd comes to them.

What you should do – what you have been asked to do – usually in the Initiation, is that suppose if you are to meditate for one hour, you should do at least three quarters of an hour in doing the Simran, and for fifteen minutes do the Bhajan, listen to the Sound.

As you are told, when you listen to the Sound Current, at that time, you are not to do the Simran. Because if you try to do the Simran when you are listening to the Sound Current, then your attention will be divided. I have also answered this question earlier, in which I said that, if we do the Simran with love, affection and yearning, only in the beginning will you have to do the Simran using your tongue. Later on it comes by itself. After a few days, that dear one starts doing the Simran with the tongue of his mind. When he goes even further up, then his Simran starts happening by itself through the tongue of his soul.

In this kind of situation, in this case, the disciple does not have to move his tongue, and he doesn't have to make any effort.

Just patiently look in your within and see that even now, when you are sitting here, you are thinking something. Your tongue is not saying anything, but still some kind of thinking, some kind of repetition is going on within you. That is being done by the tongue of your mind or the tongue of your thought. You are not making any effort, but it is still happening. So all the thoughts, all the bad thoughts which are coming within you, even at this time, are being brought by your mind. And the tongue of your mind the tongue of the thought – is used for that. When you have any good thoughts regarding the Masters, when you have good, loving feelings for the Master, that is your soul. The tongue of the soul is creating all that, and that is also happening within you by itself. And you are stuck in between this mind and soul. The bad thoughts, or the worldly thoughts, or the worldly fantasies, are created by the mind; and the Master, through the tongue of the soul, is creating the good thoughts within you for Himself. And you are stuck in between both of them.

So if you were to replace the worldly thoughts with the Simran which the Master has given to you, if you develop the habit, if you become perfect in doing the Simran with the tongue of your thought, and furthermore, when you get in the habit of doing the Simran with the tongue of your soul, then all the time, not even for one moment, will you forget the Form of the Master. You will always remember Him, and He will always be within you. When you have developed that kind of situation, that kind of condition, even if you want to break away, even if you want to forget Him, still you won't be able to do that.

Paltu Sahib had said that such kind of remembrance of the Master, such kind of devotion of the Master, is like the flow of the oil. Like the flow of the oil is non-stop, you cannot break it in the middle, in the same way, the remembrance of the Master cannot be broken. Even if you make an effort, still you cannot forget Him. Guru Nanak Sahib said, "My Master has connected me in a very strong way. He has made such a connection that, even if I want, I cannot break it."

Guru Nanak Sahib has described this condition of a dear one by saying that such a dear one who has developed this connection within him, even in a very busy place, he feels

very lonely and secluded. He may be talking to the people outside, but in his heart, he is always remembering his Beloved.

Guru Teg Bahadur, the ninth Guru, describes this state by saying: "Just as there is a drawing or painting or some kind of scribbles – writing on the wall – in the same way, all our bad thoughts, our bad karmas, are imprinted on our mind. And just as with a broom, we can clean all the dirt, in the same way, when we do the Simran, we are able to erase all the bad effects of all the karmas which we have done."

So He says that when the thoughts are made pure, when the thoughts are purified, then all the impressions of the bad thoughts and the bad karmas are removed from the wall, and over there, the Simran, the Form of the Master, gets printed.

So Guru Teg Bahadur says, "O Nanak, remember or worship the Master in such a way that your mind and your within become one. With one-pointed attention, you should remember Him."

Dear ones, in order to attain this state, in order to attain this position, you do not need to make any special effort, you do not need to carry any heavy load on your head. Dear ones, you just have to convert your thoughts. No Saint wishes that His disciples should go on working hard like the bullocks of the oil mill, all their life long. They want that their disciples should understand, and that soon they should change their thoughts.

I caught hold of my Master. It was all His grace. And that is why I was able to confess this in front of Him. I told Him, "Neither have I seen Radha Soami, nor have I seen any God or Allah or Rasul. For me, you are my Radha Soami, you are my God, Allah or Rasul, because I have seen You."

The first time when Master made me initiate the people, He asked me to explain the theory to them. He had showered grace on this poor soul; and this poor soul had come to realize, he had seen, that the Master is Almighty, He is competent, and He is the Reality. So that is why I said, "Master, why don't You show them Your True Form? What is the use of explaining the theory to them?" Master, with a very stern look, said, "Don't make them tear my clothes! Just do what I have told you to do."

Often I have told you the story of Sufi Saint Bulleh Shah, which Master Sawan Singh and also Master Kirpal Singh Ji used to tell the dear ones in the Sangat many times. You know that Sufi Saint Bulleh Shah was a very learned kazi [a Muslim priest]. And the Master whom he went to was not very learned; He was an illiterate farmer. Before Bulleh Shah went to his Master, he used to do some sort of spiritual practices through which he had acquired some supernatural powers. So when Bulleh Shah went there, at that time, his Master, Inayat Shah was there in the orchard of mangos, and through his supernatural powers, Bulleh Shah plucked all the mangos. When Inayat Shah asked him, "Why have you done that?" He said, "Well, I have done nothing. I did not throw any stone at the mango trees; I did not do anything!" He said, "I know that you have not taken any stone – you have not thrown any stone at the tree. But still, you have done this; so why have you done this?"

So at once, Bulleh Shah realized that Inayat Shah was all-conscious; "He knew that I had done this." So he said, "Master, I have come to you to know how God can be realized." So at that time, Inayat Shah was uprooting the onion plants on one side of the field and

planting them again on the other side. He said, "O Bulleh, what is difficult in realizing God Almighty? You just have to uproot your attention from the world and root in the side of God Almighty!" So dear ones, I am also telling you the same thing.

It is not at all difficult to realize God; there is nothing difficult in doing the devotion of God. You just need to convert your thoughts – you just need to change your thoughts – and take your thoughts towards the Master. Bulleh Shah was an already prepared vessel which Inayat Shah had got. There was just one barrier of the veil which Inayat Shah had lifted very graciously. In his writing, Bulleh Shah has written, "O Beloved, now you remove this veil. Why are you embarrassed?"

The dear ones who have been to Rajasthan know how the Rajasthani women cover themselves up with a veil; they cover their heads. So this is the veil which Bulleh Shah also refers to in his writing, when he asks his Master to remove the veil, or to lift the veil up.

[Sant Ji laughs as He tells this story.] Once when some dear ones from the West came to Rajasthan, some Rajasthani women came to see them. And the western dear ones were surprised to see how those women lived; they wondered how they ate their food, because they always kept their whole head covered up. The Westerners asked me, "How do they eat?" So I told those women, "You should lift your veil up and show them how you eat the food!"

So dear ones, those who do the practices right from their childhood, and those who have the yearning – those who search for God Almighty, they do acquire a lot of supernatural powers. But when they come across their true Masters, then they fall at Their feet; and since they are already prepared vessels, it doesn't take them much time to become perfect Masters Themselves.

The same is the story of Banda Bahadur, who used to live in south [India]. In those days, when there were not such good means of transportation, there were no trains and like that Guru Gobind Singh had taken that journey; He went down south to find Banda Bahadur. Banda Bahadur was also very devoted right from the beginning, and he had also acquired the supernatural powers. He had made a bed, and if any fakir or any holy man would come to his place, he would welcome him and then ask him to sit on that bed. And then, using his supernatural powers, he would throw the bed down, and in that way he would make a fool of that holy man and he would laugh at him.

So when Guru Gobind Singh came, Banda Bahadur treated him also very well. Then he tried to do with Guru Gobind Singh the same as he used to do with the other holy men. But Guru Gobind Singh was Almighty. And as only a wrestler can realize the strength of the other wrestler so, when Banda Bahadur tried to do the same trick with Guru Gobind Singh, it did not work, and then Banda Bahadur fell at Guru Gobind Singh's feet, and he said, "I am your slave, at no charge!"

In the writings of Banda Bahadur, we read, "The intoxication which I got at that time from my Master, I could not forget that for the rest of my life."

Regarding myself, I have often told you how, from the very beginning, I was involved in doing different kinds of practices. And I always used to do those practices very sincerely. Later on, when I met Baba Bishan Das, he gave me Initiation into the first Two Words.

And I worked very hard at that; I became practically successful in that, so much so that I reached Brahm. So the Mahatmas, the devotees, the practitioners who reach that place – they easily get fooled by name and fame; they easily misuse the supernatural powers which they acquire by doing the meditation. I also had that habit, since people used to come to me for Satsang, sometimes, whenever I would feel like doing it, I would look into the eyes of the people and would make them fall down flat on the ground.

When Master Kirpal Singh Ji came, I also tried to do something like that. But He was the Competent One, He was the Almighty One; and it didn't work there. And then I realized that it was better for me to bow down my head in front of Him.

It is my personal experience, and I have heard this from Master Kirpal Singh myself. He used to say, "That day is the most auspicious day, even in the life of the perfect Master, when He meets a disciple who is already prepared – when He meets an already prepared vessel, when He meets someone who recognizes Him – who realizes Him – that day is the most auspicious day for the Master."

So dear ones, whatever I have told you, according to that we should do the Simran sincerely; and with love, yearning, and devotion for the Master, we should make our life successful. Erasing those pictures of the world which are printed on our mind, we have to print the Form of the Master on our mind.

1995 March/April: On Becoming Small & Humble

Session Date: March 17, 1995

This question and answer talk was given March 17, 1995, at the S.K.A. Retreat, near Sampla. India.

QUESTION: Beloved Master, how could we become as small [humble] as a child?

SANT JI: First of all, thanks be to God Almighty Sawan and Kirpal Who have given us this opportunity to do Their devotion and to sit in Their remembrance.

The most important thing in order to become as small as a child is to realize that Naam is the medicine for all the sicknesses.

When we go to the Masters, through Their Satsangs They make us realize our shortcomings and faults.

Mahatmas even tell us that this life is not going to be here forever; it is very short. And nothing of this world, neither the mother nor the father, not even the son or the daughter, no power, no wealth, no knowledge, no skill of this world will go with us. We are born with a closed fist but when we leave this world we go out with fists stretched open.

The history of the world, especially the history of Alexander the Great, tells us that he became the conqueror of this whole world. When he died his mother went to the graveyard and started weeping over his grave, saying, "Alexander, you were a mighty warrior and there won't ever be anyone like you." She said, "No one else like you was ever born, nor could there be anyone like you in the future." It is said that at that time from the graveyard a voice came out which said, "Many Alexanders have come into this world and have left, which Alexander are you mourning for?"

When in the Satsangs Masters tell us the reality of this life and after hearing the Masters' talks, when our heart becomes soft, then They prepare us to go within and see the Reality inside. No Mahatma ever comes to give us the blind faith. The Perfect Masters wish and They make efforts so that Their disciples, Their children, may go within while the Master is still in the body, and after going within, they may manifest the Stream of the Shabd within and see the Reality with their own eyes.

Swami Ji Maharaj said that our *surat* or our soul goes into the Shabd only when we become small in our within. Why are we not going within and why are we always outside? It is because of our egoism. What is the egoism? All that we say: "I have this; I have that; I have so much property; I have so much wealth; I am the most learned one." All these thoughts that tell us that we are something.

We say that we are not the ones who are going to die, they were some other ones who are going to die, but we are not going to die. We don't realize that all the wealth, all the property, which our fathers and forefathers used to possess, did not go with them. But we think that we will be able to take all those things with us. So we are much attached to those things and we always go on counting how much we have.

All this is egoism. And unless we withdraw our mind from all these things we cannot go within, because all the Masters have said that the inner path is very small; it is much smaller than the size of a hair. And we cannot walk on that path carrying all these things which we go on counting that we have this or that. In order to go within we need to become very small, but because of all these things which we count as our very own, our mind has become as big as an elephant; that is why we cannot go inside.

During the Second World War, I got opportunities to go to many European countries. London, as you see it now, was not like that during the war. It was ruined by all the bombardments. And in the same way, Paris is also not as you see Paris now. I went to Italy [He was then about sixteen years old], to Java and to many other places during the war. And I saw how many people were killed and how Hitler was so much full of egoism, because he was routing and killing everyone. Do you think that at that time Hitler would ever have thought that he would even make his own country the slave of the other countries?

Hitler was so determined to take over the whole world, that whenever he would determine and decide to have a cup of tea at a certain place, he would advance to that place and he would fulfill his desire of having tea at that place. What was all that? It was nothing but egoism. And do you think that God will open His door to such people who are so much full of egoism?

During that war, I got a lot of experiences; I encountered many great generals and colonels. There were many British, many Muslims, many Sikhs, and many great officers who used to control a great number of soldiers. I saw that all of them were killed by the bombs. I got the opportunity to do their final rites – to take care of their cremation, or their burial.

A couple of days ago I was talking to Gurmel and I told him that I have had many opportunities in my life to witness death. During the war, in the army, I was carrying a

wireless [radio] set and a bullet went right through my wireless set. Even though it went through the set, still our communications did not break. I saw my own friends departing;

I saw my own friends dying in that war. Wouldn't you feel sad and depressed, or even scared, when you see your own friends dying in front of you?

Once there were three of us people; a bullet went between the legs of one person, it went right through my arm [Sant Ji gestured to the space between His arm and body], it hit the back of the head of the third person and he died there instantly. So if you have a human heart and if you witness that this is how death comes, this is what happens, will you not get the encouragement to become small and humble?

The experiences which I had in the army when I was there were an inspiration to become small and humble.

All of you have seen Pappu's house in Delhi. When that house was being built, Pappu's father Hiralal and his friend Kavel and his brother Kulwant were all telling me about how strong that house was going to be. They were telling me about the house and they took me to see that house. When I went upstairs at once these words came out from my heart which meant, "Here the buildings are made, but over there the grave is calling you."

No one understood that. It was Pappu's father who wanted to build that house, but even before the house was completed he died. He could not spend any time in the house, he could not enjoy the house which he was building.

When I was young I used to wonder: "Why does death come?" "What happens when one dies?" and "Who is there who comes to help at the time of death?" Once when I was playing with the mud, I started making small house-like things, I made maybe ten or twelve each representing a brother or sister or relative.

After making these house-like things of the mud, I asked a question to each one of them, "Would they help me at the time of death?" And after asking that question I would demolish that house when I did not get the positive answer. So I asked that question for every brother or sister, for all the worldly relations I had, and I went on demolishing them. Only one was left, that was representing God Almighty. I said, "I don't know Who You are, or where You are," but I got the answer in my within, that "Yes, He is the One who will rescue me." My father was watching me doing all that and he came to me and asked me what I was playing, what that was all about.

Usually it happens that when your child is playing like this, when he is playing a game which you do not know, you become curious and you want to know what he is playing.

Normally the parents do not pay any attention to what kind of things their children are playing, but if you watch them, and if you are curious, you definitely go and ask them. So my father also came to me and asked me what I was playing. I told him, "All these small houses I made, they were one for each of my brothers and sisters, and all my worldly relations." I told my father that I was asking that question to them and I did not get any positive answer, so that is why I demolished them. "And this one which is left, signifies God Almighty, because I know – I have not seen Him – but I got the answer from my within that He is the One Who will help me." Hearing that, my father became very sad. He said, "Well, you see that I have made this beautiful house for you, and all this property which I have collected, that is only for you."

I spat [on the ground] and I said, "All these worldly properties, all these worldly possessions, are nothing more than this spit for me; they do not have any value for me."

My father felt it very much, but that was the reality which I told him. So this is an incident of my life which I have often related to you; I have often told you about this. So looking around in my life, in my childhood, I learned many lessons which helped me to become small and humble.

When the Masters talk about the worldly possessions, the worldly properties and the worldly wealth, They do not mean to say that you should give all those things up. Nor do They say give all those things to the Master, They do not want any of our possessions.

When They tell us about the detachment for the worldly properties, for the worldly possessions, They mean to tell us, They want us to realize, They want us to remember, that when we were born from the womb of the mother, we were just a small piece of flesh. We came into this world with the support of God Almighty. When we were born, you see how He brought the love and affection in our mother and in our father, and how the milk started flowing in the breasts of our mother for our maintenance.

He has given us so much: first He gave us life, and then He provided us with the things for our maintenance. Should we not become grateful to Him for all that He has done for us? Should we not do His devotion? Should we not go within and see Who He is and what He is like? – the One Who has given us so much.

We can do that, we can go within, only if we become small. We cannot go within carrying all these worldly possessions.

He is great, He is the greatest, and unless we become small, the smallest, in front of Him, we cannot get any grace from Him. That is why Saints always lay a lot of emphasis on becoming humble and small. In the bhajan *Aj Shub Diharda E*, "Today is the blessed day and it has come with good fortune, for we have had the darshan of our Master" – you sing, "Some things of the past, some things of the present, telling us all these secret things, He has awakened our heart." Masters tell us the things from the past, and They also tell us many things which They themselves have experienced, and by telling us all these things, They make us realize the Truth. And when we understand what They are telling us and when They see us prepared, They take us within and They show us what this whole thing is about, what is the Truth.

Master Sawan Singh Ji used to say that coming to the Path, we have to become like a five year old child. Even if we have a Master's Degree in education, still we have to behave like an illiterate, because in the Path of Spirituality, we are the ignorant ones. We do not even know the ABC's of Spirituality.

After receiving the Naam Initiation if we do not spoil our devotion with the dirt of the passions and pleasures, if we keep ourselves pure and holy, and if we maintain the enthusiasm, the yearning, and the faith in the Master as we had before receiving Initiation, we can easily go within. We can easily achieve liberation for our own selves, and if anyone like us comes along and comes to us, we can also help him go within and get the liberation.

Kabir Sahib says that "If the faith which you had on the very first day is maintained, what to talk about your own liberation, you can liberate even millions of others."

Master Kirpal gave us the strict instructions to keep the diary to make our life pure. He told us that we should fill up this diary without sparing our own selves, without sparing our mind. Dear ones, we don't have to fill up the diary as if doing some formality. Often I have said that even a single mistake of one's life can make one's whole life dry. What are we doing when we fill up the diary? We go on doing the same mistakes again and again and we go on filling up our diary form with the mistakes we have made. The purpose for which Master Kirpal Singh invented this form of the diary, that is not being fulfilled when we fill up the diary form as a matter of routine and a matter of formality. When just one mistake of your life can make your life dry and empty how can you expect any progress if you go on doing the mistakes again and again?

When we make the halvah, first we bring the flour, we bring sugar and then we cook it on the fire. We work so hard to make the halvah but if we spoil it, if we spread some ashes on the halvah, it just takes one moment, one second, to ruin what we have done, what we have prepared after working so hard. In the same way, we keep our life pure, we work hard for two or three months and we make it pure and holy. We even do the meditation during that time, but when the mind plays its tricks upon us and when we start obeying our mind, it doesn't even take more than one moment to spoil, to ruin, all that we have done in the past two or three months.

The more we make our body pure because mind also always follows the body – the more our body is pure, our mind will also become pure and the more our mind is pure, the more our thoughts will become pure. The more our thoughts are pure, our soul will also become more pure and then it will be very easy and very fast for our soul to go within.

So according to the instructions of the Master, when we keep our body pure, when we also make our mind and soul pure, and go within, and after going through the stars, sun and moon, when we reach the Radiant Form of the Master, and when we see our Beloved Master inside, then we realize how great He is, how He is the owner of all the Khands, Brahmands, and all the great divisions of this creation. When we see Him within us in His full glory then we come to believe in Him that He is God. And even though He is God and He is the Owner of all Creation, we see outside how outwardly He is having a very small life, a very humble life. Then we also feel like becoming small and humble like Him, we get the encouragement and the yearning to become humble.

Guru Nanak Sahib says that He whose order is obeyed in all the different parts of Creation, who can ask Him any questions? When we realize that He is the All-Owner and His order is obeyed everywhere in this Creation, do you think that we would expect any respect from Him? Would you think: "We went to see the Master, but He did not welcome us, and He did not give us this or that thing." Once we realize that He is the All-Owner of the creation, then we will not expect anything like that from the Master. He does not have to look for anyone in this world because He is the All-Owner of this creation and He is free to do anything He chooses to do.

Just as we believe in Christ now, if we believed in Him when He came, if we believed then that He was God, do you think that we would have made Him wear the crown of thorns?

In the same way, if we had believed that Guru Nanak was God Almighty, do you think that we would have given Him as many hardships as we did?

Guru Gobind Singh's house was plundered and He was made to leave His home, and for three months He could not even bathe. Now we believe in Guru Gobind Singh and we say that He was God Almighty. But if at the time when He came, if we had believed that He was God Almighty, do you think that we would have plundered His home, or made Him leave His home for three months?

All the Param Sants, all the Perfect Masters, up to this date have never cursed even those who gave Them hardships and difficulties and punishments. Instead They prayed to God Almighty, "O Lord, they are the ignorant ones, they do not know what they are doing; please forgive them."

Only Rishis and Munis or those who practice the Hatha Yoga have been giving boons or have been cursing the people. The Perfect Saints would indeed give the boons and the blessings but They would never curse anyone. Guru Nanak Sahib said this, "O Lord, may everyone in this world be glorified. In Your Will may everyone be happy." They have always asked for the happiness and well-being of the whole world.

Indra Mati was a disciple of Kabir Sahib. When she rose above the body and went in the inner planes she saw that Kabir Sahib was sitting on the throne of Almighty Lord. She bowed down at the feet of Kabir Sahib and said, "If you had told me earlier that you were the All-Owner, the Almighty One, why did I have to go through the hardships of doing the meditation and all those things, I would have just bowed down at your feet at that time." Kabir Sahib said, "If I had told you earlier that I was the All-Owner, you would not have believed in me. Now you can do whatever you want."

I never had any clever words or clever conversations with Master, I never pretended to be smart in front of my Master. Whatever work He gave me to do, I just did that. I never had any questions for Him. But one day I said, "Bulleh Shah called his Master the great deceiver. He said that if you want to do the robbery you should do it in the home of God, and if you want to deceive, the greatest deceiver is the Master. So why is this? Even though Inayat Shah, Bulleh Shah's Master was Almighty, He was the All-Owner of the whole creation, and Bulleh Shah knew that, but still why did he refer to Him as the great deceiver?"

Beloved Lord Kirpal answered that when the disciple goes within and sees the Truth, the Reality of the Master inside, then he comes to realize that He is the greatest thug or deceiver.

Is it not a great deception that He is one thing and He is telling you that He is something different? Outwardly we see Him breathing like us, walking like us, and we see Him paying off all the karmas. We see Him going through all the sickness and disease, although those karmas, those diseases are not His own. He does it for the sake of the other people, but we see Him performing all the things just as we do.

But He is not what we see Him to be. He is the All-Owner, but still He becomes so small and so humble in front of us. He tells us, "I am not your Master. I have just connected you with the Shabd; Shabd is your Master." But He Himself is the Shabd. Is that not the great deception?

You know that the deceivers say something, but they have something different in their heart. So in the same way, the Masters are something different than what They tell us.

Outwardly They seem to be just like us, but inwardly They are not what we see, They are different.

Once it was the wintertime and you know that in the winter, the days are short, so it became dark early. I think it was around 8:00 or 9:00 p.m. and Master Kirpal was sitting in the room and He was wrapped up in a quilt. It was very cold, and He was sitting like this, as if He was feeling a lot of cold. And it was at that time that I asked Him this question regarding Bulleh Shah.

So when I asked Him that question about Bulleh Shah, He removed His quilt. Even though it was so cold over there, and I was sitting on the chair and He was sitting on the bed, still I could feel the warmth, the heat, coming from His whole body. His whole body became full of light, His forehead and His eyes were also pouring out immense light. It was so strong, the light was so strong that the whole room filled with the warmth of that light.

That was a very unique experience of my life and I have never shared this with anyone, but today in His love I am saying this to you. I can never forget that experience because it was at that time that He gave me His open darshan.

Because of that experience, when He asked me to explain the theory to some of the people who were going to get the Initiation, I asked Him, "Master, why don't You show them Your open darshan just like You have shown that to me?" And He got upset and He said, "Don't make them tear off my clothes, just do what I'm telling you to do."

So when you see the Master, when you see who He is, what He is inside, and also when you are able to see Him outside in His great glory, then you become small, you become humble, because when you realize that He is the Greatest of All, He is the Owner of All Creation, then you don't have any honor, you don't have name or fame, you don't have any egoism, because you know that He is the Greatest of All.

When you have seen and realized the greatness of the Master, when you have seen how every single cell of His body, every single hair of His body is emitting the light, every single particle of His body is full of light, when you see Him like that, do you think that you can be proud of anything you have? All the pride and ego vanishes when you see and witness the Reality of the Master; and then you become small and humble.

1995 June: The Value of Darshan

Session Date: March 14, 1995

This question and answer talk was given at the S.K.A. Retreat near Sampla, India, on March 14, 1995.

QUESTION: Dear Ajaib, would you please speak of what we are doing when we get so much with you and then talk and talk?

SANT JI: The answer to this question is what beloved Master Sawan Singh Ji used to say in response to this question. I have always repeated that. So once again, I would like to repeat what Master Sawan Singh Ji used to say in answer to this question.

Maharaj Ji used to place a great deal of emphasis on the importance of darshan. He used to say that if we were to know the importance of darshan, we would know how much the darshan of the Master helps us to go within and how much His darshan helps us to pay off our karmas.

Guru Angad knew the glory and the importance of darshan. Even though the Shabd Form was manifested within him, and when Guru Nanak left this physical world He had appointed Angad in His place, saying, "Whomever you initiate, I will be responsible for him." Even though Guru Angad had manifested Guru Nanak within him and Guru Angad had become one with Guru Nanak, still when Guru Nanak left this physical world, Guru Angad wept and He closed Himself in one room, and He remained there.

There was a woman initiate of Guru Nanak. Guru Angad Dev used to go to see her and talk to her about what Guru Nanak was like – what was His nature, what He looked like, how was His humor, and things like that.

Why do such great Masters Who have already manifested Their Master within Them, and Who are always one with Their Master, become so sad when Their Master leaves this world? Why do They become so sad? They become so sad only because They know the value of darshan. They know how much the people are losing without the darshan of the Master. That is why They always say such things. They always express Their sadness over not having the darshan of the Master.

Master Kirpal Singh Ji used to tell about when his beloved Master Sawan Singh went to visit Ghuman, the village of his Master Baba Jaimal Singh. When Baba Sawan Singh went to the village of Ghuman, as He approached the boundary of the village, He bowed down on the ground to pay homage to Baba Jaimal Singh. When He started weeping in the remembrance of His Master, Kirpal Singh asked Him, "Beloved Lord, when Your condition is like this, then what can be the hope for us the worldly people?" Master Sawan Singh Ji said, "If Baba Jaimal Singh were to come back to His body of five elements in front of me, even for once, I would be willing to give up everything for that."

Master Sawan Singh Ji used to say that when we come to the Satsang and sit in front of the Master, right from the moment when the Master comes into the Satsang and He is seated in front of us, we should look constantly at the forehead of the Master. We should not pay any attention to the sound or the noises which may come from the right or left, or from any other side. Our attention should be constantly towards the forehead of the Master. He used to say that we should get so much absorbed in the darshan of the Master that we should not even remain aware who is the Pathi or what the Pathi is singing or what his turban is like. We should not pay any attention to anything except the forehead of the Master.

Master Sawan Singh Ji used to say that it would be much better, after attending the Satsang, to remain seated in meditation for some time and remain absorbed in the darshan which we have had during the Satsang. As we go on talking after the Satsang, our heart, which has become full with the darshan of the Master during the Satsang, starts to become empty. The more we talk after the Satsang, the more empty we become, and we become exactly like we were in the beginning when we came to the Satsang.

Master even used to say that before sitting in the Satsang, if we could do a little bit of meditation, that would also become very successful.

Lord Kirpal used to say that once when He and Dr. Johnson were massaging the legs of Baba Sawan Singh, Master Kirpal asked Master Sawan Singh, "Master, tell us what does the Master look like inside?" Master Sawan Singh Ji smiled and He said, "Look here, Kirpal Singh, the features of the Master which you see outside in the physical world, in the inside also, the Master has the same features. In the within He looks exactly like what He looks like outside." Because God Almighty always assumes the Form of the Saints and He comes into this world. God Almighty does not have any outline, He doesn't have any form, He doesn't have any feature. So that is why He always takes up the body of the Perfect Saints and He comes into this world. So if we still the Form of the Master in our heart, then the more we love that Form, the more the Path becomes open for us, because it is the same Form of the Master Who is going to take care of us when we go within.

Whenever the Negative Power tries to deceive the souls, he also uses or takes up the form of the Master. But those within whom the Form of the Master is still, those who have manifested the Form of the Master within them, they at once do the repetition of the Five Sacred Names – the Simran – and at once that fake form created by the Negative Power disappears.

Didn't you read in the *Anurag Sagar* how the Negative Power took the form of her Master, Kabir Sahib, and tried to deceive Queen Indra Mati. But since the Form of the Master was manifested in Indra Mati, that is why she could easily recognize Kal and she was saved from his tricks.

Master Sawan Singh Ji Himself used to say that when he fell from the horse and broke his leg, the doctor suggested that he take the soup of meat and also some kind of wine. Master Sawan Singh Ji then sent a cable to his Master, Baba Jaimal Singh, to get confirmation. And at the same time, the Negative Power also appeared in the form of Baba Jaimal Singh, and told Baba Sawan Singh that there was nothing wrong in taking those things, "when you have some injury, if you were to take it as a form of medicine, there is nothing wrong in taking this."

Baba Sawan Singh Ji used to say, "At that time, when the Negative Power came in the form of Baba Jaimal Singh, I repeated the Five Sacred Names of Simran and at once that form disappeared."

In the last Bombay program in January, many dear ones told me about their very good experiences. The reason for that is that only those dear ones who concentrate during the Satsang get the higher experiences in the meditation.

So dear ones, Guru Arjan Dev Ji says, "The enjoyment we get from doing the darshan of the Master cannot be described in words." Those who reach Sach Khand, they know what is the enjoyment we get from the darshan, what is the importance of the darshan. The enjoyment which we get from having the darshan of the Master cannot be described in words; it is indescribable.

Guru Arjan Dev Ji was so intoxicated in the darshan that He said, "I wish I could have the darshan of my Master all the twenty-four hours of the day, because when I don't have His darshan I feel crazy. I feel content only when I'm able to have His darshan."

Dear ones, whenever I would see my beloved Master pleased, in my innocence I would say this couplet, "O my Beloved, I wish that may I always have You with me so that I can go on having Your darshan all the time." When I would say that to my Beloved Master, He would try to reach my ear to twist it, and then I would go like this! [Sant Ji moved backwards suddenly; much laughter by the sangat.]

Dear ones, even the physical form of the Master attracts us very much. When we look into His eyes, He pulls our soul up. But when we manifest the Astral Form of the Master within us, then what to talk about it He pulls us inside so much. We get so much intoxication when we are pulled up by the Astral Form of the Master. Furthermore, when we go above, and when we manifest the Causal Form of the Master within us, then what to talk about the enjoyment we get by having that Form of the Master within us. Once that Form is manifested within us, we don't want to give up that Form, we always want to be with Him. Beyond that, when we manifest the Shabd Form of the Master, then the disciple starts using words like: "He is the most beautiful one. He is even more beautiful than the fairies. He is the unique one." The disciple doesn't have adequate words to describe the glory and the beauty of the Master.

When the disciple manifests the Shabd Form of the Master within him, only then his pride disappears. Because when the disciple reaches there, he sees how many more gurumukh disciples are already there, how many better disciples have already reached there. And then he finds himself no one as compared to the other gurumukh souls who have already reached the Master.

Guru Arjan Dev Ji Maharaj says, "Over there, there are so many souls superior to me. Who knows my name over there?"

Dear ones, there is no camera in this world that can take the picture of that Form.

Only to that Form the soul says, "I will not find even one like You, whereas You may find millions like me."

So dear ones, in very simple words I am telling you the importance of darshan. Because, even at the time of our death, the same Form of the Master has to come, the Form Who gave us the Initiation.

There was one initiate of Baba Jaimal Singh and his name was also Jaimal Singh. He lived a very long life. Often he used to visit me, and he would stay with me sometimes for a week, sometimes for ten days or even for a month. He was a very good meditator and he used to tell me about [the times] when Baba Jaimal Singh would give Initiation. In those days, there were very few people who would take Initiation – maybe one or two at a time. So Baba Jaimal Singh would graciously allow him to sit in during the Initiation.

So he told me that once, when Baba Jaimal Singh was initiating someone, the person who was getting initiated asked Baba Jaimal Singh, "Master, is it true that You will come to take me when I leave this world?" Baba Jaimal Singh said, "Yes, you recognize my clothes, and I will come to rescue you, come to take you, in the same clothes I am wearing today."

You know that the life of the clothes is not very long, but it was the grace of Baba Jaimal Singh that He said, "Look at my clothes, and you will find me wearing the same clothes when I come to take you." When I went to Calgary, one American woman came there to

see me. She has two daughters, and both of them are initiates. And often in their home, they used to talk about the Master. She told me how, when her husband was on the death bed and when he was about to leave the body, the daughters had put pictures of the Masters on the wall of the hospital room. Even though the wife and husband were not initiated – she said that they had tried, but they could not prepare for the holy Initiation – even though they were not initiated, still she felt the presence of both the Masters when her husband left the body. She came to thank me for Master's protection. And she told me, "I don't have any doubt, because I felt the presence of both the Masters when my husband left the body." So you see, it is only because of the Form and the darshan of the Form, that she felt the presence.

Dear ones, you have come here only for the darshan, only to see the Form, whereas you can read the books in your own home a lot. Even though I am weak, still I try to sit as much time as possible in front of you, because I know that my dear children have come from across the oceans, and they should take back something from here.

QUESTION: Dear Sant Ji, I heard that Sawan Singh loved to laugh and Kirpal Singh loved to laugh. I can see that You do. Could You comment on the role of humor in our Path. If this answer has already been in *Sant Bani Magazine*, please laugh at me!

SANT JI: [Much laughter, including Sant Ji] Mr. Oberoi is sitting here and he has seen how Master Sawan Singh Ji used to laugh and how beautiful He would appear when He would laugh. You know that we laugh only when we get something which gives happiness to us. When the disciple gets something within himself which gives him the happiness, he has to express it outside, and he does that through laughing. Because unless he expresses his happiness through the laugh outside, he cannot feel relaxed. So that is why, when he gets something within, which gives him happiness, he laughs!

A dumb person eats the *jaggery* [candy or syrup made from sugar cane] and he finds it very sweet, and he becomes very happy. He cannot speak; he cannot tell what he has eaten and how sweet it is, but he can only express his happiness by dancing. Do you think the people who have lost in their business will laugh? The lamp of their heart has blown out, so how can they laugh? You laugh only when you get the happiness from within.

The Reality is what I'm telling you: that it is Their Master who is always standing in front of Them; and He always accompanies those great Masters like the shadow accompanies us. And it is Their Master Who is making Them laugh. It is Their Master Who gives Them happiness every moment, and only Their Master makes Them laugh.

So if you were to do this, if you were to manifest Him within you, then your weeping, your sadness, your depression forever will be erased, and you will always get happiness. Even if you are sick with so many diseases and your body is all broken; but still if you have Him within you, you will feel so happy that often you will express your happiness through laughing.

If there is love between the husband and wife, when the husband comes back to the home, the wife will smile at her husband and the husband will also smile looking at his wife. They both become happy seeing each other, and if not through their lips, if not through their mouth, at least through their eyes they will express their happiness. But if they don't get along with each other, if they are not in love with each other, do you think

they will smile or laugh when they see each other? The Masters have become the beloved wives of Their Masters. That is why when They see Him, They always smile, They always become happy and They laugh.

Dear ones, I have given you this worldly example because this is something which we often see in our life. If there is love between the husband and wife, whenever they remember each other, whenever they see each other, they become happy and they laugh. The same is the condition of the disciple with his Master. The disciple who is involved with the Master, who has manifested his Master within himself, whenever he remembers the Master, whenever he sees the Master himself, he starts laughing, he starts smiling because he becomes happy just by one thought of the Master, or just by one remembrance of the Master, he becomes happy.

Many times you might have seen that even when you remembered the Master, and if you are in love with Him, you became so happy that you just smiled instantly. Many times people ask me, when I am just going or walking somewhere, and if they all of the sudden see me laughing or smiling, they ask me why I was laughing. So I just tell them, "I was laughing just looking at you." But the reality is that when I remember the Master or when I see Him, it gives me so much happiness that I cannot control my laughing.

We see the worldly love, the love which our relatives have. It's all full of their interests. If there is any love, which a disciple or a person gets, which can be called a selfless love, that is the love of the Master. Master is the only one who loves us without any interest, without having any self interest.

1995 July/August: A Very Precious Hour

Session Date: August 19, 1977

This question & answer session took place during Sant Ji's first tour to the West, on August 19, 1977, at Sant Bani Ashram, Sanbornton, N.H.

QUESTION: Tell us the distinction between repression and fighting the mind?

SANT JI: Only he is a Satsangi who stands in front of the mind, who becomes an obstinate one. That's why to struggle with mind is called devotion. Until we will fight with our mind, we cannot repress him. We need something to repress our mind, and that is Simran. There is no difference between repressing our mind and fighting with it; both are one and the same thing.

QUESTION: Can we spend this darshan time to just look in Your eyes?

SANT JI: The people are getting much time. Everybody has full freedom to look into the eyes, as long as he wants. But to look into the eyes is very difficult. In Houston, one dear one came for a private interview. And when he was asked, "Do you have any questions?" he replied, "No. I have come here only to look into Your eyes." So I told him, "You are welcome, you can do that." And he was not able to look into my eyes even for one minute. I asked him, "Why are you not looking into my eyes now?" Then he smiled and he went back. Russell Perkins was also there at that time. It is difficult; it's very hard to look into the eyes of any Saint.

In a place called Tusara, when Master Sawan Singh went there, one pundit came to see Him and he started looking into the eyes of Master Sawan Singh. And when Master Sawan Singh gave him His attention, the pundit couldn't hold that, and he started looking at the ground. So Master Sawan Singh asked him. "Pundit Ji, what is the matter? Why are you looking down and not into my eyes?" He said that he was not an initiate. And he said, "It is very difficult to look into Your eyes."

Ordinarily, we can look at Master or we can look into the eyes of Master for a long time. But when the Saint or Master is giving His attention, at that time it is very difficult to look into His eyes.

QUESTION: I have two questions about the Five Names. Is it all right if we don't pronounce the names exactly correctly? And the second question is – if I remember correctly, in a Satsang you said that Baba Jaimal told Sawan Singh that God had fifteen hundred names. Therefore, Sawan Singh shouldn't be embarrassed that Baba Jaimal called God, "Radha Soami" – so likewise, why are the Five Names that we use – used for meditation? And would other names work also?

SANT JI: Swami Ji Maharaj perfected these Five Names, and behind these Five Names His charging was working when He was initiating. After that, Baba Jaimal Singh also perfected these Five Names; He also charged these Names. In the same way, Master Sawan Singh also perfected these Five Names, and behind them His charging was working. Master Kirpal did the same thing, perfecting these Five Names; His charging also worked behind these Five Names.

The name "Radha Soami" is a descriptive name of God, used only to call God outside. That name was not perfected by any Saint, not by Swami Ji, nor anyone else. And there is no charging working behind the words, "Radha Soami." This was only a descriptive name to call God.

Swami Ji Maharaj also said this: "My Path is of Sat Naam and not of Radha Soami." The Radha Soami Path was started by Rai Saligram; he did not perfect the words, "Radha Soami," and no charging is working behind that name.

Only the words behind which the charging of the Master is working, only those words work during our meditation, and only they can do the real work. They are not only words; they carry the charging of the Living Master. In the same way, Guru Nanak also gave the Five Words, but outside, He called God "Sat Kartar" or "Wahe Guru" or "Sat Sri Akal" – all these words. These are all descriptive names of God. But He never perfected all these other words, and He never supplied His charging behind these words. He also charged the Five Words. The Words which are charged by the Master, only they work in the meditation.

Master Kirpal didn't take the name of Radha Soami in any other context. He didn't even mention this word, "Radha Soami." But still, in India, people think or believe that this Path is one part of the Radha Soami Path.

After I first came to the feet of the Master, wherever I would go, people would greet me with the name Radha Soami, because they understood that this Path is part of the Radha Soami faith, which is very famous in India. And most of the people started greeting me as Radha Soami. But once, when I was going to some other village, and we were traveling

on a camel cart, there were some children playing there; and some of the children started greeting me with "Radha Soami." But some other children didn't agree with them; and they said, "No, he is not Radha Soami, he is the Sant of that village," because most of the villagers knew me at that time. So this name, "Radha Soami" is just a descriptive name of God, and it has nothing to do with meditation.

This word was given by Hazur Saligram, because before getting initiation from Swami Ji Maharaj, he was the worshiper of Radha and Sham. And that's why, when he came to the feet of Swami Ji Maharaj, he gave the name "Soami" to Swami Ji Maharaj. Before that, Swami Ji's name was Seth Shiv Dayal Singh and his wife's name was Mata Narayan Devi. And Saligram called her '"Radha." So that's how the Radha Soami name came about, by Hazur Saligram.

Before that, wherever Swami Ji Maharaj had written anything, in the end He would always write, "Satguru Swami"; but after [He left] that was changed, and instead of "Satguru" "Radha" was put. Instead of "Satguru Swami," "Radha Soami" was [written] down.

So the word "Radha Soami" is just like a word for greeting, and people use that. Some people use "Sat Naam," some people use "Sat Sri Akal," just as you people say "hello." In the same way, this word is also used just for greeting and it doesn't have any charging.

You people use the word "hello" for greeting; and if you go on repeating this word, "hello, hello," all day, then nothing will come from that, because nobody has charged that word, because no Param Sant has charged that word. So the Five Names which the Saint or the Master is giving us to repeat, behind that His charging is working.

As far as the pronunciation is concerned: the pronunciation, or the way in which the Saint Satguru has pronounced the Names, we should try to do that; because if we will pronounce them correctly we will get much fruit, or that will be very fruitful. Because if we are doing any wrong pronunciation, that will not have much effect. In May, and wherever I went on the Tour, I said this thing to all the people – that if anyone has any confusion about the pronunciation, they can, without any hesitation, come to me and ask me about the Five Names in private time.

QUESTION: I have trouble forgetting myself. When I have lots of pain, I repeat Simran faster and louder using the tongue of thought. But I have trouble forgetting myself and I was wondering if you could give some tips, or explain exactly how I can forget myself; with so much pain.

SANT JI: Keep doing your practices. Because you Western people have difficulty sitting in the cross-legged position that's why it happens in the beginning. And you are a new initiate; that's why you need to do more practice. And after a few days, this pain will go away.

QUESTION: A few days ago, You mentioned the story of how two people who were lazy in the ashram in India were kicked out. My question is whether or not we should do the same to someone who is inconsiderate in their practice and interfering with our practice? Or will we incur some bad karma or some bad mark on our non-violence?

SANT JI: You should show your love to him, and when you will love him, he will be ashamed and he will go, without your asking. In that, there is no bad karma.

In our ashram, we have kept this principle of love. We are never – we do not become strict with anybody if we find anyone like this. We start serving them more and loving them more. So that, feeling shame for himself, he himself leaves the ashram.

QUESTION: Yesterday You started to talk about love from the Master for the soul. I'd like You to talk more about that. Will You tell us how much You really love us [happy laughter all through the Sangat], so we'll be dancing all around? [More laughter]

SANT JI: [Sant Ji chuckles] You can feel that only when you will go within.

QUESTION: After Satsang, is it better to sit in meditation, or should we go for more darshan?

SANT JI: Whatever opportunity you get. If you can get the opportunity of going there and having darshan, you should do that. If you can get the opportunity of sitting here for meditation without any disturbance, you can do that.

QUESTION: Why do you have to leave so soon?

SANT JI: [Sant Ji chuckles] Because, from the other side, the dear ones like you are pulling me.

QUESTION: I have been told that a Satsangi should not meditate with one who is not a Satsangi, because his meditation could adversely affect the non-Satsangi. Is this correct? And if it is correct, what is the polite way to explain this if one should invite you to meditate with him?

SANT JI: Well, the only effect which a Satsangi has in sitting with a non-Satsangi is that a Satsangi has to sit for a long time because he knows what to do, but a non-Satsangi doesn't know that, and that's why he gets up very soon. And when a Satsangi sees the non-Satsangi getting up very soon, the desire of leaving the meditation comes to him also. That is the only danger, and nothing else. Because a non-Satsangi doesn't have any Path to walk in the within, and he doesn't know what to do, that's why when he gets up, the mind of the Satsangi also makes the excuse, "Now your companion has gotten up, so you also get up."

Daily I am saying about mind, "What is mind doing?" Here we Satsangis are all sitting and doing meditation. But many people from this group also are such that, because of their mind, their mind doesn't allow them to close their eyes. And after a few minutes, they open their eyes and they look at each other and sometimes they look at their watches. And when they look at me, I am telling them with signs, "Please have patience. Just a few minutes and then you will get up."

So if we allow non-Satsangis also to sit here for meditation, they can't sit for this much time because they don't know what to do. So when they get up and leave the meditation hall, the other Satsangis will also be affected, and they will also leave. So who will meditate here? [Sant Ji and the dear ones all laugh]

Many times I have said this: I am giving you a promise that I will not leave you until you open your eyes and I will not make you sit for more than one hour. I will not leave without telling you to leave off the meditation. But there are many dear ones here, and their mind is telling them that maybe I have left. That's why they open their eyes to make sure.

So you should take advantage of this precious hour. In this, you should close your eyes, sit here doing Simran without stopping it. This is a very precious hour in your life; and this will help you. So you should try to take advantage of this hour.

1995 October: Make Your Life Like the Lotus

Session Date: September 7, 1995

This question and answer talk was given in Ahmedabad, India, on September 7, 1995.

SANT JI: Salutations unto the Feet of Supreme Almighty Lords Sawan and Kirpal Who have given us the opportunity to sit in Their remembrance and Who have allowed us to do Their devotion.

QUESTION: Beloved Master how are karma and attachment related? Are we attached to the world, to people, etc. because of karma? Or is karma created because of attachment, or are these two things separate?

SANT JI: It is a very good question, worth understanding. We know that rock candy and the sweetness of the rock candy cannot be separated from each other even though there are two different words to describe them.

In the same way, attachment and the karmas are two different words, but the relation between them is very severe, it is very much.

Master Sawan Singh Ji used to say, "Because of our past karmas with the people, because of our attachment with the people in the past lifetime, whether it was in the relationship of a father and a son, or a brother with brothers, or brother and sisters, or the husband with the wife – if our give and take, if our dealings with them were good and full of loving feelings, then wherever we go and take birth, because of the past karmas and attachments we form relations. Wherever we go and take birth and get into a relationship, if it is between the husband and wife, or a brother with his brother or his sister, or a father with his daughter, or any relation, if our give and take, if our dealings with those souls were good previously, in this lifetime also we will have good loving feelings and we will have a good relationship with them. But if our relationship with them in our past life was not so good, when because of the karmas we get together again in this lifetime, then no matter what relationship we are in, we will have difficulties in those relationships.

Attachment is the cause of the bindings, and it creates the karma. Only because of the attachment to people we think of giving them the benefit.[9] We are tied to each other only because of the love and attachment with them.

Saints have called this world as the land where we do the karmas. In order to pay off the karmas that we have done in this world earlier, in one way or another we come back into this world. When we get attached to someone, in order to give that person the benefit we do various kinds of karmas. We deceive others, we steal, we do so many other things which we can't even describe. So we do the karmas in order to give the benefit [or

[9] In our relationships we think of them, and our actions produce reactions; "benefit" here means the fruits of karma, not always sweet.

reaction] to the person to whom we are attached. But whatever karma one does, that person [who creates the karmic debt] has to pay off that karma himself.

God has not kept anything bad in our within. It is only when we use those things which God has kept within us that we are caught in the badness of that thing.

Attachment is not a bad thing. If there were no attachment of the like ones with the like ones then God Almighty would never have come assuming the human form, He never would have taken up this cart which is full of filth and dirt and sickness. It is only because of the attachment that He assumed the human form and He came into this world.

If we were to use this attachment for the right thing – if we were to become attached to the Master, if we get attached to the Naam, then there would be no difficulty. But instead of getting attached to the things to which we should be attached we get attached to the worldly materials.

We cannot live without doing the karmas because we have come to such a plane where it is very necessary, very important for us to do the karmas. But Saints, the Masters, tell us, "Do not do any such karma that you may have to come back to this world to pay off the consequences or to suffer the consequences of the karmas." If you are doing any good to anyone, do not do it expecting anything in return. Do not be in the ego. Do not expect anything when you are doing good for anyone. If you give something to anyone don't expect that he will give it back to you. So don't do any karma in such a way that you may have to come back into this world to enjoy the reward or suffer the consequences of it.

QUESTION: Baba Ji, what is that prayer by making which we can remove one dacoit every Satsang? How deep is that heart which swallows and digests this commitment?

SANT JI: Many times I have advised the dear ones, and this has also been printed in *Sant Bani Magazine*, I have said that you should read the *Sant Bani Magazine*; you should devote some time to reading the magazine also. You can easily find the answers to such questions if you read the magazine.

Regarding the prayers, I have always said that if there is any case that you want a judge to solve for you – instead of going to him personally, if you burn incense in front of his picture, if you go on praying to his picture, even if you take along with you tens of other people in doing the prayers to the picture of that judge, he will not solve any of your problems. But if you go to him and talk to him personally about your problem, he will at once solve your problem.

In the same way, if the student doesn't go to the school, if he doesn't do what the teacher is telling him to do, if he just remains at home, can he expect to pass the examination?

When I was in the army school doing the course of the wireless [radio], the instructors we had were very strict. They used to say, "Either you come to the school after studying your lesson, or you should be prepared to leave this place." They also used to say, "We don't believe in the gods and goddesses to whom you are praying, we only believe in the work which you do."

All the hymns which the Saints have written as the prayers are not bad, they are good, there is nothing wrong in praying. It is much better than doing nothing else.

Those are the experiences of the Perfect Masters. They have said those words manifesting Their Master within Them and standing in front of Their Master. And whatever you will create after you reach there and stand in front of the Master that comes out as the prayer.

Prayers are not bad but just like it is written in the prayer, we are not surrendering ourselves to God Almighty, we are not presenting ourselves to the Master, we are not manifesting the Form of the Master within us and we are not going to Him and telling Him all the things which are written in the prayer. We only make Him listen to what we have to say, but we do not listen to whatever He answers.

I have told you many stories of Suthra Fakir; he was a very fearless fakir. Once someone told him, "This time in this village many people are getting married." He replied, "What is the use of having such a heavy season of the weddings if I am not getting married. What is the use of singing the songs of the other people's weddings when you yourself are not getting married."

So you see how much humility there is in the hymns of these prayers. Swami Ji Maharaj says, "O Master, I am a grave sinner." You see that even though He was the All-Owner, the Almighty One, but still in order to explain to us. He is saying that He is a grave sinner. But we people, even after committing the sins, are we ready to confess that we have committed the sins?

In Gurbani there is a hymn that says, "We are full of faults, we do not have even one good quality within us. Giving up the Nectar of the Naam of the Master, we are involved in consuming the poison of the earthly pleasures. But with Their grace we have come to know about the Path, the best Path, following which we are able to remove the pain of the Angels of Death."

So Dear Ones, the prayers written by the Masters, we should apply to our own selves. We should also manifest [the Masters] within us. We should go and stand in front of Them and pray to Them. You may do the Satsang, you may read the hymn of any Master, but you should realize where – realize [that status] after reaching which – They have written this prayer.

First God Almighty showers His grace upon us when He gives us the precious human birth. Then He Himself showers more grace upon us and encourages us and He brings us to the feet of the perfect Master. When the perfect Master wants to shower His grace upon us He gives us such a birth of Naam which we cannot obtain by any wealth, which we cannot realize or achieve by using any amount of power, and we cannot have through any kind of force. Only with the grace of the Master can we have this birth of Naam. When we have mercy on our own selves then we do the meditation of the Shabd Naam and we follow the Path shown to us by the perfect Masters, the Saints and Mahatmas, with firm determination.

So when we do the meditation of the Shabd Naam, when we withdraw our attention from all the outer things and connect our attention with the Shabd Naam behind the Eye Center and when we vacate the nine openings and after crossing the stars, sun and moon, when we go beyond these things and reach the radiant Form of the Master, then we become the true disciple of the Master. The residence of lust, anger, greed, attachment and egoism is behind our Eye Center.

The astral residence of all these passions is in Trikuti so there is no way that we can survive or be protected from these five passions unless we have reached Trikuti.

As a matter of fact, first of all these five passions do not allow us to enter within because physically they are present at the Eye Center. As long as we are below the Eye Center we cannot be saved from the five passions. But when we reach Trikuti, over there we are given the temptations of the heavens and the other things. So because of all these temptations we are not allowed to go further.

So when we cannot give up the physical pleasures, when we cannot control ourselves when we deal with or when we are looking at the men or the women who are made of dirt, how will we be able to control ourselves when we go into the higher planes where we will be shown the radiant men and women?

The law or the restriction which the Saints have imposed upon us is that a man should only get married to one woman, and the woman should get married to only one man, They have done so only because of the inner sacred union. That is how it should be maintained even in the inner world.

Through Their Satsangs the Masters always go on giving the warning to Their disciples that except for your husband, you should not look at any man, or except for your wife, you should not look at any other woman, with lust in your eyes.

So those who are not stable in this world, those who do not have a good character in this world, how can they remain stable and have a good character when they go in the within?

Those who meditate and go within, they know how they are stopped by the radiant [beings]. If the men go in they are met and stopped by the radiant women, who tell them, "You can't go further up; we will give you all sorts of comforts here." And they give so many temptations. In the same way if any woman goes within she is met with by radiant men and she is also given the same kind of temptations.

You can read in Kabir Sahib's *Anurag Sagar* [*The Ocean of Love*] how Brahma, the creator of the creation, when he went within, could not remain stable. In the same way Vishnu, the one who destroys the Creation, when he went within and when he was presented with an enchanting form, he also could not control himself.

Baba Bishan Das was a very strong fakir and the amount of sacrifice He did, to give everything up, after achieving so much worldly knowledge, not everyone can do that.

One day I requested Him, "Master, tell me some story of the heavens." So He told me, "What can I tell you about those who are the indulgent ones? All those who have reached the heavens are nothing more than the indulgers."

Still graciously He told me the story of King Indra who was the topmost of the gods over there in the heavens. Even though he had a very beautiful wife, who was the head of all the fairies, but still when he heard the glory, the praise, of Ahelia who was the wife of one mahatma – it is very bad to look at the wife of a mahatma, in fact it is bad to look at anyone's woman with the lust in your eyes, but to look at the wife of a mahatma is considered to be a very bad thing. So when he looked at Ahelia, he got into trouble.

In those days in India there were no clocks and watches and it is said that in those days that the roosters would get up in the mornings at three o'clock and they would make the

crowing sound. That was the time that the people would get up and go and bathe in the rivers and do what they had to do. So they always went by the sound made by the roosters in the morning.

So when King Indra wanted to go and indulge with Ahelia, who was the wife of Gotham Rishi he took along with him Lord Moon who was under him. So the moon became the rooster and on that particular night at midnight he made the sound and Gotham Rishi got up and he went in the river to bathe. On the other side King Indra changed himself into the form of Gotham Rishi and he went to his home and he started indulging with his wife Ahelia. Meanwhile moon was in the form of the rooster and was standing outside in the courtyard to guard the door. But somehow when Gotham Rishi was in the river a voice came and told him that, "Your home is being plundered."

So at once Gotham Rishi came back to his home and when he saw that thing happening over there he got upset and he cursed all the three people involved in that act. He cursed Indra by saying that, "Just for this one female organ you have done this great sin, now I curse you that now you will have the female organs all over your body." So because of that curse, Indra became very ugly looking. And Gotham Rishi cursed his wife Ahelia also, saying, "You could not realize that he is not your husband? Because you also have indulged in this act I am giving you the curse that now you will turned into stone."

Then she requested, "I was deceived, I did not know that it was not you, I was deceived and that is why I got involved in this, so you should have mercy on me. I am your wife, so you should shower grace on me."

So then Gotham Rishi said, "Okay, you will come back to life only when you shall be touched by the sacred feet of Lord Rama." This story appears in the Puranas also that when Lord Rama came near the place where Ahelia was in the form of the stone, and when he touched that particular stone, then Ahelia came back into her body.

It is believed that since the moon also helped Lord Indra in doing that sin, he was also cursed by Gotham Rishi: "You will go on increasing for fifteen days and then decreasing for another fifteen days, and this will go on and on." Also it is believed that Gotham Rishi was carrying his piece of cloth which was wet, and he gave a beating to the rooster with that. It is believed that the stain which we see on the moon is the result of that.

So Baba Bishan Das told this story to me and He concluded by saying that people over here perform the yajnas and do so many good deeds. They perform the austerities and all other things just in order to get to the heavens. But what is the condition of the people who are living in the heavens? You do not have any peace or satisfaction indulging physically, and when you go to the heavens, all the indulgences of the pleasures are in the astral form, and those who indulge in the astral form of the passions they also do not have any peace or satisfaction. So what is the use of going to the heavens?

So these pleasures, or the passions become very subtle, even up to the peak of Brahm. And we cannot get rid of them unless we remove all the three covers from our soul: the physical, astral, and causal.

Over there we get to drink the Nectar from our Master. Some Masters have called that as the Nectar, or some have called it as the pure water. Muslim Fakirs call it as the Water of Life. The mahatmas have called that Nectar by different words.

Our soul drinks that juice, that Nectar, and she gets peace and contentment. When we go within the direction of our soul changes.

So now you can decide yourself how much depth is needed to get there, how much commitment and how much hard work is required in order to get there. As the Negative Power has created the planes within us where He has installed so many tempting, so many attractive things to mislead us, in the same way if those don't work on us, He has created many terrifying planes within us to intimidate us, to frighten us. You may read the hymn written by Kabir Sahib in which He says, "Look with your own eyes; in the palace of your within, your Beloved resides." In that hymn it says, "The Negative Power has created so many different frightening planes within you and in the forms of the ghosts and the bad souls, He comes to frighten and intimidate you, if you do not come around in any other way."

But if you have the Master then Kal doesn't bother you, it is the work of the Negative Power that if no one comes around, if no one follows Him because of the temptations He offers to them, then He creates terror, He frightens them and somehow brings them around.

Saints encourage us for the Satsang day and night. Often I have said, "Fortunate are those souls who manifest the Shabd within them while their Master is still in the body."

So the disciple who reaches there is neither tempted by the offers of the Negative Power nor is he frightened by the terrors of the Negative Power.

Unless we go within and see this Reality with our own eyes what happens? Say for a few days, or for a few months, we abstain from these things, we maintain chastity and we do something to control our anger also. But after a few months or a few weeks, a few days, once again we fall into their trap. Swami Ji Maharaj says, "Before and after, I repent a lot, but when the time comes he makes me the thief, and he makes me indulge in both the lust and anger."

Our chastity is like the Udasi Sadhu who came to Baba Bishan Das and who started talking about his knowledge and the other things which he had. So after listening to him Baba Bishan Das asked him, "Tell me, are you saved from the lust? How are you doing? Are you saved from it?" He said, "Yes, I am saved, I don't indulge in lust until I see the woman." Baba Bishan Das got upset with him and gave him a beating and chased him out of the ashram.

Many couples from the West came to me in the early tours, now they don't bother me, but during the first tour, many dear couples came to me. They told me, "Master, we want to get married, but we also want to maintain chastity." I would laugh – I would not say anything to them, but I would wonder, "How is it possible that they are very young, they want to get married, and also they are saying that they want to maintain the chastity?"

How is it possible that you hold a piece of coal in your hand, and say that you will not get stained by it? How is that possible?

But I didn't say anything. After some time, I saw the same people carrying so many children, and they would come and talk to me. The husband would find fault in the wife; and the wife would find fault in the husband. He would say, "I was all right; I wanted to maintain chastity, but she did not want to." And the wife would also say the same thing.

So they would find faults in each other. I would tell them, "No, there is no fault in you, or you, all the fault is in me, because I believed in what you told me." [laughter]

QUESTION: Is there joy on this Path?

SANT JI: Well, it is a very interesting question. And the reality is that the peace, the happiness, the joy which we get on this Path of Sant Mat, we do not get that peace, happiness, contentment, or joy in any other path.

All the things which we have recognized as the source of peace and happiness: lust, anger, the other passions, and the love of the family, the love of the children, the love of the worldly things – Naam is the only thing which cuts the attachment to all these things. And when you make your life like the lotus, when you start living with all these things, like a lotus lives in the water – when you don't feel any happiness when you get something, when you don't feel any sadness when you lose something, then what more feeling of joy would you expect or would you want to have?

There is no word through which I can express the joy or happiness which we have on this Path. I can only say that this is something which you have to feel yourself, which you have to experience yourself. You go within and see it and experience it yourself. Kabir Sahib said, "A dumb person eats the sugar candy and he cannot express the happiness which he is getting from eating that sugar; he can only move his hands to express that he has eaten something sweet."

Bhikha Sahib said, "O Bhikha, the matters or the talks about Agam, are such that it cannot be talked about. One who knows doesn't talk about it, and those who talk about it don't know anything about it."

It is like a woman coming back from her in-laws home to her maternal home, and her friends come and ask her about the joy she has had from meeting with her husband. What can she tell them, she only laughs and smiles. The same thing is over here; that joy cannot be described or talked about. It is something which you have to experience yourself. Kabir Sahib has said, "If anyone has been to that place, he knows about what country I have." So this is something which you have to experience yourself.

All the Masters who come from Sach Khand, They do not mean to involve Their disciples in the meditation like a bullock of a mill which goes round and round. It is not the purpose of the Masters to make Their disciples do meditation [endlessly]. They tell us, "Do it correctly for a few days, for some time, and once and for all, the hard work which you have to do will be finished, and you will realize Him." So Saints say, "Come along with us and see with your own eyes, see for your own self." But when we are not ready to go along with Them, then They give us the worldly examples. Using so many different examples, thinking that if not this one, then the other example or the other parable will make us ready to go with Them.

In this context Master Sawan Singh used to tell a story. He used to say that once Udho, a very devoted disciple of Lord Krishna, requested him – because you know the disciples always make the requests to their deities, to their Masters – so Udho, because of his sympathy for the sufferings of this world, requested Lord Krishna, "O Lord, your heavens are very large, they have much room. Why don't you allow the people of this suffering world to go to heaven?" Lord Krishna said, "I have tried my best to call the people here,

but they do not want to come. If you want to try to bring them here you may do so; you have my permission." So Udho was very happy and he happily came to this world. First of all spotted an old man, who was a trader. He was guarding the shop, because you know that the young people in the family, they always stay at home and the old ones sleep in the store. The old people cough a lot during the night and in that way they keep a very good guard at the store. So he was coughing a lot and he was in a very bad state. Udho thought that he would be ready to go with him. He said, "Do you want to go to the heavens with me?" The man said, "No, not right now, because my children are still too young and they cannot sleep here in the store at night, and they cannot guard. So maybe when they grow up I will think about it."

Then Udho went to a pig, whose condition was also very bad. He was also suffering a lot. Udho approached him and said, "Do you want to come with me to the heavens?" The pig inquired, "Are there any kids [piglets] in the heavens?" Udho said, "What is the use of having kids in heaven?" Then the pig asked, "Is there any dirt or garbage in the heavens?" Udho said, "Well, what kind of heaven would that be, if there is dirt and garbage? It is very clean and pure over there." So the pig got upset and said, "What kind of heaven is that where they don't have kids, where they don't have dirt and garbage. You go away from here! I don't want to go with you."

So Udho went back to the heavens, back to Lord Krishna. He was sitting there with a long face, and Lord Krishna asked him, "What happened, why have you come alone? Why didn't you bring anyone along with you?" Udho said, "What can I tell you? The whole world is suffering, everyone is suffering, crying, but nobody wants to leave that world, nobody wants to come here."

1995 November: The Most Beautiful One

Session Date: November 3, 1995

This question and answer talk was given November 3, 1995, at the S.K.A. Retreat, near Sampla, India.

SANT JI: Salutations unto the Feet of Supreme Fathers Almighty Lords Sawan and Kirpal Who showering Their limitless grace upon us have allowed us to sing Their Glory.

QUESTION: Could you tell us the difference between the mission of the Master and an avatar's mission?

SANT JI: This is always said in the Satsang and you can satisfy yourself by reading the book *Sukhmani Sahib* [*The Jewel of Happiness*]. The avatars come from Brahm whereas the Saints come from Sat Lok. Brahm is the second plane and Sat Lok is the fifth plane from where the Saints come. You read the book *Anurag Sagar* [*The Ocean of Love*] in which Kabir Sahib has very lovingly explained how the Negative Power first did the devotion of God Almighty, Sat Purush, and how Sat Purush became pleased with Him and gave Him all the things to create His own kingdom, to create His own world and how He has created this whole kingdom and how He is taking care of it.

The Age of Kal or the Negative Power comes always towards the end of the Ages. The mathematicians who have estimated, and those who know about, the life of the Ages, they know that after the Golden Age comes the Silver Age which is followed by the

Copper Age and finally the Iron Age comes. So the period of Kal or the Negative Power always comes at the end of this cycle. Negative Power is the avatar of Brahm and He comes from Brahm. Those who are below Brahm, those who have not yet transcended Brahm, come into this world again and again. They take the births and they die. According to their deeds, according to their karmas, they keep coming into this world again and again. When the Negative Power comes as a form of Brahm, as the avatar of Brahm, He performs the miracles to attract the souls, to keep the souls under His domain. This is the reason why the people expect the Param Sants to perform miracles also, like the Negative Power does. But They cannot do that even though it is a child's play for Them. Kabir Sahib has very clearly written about this in His writings and also Master Sawan Singh Ji used to say, "If the Master gives eyes to one person, the whole district, the whole street, would come to the Master." If They were to give legs to the crippled ones, the whole country would follow the Masters. For Them it is a very little thing to do but They do not do that. Because when the souls were given to the Negative Power, at that time the Negative Power made Sat Purush make some promises.

The first promise was that wherever the souls are born they should remain content. Whether they are in the body of an animal or a human being they should not feel like leaving that body; they should remain attached to that, they should always be content with that. This is the reason why no one wants to leave this world no matter how much suffering he is getting.

The second promise was that no one should have any knowledge of his previous birth. No one should know on account of which karma he is getting the suffering of the present time.

The third promise was that the Masters should not perform any miracles [to attract the souls]. And They should liberate the souls only after making them do the devotion of Naam.

These are the four promises that Negative Power got from Sat Purush. But the perfect Master, Sat Purush, also had one promise from Negative Power and that was that, "The souls who are Initiated by the Perfect Master will never be sent to the hells. If by any reason a soul initiated by the perfect Masters is sent to the hells, the Masters would go there to liberate that soul. And when They go to the hell to liberate that particular soul, the Negative Power will have to empty all the hells, He will have to free all the souls that He has captured in hell."

According to the Hindu Shastras there are twenty-four avatars, but in the eyes of the people the recognition has been received by only two main ones, Rama and Krishna.

Sugriv's wife was kidnapped by his own brother Bali. Lust is such a thing that a person forgets the relationship and being blinded by lust he goes to any extent to do bad things. So Bali had kidnapped his own brother Sugriv's wife. Sugriv went many times to fight with Bali to get his wife back, but since Bali had performed many austerities, many tapas, he had gotten boons. One of the boons was that if anyone came to fight with him Bali would get half of his opponent's strength just by looking at him. So whenever Sugriv would go to fight with Bali he would come back defeated because Bali would get half of his strength and Bali himself was already very powerful.

Sugriv took refuge at the feet of Ram Chandra and Rama, being the avatar of Brahm, knew the secret of Bali's success. So through deception Ram Chandra killed Bali. He hid himself behind a tree so that Bali could not see him and from there he shot an arrow into Bali's chest and that was the end of Bali. Before Bali left the body he told Ram Chandra, "You are such a big avatar, but still you have killed me through deception, and you will have to pay for this karma."

In order to pay that karma back Ram Chandra, Lord Rama, came back as Krishna, and Bali was born as a low caste hunter. After the great battle, once when Krishna was out in the forest, he was relaxing. Usually the avatars have a star in their foot; so that star started shining in the dark, and that hunter saw that something was shining. He thought maybe it was the eye of some animal which was shining; so at once he shot an arrow and he killed Krishna in that way.

Guru Nanak Sahib has written that, "Krishna was an avatar but still he had to pay back the karmas. How could those who rely upon him for their liberation achieve any liberation from him?" So how are those who devote themselves to the avatars of Brahm going to get any liberation? Because the avatars are the owners of that plane, but still they have to take birth again and again to pay off the karmas which they have done.

Guru Arjan Dev Ji Maharaj says, "The avatars do not know the end. God Almighty is limitless. He is Par Brahm, He is beyond the Brahm." Bhagat Namdev has written in his writing how when Ravana kidnapped Rama's wife Sita, Rama fought a very big battle with Ravana. He built one bridge over the ocean and that has been considered as performing a miracle. Whenever the avatars come in this world, even if they do a very small thing, even if they show a little bit of miracle, the Hindu people or the people who believe in them, their devotees exaggerate the doings of the avatars and they show it off as if they have done such a big miracle.

When the perfect Masters come into this world They tell us the reality of the avatars, that they come from Brahm and they are also involved in the cycle of karmas. Then the people who believe in the avatars they criticize the Saints and say that the Saints are criticizing the avatars. It is not true because the Masters never criticize anyone; They just tell us the reality of the avatars.

Masters tell us, "They come from the second plane, from Brahm. We also believe in them, up to Brahm. You come along with us and we will go there and see. When we go beyond the Brahm, if there is anything beyond the Brahm, then you can believe in us, otherwise you can keep believing in the Brahm." But those people are not ready to believe what the Masters have to say. They are not even ready to go up to Brahm. Bhagat Namdev says, "The Hindu is blind and the Muslim is one-eyed. Only he is called the gyani who knows the reality." Further Bhagat Namdev Ji says, "The Hindus worship the temples, the Muslims worship the mosques. Namdev neither worships the temples nor does he go to the mosques; He worships the One who is within him."

Paltu Sahib says, "One goes to the east, the other goes to the west. One goes to the temple, the other goes to the mosque, and they bow their head over there."

Because in the west there is that holy tomb of Prophet Mohammed and most of the Muslims understand that by visiting that place and going around that tomb of Prophet

Mohammed they will get the liberation. That is why they don't consider going to any other place.

The Hindus go to the east and what is there in the east? There are the temples filled with idols. Nowadays in every home there are idols, so they go there and worship those idols.

So Bhagat Namdev Ji says, "He who has got the true Naam, the true knowledge and understanding of the Naam, from the perfect Masters, they know about that Form of God which is the Formless One which is beyond the limit of our mind and intellect. Such a person who has got that knowledge of the Naam is much better than both the Hindu or the Muslim."

In the language of the Saints he is not called the gyani who has got the degree of gyani or who has read many books or attended many lectures.

I myself have the degree of the gyani, dear ones. But I did not get any peace of mind until I went to Baba Bishan Das and bowed down at his feet. When I went to Baba Bishan Das I got a little bit of relief, a little bit of satisfaction, but real relief, real satisfaction, came only when I went and bowed down at the feet of Lord Almighty Kirpal.

Guru Nanak Sahib says, "The real knowledge, the real understanding, is the one which knows about the Limitless and Unsung Melody." Who is the gyani? He is the gyani who goes and merges into that Divine Melody, into that Limitless Melody.

Guru Arjan Dev Sahib says, "He is the true gyani whose light of the soul has gone and become one in the Light of the Oversoul."

Mahatma Dhanidas says, "We do not call him as pundit who reads the stories from the book and makes the other people hear it. He who reads and adapts what he has read in his own life is a real pundit."

Saints never criticize the avatars. They don't even criticize the Vedas and the other scriptures. But They tell us about their real value. We know that a hundred paisa makes one rupee and if there is anything that has less value, then They have to tell what the value of that thing is.

QUESTION: Sant Ji, would you tell us a little more about the day when you met Master Kirpal for the first time? Could you give us more details or tell us more about your meeting with Him?

SANT JI: Well, I am sorry that yesterday the amplifier, the sound system was not working so well. That is why, even though I wanted to tell about that day in detail, since yesterday we were commenting on that hymn but I could not do that. I hope that if at any other time an opportunity comes I will tell you in detail about that pleasant day.

Now I can tell you only this much: according to the Indian tradition, when a girl gets married she goes to her husband's house. After that, when she comes back to her own home, her friends ask her about her meeting with her husband, how it was and all those things? Then what does she do? She doesn't say anything, she just feels shy and smiles, she puts her head down. What can she talk about? What can she tell her friends about her meeting, about her union with her husband.

He was the husband of my soul; what can I tell you about my union, my meeting with Him? My condition is like what Guru Ramdas Ji has mentioned in His writing, He says, "O Lord, I am Your disciple and I have fallen at Your feet. I have taken refuge in You and my soul is indulging with the Oversoul and I am getting so much pleasure and happiness." The indulgence of the husband and the wife in this world, in this physical plane, leaves only the unrest and dissatisfaction. But the pleasure which you get when the soul is meeting with the Oversoul, that happiness cannot be described. When our soul goes and meets with the Shabd, that happiness, that satisfaction that our soul gets cannot be described outwardly; it is something worth experiencing yourself.

The stories of the love are untold. You cannot tell the stories of the love because when the love comes in your heart your lips close, you cannot say anything. It is something worth experiencing.

As I have often told you, from the very beginning, from my very early childhood, I had been yearning and craving for God Almighty, even though I do not know since when I had been craving for Him. So if you are yearning for something from your very childhood, and if you have gone to so many different places, if you have gone to the jungles, and done so many things to look for that thing which you are craving since your childhood – if that person appears and you meet Him, just imagine what your condition would be! How can you describe that moment? You will only be amazed, you will only be surprised, and you will find no words to describe the meeting, to describe that moment when you met your Beloved.

I have written a new bhajan which has not yet been translated because Pappu does not have the time to translate that. Poor Pappu did not even have time to shave his beard. Last night when I touched his face and I told him to shave, only then did he get his beard shaved.

In that bhajan you will read, you will consider, you will think upon, what is written, as Guru Nanak said, "I have seen with my own eyes that how my beloved Master is making the souls sit in His boat and He is taking them across."

In that bhajan it tells how Master Kirpal Singh came with the boat, and how He Himself made the ferryman take care of that boat and take the souls across. So dear ones, I have seen all this with my own eyes so if you have seen Him coming with the boat and coming with the sailor and how He is making the souls go across this ocean, how can you sing about Him? How can you tell other people what He was like? How can he who has become one with Him sing and tell the other people who He was? Everyone looks at the Master with his own angle of vision, with his own eyes. So he who has seen Him with such an eye, and he who has seen how He came and how He took the souls across, how can he sing His glory? Guru Nanak Sahib has also said, "Whatever feeling, or whatever way of seeing one has, He sees the image or the Form of God Almighty accordingly."

Perfect Masters are like the mirror: with whatever feeling we go and look at Them, we see our own form in Them. Just as when you go and stand in front of a mirror, if you are laughing, you will see yourself laughing; if you are crying, you will see yourself crying. If you have white hair, or black hair, whatever you are, if you go and stand in front of the mirror you will see yourself accordingly. In the same way, with whatever feeling of

devotion you go and look at the Master, you see the Form of God, you see the Image of God, in Them according to your own feelings.

Baba Bishan Das Ji used to call the mirror as a person who tells you to your face who you are. You know that when you go to the mirror and he tells what you really look like, you don't get upset at the mirror. But when we go to the Master, and whatever feelings we have or whatever we are, our feelings go and come back to us, and then we realize what we are. But when the Master is making us realize what we are, then we don't want to accept that.

In the group not everyone goes back empty-handed. There are many dear ones amongst you who have very good experiences, and they tell me what they saw even during the Satsang, when they were sitting in the Satsang. Many dear ones have wonderful experiences even in the Satsang and also in the meditation. But some people who come in the Satsang and fall asleep right after coming or those who move here, or move there, or put their head down, how are they going to get anything? One dear one told me about a very good experience of his on the very first day that I saw him. It was right after the first meditation sitting. I became so pleased to hear that and I still have the intoxication of his experience.

I can only tell you that beloved Master Kirpal was very beautiful, He was the most beautiful One. I have never seen anyone as beautiful, or more beautiful, than He was. You may say that He had the beard, He had the moustache, He used to cough, and He used to lose His breath when He would speak – dear ones, everyone has his own way of looking at Him. He who had seen His real Form, His inner Form, he knows that how from every single cell the light was coming out. How beautiful He was and how from every single part of His body rays of light were coming out and attracting everyone. Once you see that Radiant Form of the Master within, then you realize that there is no one else as beautiful as He is.

Regarding the same Form of the Master, Guru Arjan Dev Ji Maharaj said, "I am so amazed, I am so overwhelmed, by looking at the Form of the Master that I wish that I could have my Master sit in front of me so that I may go on looking at Him all the time." He said, "When I am able to see Him only then I remain in my senses, otherwise I lose my senses." I recognized my old friend and I embrace him, I hold him tightly.

Dear one, if you have the love in your heart, who doesn't recognize his friend? The recognition comes if you have true love for Him.

Breaking all the strings I embraced my beloved; there is no space left between me and Him. Just like the sugar and the patasa become one, in the same way, I and my beloved have become one.

1995 December: If You Maintain the Love

Session Date: November 6, 1995

This question and answer talk was given November 6, 1995, at the S.K.A. Retreat, near Sampla, India.

SANT JI: I thank Supreme Father Almighty Lords Sawan and Kirpal Who have given us this holy opportunity to be in Their remembrance, to sing Their praises and Their glories. It is all due to Their grace that day and night we are in Their remembrance and we sing the songs of Their praises.

QUESTION: The very first encounters with the Masters are reflected in tears and feelings of yearning. What happens after some time when in such encounters there are no more tears? There is a smile and happiness but not as passionate as before when the tears would happen. Is this change a signal of stepping back or a lack of progress in the spiritual development of the initiate?

SANT JI: It is a very good question and everyone should understand this because this ordinarily happens with every Satsangi. I have often said that those Great Souls Who come into this world with the feeling of yearning, with the pain of separation, when They go to Their Masters, when Their glances are exchanged, when They look into the eyes of Their Master, the intoxication which They receive at that moment, in that encounter, cannot be described.

They become so much absorbed in the love of Their Master that even if They were to be cut into pieces, still They would not complain. They would not hesitate if it was for the love of Their Master. No matter what They are offered in this world, no matter how many difficulties They have to go through, but once They go to the Master, Their enthusiasm, Their passion for the Master, Their love for the Master never decreases, instead it goes on increasing with every moment.

Dear ones, nowadays there is electricity available everywhere and now generally people do not use oil lamps. But still there are some people who do, and maybe you have heard how we light the oil lamps when we are using them. As the wick is burned away, we need to trim it, and as long as we continue to trim the wick, the lamp continues to give more light.

You know that when we have to light the lamp, first of all, we have to see if all the parts of the lamp are in order. It should have a wick in it, it should have oil in it, and the glass should be clean. So when everything is in order, you just take a moment to light it. But if there is a lamp whose parts are not in order, it will take some time for you to fill it with oil. You will have to clean the glass, you will have to trim the wick, and bring it in order. Only after making some efforts and spending some time will we be able to fix that lamp and light it up.

In the same way, those who come to the Master with the pain of separation, with the feeling of yearning, for them it takes only a moment. Such souls just need the connection with the Master and Their work is done. While the others, like us, are like those lamps whose parts are not in order. That is why it takes time. First we have to be put in order and then we will be lit up. We are not yet in order, just like that lamp, because sometimes we come to the Satsang and other times we don't. Sometimes we meditate, sometimes we do not meditate.

Dear ones, I have always said that before we go to any Master, first of all we should find out about his history, his past. We should find out if he has done any meditation, if he has

done any sacrifice in his life, if he has spent five, ten, or fifteen years in search for God Almighty. Has he done any devotion or not?

You should find out about his past and his devotion as much as you can. Once you are sure that he is a real Mahatma and once you have taken refuge at his feet, once you have gotten the Initiation from him, after that, your search for the Master is complete. After that, whatever path he puts you on, whatever he tells you to do you should do only that.

O brother, whatever path the Master has shown you, now that has become your karma and religion. In the letters from Baba Jaimal Singh to Baba Sawan Singh, He has written that when a person receives the Naam Initiation from the perfect Master, the person gets the right to go to Sach Khand. He deserves going to Sach Khand but there is one condition and that is that he should not understand his Master as a human being, not even in the state of sleep or dreams.

In the Punjab there is a saying, "Drink the water after straining. Take someone as the Master after knowing him."

First of all you should find out about the Master. Don't take the Initiation from him if you think he is just a human being. Find out about him, and once you are sure that he has done the meditation of the Shabd Naam – only then go to Him without any hesitation and receive the Naam Initiation from Him. And once you receive the Initiation from Him after that do not have any doubts and do not think that He is a human being.

What do we do? We come to the Satsang after looking at the other people coming to the Satsang; we receive the Initiation because we see the other people receiving the Initiation. Sometimes we have this wave coming in our within and we understand the Master as God Almighty. Sometimes the wave comes and we understand the Master as even inferior to the human being. So dear ones, how will we progress if we go on wavering like this?

Dear ones, when I went to Sant Bani Ashram on the first tour, about two hundred people came for the Initiation. Out of those two hundred people, there were only two people who did not get any experience of either Light or Sound.

You know that Master did not have anything personal against those two people who did not have the experience; it was not that Master did not want to give them the experience. When we cook lentils, all the lentils are soaked in the water, and they all get equal amounts of heat. Among the lentils there are some hard, stone-like lentils. No matter how much you soak them, nor how much you heat them, still they will not become soft.

One of those two dear ones was a woman from South Africa. She did not ask for another sitting. She said, "I know what the problem is, what is the reason of my not getting the experience, and in due course of time it will become better."

She continued with her meditation with much faith, love and devotion for the Master, and in the course of time she got the experience of Light as well as Sound. Her husband became so impressed by her devotion that he also came to the Path. He became such a devoted disciple that he became the Representative of the Master in South Africa. Maybe in *Sant Bani Magazine* you might have seen his picture. His name was Ranga Naidoo. He was a very devoted disciple; he was very faithful. At the time of his departure he was taken care of and he was protected by Master Kirpal.

The other person got two more sittings and still didn't get any experience of Light or Sound. He did not say what was the problem, and he tried to receive the experience in the first or second sitting, but he didn't get any experience at all, even though he was made to sit three times. He did not confess at that time. He did not realize or tell me that there was some difficulty on his part. It was only after a few months when he wrote me a letter that I found out. In the letter he said, "Today I am confessing that the day I received the Initiation I had come after committing a great sin, and that was the reason of my not getting the experience."

Master Sawan used to say that we receive even the experiences according to our karmas. The father and the son do not have the same kind of experience. Not even the husband and wife receive the same kind of experience because their karmas are different and the experiences are received only according to our karma.

So the question was: when the disciple comes to the Master for the first time he has tears in his eyes and he has yearning in his heart, but gradually that yearning, those tears go on decreasing. I have received the opportunities to sit at the feet of Master Sawan Singh. It was all due to His grace that right from my childhood he blessed me with the opportunities to be at His feet. Within His heart He had so much love, so much yearning for His Master, that listening to Him it would seem that He had just come back after seeing His Master Baba Jaimal Singh.

Master Kirpal Singh used to say, "After Baba Jaimal Singh departed from this world, once Baba Sawan Singh had promised to give a Satsang in the village of Gumana. (That was the birthplace of Baba Jaimal Singh.) So when Baba Sawan Singh went to Gumana to give Satsang, just as He was entering the village, at the boundary He laid Himself down on the ground and paid homage to that village, that land, where Baba Jaimal Singh was born.

After that, when He went to do the Satsang, He started crying. He wept and wept and the tears would not stop. When Master Kirpal saw His condition like that, He said, "Beloved Master, if Your condition is like this, what are we the jivas going to do?" So Baba Sawan Singh said, "If my beloved Master Baba Jaimal Singh would come into His physical form and give me His darshan, I am willing to give up everything; I am willing to sacrifice everything for that blessed moment." So you see that His enthusiasm, His pain of separation, His feeling of yearning, did not decrease even after so much time. His affection, His love, His yearning for the Master was still the same.

Regarding Master Kirpal Singh I have seen this with my own eyes that whenever He would mention the name of His beloved Master Baba Sawan Singh or whenever He would hear someone talking about Baba Sawan Singh, the tears would roll down His cheeks. In Hanumanghar, Harbans was singing the bhajans in remembrance of Baba Sawan Singh, I was sitting with Master Kirpal Singh and I saw that with every single line sung of that bhajan, Master Kirpal would shed tears, He would weep, He would even put His finger like that saying, "Yes, that is absolutely right."

Kabir Sahib was the first incarnate Saint Who came into this world. He never went below the human body, and with the order of God Almighty He came directly into this world.

From reading the Saints' writings, from reading Their banis, we realize how much enthusiasm and love They had for Their Master, even up to the last moment of Their life. Their writings are the witness to how much love, how much enthusiasm, They had for Their Master throughout Their life.

Kabir Sahib says, "Those who understand their Master as a human being are the blind ones. Kabir says, In this world they suffer, and in the world beyond they fall prey to the Yama."

Kabir says, "O Kabir, without doing the devotion of God, even a king becomes a donkey who carries the mud for the potter, and no one gives him any food to eat."

Kabir Sahib says, "O Kabir, without doing the devotion of God a woman becomes like a dog who roams from street to street and no one offers any food to her. Never give up the company of the Saint. Whenever you look at Him, go and be in His company, because you become holy as soon as you see Him, and by being in His company you meditate on the Naam."

Kabir says, "O Kabir, we were being churned in the mill, but the Satguru came and rescued us from that suffering. Because of the past karmas, we came close to the Master and got His grace."

In the same way we read the bani of Guru Nanak Dev Ji Maharaj; it is a very big scripture, a very big book. In the whole scripture, everywhere the praise of the Master, the importance and glory of the Master, is written. He says, "O my mind, go on repeating 'Master, Master,' because without the Master I am nothing. Day and night remain at the refuge of the Master whose gift cannot be erased by anyone. The Master is the doer; He is capable of doing everything. The Master is the Almighty One, He was and He is. With the grace of the Master our development happens, our darkness is removed, and we are enlightened."

Nanak says, "This has been devised by God Almighty, that without the Master we cannot get the liberation." Sehjo Bai, who was a disciple of Charan Das, has said, "I can give up God, but I can never forget the Master. Because God has put me into the cycle of coming and going, but the Master gave me the Naam and liberated me from that cycle. God hid Himself from me, but giving me the lamp, Master made me see Him. God has thrown me into the trap of the family and the attachment to them, but the Master has cut that attachment. God attached the five dacoits: lust, anger, greed, attachment and egoism who are making me dance like a monkey, but understanding me as an orphan, Master has rescued me from them. I cannot pay back the Master for all the favors He has done for me. I am prepared to sacrifice everything. Even if I have to sacrifice all the families, all the generations of mine, but still I will not be able to pay back the favors that the Master has done for me. You cannot pay back the Master, Sehjo Bai says, even if you sacrifice everything."

Ramanand also praises the Master. He says, "Once the desire came into my mind to do the devotion of the Master and find God Almighty. I got some materials together to perform the worship, but wherever I went to worship Him I found nothing but water and stone."

He says, “Wherever I went I found only water and stone, but the Word of the Master is the only thing that cuts all the fantasies and all the difficulties.”

Guru Arjan Dev Ji Maharaj says, “In the beyond no one is going to ask us about our learning and the knowledge which we have received. No one is going to consider the karmas, the rites and rituals, which we have done. Fortunate are those who have gone to the Master because they have made their lives successful.”

Those who have seen the Master with their own eyes have made their lives successful.

Dear ones, everyone knows about my condition, what happened to me after my beloved Master Kirpal left the body. Even before that I wept a lot and only because of that weeping my eyes were affected.

If you want to have an idea of what pain I had at that time, what yearning I had, read the bhajan and understand it, the bhajan that says, “Being separated from Kirpal I wept.”

I have told the story of Bhai Joga previously: Bhai Joga was from the town of Peshawar. When he was a very small child he went to Guru Gobind Singh along with his parents to have His darshan. Guru Gobind Singh looked at him and very happily He asked, “Dear child, what is your name?’ He replied, “My name is Joga.” Now the word Joga can also literally mean “for the sake of” something.

So Guru Gobind Singh said, “If you are for the sake of someone why don’t you become for the sake of me?” And in that way Bhai Joga stayed with Guru Gobind Singh.

He was a very devoted soul. He did a lot of seva for Guru Gobind Singh; he did a lot of devotion and meditation also. When he became a young man – you know that the parents are always attached to their children – so when Bhai Joga became of the marriage-able age his parents came all the way from Peshawar and requested Guru Gobind Singh to send Bhai Joga back to his home, because they were thinking of getting him married.

Bhai Joga did not want to go back with his parents and get married, because he was intoxicated by enjoying the company of, and living with, his Master Guru Gobind Singh. But his parents begged Guru Gobind Singh to let him go, saying that he was their only child, their only son, and it was their desire that he should get married. So Guru Gobind Singh told Bhai Joga, “Okay, go with your parents, and I will send a message to you. And when I send the message, you should come back immediately.”

So with a very heavy, sad heart Bhai Joga started his journey back to Peshawar with his parents. After just a few moments Guru Gobind Singh sent another one of His dear ones with the message that was supposed to follow Bhai Joga and his parents. In those days there were no trains or other fast modes of transportation, so they had to walk all the way from Anandpur Sahib, where Guru Gobind Singh used to live, to Peshawar, which was a very long distance.

After Bhai Joga arrived at his home, the preparations were made for him to get married. On the wedding day, according the Indian traditions, they take four circles around their deity to complete the wedding ceremony. So when Bhai Joga was getting married, when he had completed only two circles, the messenger of Guru Gobind Singh, who was following Bhai Joga, appeared there with the message from Guru Gobind Singh which said, “Leave whatever you are doing in the middle and come immediately.”

When Bhai Joga read the message he wanted to leave immediately without even completing the wedding ceremony. His friends and the family members said, "It won't take much time to complete the other two circles." But he did not listen because he wanted to obey his Master completely. He left in the middle of his wedding and started his journey back to Anandpur Sahib. On the way he had to spend the night in a town called Saharanpur, and there his mind started bothering him. As Master Sawan Singh Ji used to say, "The mind is within us and he finds many different ways to deceive us."

After doing something good, our mind makes us think that we have done something good, then he puffs us up in the ego. So Bhai Joga started thinking, "Look at me, I am such a great devotee; I have done such a big sacrifice. I left that woman who was as beautiful as a fairy, in the middle of the wedding ceremony, and I am on the way to the Master; I am a very great devotee." When he started thinking like that lust bothered him and he thought of going to a prostitute. When he went to the prostitute, since it was a test put by the Master, and as Master Sawan Singh used to say, "A potter puts one hand inside the pot, when he is hitting the pot from the outside."

When Bhai Joga went to the prostitute there was a guard who told him, "You cannot go upstairs to the prostitute now, because some very important person is there, so you come back later." He went back later and again he was told the same thing by that guard.

This went on and on, and finally at three o'clock in the morning when he went back to the prostitute, the guard rebuked him saying, "O dear one, you look like the disciple of a perfect Master. Is it not the time for you to meditate? Why are you bothering with going to the prostitute?"

That touched his heart and he realized his mistake and he started his journey back to Anandpur Sahib. When he arrived, he presented himself to Guru Gobind Singh and had His darshan. You know that if you have not had a good night's sleep, the following day you find it difficult to stay awake. So as Guru Gobind Singh was talking with Bhai Joga, He was falling asleep. So Bhai Joga inquired, "Master, why is it so? Didn't You have a good night's sleep last night?" Guru Gobind Singh replied, "Yes, last night I was guarding one of my dear ones."

Then Bhai Joga realized that Guru Gobind Singh was guarding no one other than himself, and he fell at the feet of Guru Gobind Singh and repented. So the meaning is that if we maintain the yearning which we had for the Master on the very first meeting with Him, only then can we progress on the Path. I often tell you the words of Kabir Sahib, "If we could maintain the yearning for the Master, which we had on the very first day, throughout our lifetime, what to talk about our own liberation, we can liberate a million others."

So if you maintain the enthusiasm, if you maintain the love and yearning and the feeling of the pain of separation which you had on the very first meetings with the Master, throughout your lifetime, there is no need to worry about your own liberation, you can even help other people achieve liberation.

1996

1996 January/February: To Become a Child of the Master

Session Date: December 13, 1995

This question & answer talk was given December 13, 1995, at the S.K.A. Retreat, near Sampla, India.

SANT JI: Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have given us the gift of Their devotion and have also blessed us with the opportunities to do Their devotion. Kabir Sahib said that whoever keeps the Master on his head and who always obeys the commandments of the Master, such a disciple doesn't have any fear. He doesn't have to fear anyone in the three worlds, says Kabir. If we obey the Master lovingly and affectionately, this is true that such a disciple cannot be bothered by any forces of the Negative Power up to the limit of Triloki, up to the three worlds. Because if he obeys the commandments of his Master lovingly and affectionately, he will always have the company of the Master with him. The Master will always be with him and no forces of the Negative Power can come near him. Nobody can bother him. And this is true, that when we rise above the body consciousness, come to the Eye Center and manifest the Master within us, after that the Master always accompanies us like our shadow accompanies us. Not even for a moment are we left alone.

QUESTION: Could Sant Ji comment on what is required to become a child of the Master?

SANT JI: It is a very interesting question. My face is smiling; not only my face, but also my heart, my whole body, my whole being is very happy; it is smiling listening to this question. Whatever I will tell you is my own experience. There is a lot I can say in response to this question but I will tell you only a few words and that is that we have to give up all our cleverness, all our wisdom. We have to give up all our shortcomings.

Even a person who has a master's degree has to behave like a forty-day-old child if he wants to become the child of the Master. Whoever wants to become the child of the Master, his mind should be pure, his earnings should be pure. His whole being should be pure because purity is what counts in becoming the child of the Master. Often I have said that such souls are already made before they come into this world, and since their childhood they always have this yearning: they always search for that love which cannot be bought in any market, which cannot be grown in any field, which cannot be obtained by any other means. Such souls are always craving for that Beloved One right from their childhood. I have always said that such souls are not made in this world. They are already made before coming into this world.

Many times I have related this incident to you and once again I will refresh this for you, because it is always good to talk about your own experience. I am telling you that I made Him my true Father with sincerity in my heart, and He made me His own child. For twenty-five years my Beloved Satguru went on saying that it is not difficult to realize God – it is difficult to become a man – because God Almighty is in search for a man.

God Almighty has kept the accounts of all the souls. He has kept the destiny of all the souls in His own hands, and it is for Him to decide. He Himself decides whether such a soul will come to the Master in this lifetime or not, whether he will receive the Initiation or not, and after receiving the Initiation, whether he will have the faith in the Master or not. God decides whether the soul will do the meditation or not, whether he will be made to reach the perfection, whether he will be made to give the Initiation and do the work for the other people, or whether he will just be kept away and will not be allowed to do the devotion. So all these things are kept in the hands of God Almighty, and He Himself decides who should be brought to the Path and who should not be brought to the Path. So when such a chosen soul who has the yearning – when the time of that soul comes – he gets to meet the Master or the Master Himself appears in front of such a disciple.

Dear ones, many times we feel very embarrassed, because even though we are married, we still get lost in this world. We commit the mistakes and commit the adulteries, and we say that the mind was very strong and because of the mind we made these mistakes. But this poor soul who is sitting in front of you, right from his very childhood, at the place where he was born, there was no dearth of anything, all the material conveniences were there. This poor soul also became a young man, he also had his mind in him. As far as marriage was concerned, his parents pressured this poor soul very much to get married. They even said that if you will not get married, we will jump in the well and finish our life. I cried, I wept in front of them, and somehow I convinced them, "No, it is not for me." Because I did not want to hurt their feelings, that was why I had to explain to them that I could not get married.

Before I met my Beloved Master for the first time, I had not met anyone who had criticized or praised my Beloved Master, so I did not know anything about Him. So when I first met my Beloved Master, I told Him, "Master, as I was born from the womb of the mother, still I am the same. I am as pure as a virgin, and I have come to You with all my purity and virginity."

So dear ones, in search for God Almighty I slept on the floors. For many days I did not eat food; I remained thirsty. When the pain of separation is there, when you have the yearning, how can you remember the evils? How can you remember the pleasures and the vices of this world? You only have one desire, you only have one wish, one hope: that some day you may meet your beloved.

In 1947, when there was a war between India and Pakistan, our army was also involved in that war. I got the opportunity to serve my country during that war and we were fighting in the mountains where it snowed a lot. It was very cold over there. After we became successful in the war, the government, as the reward for our good work, gave us six months' leave and allowed us to go to another hill station called Simla, thinking that before we went back to the plains we should spend some time in a cool place (because we had been in a very cold place in the mountains).

But instead of going there and enjoying a vacation like the other people did, I chose to come down to the plains, and I performed the austerities in the month of June, which is a very hot month in India. I did not perform the austerities to collect money from people. I performed the austerities only with the wish that maybe by performing the austerities and

by burning the body in the fires, I would realize my Beloved One. If I could do that, I would think that still it was a very cheap bargain.

I knew that one cannot realize God Almighty by performing the austerities. I knew that by remaining hungry and thirsty one cannot realize God Almighty. I knew that God cannot be realized this way, but still I performed all those practices only because I didn't want the mind to make this body make me lose my way and make me someone who is lost in the pleasures of this world. That is why I gave all the difficulties and hardships to my body and to the mind who was in this body.

When the time came of my meeting with my Beloved, I was at my home and He Himself came to my home. I did not know Him. I did not know that He was coming. He sent a messenger to me because I did not even know His name. So when He came, He quenched the thirst which I had since my childhood. He fulfilled my desire.

Right from childhood I had had the desire that my Groom should come to marry me. Even though my mother had told me that a man does not get married to another man, still I had the desire. I did not know to whom I was going to get married; but I had the desire that the Form of God Almighty Who was going to marry me should come to my home Himself like the groom does. So He came, and really He came like a groom. He brought the ring for me, He brought the clothes for me, and He married me. He gave me His ring; He gave me the clothes, and in that way He fulfilled my desire, He quenched the thirst, which I had from ages and ages ago.

In India there is a custom that when a woman is married, after she goes to her husband's house it is up to him to decide which name he wants to call his wife. They change her name. She does not have any wish or any will of her own. She is completely resigned to the will of her husband and whatever name and fame or whatever there is, that all belongs to the husband. She doesn't have any free will. She always goes by her husband's wishes.

Dear ones, just consider this: suppose the person for whom you have been waiting all your life long – even if you don't know that person – comes to you, and on the very first meeting he puts you to a test which is very difficult, a test which doesn't even sound very good in talking, but he puts you to that test, and you are expected to pass that test . . .?

You know that when my Beloved Master first came, I had a very big place over there. There were many buildings. He saw and inspected everything. He went all around and then He told me that I should leave it. Just as Pappu is making all the buildings here, some things are finished, some things are not, it was the same there. So He told me that I should leave that at once.

I think that if I would tell Pappu that he should leave this place, his heart would fail. Even though, dear ones, I am living with Pappu, but I had not even known my Master before that. So when He told me that I should leave everything right then, at that time I had taken off my turban, and I just had a small piece of cloth on my head.

So when I tried to put the turban back on my head, He said, "I didn't tell you to take even your turban." So with whatever piece of cloth I had on my head I left that place immediately, and I went that same evening to 16 PS, the place where I am living now.

One of my very close associates, one of my very close dear friends [at 16 PS], suggested that we should at least get the vessels from the place which I was made to leave. I got

very upset with him and I said, “Well, don’t you get the vessels here? Don’t you get the food in the vessel? We will have our own vessels here. Whatever the Master has done for me, whatever He has told me, I have to follow that.” One of my relatives opposed my leaving that property very much and he said, “Well, how can you leave your property? How can you go like that?”

So I snapped my fingers and said, “Just like this, because I have not been caught; I am not attached to this property. I have been attached only to my Master.”

What usually happens? If the Master has made a small hut-like thing for Himself, even though the Master is still in His body, still we go on looking at that place, waiting for that time when the Master would leave the body so that we could become the owner of the place which the Master has made for Himself. And to what extent do we go? When the Master leaves the body, what do we people do? We even go to the courts and fight with each other just for the worldly possessions and the worldly properties.

So dear ones, when you have given up and have left everything for the Master, only then can you become His child. You can do that only if you have given up your cleverness, only if you have become as innocent as a child. Because when you have left everything, it is just like a child – if you snatch a toy away from the hands of a child, what can he do? He just sits there; he just remains content there. So if the Master takes back everything that He has given to you, you can bear that only if you do not have the cleverness, and only if you are innocent. It is very difficult to become the child of the Master.

My beloved Master never allowed me to sit in front of Him. He always gave me the honor of sitting right next to Him. Many times He allowed me to be with Him, and many times I got the opportunity to eat with Him, and many times I got the opportunity to sit in His lap, just as a child does in the lap of its father. And I got the opportunities to play with His beard also. What to talk about cleverness – at that time I was half mad – I was not even aware what I was doing.

Dear ones, a child doesn’t know the difference between a friend and an enemy. For him a rope and a snake are alike. He is completely resigned to the wishes of his parents. He trusts them. Our Master has love, more love than thousands of worldly parents put together. So if we totally resign ourselves to the will of the Master, only then can we become His child.

Master Sawan Singh Ji used to say that when someone becomes a child of the Master, even the Master has to give such a child something. And He gives that child such a wealth which cannot be taken away by Brahm, or even the Par Brahm. Not even *Jot Niranjan*, the owner of the first plane, can snatch or take away the gift which the Master has given to such a child. Because the Master brings the gift from Sach Khand for such a child, and that gift cannot be taken away by any owner of the lower planes.

So dear ones, it is a very big thing, a very high thing, to become the child of the Master. I would say that to have the desire, to have the wish of becoming the child of the Master, such a person, such a soul is a very fortunate one.

QUESTION: Sant Ji, my daughter's question to the Master is: If the Masters are All-forgiveness, why do They also say that there are some sins that cannot be forgiven, like suicide? What happens to a soul that cannot be forgiven?

SANT JI: We have been given this life as per the Will of God Almighty, and our body is created according to the karmas which we have done in our past lifetime. Whether we are deaf, dumb, or blind; whether we have a good intellect or a bad intellect; whether we have a defective body or a very good, handsome body – all this is due to our own karmas. And we get the things of this world also according to our own karmas. God has kept the matter of life and death in His own hands, and it is for Him to decide how long a soul should live in this world and when a soul should leave this world. We think about committing suicide, we commit suicide, or do such kinds of karmas only when we do not accept the Will of God Almighty, only when we try to impose our own wishes on the Will of God Almighty.

All the Vedas and Shastras and all the religious scriptures unanimously say that whoever commits suicide cannot be forgiven because whoever commits suicide is a grave sinner.

Master Sawan Singh Ji used to say that sins are also of different categories or different degrees, and the sin of committing suicide is of the highest degree. He used to say that God Almighty doesn't forgive the soul who commits suicide. A soul who commits suicide is made to hang upside down and is given a lot of punishment over there. You know that in this world also, if someone tries to take his own life, even the law of this world doesn't pardon him, doesn't forgive him. He has to go through a lot of suffering; he has to bear the punishment and be in prison. So when the law of this world doesn't forgive someone who tries to commit suicide, we should know that the law of God is also unchangeable, and according to the law of God Almighty we will not be forgiven for this terrible sin of suicide. It is only because of the weakness of our soul that we think of, or we actually commit, suicide. And if we do commit suicide, then not only do we have to suffer for the karma of committing suicide, we also suffer the karmas, we also suffer on the account of the other things which are involved in committing suicide. And you know that no problems are solved, nothing gets resolved by committing suicide.

Many people commit suicide because they are afraid of their worldly responsibilities, because of their weak mind. And many people commit suicide because of craziness.

QUESTION: Sant Ji, did you spend any time with Baba Somanath or Mastana Ji? If you did, would you tell us about it?

SANT JI: Yes, I had a very brief meeting with Baba Somanath. You know about my relationship with Baba Bishan Das; he was my previous Master and He had given me the Initiation into the first two Words, but He had told me, "There is something beyond this. If you ever come across a Master who is capable of giving you more, then you should take me also to have the darshan of such a Master. And if I will come across someone who knows more than what I know, then I will take you there." So such was the Will of God Almighty, because you know that I had the opportunity to have the darshan of Baba Sawan Singh [before I met Master Kirpal]. So when I went to see Baba Sawan Singh and I was convinced, then I also took Baba Bishan Das there. Baba Bishan Das told Baba Sawan Singh about me – how I had performed the austerities and had done so many different kinds of practices in search of God Almighty.

Baba Sawan Singh Ji said, "I also have a disciple here, I also have a Baba here, who has gone through the same kind of practices, who has done a lot of searching for God. He

even had long hair which he cut off only after coming to Beas." Then Baba Somanath was called, and we met there in the presence of Baba Sawan Singh.

I met with Mastana Ji many times at the feet of Baba Sawan Singh. During the Satsangs I had many opportunities to spend time with Mastana Ji. He was my old friend; we had a lot of love for each other.

He was a lover in the true sense. He used to call Master Sawan Singh as Sawan the Emperor, and he used to remember Him with his every single breath. In fact, the bhajans which you sing, written by Mastana Ji, are bhajans which were penned by me. But after Mastana Ji left, since He did not leave any successor, there was a person who started writing his own name at the end, saying that he had written those bhajans. But I did not feel comfortable, after Mastana Ji left, to delete his name and add my name. So that is why we wrote the name of Mastana Ji. But in fact, the bhajans which you sing which have the name of Mastana Ji, were written by me.

Mastana Ji used to have anklets with tiny bells on his feet, like dancers have, and he would dance in front of Master Baba Sawan Singh.

I was also very fond of dancing in those days, and in that mood I had written this bhajan, "Dance, mind, dance; dance in front of the Satguru." In the presence of Master Sawan Singh I said, "Just as Ranja (a great lover in Indian folklore) said, 'Come with me all those who want to become a fakir – because I neither got married, nor will I get married, and there is no one in this world who will mourn my death.' So those who want to become a fakir should come and follow me."

Just as Master Kirpal Singh [later] made me sit in the underground room to do the meditation, in the same way, Master Sawan Singh had made an underground cave for Mastana Ji and had made him do the meditation. I also got the opportunity to be in that meditation cave and meditate there.

Dear ones, when Mastana Ji gave the Initiation, He had a very large following, but still the love which He had for me was the same as it used to be in the court of Master Sawan Singh. Whenever I would visit Him, in front of His whole following, in front of His whole sangat He would call me and He would say, "Okay, now you tell people what Master Sawan Singh was like; how did He look?" So I would describe the glory and beauty of Master Sawan Singh to all Mastana Ji's sangat in exactly the way I had witnessed.

Master Sawan Singh was very beautiful; He was very handsome. In fact, He was the true gentleman Guru. He had a gold chain fitted to His watch, and He always used to wear very clean clothes. Nobody had seen any stain on the clothes of Master Sawan Singh.

When He would laugh it would feel as if His whole being was laughing, and as if flowers were pouring down from His mouth, when He laughed like that. He was so beautiful, so handsome, that even the fairies used to pay homage to Him, because even the fairies were not as beautiful as Master Sawan Singh was. His style was such that He would be talking to a person, but on the other side somebody else would be trembling there, realizing his sins.

So dear ones, Mastana Ji used to say, "All that you see here is the blessing, the grace, of Master Sawan Singh" – because Mastana Ji used to distribute money to the people. When

He would do that, He would start in the morning, and He would go on distributing money to the people until late in the evening. Many times the Indian government officials tried to find where He was getting all the money from, and they even put Him into prison. They searched all His belongings, but they could not find any money; but still He was distributing to everyone. So He used to say, "All that you see here is nothing but the blessings and grace of Master Sawan Singh."

He used to say, and He had this thing in writing also, "If anyone says that he has given even one rupee to Mastana Ji, he can take back 1,000 rupees." His own clothes were always torn, and I have seen that He used to wear tom shoes too. He used to say, "The poor Mastana has only these things." He used to show His torn clothes and torn shoes, and say, "Such is the play of Master Sawan Singh: the poor Mastana doesn't have anything more than these torn shoes and the clothes."

One day very lovingly He told me, "Look here, everything you see here is the grace of Master Sawan Singh. I have the blessings of Master Sawan Singh, but the Power Who is going to come to you by Himself, He has done the meditation. Sawan Singh is God Almighty, and the One Who is going to come to you, He is the Son of God. He has done so much meditation, He is such a big Power, that if He puts His hand like this in front of cannons blowing the fire, even the cannons would stop. When the time will come, that Power will come to your home by Himself and you have to appreciate Him."

Dear ones, He had so much love for Master Kirpal Singh also; His sangat used to love Master Kirpal Singh a lot.

Generally He was not pleased with the initiates of Master Sawan Singh. The reason for that was, as He used to say, "You see that you got the form of God Almighty in the form of Sawan Shah, but you did not appreciate Him."

So dear ones, because the Form of the Master, because the Form of Sawan Shah was still in His within, that is why He said, "You people did not appreciate that Form of Sawan Shah," and that is why He was not pleased with those who did not appreciate Sawan Shah. The Form of Sawan Shah was so deeply engrossed in His within that He could not forget it. Just as I have written in one of my bhajans, "Such a Form of my beloved Master is manifested within me, is imprinted within me, that not even for a moment do I forget how my beloved Lord, my beloved Sawan, used to smile." And I never felt, I never saw, any difference between my beloved Master and Master Sawan Singh.

And happily, smilingly, He gave me the immortal sign, the immortal gift, in the Form of Kirpal, Who always accompanies me.

QUESTION: When a disciple prays deeply to the Master from the depths of his heart, does this type of prayer go to his account, similar to meditation?

SANT JI: Yes, it is good to pray. If our prayers are sincere; if they are not for the worldly materials; if they are for the spiritual things; then our prayers are listened to, and they are answered also.

The reality is that we become able, or we get in the position to be able, to do the true prayer only when we rise above our body consciousness. When we vacate the nine openings, go to the Eye Center, and manifest the Form of the Master there, only after that can we do the true prayer. Because once we reach the Eye Center and manifest the Form

of the Master, then whatever comes from the depth of our heart is the prayer only for the spiritual things, only for the Master. We will not have any desires for worldly things; we will never ask for worldly materials. Because when we go inside and manifest the Form of the Master within us, then we also realize that if we are asking for anything except the Master, we are only inviting, we are only asking for the pains. So that is why the true prayer happens only when we go within and manifest the Form of the Master.

One dear one prayed to the Master that she should be given a child, and she was given a child. I am very happy that in the West people do not make a big fuss over whether they should have a girl or a boy. For them, both the sons and the daughters are the same. Now in India, because of the effect of Western culture, things are changing. But in those days it was a very big thing [to have a son]. So that woman who prayed for a child got a daughter and because she had prayed to Master Sawan Singh – she stood in front of Master Sawan Singh and said, "Now I don't have any faith in You, because I asked You for a son and You gave me a daughter." So what kind of prayer was that? If we pray to the Master for a child, He gives us a child, and then we create the controversy, we create the confusion, over having a son or a daughter.

So there is no use in making such kinds of prayer to the Master.

There was a dear one from the West who came to the 77 RB Ashram many times, and she told me that she was not respected by her family, by her mother-in-law, and other relatives because she did not have a child. So she prayed for a child. I told her, "This is the court of beloved Lords Sawan and Kirpal and whoever prays to Him, He definitely answers their prayer. So you should pray to Him." And as a result she got a child. When I went to America, I saw her in the Satsang; she had a child. But since then it has been many years, and I have never seen her again. So dear ones, when we pray to the Master, He gives us what we are praying for, but most of the time, after receiving the things for which we have prayed, we leave even the Master.

I have said this many times before also, that once we traveled a very long distance and we visited a very wealthy family in the U.S. So when I went there, both the husband and wife came, they embraced me and they cried. They said, "Well, You have given us so much material wealth, but we do not have any child. So either You should not have given us all the material wealth, or You should also give us a child." So I said, "Well, this is the court of Lord Kirpal, and He will answer your prayers." A year after I visited their home they got a child, and then they wrote me a letter saying, "You have given us the child, but the child cries a lot in the night, so You also should make him quiet." So when we pray to the Master He answers our prayers, He gives us all that we are looking for, but then we ask Him to do many more things. First we ask for the child and then we also ask Him to come and baby-sit for our kids.

I can tell you many prayers which the worldly people often make to the Master and which are fulfilled, and then they make more prayers. It could fill many books if I went on telling you about the worldly people's prayers. I don't feel like talking about this, but since the nature of the question is like that – I am compelled, because I am answering this question – so I will tell you about one woman who for many years went to 16 PS Ashram with a desire. After many years she asked, "Don't You know why I have been coming here?" I said, "Yes, of course I know what you have come for." So she said, "Well, if

You know, why don't You give me that?" I said, "Well, will you be content, will you be happy if you get what you are asking for?" She said, "Yes, I will be content. I will be happy if You give me what I am praying for." She did not have a child, so she prayed for a child. And with the grace of God Almighty Kirpal a new soul entered her body. And after that she came to see me and she said that she was expecting a child but she warned me, "If You don't give me a son, then I will lose faith in You." With the grace of God Almighty Kirpal, in His Will she got a son. But unfortunately when the child was still very young, one day some hot water poured on his body and he became very sick. So she came to me and she said, "Well, if my son will not survive I will lose faith in you." That also became all right, her son became all right, but afterward she became crazy. She herself went crazy, and then she came to me and she said, "I have lost faith in You. First You should make me better, and then I will have faith in You."

So these are the stories of the prayers of the worldly people. We go on praying and we go on getting the things.

All our prayers are answered, then we go on asking for more and more, and we never get any contentment, we never get any satisfaction. So the meaning of saying this is that the true prayer can happen only when you rise above the nine openings of the body, when you go within and meet the Master within and pray to Him. Only in that case, only in that situation, will the prayer come from the depth of your heart – because then you will not be asking for anything which will bring pain or unhappiness to you. Except for the prayer for the Naam and the Master, the prayers for all other things will not give you any contentment or happiness. Do you think that you will get any contentment, do you think that you will get any happiness, if you are praying for any worldly thing? The contentment comes only when you pray for the Naam.

I will tell you one more thing, one more incident to make you laugh. There was one girl who came in the month of October. She came for the October monthly Satsang over there in Rajasthan. And when she came to see me in the private interview she told me, "I attended Your Satsang, and I liked it very much. But You say that the soul is the same whether one is male or female, if You say that the soul is the same, then why didn't You get married?" I made a crooked-looking face and I said, "Well, nobody liked me. That's why I didn't get married." But she didn't accept that. She came back again in November for the Satsang and once again she came to me and she said, "I had prayed to the Master that He should get married, but now He has become old so He will not get married."

So this is the kind of prayer we people make. So how can we expect that such prayers could be answered? We do not know what kind of prayers we should make, what kind of things we should ask from the Master, because we are here outside. When we go within, only after going in the within, we will know what we should ask from the Master, and what we should pray to the Master.

So dear ones, we do not know how to make the prayers. In fact, only after going within and manifesting the Form of the Master and accepting His authority, His being, in our within – only then do we realize what our Master is and what He is capable of giving to us. Dear ones, when we go within and see His power over there, then we make the true prayers, and then we ask from the Master only the Master.

Regarding prayer, in Satsang I have always said, "Suppose there is a child who is supposed to go to school and study. But instead of going to school, if he just sits on the way and prays to his teacher that he should be made to pass the examinations, he should have good numbers in his test – you know that he will not get good results, he will not get good marks, and he will not be able to pass the examination just by praying for it. He will get good results, he will pass the examination only if he goes to the school and works hard."

Dear ones, when [I was in the army] I went to the city of Poona to take the exams to become a signalman. The teachers there were very strict and they said, "We don't believe in those gods, in those beings, to whom you have prayed before coming here. We only believe in the hard work which you have done in preparing yourself for the examination. If you will not do well then we will mark an "F" on your examination, and we'll send you back from here."

Dear ones, from the blessed mouth of Master Sawan Singh I have always heard Him say, "I am a farmer Guru." Farmers are supposed to be very rugged, very strong, and He used to say, "I am a farmer Guru, and I will put all of you to a very severe test. I will make you work very hard." And from Master Kirpal Singh I always heard Him say, "I am an accountant, and I will ask you for the account of every single penny. If one penny is less, why was it less? If there is one extra penny, why is it extra?"

The meaning of Master Kirpal Singh's saying was: "I will ask for the account of every single breath which I have given to you. Did you do the Simran in all the breaths which I gave you, or did you just waste them for the pleasures and the other useless things?"

Dear ones, we are very fortunate ones that we got our beloved Masters Who taught us how to do the prayer. He taught us how to do the prayer and He gave us all that we have. If you go to a shop which sells pearls and diamonds, no matter if you burn the incense over there, if you offer prayers, if you offer anything over there, and ask for coal, they will not be able to give you coal because they only have pearls and diamonds. Only if you ask for pearls and diamonds will you get the pearls and diamonds. But if you are asking for the coal, they will not be able to give it to you, no matter what efforts you make. In the same way, at the shop of our beloved Master there is only Naam. So if you pray for the Naam, you will get the Naam from Him. If you will pray for the other things which the Master does not have, how can you get them?

1996 March: Why the Veil was Thrown Down

Session Date: January 7, 1996

This question and answer talk was given January 7, 1996, in Bombay, India.

QUESTION: Is it possible to progress in one's meditation and not know it? Does the Master at times keep the inner vision of the disciple closed and at the same time the disciple is progressing? Why is this? Some of us have been meditating for over twenty years with very little inner experience, but our love for You is very strong.

SANT JI: Salutations unto the feet of Almighty Lords Sawan and Kirpal Who showering Their limitless grace upon our poor souls have given us the opportunity to sit in Their remembrance.

Dear ones, I have already answered this question many times and it has been published in the *Sant Bani Magazine*. This is why I always make the request to all the dear ones to read the *Sant Bani Magazine* because many of the questions that the dear ones have asked and that I have answered for the benefit of the dear ones are published in the magazine. So that is why you should read the magazine and you can get the answer to such questions.

Well dear ones, as I have often said, in the very beginning the Masters used to give only the Simran to Their disciples. When the disciples would perfect their Simran, when they started to remain at the Eye Center after perfecting the Simran, then the Master would give them the Initiation of the Sound Current. But sometimes, before the disciple could perfect the Simran, before the disciple could gain the concentration at the Eye Center, either the disciple would leave the body or the Master who had given the Simran would leave the body. You know that the Power which takes our soul back to the Real Home is the Sound Current, the Sound of the Shabd, the Dhun Atmak Naam. The Simran has been given to us only so that we can withdraw from all the outer things, so that we can collect our scattered thoughts and attention and bring them to the Eye Center.

But dear ones, don't think that by doing the Simran you only gain concentration. In the Simran that you have been given by the perfect Master, the renunciation, the sacrifice, the hard work, the meditation of the Master is also included. By doing the Simran given to us by the perfect Masters we can develop or create the yearning and longing for God Almighty within us.

Those who have the knowledge of the greatness and importance of Simran know how we can gain the ridhis and sidhis, the supernatural powers; but it is the instructions of the Masters to Their disciples that, "Your Path or your Way is above this, ahead of this, and you don't have to get stuck in the supernatural powers."

In the Iron Age Kabir Sahib showered much grace upon the devotees, much grace on the people of the Iron Age, and that is why He started giving the Sound and Simran both at the same time.

But what do we usually do? In the very beginning when we get the Initiation, we put a lot of emphasis on listening to the Sound Current and we don't put much attention on doing the Simran and gaining the concentration. In that process even if we hear the Sound Current, that Sound Current doesn't pull us up because of the lack of concentration.

We have not yet gained enough concentration so that the Sound Current which we hear can pull us up. This is the reason why at the time of the Initiation you are told that you should meditate at least three fourths of the time for the Simran and you should devote one fourth of the time listening for the Sound Current. Regarding the Simran, it is also said that you should not give up the Simran. The reason you are asked to listen to the Sound Current for one fourth of the time is so that you can maintain the habit of listening to the Sound Current, and also so that you may enjoy the Divine Melody which is sounding in your within. But a lot of emphasis is put on doing the Simran. It is also said that you should not give up your Simran even when you are sitting in the latrine, even if you are traveling, or doing anything – all the time you should be doing the Simran.

We know that if very fine sugar is mixed with sand, an elephant does not have the skill or power so that he can separate that sugar from the sand; but a small ant has that capacity and she can easily take out the sugar which is mixed with the dirt. In the beginning, no matter what kind of Sound we are hearing, even if it is a slow humming Sound, still we should listen to it. We should not go on changing the Sounds every day, we should listen to and concentrate on the same Sound, because that is the Sound which is going to take our soul back to Sach Khand.

I am telling you from my own experience that when we gain complete concentration, and at that time when we hear the Sound Current, even though the Sound is coming from within and it is audible only to the meditator, but it seems to him as if the Sound is coming from outside or that it can be heard all over the place, maybe in a radius of twenty miles or so. Many times when such Sound comes within the disciple he tries to look for the Sound coming from the outside and he thinks that it is audible everywhere. But it is so melodious, it is so strong that, even though only the meditator is able to listen to that, he becomes so intoxicated, he becomes so happy and content with that Sound that he becomes absorbed in it.

It is like that special kind of musical note which the hunters often play to attract deer. Usually the deer don't like to go near men, but when the deer hears that sound to which he is attached he also becomes intoxicated. He is attracted to that and he comes and places his head at the feet of the hunter. So when you gain the concentration and you hear the Sound Current, you become so intoxicated and attracted that it may seem that it is being heard all over.

But that is not the case; it is within you, and only you are listening to it. Up until the time of Guru Arjan Dev Ji the disciples were made to progress, and at the same time they were shown how much they had progressed. But it so happened that once in the place called Kabul some disciples of Guru Arjan Dev Ji were visiting and over there someone's son left the body. You know that the disciples of the Masters have the same kind of sympathy and they also feel the pain of others. When one of those disciples, who was an advanced disciple, when he saw that the son of the family had left the body, and the family members were all crying and weeping and mourning his death, he could not stand to see their pain. Using his meditation powers he brought the life back to that boy. You know that Masters always remain in the sweet Will of God Almighty. They always say, "O Lord, Your Will is very sweet." They never compete with Him; They never interfere in the law of Nature, or the law of God Almighty. Whatever God Almighty plans, whatever God Almighty does for Them, They always bow down Their head and They always remain like the beloved children of God Almighty. They never do anything against His wishes and They expect the same thing from Their disciples also.

But Guru Arjan Dev's disciple did that thing and when Guru Arjan Dev was told, "He has brought life back to that boy," He became very upset, and since then He threw down the veil on the disciples. So that is why the disciples, even though they progress, but they are not shown how much they have progressed. Of course, some disciples, those who have digested the grace of the Master, those who have digested the progress of their meditation, and for whom the Master is sure that they will not misuse their progress, misuse the powers that they have gained from the meditation for the worldly things, for them sometimes the Masters even make it possible for them to see the progress. But for

most people usually that veil is thrown and they don't see how much they have progressed, even though they do progress in the meditation.

Dear ones, normally good parents don't show their children how much wealth they have. Even though they have collected that wealth only for the benefit of their children, but they know that if the children knew that their parents had so much wealth, they would not study, they would not work hard, and they would not stand on their own feet. But when the parents' end time comes they pass on everything to their children.

In the same way, dear ones, the Masters protect the wealth, the progress of the disciples, because finally They have to give that progress of the meditation to the disciples. Many times it so happens that the Master becomes so pleased, They have to give the progress of the disciple, but They also give Their own wealth, Their own capital, and carrying all the riches and prosperity, They go and sit within such a disciple.

Once I received a letter from a dear one and I felt like laughing and also I felt very sorry. I started wondering: "What do these people understand about the Path?" and "What will they benefit from it?" He had written that he had thought that by coming on this Path and by taking the Initiation, that all his problems would be sorted out and all his matters would be resolved. He thought they would have a very good form of livelihood, they would have big factories, and they would live a very comfortable life. But ever since they got Initiation nothing like that happened and they had not gained anything of the material world, and no sickness and disease in the family were removed. So when I read all that, I felt very sorry for him. So just imagine, dear ones, if such people are given a glimpse of the spiritual wealth which the Master has for them, will they not misuse it for gaining worldly riches and things?

Now things are changing in India, but still sometimes people are attached to having only the sons and they don't like the daughters. And I have heard this myself, in the time of Baba Sawan Singh, there was a woman who had the desire that she would give birth to a baby boy, but she got a girl. So I heard her telling Baba Sawan Singh, "Now I don't have any faith in You, because I had done Your devotion expecting to have a boy and now I have got a girl, so now I don't have any faith in You." So what will these kind of people gain from the Path?

Dear ones, when I went to the U.S.A for the first time I got a phone call from some dear ones who had just gotten a baby girl and they said, "With Your grace we have got a baby girl and we ask Your blessing for the baby girl." You know that I was brought up in India and according to the Indian culture if anyone gets a baby girl, they don't accept it and they don't become very happy.

It is as if mourning prevails in their home, as if they have lost something, so there is no question of congratulating. So I was confused about how I should respond to that phone call because I was brought up in the Indian culture and I still had that effect. So I called Kent, the principal, and I told him about that phone call asking how should I respond.

He said, "Well, it is not like India. In America we do not feel any difference whether we get a baby girl or a baby boy and you should just congratulate them."

So after that I went around America and I saw many of the people, and when I saw that the dear ones in America don't feel any difference whether they have a girl or a boy baby,

I became very happy that they are good people and they accept and they become happy no matter what God Almighty gives them.

When Sukhpal was born – all of you know Sukhpal – when Sukhpal was born we celebrated her coming. The Sangat was visiting the ashram, so we distributed parshad of ladoos and other sweets and we expressed that happiness. But many people in the Sangat were upset. They said, "Well, she should have given birth to a son." I told them, "You should ask those who have given birth, how happy they are." So the meaning of saying all this is that those who are expecting only the boy babies, and those who are ready to lose the faith in the Master if they do not get a baby boy, what will they gain from Sant Mat? Master Sawan Singh Ji used to say, "If you are coming to the Master expecting to get the baby boy, or if you are expecting the Master to help you resolve a lawsuit, it is much better if you don't show your face to the Master, it is better if you just stay at home. Because the Masters have the Naam. You should come to the Master only for the Naam. You should ask for the Naam, and you should do the meditation of the Naam so that your problem of coming and going from this world may end. When you have done the meditation of Naam, when your coming and going from this world is ended, then there will be no suffering."

This is why Masters emphasize on doing the meditation. They tell us that we should do the meditation and come to the Eye Center. And after removing the physical, astral and casual covers from our soul, we should reach Par Brahm. When we reach Par Brahm, there is no difference between male and female; the soul is neither male there nor is she female. It is neither from America nor India, it is neither black nor white, it just a soul. That is why the Masters Who come from Sach Khand do not see any difference between the male and female and that is why when They give Initiation They do not differentiate between the men and women, because for Them it is just one soul, and soul is neither male or female.

Even in the Satsangs Masters do not find any difference between the men and women. Their teachings, Their instructions, are the same for everyone; whatever the Masters say applies to both men and women. When I went to Jaipur to do a program, some pundits came to see me and they told me, "You allow both the men and women to sit together when you give them the Initiation. Nobody else does that, because the women do not have any right even to hear the religious sermons."

So I told them, "Yes, I agree with you that 'the women do not have the right to read the Vedas.' This is what they understand. But tell me: those who have the right to hear the Vedas, are they not from the womb of the mother? These kind of differences exist only in the minds of the people who have not reached Par Brahm. If you had done the meditation of the Shabd Naam and reached Par Brahm, then you would have realized that there is no difference between the man and the woman. It is the same soul who is working in both the man and the woman."

The reality is that those who reach Sach Khand and those whose inner experience gets opened, they are the only ones who really know what is written in the Vedas and the other holy scriptures. They may not know the language, but they do know the essence; they do know the extract of what is written in the Vedas. The reality is that in the Vedas it is written that first you should give the knowledge, you should give the education to your

daughters and after that you should get them married. So those people who talk like this don't know what is written in the Vedas.

The purpose for saying so much in response to this question is so that you can understand this very well, that whatever you are doing here, whatever meditations you are doing here, not everyone is shown the progress that he is making. Some people, those whose vessel is made, those who are receptive, they are even shown how much they have progressed. But not everyone is shown their progress.

Two years ago in the Bombay program one dear one came to me and he told me about his very high experience – what we normally discuss and tell about: the kinds of lights, and all the other experiences. So he had all those experiences and he told me about it, and for many days after I heard that I became very happy. I became very overwhelmed that at least there is someone who has understood and has done the meditation and has gained the experience.

I told him, "It would be much better for you to just keep it to yourself and not to talk about it to the other people." So what I mean to say is that when people come to see me in the interviews, they tell me about their experiences and I become very happy. When some people come here they put a lot of emphasis on doing Simran; they gain the concentration, but they don't tell me about their good experiences. That does not mean that they have not progressed. They also have progressed but they have not yet developed that vessel with which they can preserve what they have been given, that is why they have not been shown how much they have progressed. But like the other dear ones, those who talk about their experiences, they also have done the meditation and they also have gained the progress.

There was an initiate of Master Kirpal; I think his name was Glen Jarman. When he would come to see me he would always greet me with "Sat Sri Akal" and he would always be very happy to see me. I remember when he came to see me in the ashram at 77 RB. He greeted me with "Sat Sri Akal," and he told me how all that I talk about in the Satsangs Master Kirpal had shown him very clearly. He had now realized, he knew that now his time for going back was coming, was approaching very fast.[10] And then he told me that I should allow Sally and Michael Barickman to do the seva in his place. So I was very happy when he told me about his experience, and also when he told me about his end time coming, because normally people don't want to talk about the day of their death or the day of their departure. Even if someone gathers the courage to talk about it, they will say it in a very low tone, so other people don't hear it. I was very happy that he had so much faith in the Master that he told me about his experiences.

Dear ones, often I have said that if we want to store the milk of a tigress, we need a vessel made of gold. In the same way we need to make our within, our heart, very strong, very courageous, very grand, if we want to preserve this wealth of Spirituality. We should not be like a gambler and waste the spiritual wealth which we have gained for the worldly problems. Because when we are living in this world, the pains and happiness are [both] going to come. The problems will come, so that is why we need to make our heart, our

[10] He left the body in June 1986.

within, very strong, so that we can maintain and preserve this spiritual wealth which we are getting from doing the meditation.

QUESTION: I believe that the bhajans are no less important than Simran but what should we do if the remembrance of the bhajans becomes more like a repetition, sometimes even interfering with the Simran?

SANT JI: Dear ones, the purpose of doing the Simran is to gain the concentration. If a line of any bhajan, or if any bhajan becomes a part of your within, and if it goes on happening in your within and it helps you in concentration, even that is not less important than doing the Simran, because the love of the Master is in that line of the bhajan.

But the dear ones should put emphasis on doing the Simran as you have been told at the time of Initiation. You were told that you should do the Simran, and when you are doing the Simran, you should only be doing the Simran. The bhajans written by the perfect Masters have much yearning and much love for Their Master. And if we sing those bhajans before doing our Simran, that will help us to gain the concentration. After the meditation also, if we can sing one bhajan full of love and yearning for the Master, even that will help us. It will keep us happy and content during the rest of the day.

QUESTION: When someone's parents live together for over fifty years and then die of natural causes within hours of each other, what [meaning] can one draw from this, if anything?

SANT JI: I think that outwardly we should not get involved in drawing the meaning of these kinds of things happening. Instead of getting confused and worrying about it outside, it would be much better to go inside so that we can find out why they were brought together and also why they left together.

You can even understand up to this extent, that from here where will they go, and in the future who is going to become the husband and who is going to become the wife.

QUESTION: Sant Ji, You have written an enchanting new bhajan "Guru, Guru." If it is in the Master's Will, would You kindly tell us what it means?

SANT JI: Well I hope that someday I will be able to do a Satsang, a commentary, on this bhajan, because if I try to explain to you the whole bhajan it will require a lot of time, so you will have to wait for it.

The fact is that when your Master has controlled your body, when He has controlled your thoughts, when He has controlled your everything, do you have any other choice? Will you not sing of Him? Will you not think of Him? Will you not talk about Him? He Himself will make you sing of Him, He Himself will make you talk about Him and think about Him, and you will have no choice, because He is controlling your everything. Guru Nanak Sahib also said, "O my mind, go on repeating 'Guru, Guru' because I am nothing without the Guru. Day and night you remain at the Feet of the Master, because His gift is such which cannot be erased by anyone." Yesterday we had taken the hymn of Swami Ji Maharaj in which He had said, "My Master is my life, my being, my pranas."

The hymn of Swami Ji Maharaj was that, "My Master is life, my being, my pranas, and He has given me the gift of the Shabd." Dear ones, you know that when any worldly people get married, when they become the husband and wife, they love each other so

much and always they remember each other and they always talk about each other. So when a worldly husband and wife also remember each other, will you not remember your Master, He Who has given you so much, He Who is the owner of your life? A devotee, a disciple, always remembers the Master; he will always finds the excuses to remember the Master.

Dear ones, their condition becomes like this: that if you have the fever I feel the heat, I feel the pain. Your life and mine have become one. The condition of the true devotee and the Master becomes like this: that if the devotee has the fever, the Master feels the pain. And they both think that both of their lives are one and the same.

In Punjabi there is a very famous saying: "The pain of the separation from the beloved one is very bad. To hide from people, the lover goes and moves the fire and as a result she gets the smoke. She is crying in the pain but she doesn't want to show the people that she is crying in the pain of her beloved, that is why she goes and plays with the fire so that people may see that she has the tears in her eyes only because of the smoke."

Master Sawan Singh had a very poor disciple. The family was so poor that they used to cut and collect grass and sell it in the marketplace. So that poor woman disciple was a very devoted disciple of Master Sawan Singh, and her family members were always against her even taking the Initiation. First of all she got the Initiation and she was very devoted; she would meditate whenever she got the chance. But whenever the family members would find out that she had been meditating, they would give her a hard time and they would beat her. So when she would go into the fields to cut and collect the grass, she would do her work very fast so that she would get some time, and she would sit there in the water course in the field itself and meditate.

Sometimes when her *surat* would get attached within it would take her a longer time and then she would be delayed in going home. The family members would get upset and say, "Today you must have sat in the meditation." And they would give her a beating. But she was so devoted that she would not give up the intoxication, she could not give up the taste of the meditation, and she would always meditate whenever she would get an opportunity.

Once it so happened, because she lived not so far from the place that Master Sawan was, and whenever Master Sawan Singh would go near those fields, she would come along with her friends to have the darshan of Master Sawan Singh. So one day when Master Sawan Singh was in the area, that girl, along with some other friends of hers, came to have His darshan. Bibi Lajo who used to cook for Baba Sawan Singh was there and she told me about this incident. She said, "She came to see Baba Sawan Singh and I told her, 'No, don't go near the Master, because your clothes are dirty and they smell. You should not go near the Master,' and Master Sawan Singh said, 'No, you allow her to come near me, because the bad smell is coming to you, but not to me.'" Master Sawan Singh knew about her, so when she came near, Master Sawan Singh asked her, "Tell me, do you have any difficulty, any problem on the inside?" She said, "No, I don't have any difficulty on the inside. The only problem is that sometimes when I sit for a long time, I get delayed, and when I go home they give me a beating. When You know everything, why don't You let me go earlier?"

So dear ones, those who have got such enjoyment, so much intoxication in the meditation, will they not sing of their Master all the time? They always go on singing of the Master, they always remain in His remembrance.

1996 April: The Strings of the Puppet

Session Date: March 19, 1996

This question and answer talk was given March 19, 1996, at the S.K.A. Retreat, near Sampla, India.

QUESTION: Beloved, I would like for you to explain to me how to keep the diary by removing the faults I have committed. When I do it, I see the same faults every day, and I can't get rid of them. What can I do in order to keep the diary as it should be done?

SANT JI: Salutations unto the Feet of Supreme Fathers Lord Almighty Sawan and Kirpal, Who have given us the opportunity to sing Their praises. The Satsang which we had yesterday, based on Swami Ji Maharaj's hymn, I think we should listen to this Satsang on the tape again and again, and when it will be published in the magazine, it should also be read again and again, and I am sure that when they will read it, the dear ones will benefit from it.

Many dear ones keep the diaries, and they do fill them, but they do not understand the importance of keeping the diary. The importance of keeping the diary is to see whether we remember all the faults we have committed during the day by the end of that day, or not. If we remember at the end of the day all the faults we have committed, and if we note all those faults down in the diary, that means that we have got the realization that we have made those faults, and once you realize that you have committed the sin, you have committed the faults, you should not do them again. If you are not giving up the faults you have committed and noted down in the diary, it is like you are playing a joke on the Master.

In India there is a saying that someone had a drain which was not according to plan, so the authorities of the town came and asked that person to remove that drain from there. He said okay, but after the authorities left he did not do anything, and the drain remained where it was. If there is a thief who steals something, and he goes to the police officer and asks for forgiveness; if he goes on doing that again and again, he is not going to be forgiven; he will be punished. In the Path of the Masters there is no punishment. As Master Kirpal Singh Ji used to say, in the domain or in the kingdom of the Negative Power there is justice, and in the domain or the kingdom of the Positive Power – the Master Power – there is grace. So Masters don't punish, because They have come to shower Their grace and They always forgive, but it is not good for us to go on committing the same faults again and again.

Sant Mat, or the Path of the Masters, is not a religion. It is the path of self-improvement. In the Path of the Masters, it is not the mission of the Masters to enroll many disciples; Their mission or Their purpose is only to prepare the souls for doing the devotion of God Almighty and take them back to their Real Home.

From within the Satsangi, the fragrance of love should come out, and not the foul smell of the dirt. When a Satsangi meets another person, at once that person should feel that the Satsangi goes to some perfect Master.

Master used to say that the master is blamed if the dog is bad. So if the disciple of the Master is committing the faults, if he is doing the bad deeds, then he gets cursed, he gets rebuked, but also the Master gets blamed for the bad deeds of the disciple. People say that the Master does not improve him.

This is an incident from my life. About thirty years ago, one person received the Initiation from Agra, and [later] after receiving the Initiation he started drinking. One night, just a few yards away from where I was living, he was drinking wine with many of his other friends. People used to call him "Swami Ji," so his friends were saying, "You should drink from the hands of Swami Ji," and they were making fun of him. After all of them were drunk they started fighting with each other, and that person got a lot of beating from the other people in the group, and finally they threw him at my door, saying, "You take care of your Swami Ji." Even though I was not an initiate of Agra, but at least people knew that this is a branch of that Path which was started in Agra by Swami Ji Maharaj. So just imagine what those people who drank wine with him would have felt and what they would have thought of Swami Ji and the Path.

Dear ones, just one mistake in your life can make the rest of your life dry. Master used to say, "If a person who has risen above, and who has gone very far in the within, if he commits a mistake, even one mistake can bring him down." So we should be very careful before committing the faults, before making the mistakes. We should think about its consequences, we should think about how much dirt it will bring on our soul.

Diaries are for the introspection of our life. Graciously Lord Kirpal has given us this diary, which is an opportunity to improve our life.

QUESTION: Sant Ji, forgive my ignorance, but could You tell us, from Your point of view, what is the function of an ashram?

SANT JI: Regarding the ashrams, Master Kirpal Singh has written and said a lot, so I hope that you will get that material and will read it and convince yourself about the ashram. The ashram is the place where you live.

QUESTION: Master, at the bhajan-singing session, you mentioned the importance of guiding the life of our children. I have a seven-year-old boy, initiated into the Sound. He lives with me from Monday to Thursday, and from Friday to Sunday he lives with his father, who is not a Satsangi, and who feeds him meat, since he considers it is good for him. In this case, what can I do to guide my son according to Your advice? Whatever he learns when he is with me is questioned when he is with his father.

SANT JI: Well, it is much better for the dear ones who have such personal questions to ask me when they come to see me in the darshans.

QUESTION: Sant Ji, how can the Satsangi know when the strings of the puppet are being moved by God Almighty, or by Kal?

SANT JI: Every Satsangi should listen to this with much attention and they should think about it. Often I have answered this question, and many times it has been in the magazine also. Once again I will answer this question, I will respond to this in detail.

The strings of all the souls are hidden by the Negative Power in the higher planes. That is why the Masters lay a great emphasis on going to the perfect Master, because a perfect Master is the only One Who takes the strings of the souls from the Negative Power, and connects those strings with Sach Khand.

Kal is not just a word; He is not a demon; He is a power. You may read in the *Anurag Sagar* [*The Ocean of Love*] that Kal is also one of the powers created by God Almighty. He did the devotion of God Almighty and in return he got the souls. If a mahatma is not perfect, he cannot take the strings of the souls which are in the control of the Negative Power. Because Kal has hidden the strings of the souls in the inner planes, and only a Master Who has access to those inner planes can get the strings of those souls and attach [them] to Sach Khand.

Up to a certain extent, Kal also gives the heavens and paradises to those souls who maintain discipline and do things according to His law in this physical plane. Also, in order to punish the souls, those who do not do things according to His wishes, He has created the plane of hell to punish those souls.

When Kal moves our string, then our attention becomes extroverted, it goes toward the outward form of doing the devotion. Or our attention goes toward indulgences and passions.

When bad thoughts arise within you, thoughts of lust, of anger, the thoughts of indulging in passions, of stealing and other things, at that time a Satsangi should be very careful, and he should know that now it is Kal who is moving his string. And, if he will follow Him, he will have to commit acts, he will have to do things, to fulfill the desires which are being created within him by Kal.

When the wave of lust arises within you, when the wave of anger is erupting within you, at that time, sit in meditation and pray to the Master. When your mind is quiet and you are having good thoughts coming in your within, take advantage of that time, and realize that it is the Master Who is encouraging you. So, at that time, take advantage of that time and sit in meditation.

A Satsangi has to be very careful and he has to keep a very strong vigil, a very strong guard, against the Negative Power. In the beginning it is very difficult to figure out what is coming from Kal and what is coming from the Master. You should know that the Master will always protect you from doing the bad deeds. He will always keep you away from them, and He will always encourage you to do the good deeds and the meditation. We should not spend all our life just talking about these things; we should also do the meditation along with this because, when we do the meditation, then our direction changes.

Dear ones, right now we do not consider the bad things which we are doing as the evil or bad things, and we are not ready to abandon them. Even though we know that they are bad and we get nothing but suffering from them. We get the treatment, we eat the medicine, but still we don't want to give up the diseases. But if you start remaining at the

Eye Center, even for a little bit, then you will realize how much you have gained, and how much help you have received in giving up those bad deeds, those evils. Now you are finding enjoyments, and it is very pleasing to you to indulge in all those evils and bad deeds, but once you start putting your attention and concentration at the Eye Center – even for a little bit of time – then you will see that you will enjoy even more giving up the evils and bad deeds.

QUESTION: Master, could you talk about the events in the life of an initiate regarding free will, the disciple's will, and God's, karmic laws, and those which shape our destiny. How does Kal fit in all this? How does this affect our choices, the simple ones and the more complicated ones?

SANT JI: [Sant Ji makes a brief; questioning comment; laughter erupts from the group. There is a light-hearted exchange between Sant Ji and Pappu, with much laughter throughout and following.]

Well, I am very sorry that many dear ones write the questions, but they don't read it again after they have written their question. [Laughter.] Because a question has to be answered, and they don't consider whether the question, when the question is being asked, whether the other people who will hear that question will laugh at me or what.

I often quote Master Sawan Singh's words; He used to say, "There are six things which we have brought with us, written in our destiny. They are: pains and happiness, richness and poverty, good health and sickness. These things are written for our life, even before our body is created."

Tulsi Das said, "First of all our Pralabdh, or destiny, was decided, and then our body was created. Tulsi says, this is a very amazing game, but the mind does not understand."

Well, giving an example, I will make you understand how our Pralabdh, or destiny, is made, and how it works, because it is easier to understand with an example. Just as when we are in school and we have the class periods, we make a schedule for school, showing at what time or in which period each subject will be taught, and according to that schedule the teacher goes on changing the classes and the subjects; in the same way is our Pralabdh. These six things – pains, happiness, richness, poverty, good health, bad health – these are written in our fate, and according to that period which goes on changing, we go on having different things in our life. Just as every subject has its purpose, but the student does not know what [it is], he finds out that only after he has learned that subject, only after he has gone through that thing.

In the same way, these six things: pains, happiness, richness, poverty, good health and bad health are like periods which change in our life. They each have their purpose. But the jiva does not know this, because he has not yet reached the place from where these karmas are functioning.

Now what happens is that if we meet with an accident or if somebody is hurt or somebody has died, then we cry, we weep; and if we have had some good moments in our family, like if we have gained something in business, or if there has been some other good event in our life, we become very happy and we give all the credit to our own self.

As far as the interference of Kal is concerned, you know that we have come to the kingdom of Kal. Here we do the karmas, and here also we suffer the consequences of the

karmas we have done. In the kingdom of Kal is the birth and death; in the kingdom of Kal is the pain and happiness. Also in the kingdom of the Negative Power is richness, poverty, good health, and sickness.

Dear children, in the kingdom of Dayal, the Positive Power – the Master Power – there is no pain or happiness, there is no birth or death; over there it is only peace. Pain and happiness, whatever we feel, has no connection with our soul. It doesn't affect our soul because it has a connection only with our mind, and only our mind gets affected by pains and happiness. Even if a piece of iron doesn't melt completely when it is thrown in a fire, at least in the fire it gets heat and becomes the form of the fire.

The body which we get because of our sins and virtues, the body which is a bag of sicknesses and diseases, our soul is living in this body, in this bag, and even though she is not affected by pains and unhappiness and happiness, but still, she is living in this body.

When, by doing the Simran, we are able to concentrate our soul at the Eye Center the physical cover for our soul is removed. When we go further, the astral and causal covers are also removed from our soul, and after that we come to realize all the reasons, we come to know why each event has happened in our life.

Dear Ones, the Mahatmas Who have reached that place never find any fault in God Almighty. They don't blame God, and They don't find faults in God if They are in pain. They give all the credit to God Almighty; They say that everything is done by Him alone, and nothing is in the hands of the man.

The Mahatma Who has gone to Sach Khand understands this world as a play. He doesn't understand this world as His home. It is just like when we go to see a play, we don't feel that it is our home; we understand that this is just a play, and when the play is over we go back to our home.

So Dear Ones, we should always do our Bhajan and Simran wholeheartedly, so that we may get released from this prison of the Negative Power, because Saints come into this world only to set us free from the prison of the Negative Power, and of the karmas.

Master Kirpal used to say, "When a Satsangi gets the Naam Initiation, he should draw a line. He should say, 'I have been forgiven all my faults which I have done up until now, and now my Master has shown me the way.'" He used to say that if you will go astray from the Path which we have been shown by the Master, if we go off the Path on which we have been put by the Master, it will take us longer to reach our goal.

1996 May/June: Become the Devotees of Love

Session Date: February 14, 1996

This question and answer talk was given at the S.K.A. Retreat near Sampla, India, on February 14, 1996.

QUESTION: Dear Sant Ji, I have been initiated by Master Kirpal Singh for more than twenty-three years. Eighteen years ago I met you and find that my love for you is growing more and more. However, at times I feel guilty about this thinking that I am perhaps being disloyal or unfaithful to Master Kirpal. Can you talk about the relationship between you and the initiates of Master Kirpal?

SANT JI: Salutations unto the Feet of Supreme Fathers Lord Almighty Sawan and Kirpal who showering Their limitless grace upon us have brought us together, and we are sitting here together in Their remembrance. In Their Love They have sown us together just like beads are sown in a garland.

Dear Ones, I have much respect, appreciation, and love for all the initiates of beloved Master Kirpal and I always respect them. I always have love for them because with my open eyes I can see that He is present everywhere. Not only in the initiates but also He is present in all the birds, animals, and in all the vegetation.

He is present everywhere and I can see that very clearly with my open eyes. As a matter of fact, within all of you initiates, He is sitting in the Form of the Shabd. That is what He said at the time of Initiation, that the Master sits in the disciple in the Form of Shabd and doesn't leave him until He has taken the soul of the disciple back to Sach Khand.

He is Love and once you mingle in the Love, then you become the Form of love; then no difference remains. When the water of the river goes and mixes with the water of the ocean, can we differentiate between those waters? Can we recognize which water is from the river and which is from the ocean? Once the river water mixes with the ocean it becomes the same, and then there remains no difference.

The initiates of beloved Master Kirpal do not need to change their contemplation or dhyan. They should have dhyan or they should contemplate only on the Form which has given them the holy Initiation. I am here, and I am giving you only the love that I have received from my beloved Master. As a matter of fact, the dear ones who will come to me with much faith in the Master and much love for the Master, will see no difference. They will see the same Form, because there is no difference in the Forms of the love.

You know that I had many opportunities to be with Master Sawan Singh in my life, and reading from my talks you cannot tell whether I was initiated by Baba Sawan Singh or by Master Kirpal Singh.

I did not commit any crime by going to the feet of Master Kirpal Singh because Master Sawan Singh Himself said, "The One Who has to give to you will come to your home Himself." So this is all due to His grace. When I went to Master Kirpal Singh, the reality is that I did not see any difference between Master Kirpal Singh and Master Sawan Singh.

In [one of] the bhajans you sing, "Since I have seen the Master, it went into my eyes and I could not forget." And I still cannot forget the way Master Sawan Singh smiled. So Dear Ones, it is not any crime to get the love from wherever we can get the Master's love. There is nothing wrong in going to that place because that love comes from the same origin. All the Masters come from the same origin and there is no difference in the Masters. It is possible that I am even connecting my own initiates with that Power of Shabd whom we call as Kirpal. So what is wrong in doing that?

I am working according to the promise He gave to me. I am making the souls climb His ship of Naam with the prayer, "O Lord, having faith in You I am making all the souls climb the ship of Your Naam, now You have to take them across."

The thing is that we should not have any lacking in love, we should not be like this that when we are sitting in the meditation sometimes we have love for the Master, sometimes

we don't have love for the Master, sometimes we have faith in Him, sometimes we have doubts in Him. We should not be like that, we should sit with firm faith and determination, and we should do the meditation with much love. If there will be no lacking in our love for the Master, our faith will be firm and determined. Then as many dear ones report – when they sit in meditation they have even seen Master Sawan Singh over my head. Even so a dear one in Canada said that he had seen Baba Bishan Das with me, even though there is no picture available of Baba Bishan Das.

So Dear Ones, we should rise above such doubts and confusion because you know that all the times, day and night, I am singing the praises of Master Kirpal. Also I have come out in the world with the love of Kirpal, so it is natural that if someone talks about your beloved one, if someone talks about and sings the praises of your Master, you tend to have the faith and love for that someone. So like I can see my beloved Master clearly within all of you and I don't have anything else in this world all the time I sing the praises of beloved Lord Kirpal in this world – it is natural for you also that looking at me you would feel the love of Lord Kirpal. Master Kirpal used to say, "Suppose your friend comes wearing a different coat, will you not recognize Him?"

So Dear Ones, we should become the devotees of love. We should not have any confusion over going to the place from where we can get the love of the Master. I am drowned in the love for my Master. I got only the love from Him, and that is what I am giving to you. Have I ever said that I have doubts for someone? When I don't have any doubts for anyone, then in the same way, no one should have any doubt. Often I have said that I have been taught only the love from my Master, and Lord Almighty Kirpal was the Ocean of Love. I was the devotee of love and I got only the love from Him.

The most important thing which the initiates of Lord Kirpal should know is that they should not think of getting the Initiation again because one gets the Initiation only once in his lifetime.

Kabir Sahib had said, "The banana plantain plant bears the fruit only once, and the tigress also conceives only once, and in the same way the Saint also accepts the disciple only once. The disciple of the perfect Master doesn't need to go to any [other] Saint to get Initiation. Bhai Sunder Das used to tell this story. He got many opportunities to be with Master Sawan Singh, and he had heard this personally from Master Sawan Singh. He used to say that once Master Sawan Singh was sitting with some of His disciples and He was in a very jovial mood. He was so very happy that a lot of light was coming out from His body and Master Sawan Singh, in His Will, said, "The dear ones become very lazy and that is why they make this Path very long for themselves. What can I say about them? There are many dear ones in this group," (at that time there were about two hundred people sitting there with Master Sawan Singh) " – there are many dear ones who were initiated by Guru Nanak who are still here. Because of their laziness, they have made their Path very long."

You dear ones know you have gotten together only now, but maybe we have met before also? For the forgetful souls the Master has to come back into the world, again and again, to take those souls back.

QUESTION: Can the Negative Power love?

SANT JI: [Sant Ji laughs.] It is very difficult to understand the love of the Negative Power and the love of the Master Power or Positive Power. This is only because we do not understand the Love, that we make the Path very long for ourselves. If we were to understand the Love there would be no difficulty, because God is Love and if we have understood the Love, we have understood God.

It is through love that the Negative Power has kept you attached to this world. It is only because of His love that He has kept you attached to this world in so many different ways; you know how many temptations there are. Is it not through His love that He gives us the children? We get attached to the sons and the daughters. Is it not through His love that He gives us the man and the woman? You see how we have become like a toy in His hands, just because of His love.

Kabir Sahib said, "Unless you die you will not become free of these attachments and while you are alive, you don't even care to hear what the Masters have to say." You see, because of the love of the Negative Power you are so much attached to this world – what to talk about receiving the Love of the Positive Power – you do not even want to hear what the Master says about that Love.

There is no doubt in the fact that the Love of the Positive Power is more powerful than the love of the Negative Power. If we get the Love of the Positive Power even a little bit, we kick off the things of the Negative Power and we forget all the worldly things that we have.

It has been many years since all of you have been traveling with me, visiting me here in India and also in the foreign countries like Canada, America, Africa and South America wherever the dear ones are. You have seen me in so many different places and on many different tours. Have you ever seen me going to the beaches? Have you ever seen me going into the cities to do the sightseeing or anything like that? I always go as a servant, and all day long I attend to my responsibilities, my duties, toward the disciples, to the dear ones. Whether I go to Ahmedabad, Hyderabad, Bombay or to any place, even in the city programs here in India, I don't go out for sight-seeing or anything like that. This is because I have such a powerful Love for my Lord beloved Kirpal that I don't need the love or the things of this world. That is why I always attend to my responsibilities towards the disciples of my beloved Master.

Dear Ones, the time of this life is very precious and you people spend the time in going to the cinemas. When you sit in front of the screen, things are on the screen, and even though nothing is real, but still you spend so much of the precious time just sitting watching the movies. When you go home, you watch the television. How much time do you spend there? You don't pay any attention to the [inner] things, but you waste so much time on the unreal things. Can I not afford to have a television? Can I not go to see the movies? In the army we were asked to watch the movies; but I would tell them that the poison is poison even if you get it for free.

In the beginning when I first came to Delhi, Hira Lal, Pappu's father, was very attached to watching the television. He would return to his home when the time for the programs on the television would start. For some days he remained involved in the television. I had a separate room and was by myself all day long. But one day he became concerned for me and asked me, "Why don't you also come and watch the television?" So I told him,

"Well, you look very good sitting in front of the television, I am fine where I am." After a few days he again felt concerned for me that I was spending all my time by myself in the room, so he suggested that I should go with him to see a movie. He said that it was a religious movie. So I told him, "Can you find the religion only in the movies? Is there no religion in the human being?" So when I said this thing to him he never bothered me by suggesting that I should watch the television or go see the movies.

So Dear Ones, if I go on talking about the love of the Negative Power, it can fill many books. In the same way, if I tell you about the Love of the Positive Power, it will also fill many books. The only difference between the love of the Negative Power and the Love of the Positive Power is that the love of the Negative Power is visible and our mind receives that love. Whereas the Love of the Positive Power is like a fragrance and our soul experiences that Love. The soul which receives the Love of the Positive Power always remains fragrant and remains intoxicated in her within.

QUESTION: When I sit for meditation and start doing the Simran slowly it goes in time with my breathing and I end up focusing on breathing. Is it okay to do Simran really fast at first to break that pattern?

SANT JI: I often request that the dear ones should devote time for reading *Sant Bani Magazine* because often such questions are already printed there. The Masters have answered such questions and the answers of the Masters to these questions are always effective and they are always valid.

As a matter of fact all the disciples should do the Simran in the fast speed only when they are being bothered by too many thoughts. However, if the thoughts are not bothering them, they should do the Simran slowly in a rhythm. The disciples should never pay any attention to breathing. The breathing gets involved only when you pay attention to it.

Don't do like this, that sometimes you do the Simran in a fast speed and sometimes in a slow speed. If you do it like this, it will break your concentration.

There are a couple of things that I often tell the dear ones before we sit in the meditation and those things should always be remembered and followed. It doesn't matter if you meditate here, or back in your home, you should always remember these things. The first thing is that before you sit in the meditation you should make your mind quiet, because if you will not make your mind quiet it will be difficult for you to concentrate. Often when we sit in the meditation, the mind brings such a thought within us of the worldly nature and then our concentration gets broken.

Only a quiet mind can do the meditation. If we have not made our mind quiet then what will happen? The thoughts of the world will keep bothering us again and again in the meditation.

The other thing I always say is to never understand meditation as a burden. Don't think that you are performing your duty. It should be done with love, because this is the Path of Love.

QUESTION: Sometimes I remember Master's Eyes while I am doing Simran. Master said not to visualize, so I try not to. What is the right way to contemplate the Form of the Master if you are not seeing the Radiant Form?

SANT JI: Guru Gobind Singh Ji said, "All the different Saints have the same kind of teachings." They have the same kind of understanding and I also say the same thing that no matter how many shooters there are, they all have the same target to shoot at. Master Sawan Singh Ji used to put a lot of emphasis on doing the dhyan or contemplating on the Form of the Master, [whereas] Kirpal Singh Ji did not emphasize a lot on contemplating on the Form of the Master. But that does not mean that Master Kirpal's teachings were different from those of Master Sawan Singh. There was a great secret, there was a great Will of Master Kirpal in those instructions.

At the time of Master Sawan Singh there were not so many gaddis and Master Sawan Singh was the only perfect Master in Punjab. In Master Kirpal Singh's time, there were so many people who were giving initiation; that is why Master Kirpal Singh said that if we will contemplate on the form of an incomplete or an imperfect Master we will also remain incomplete and imperfect. We will go to the place where the one whose form we are contemplating upon goes. So if we are contemplating upon the form of the imperfect one we will also go to the place where he goes.

I have seen many dear ones like this and maybe you also know some dear ones like this – they go to so many different places and they get initiation from so many different people because they do not understand the importance of the Naam. First of all before going to the feet of, or before taking the refuge of, any Master we need to find out about him. Has he done any meditation and has he done any sacrifice? We need to know his history and we need to know what he has done in the Path of Spirituality to become the Master, because in order to become successful in anything, hard work is required.

In the line of the Saints, in Sat Mat, starting from Kabir Sahib, all the ten Sikh Gurus and even Master Sawan Singh and Master Kirpal Singh worked very hard in meditation to become the Perfect Ones. Master Kirpal Singh Ji used to say, "Gunga the wrestler became popular and successful in the field of wrestling only because he worked very hard. He stayed up at night many times and worked very hard until he achieved the status of being a wrestler."

I don't believe in criticism. I neither criticize others myself, nor allow my dear ones to criticize others.

You yourself can see how at so many different places there are people who are giving the Initiation without spending some ten or twenty years in meditation, without sacrificing anything, and yet they are giving the Initiation to people. You know that if you want to be a doctor, or even if you want to get a master's degree – if we want to get any worldly knowledge – we have to work very hard. We have to stay up late at night for getting the master's degree. We have to spend sixteen years going to the schools and colleges. Do you think that Sat Mat is the only place where you don't have to work hard, where you don't need to sacrifice? Do you think that overnight you can become a Saint? I have had the opportunity to meet many mahatmas and many masters whose institutions and missions are very popular and who have a very big name in India. When I ask them about their meditation, they then had these excuses or this answer. They either said that they had done the meditation or they had done the sacrifices in their previous lives. Some mahatmas said that their ancestors, those who went before them, had given them this job, they had given them this power. But when I went to Baba Bishan Das he did not have any

reasoning like that. He did not say that he had done it in the previous life or that his Master had given him the job. Neither did Master Kirpal Singh. Master Kirpal said, "This is the Path of doing, you will gain only if you will do. You will become successful only if you meditate."

Once I went to a mahatma who has a very large following; millions of people go to him. When I went there, I sang the bhajan of Kabir Sahib that says, "There is nothing in hypocrisy; O brother, there is nothing in the hypocrisy. The hypocrite suffers in the hell and he is never accepted anywhere." So when I sang that bhajan they threw me out. They only allowed me to sing two lines of that bhajan before they threw me out, whereas, you know that in our sangat this bhajan is sung very freely. I become very happy when any dear one sings that bhajan.

The question was about contemplating on the Form of the Master. It is only because of the faith that we have received the Initiation of the Master. When we have received the Initiation from the Master and if we have developed that faith and are convinced about the Master, then what is wrong in doing the contemplation on the Form of the Master? We should always remain absorbed in the Form of the Master.

When we sit in the meditation and bring our attention to the Eye Center sometimes our attention stays there, sometimes it drops down, once again we bring it up and once again, it drops down. So we need something which will keep our attention there – there we need the contemplation on the Form of the Master. I am not talking about the remembrance of a picture of the Master, I am talking about the remembrance or memory of the Form of the Master.

Because the perfect Master is the Form of the Shabd and He has come from the Plane which is beyond the Negative Power – the Form who has given us the Initiation is similar to the Form in the Within.

When we reach the Tisra Til or the Eye Center by doing the Simran, after vacating the nine openings of our body, when we reach the Eye Center, we will find that the perfect Master is already there. He has arrived there even before we get there. This is the true criteria, or the true sign of the Master.

It is the Master Who has to make you catch hold of the Sound which is coming from above, because there are so many different sounds which are coming within us. But when our attention gets awakened, when we get to the Eye Center, then it is the Master's work, it is up to the Master to decide which is the Sound that the disciple has to catch.

Guru Nanak Sahib said, "In the within, when the soul is awakened and the Shabd gets manifested, Satguru is the One who decides, who sorts out which Sound the disciple has to catch."

Dear Ones, the work of the Master does not finish just by giving the Simran, He doesn't get rid of you just by telling you the Simran. He has more work to do in the within. At every single plane He has to be there to help the disciple, because the disciples forget at every single step. The Negative Power has created so many confusing planes in our within. Outside there is not so much confusion, but inside there is a lot of confusion. The disciple always forgets and the Master is always present there to help him and to remove those confusions.

You will be very surprised to see how much the forces of the Negative Power love you when you go within. They will tell you, "Don't go beyond this place, don't go any further. We will give you so many conveniences here, we will give you this, we will give you that." The men will be tempted by the women there, the women will be tempted by the men. You will be very surprised at how the Negative Power and all his forces will love you so that you will not leave them.

The Satguru explains things to us through the Satsangs and sometimes He lovingly tells us about the things, while other times He may frighten us. He tries to save us; He takes us out from the outside confusions and He takes us within. In the within, His work is even harder because there are so many tricks and confusions which He has to remove for the disciples.

Usually what we think about the Master is not true. When I went on the first Tour there was one dear one who sat at the bridge. She came to me and told me, "Last night I was sitting over there and I was looking at Your house, and I was thinking that maybe Master is relaxing. Maybe He is watching the television. Then my mind told me that, well, there is no television in His room."

So Dear Ones, this is what some dear ones think about the Master. If that was my house in India, maybe I could have hidden a television somewhere where you people cannot see it, but this was at the place that you had made and you should know if there was a television there or not. So people spend so much time, so much money to go to the Satsang, and then they have such thoughts.

Dear Ones, if the Master watches television then what will happen to the world? The Masters don't watch the television at night; They don't sleep. At that time also They take care of and They protect Their souls.

We go within only because of our attachment to the dhyan or the Form of the Master, so when we have full faith in the Master, then there is nothing wrong in contemplating on the Form of the Master.

Guru Nanak Sahib said, "Contemplate on the Form of the Master within you, and in your mind always go on repeating the mantra of the Master."

There was a deep secret behind Master Kirpal Singh not emphasizing on contemplating on the Form of the Master. He used to say, "If we will do the Simran given to us by the Master, then the dhyan or the contemplation of the Form of the Master will come within us by Himself."

Master Kirpal Singh Ji used to say, "He is God Who comes to you by Himself." What Master Kirpal Singh said was very true and accurate, but there is a difference in our understanding. If we will do the Simran of the Perfect Master, if you will remember the perfect Master, His Form will come within us by Himself.

1996 December: Faith is the Foundation of Our Life

Session Date: October 17, 1996

This question and answer talk was given October 17, 1996, at the S.K.A. Retreat, Sampla, India.

QUESTION: Beloved Master where is the mirror of the soul? In which plane is it? What gets reflected on it and what can we see on it? Thank you.

SANT JI: First of all, Salutations unto the Feet of that Almighty, All-Doer, He Who is capable of doing everything, Almighty Lords Sawan and Kirpal Who have brought us together in His love and are making us sit together in His love. He is the One Who is allowing us to hear such beautiful words and interesting questions like this. He Himself asked this question and He Himself is supplying the answer. He Himself is calling everyone and He Himself is making them sit here.

First, in order to understand this question, not only to understand this question, but to also see that mirror, we need to work very hard. By doing the Simran sitting at the Eye Center constantly and by rising above the physical, astral and causal planes, by rising above the nine openings of the body, and after reaching the Par Brahm we can see this mirror of the soul. In that mirror we can see the face very clearly, just like here outside we are able to see our face very clearly. In the same way, in this mirror we can see the Form very clearly.

When by doing the Simran we reach the Eye Center that means we have gone through, we have completed, our search of the body. When we go beyond that into the Brahm then our search for the mind is completed. When we go past the Brahm into the Par Brahm then the search of our soul is completed.

Suppose we have a stain or some kind of dirt on our face. If our friend were to tell us that we have that on our face we would not believe him, we would think, "I didn't go to any place where I could get a stain so how can it be there?" But if instead of saying anything, that friend just places a mirror in front of us, he doesn't need to say anything, we can easily see what is on our face. What is the present [situation]? – someone understands himself as a man, someone understands herself as a woman; someone understands himself as an Indian, or a Colombian, or as a Christian or a Hindu, etc.

You see that all the religions and all the religious leaders say that there is only one God, and He is the Protector, He is the Giver to everyone. They say this but still they hate each other so much, they fight with each other so much. I got an opportunity to go to Europe during the Second World War and I saw that even though they all believed in Christianity, they were all Christians – but still how many people were there who were really impressed and who were affected by the teachings of Christ? How many of them were following the teachings of Christ? No one was following Christ, they all were following Hitler.

Is this not the message of Christ that if someone slaps you on one cheek you should present your other cheek in front of him? Didn't He say that you should love your neighbor as you would want yourself to be loved?

Sufi Saint Farid says, "If anyone does bad to you, you should still be good to them. Don't let anger come into your mind, and then you will not have any diseases and also you will gain a lot."

Master Kirpal Singh used to say that if we do not love those whom we can see with our eyes and then if we still say that we love that All-Doer, Almighty Lord – He used to say

that those who claim to be a lover of God and who don't love their fellow beings, they are liars.

I always say that before killing others, have the knife beside you and first cut your own flesh and see if you feel any pain or not. The soul is within that animal also, and just as you feel the pain when your flesh is being cut, in the same way he also feels the pain when he is killed.

Master Sawan Singh Ji used to say, "The dear ones from the West emphasize much on reading, but they emphasize less on rising above." Saints don't just talk, They have seen the mirror of the soul Themselves and that is why They understand all the religions, all the souls, as Their very own. They understand people from all different countries as Their very own because They have seen in the mirror of Their soul that all the souls belong to God. If we have seen the mirror of the soul do you think that we will say, "He is Hindu," or "He is Muslim," or "He is Sikh," or "These people are made by some other God"? Can we kill anyone if we have seen the mirror of the soul?

So that is why, when the soul reaches Par Brahm and attains the status of Sadh then she realizes that she is neither a man nor is she a woman; she realizes that this is not the place I belong, my home is Sach Khand and God Almighty is my beloved husband.

The soul mingles with the beloved Lord exactly in the same way as the sugar mixes with the patasa and no one can differentiate what is made of what.

The person who asked the question did not know how to put this question. Dear One, that mirror does not get any reflection on it. Guru Arjan Dev Ji Maharaj has described that moment when one sees that mirror of soul like this: He says, "Just as water comes and mingles and becomes one with the other water, in the same way, the soul goes and mingles with the Oversoul."

The light of our soul mingles and becomes one with that Great Light just as the water mixes with the other water.

Regarding this meeting, I describe it in the Punjabi style like this: "The Beloved One has embraced me, opening His shirt, and there remained no gap between Him and me. The sugar became one with the patasa and there remained no difference."

God is an Ocean of Love, our soul is the drop of that Ocean, and the Shabd is the wave of that Ocean. Now you can figure out for yourself what the relationship is between the drop, the wave, and the ocean.

As long as the soul is separated from God Almighty, she is called the drop, but when she gets on the wave and becomes one with the ocean she also becomes God.

The student is called a student until he completes his study to be a teacher. When he finishes that study then he also becomes a teacher and there remains no difference between his teacher and himself. In the same way, a disciple is a disciple only until that time when he goes and becomes one with the Master. When he becomes one with the Master then there remains no difference between him and his Master.

Guru Ramdas Dev Ji had said, "O Lord, You Yourself are the disciple, You Yourself are the Master, only through the Master Your devotion is done or You are meditated upon."

The knowledge is sleeping in the child, whereas in the teacher it is manifest, it is awakened. Unless the child goes in the company of the teacher, she cannot awaken his knowledge.

Now the question arises if a child does not obey his teacher and if he does not learn the lesson that his teacher has given to him; if instead he tells his teacher, "You learn this lesson for me," just imagine – that teacher has already learned so much, why does he need to learn the lesson again? If the child is not learning the lesson do you think that he can expect to pass his exams?

In the same way, if the disciple does not meditate and if he does not obey the commandments of the Master can he expect to progress on the Path? So just as we have received the holy Initiation, we should do the meditation honestly, we should rise above and do the work that our Master has asked us to do.

QUESTION: The other day when commenting on the bhajan "*Mera Kagaj Gunah Vala*," You said that the disciple should not lose faith in the Master, that you should not think the Master is like other human beings, but maintain the faith that Master is God Almighty. When the mind sends thoughts of doubt it is easy to recognize and stop them, but other times it is as if something is missing, as if the rope connecting the disciple and the Master has become as thin as a sewing thread. This does not seem to be in my control. My question is how can we maintain faith in the Master if it is not in our control?

SANT JI: You know that the house that does not have the strong foundation does not remain there forever, it collapses very soon. Faith is the only foundation of our life in the Path of the Masters. If we do not have the faith first of all we cannot even take the Naam Initiation. It is only because of the faith we had for the Master that we came into the Satsang and finally got the Initiation.

Always in the Satsang I have said this, "You may call it faith, you may call it devotion, or yearning: if you could maintain that devotion, that faith, or yearning, which we had on the very first day of the Initiation, throughout our lifetime, then what is the big deal about getting liberation for our own selves – we can liberate millions of others also.

The rope of the Shabd is so strong that it cannot be broken by any means. It cannot be abandoned in any way. There is no force of the Negative Power which can make us give up that rope or which can break that rope of the Shabd.

The disciple does not know how at the time of Initiation the Master takes over the rope of the souls from the Negative Power and He ties them very hard, very strongly in Sach Khand.

Guru Arjan Dev Ji Maharaj has said, "God Almighty has stretched and very firmly tied the rope so that it neither can be broken by any breakage nor can it be abandoned no matter how much you try to leave it."

Dear Ones, often I have said that sitting within us, our mind, just like a competent lawyer, presents advice to us, and even before one advice is over he presents us with other advice. Those who listen to the advice of the mind never become successful in their meditation because it is the job of the mind to somehow keep us away from doing the meditation.

Dear Ones, unless you have faith you cannot do your household chores. If you do not have the faith that your breathing is going on, you can't even get up from your bed. I think that if we don't have faith we cannot put even one morsel of food in our mouth. Even though we know our life is in the food, but if we don't have the faith that it will be good for us after going in our stomach, we cannot eat it.

Dear Ones, there comes a time in everyone's life which everyone has to face and we call it as "death." Also it is said that when the Angels of Death come to take us they give us a very hard time. They torture us so much, they make us go through the mills, they throw us in the dirty rivers, and do many other bad things to us. We also know that nothing from this world goes with us and nothing from this world helps us at that moment. Neither our mother nor our father, neither our brothers nor our sisters, neither the wealth which we have collected nor anything of this world goes with us. None of these things come to rescue us when we have to face the Angels of Death. At that place it is only the Master Who appears and saves us from the beating of the Angels of Death. So not to have faith in the Master Who saves us at the place where no one from this world can save us – do you think that it is a good thing not to have faith in the Master? The other thing is that the love of the brothers and sisters, and all the worldly relatives, is full of their self-interest. Only the love of the Master is selfless. So do you think it is a good thing not to have faith in the Master Who loves us selflessly and Who rescues us at the place where no one from this world can help'?

Suppose we lose our way in the forest. We are afraid that the dacoits and the thieves may come and plunder our wealth. Also, if we are in the forest. the fear of lions, tigers and other wild animals is also there. If someone appears at that time to help you, if he holds your hand and he doesn't allow anything to come near you, what would you do?

Would you say. "We don't have any faith in you"? No, you would be very crateful to him and you will be ready to surrender to him, you will be ready to give up everything for him. And at that time what do you have to offer to him? It is only yourself, only your soul that you have to offer to him. Soul becomes very happy when she sees that the Master has come to rescue her from all the difficulties, and at that time she surrenders herself to the Master, and in the happiness she offers herself, her soul, to the Master.

Dear Ones, when the poor soul leaves this body, at that time when she has to face the Angels of Death no one comes to help her, but if she has got the perfect Master, if she has got the Naam, They are the only companions, They are the only Ones Who come and help her.

I have seen many incidents of people leaving the body. I have seen the non-initiates leaving the body, I have seen the initiates leaving the body, I have seen the meditators leaving the body, and there is much difference between the meditators leaving the body and the other people leaving the body. The meditators go with much happiness whereas the manmukhs cry and weep a lot when they have to leave this body. So we should have faith in the Master no matter if our mind cries, or weeps, or rebels, but still we should have faith in the Master. When he brings us doubts about losing faith in the Master or when he brings this kind of feeling, on that day, punish your mind; you should make him meditate more.

You may read the conversation which Bhai Sunder Das had with Master Kirpal Singh in the book written by Mr. Oberoi [*Support for the Shaken Sangat*]. That has not been written from hearsay, it happened in front of many of the dear ones in the sangat, just like we are sitting here, and it was talked about very openly.

It is the weakness of the mind that he creates such feelings, such doubts, in the disciple. This is something which we all should remember – it is very important – it is because of the weakness of the mind that we have this kind of feeling of not having faith in the Master. The Master has so much faith in us and that is why with all that faith He has given us the Initiation.